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Contents

Articles and notes

Encoding Text and Encoding Texts:
Some Reflections on Theory and Practice*

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Summary

Both traditional and digital editing essentially consist of the inputting of text. When the source is a manuscript, this is still a very labour-intensive process, unlikely to be repeated. Scrupulous accuracy in the transference of information is therefore needed, continuing the tradition of diplomatic editions. The editing of texts within kleine Philologien differs from the classical mainstream, because of the different histories both of the traditions and of the texts themselves. For Slavonic, this reflects in particular the predominance of linguistics in early textual studies, and the national variants of the Slavonic language. Digital methods offer a new approach to these problems, principally through the more complete capture of information and greater flexibility in its presentation. Users of digital technology should ensure that their editions are enhanced rather than limited by it.

In the twenty years since the conference at Blagoevgrad that marked the beginning of the digital age in mediæval Slavonic studies, and in the fifty years of the *Monumenta Linguæ Slavicæ Dialecti Veteris*, a series closely associated with Freiburg, much has been done in the transference of data from manuscripts to another medium—which is essentially the operation with which both these initiatives are concerned. Fundamental to both the digital analysis and the editorial process is the *inputting of text*, which in recent years has come to mean almost without exception inputting of text into the computer, so that one may expect, as a by-product of even the most traditional edition, an electronic text which might be used for further research.[1]

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* This paper was originally delivered at the Interdisciplinary Conference 'eHumanities: Nutzen für die historischen Philologien', Freiburg, 8–10 October 2015 (see the conference report in this issue p. 132).

1 This is dependent on the recognition that 'a computer is not just a better typewriter' (Birnbaum 1995, 19–28), so that it is incumbent upon inputters of digital text to ensure that it is created in, or converted to, a format which will allow, and continue to allow, multiple use of the material.

This cannot yet be done automatically from the manuscripts: the advances in optical character recognition that are progressively making the inputting of a greater and greater variety of printed material easier and easier cannot yet be applied to handwritten material,[2] let alone mediæval Slavonic material. It follows that the inputting, or transcription, of a manuscript still represents a considerable investment of the time and effort of highly qualified specialists. For this reason it is unlikely to be done more than once, and indeed, digital editions have in practice tended to be made not directly from the manuscripts, but from already extant print editions: an excellent example is the Corpus Cyrillo-Methodianum Helsingiense,[3] which explicitly states that 'The e-text should be considered to be a tertiary source as it is not based on the manuscript itself', but on the printed edition. This of course means that any errors or other peculiarities in the printed edition will be perpetuated in the digital text,[4] which in the case of the CCMH is a very minor problem, given the extremely high quality of the editions used, but still gives us cause to reflect on the principles of the inputting, and in particular on the decisions to be made about what information is to be preserved—given that, effectively, it is being encoded once and for all, and that the decisions made at this point will affect all subsequent use.

Fundamentally, then, the essential requirement is to maintain scrupulous accuracy at the lowest level, and, equally, not to add anything (such as punctuation) that is not clearly identified as an editorial addition and easily removable. This seems, so far, to have been taken for granted (it is notable that the existing literature on digital texts is almost exclusively concerned with how, not what information is to be encoded), and it may well be that the existing tradition of preparing diplomatic editions provides a completely adequate methodological basis for the operation. In that case no new standard for transcription is required, though if, to borrow Manfred Thaller's terminology, the computer will introduce not only 'changing modes of study', but 'changing modes of thought',[5] it will be necessary to ensure that the old best practice is carried over into the new mentality.

If the digital encoding, editing and presentation of text is can thus continue established traditions in a relatively straightforward manner, this is not the case with the encoding, editing and presentation of texts. For Slavists, this

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2   Though efforts are being made in this direction: see, for example, <http://transcriptorium.eu/>, last accessed 15 February 2016.

3   <http://www.helsinki.fi/slaavilaiset/ccmh/>, last accessed 15 February 2016.

4   See the detailed discussion in respect of the *Codex Suprasliensis* in Cleminson 2012, 329–342.

5   The expression is taken from his contribution to the Freiburg conference (Thaller 2015).

may be particularly problematic, because of the history of the discipline, and it is the subject of ongoing and still unresolved debate. The typical complaint is that the earliest editions were all made by linguists and are thus virtually useless from a text-critical perspective (though it is only fair to say that if the first editors of Slavonic texts had been textual critics, the linguists would have equally just cause for complaint). The Slavonic tradition, as one of the 'kleinen Philologien', is very different from the classical tradition which is the primary point of reference for European academic culture. Whereas Renaissance scholars used language to establish text, the founders of Slavonic philology—roughly, in the period from Dobrovský to Jagić—used text to establish language. That is to say, Renaissance philologists assumed that the classical authors had correctly observed the grammatical and prosodic rules of the classical tongues, and thus applied these rules, which were known, to emend and establish the texts of their writings. The pioneer Slavonic philologists, by contrast, were dealing with a language which did not have an established grammar, and one of the primary tasks which they set themselves was to extrapolate that grammar from the texts which they were editing.

As a result, our idea of an edition, as Slavists, is very different from that of the classical philologists. To the criticism that no one would edit a Greek text the way we edit Slavonic texts, one might reply that no one would edit a Slavonic text the way one edits Greek texts—or one might have so replied if William Veder had not recently done that very thing.[6] His edition of the *Scete Patericon* does indeed aim to present a reconstruction of the cyrillic *textus receptus* and its glagolitic protograph, purged of any of the accidentals of manuscript transmission. Now it is perfectly possible, highly probable indeed, that many of Veder's emendations restore what Methodius wrote – but we shall never be certain which of them do so. It is however certain that the text as a whole is not identical with the Methodian original: it is a modern construct (as its very regularity proves!). It is another textual variant, not *the text*.

The argument in favour of such an edition is that Veder's edition of the *Scete Patericon* bears the same relation to Methodius as a modern edition of Sophocles does to the text as originally written. This, moreover, is true, provided that one considers only the two end-points of the process, and disregards everything that comes in between. Classical texts, from Homer onwards, are cultural artefacts which are made up of their origins, the activities of Alexandrian and humanist scholars, the *textus receptus*, and modern criticism, and a modern edition embodies the whole of that tradition, which also

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6   Veder 2012a, Veder and van Tak 2012, Veder 2012b. The actual edition is the third of the three volumes (Veder 2012b). For a detailed critical discussion, see Krys'ko 2014.

includes the standardised orthography and grammar in which the text is presented, and which were embodied in that tradition at a relatively early stage. These editorial principles are not, however, applied to early Modern Greek works (roughly, the period from the Liberation to the Second World War),[7] nor to neo-Latin.[8] Byzantinists have also begun of late to take manuscript features into account when editing texts.[9] The vernaculars likewise have their own traditions: the works of Shakespeare, which have an uninterrupted publication history from the early seventeenth century to the present day, are printed in standard modern English spelling, but modern editions of the works of his contemporaries, which do not, preserve the original Elizabethan spelling, with standardisation, if any, normally confined to the regularisation of *i* and *j*, *u* and *v*.

From this we may extrapolate the principle that how a text is edited, in respect of any norms and standardisations, is a statement about the nature of the text and its tradition, transmission, and history; and such a statement may be true or false. Such a principle may be simple to enunciate, but it is by no means simple to apply, particularly for Slavists, who are faced with a very specific form of interaction between text and language in the tradition with which they are dealing. No editor, after all, in either Alexandria or Oxford, would present us with an Attic Sappho, but the manuscript tradition really does confront us with a Serbian Clement of Ohrid and a Russian Gregory Camblak.

The problem can be avoided if a text lends itself to a Bédieriste treatment, but by no means every text does, and in such a case we are fain to do our best and accept whatever opprobrium proceeds from offended national susceptibilities. If there were any simple solution, it would no doubt have been discovered at some time during the last two hundred years; however, the electronic age does at last offer some mitigation of the quandary. One can, for example, switch back and forth between witnesses within an electronic edition; one can have parallel texts; one can, indeed, in principle, preserve within the edition all the information provided by the entire tradition. This is not to be understood as a new path to the New Philology. By no means: while one may willingly concede that the text is the text in the totality of its realisations (or rather, in the totality of its *extant* realisations – the data are incomplete), one may decline to follow the New Philology to its logical conclusions, which seem to preclude the possibility of any editorial activity whatsoever. (It may

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7   Ricks 2009 argues cogently against orthographic standardisation of such texts.
8   See, for example, Rammlinger 2006.
9   Giannouli 2014.

provide a suitable framework for a literary or sociological approach to texts, but not for textual criticism.)

On the contrary, the very existence of a critical apparatus indicates a concept of the text that goes beyond any particular realisation of it, and it is a fundamental error of the neophilologist approach to state that in traditional criticism 'la variante est du non-textuel'.[10] Quite the reverse: in an edition of the New Testament, for example, the inclusion of a variant in the apparatus is a positive assertion by the editors that that variant requires consideration. One fears that at bottom the New Philology represents a postmodernist rejection of any form of judgment, of the notion that one variant may be 'better' than another (though the people who wrote the manuscripts certainly believed that it might be), which is fundamentally opposed to the very concept of textual criticism, which depends upon κρίσις, on *judicium*. In other words, we do not simply gather information: we have to do something with it.

Digital editing does to an extent relieve us from some of the harder choices that an editor in other media has to make, and may go some way, for example, towards resolving such conflicts of interest as that mentioned above between the linguist and the textual critic. Within a manuscript one may find quite substantial passages in which that which is of interest to the textual critic is irrelevant to the linguist and *vice versa*; in such a case, given a complete encoding, each could generate a secondary encoding stripping out all unnecessary information, which, given that the initial encoding remains, would not entail the loss of information which in the pre-digital age was inherent in the choice between one or other type of edition. Similarly, the machine can handle much greater quantities of material than the unaided scholar, and, if correctly programmed, does not introduce errors. This in itself is a great advance.[11] Nevertheless, as already noted, at present it still requires considerable effort to input the data, automatic collation, for example, requiring complete digital encodings of every witness, which it may not be practical to provide.

This may change, and as the technology now available has made many operations quicker, cheaper and easier than they were in the past, so we may hope that further advances may assist with tasks which are difficult or impractical now. Indeed, one of the main difficulties faced by scholars at the moment (particularly if they are not engaged full-time with digital text) is keeping up with developments, the more so that digital humanities have become such a wide and complex field in which it is not always easy to be aware of events outside one's own immediate sphere of activity. This rapid and ever-expanding

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10 Cerquiglini 1989, 111.

11 'No one ever checks anybody else's collations (or his own for that matter) without finding mistakes in them' (West 1973, 63).

progress is both empowering and disempowering for the individual scholar. Until quite recently one would work at one's digital application until it finally did what one wanted, which probably absorbed considerable time and effort, but, on the other hand, one fully understood the process. Now between input and output one is much more likely to have something developed by someone else for their own purposes, which for most of us is likely to mean something far more powerful than we would have been able to build by ourselves, but of which we are no longer entirely in control—a 'black box'.[12]

Our black boxes are not yet quite so black. Even though there are now computers that a five-year-old child can operate, one needs to have considerable philological experience to make CollateX do anything useful; but still, one does not need to know how to build CollateX. The use of such a black box may be seen as a sort of vicarious collaboration in one's project by the creators of the device, who thus become (in Latour's terminology) not 'actors', in the sense of direct participants, but 'actants', in the sense of having an indirect input through the medium of the machine. This account of interactions is very different from that put forward by Latour in his later work and in the actor-network theory currently very influential in sociology, which recognises both human and non-human actors and applies a principle of 'generalised symmetry' which treats them all in the same way. Leaving aside any alarm we might feel at an approach that equates us with non-human or even post-human agents, this concept of the 'agency of things' appears methodologically unsuited to textual criticism, and even empirically false, in that it ignores the realities of scholarly activity, of what we actually do. We all know that one of the features of collaborative research is that we argue with our colleagues. ('Was this written by two scribes or one? Is this a fifteenth- or sixteenth-century manuscript? Is this character ѣ or ь?') One can even have some sort of intellectual interaction with the actants behind a construct: for example, in the course of using the TEI one may gain an insight into why its authors have structured it as they have, which is not necessarily obvious at the outset. One cannot argue with the machine: it does what it does. Interaction with it is not in reality symmetrical, and any attempt to treat it as such is methodologically barren.

The implication of this is that while we are, always have been and always will be limited by what our tools cannot do, we should not allow ourselves to be limited by what they can do. The course of research must be determined by the problems which we as scholars believe need to be solved, and not by the

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12 'The word *black box* is used by cyberneticians whenever a piece of machinery or a set of commands is too complex. In its place they draw a little box about which they need to know nothing but its input and output' (Latour 1987, 2–3).

digital applications which we happen to have at our disposal. As far as digital text is concerned, we are still living in the Neolithic Age, and it is not surprising if we do not yet fully grasp the potential of digital technology for our discipline, nor that that potential is far from being fully realised. This should not discourage us: even palæolithic texts[13] are still extremely valuable, and we may be confident that our own productions, however primitive they may seem in a few years' time, will be of lasting use and be susceptible to modes of study which at present are impractical or have not yet been imagined. The essential prerequisite is that the initial transcription should be accurate, and the primary encoding as comprehensive as possible in its informational content. This is a law which we have inherited from pre-digital scholarship, and shall no doubt bequeath to whatever follows the digital age; but so long as we observe it, we have absolute freedom in what we do with the material.

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13 If one may without disrespect so characterise digital texts like the CCMH which use only ASCII.

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A Newly Identified Old Georgian Witness to the Greek Homily CPG 4622 at the Hill Museum & Manuscript Library

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Summary

The Hill Museum & Manuscript Library not long ago purchased a single Georgian leaf in *nusxuri* script, perhaps of the eleventh century, the exact contents of which were unknown. A study of the manuscript's text showed that it was a Georgian version of the Greek homily CPG 4622, attributed variously to John Chrysostom or Ephrem. That Georgian version had already been published on the basis of other manuscripts in Tbilisi by Ilia Abulaże. The text of the new witness, with images of the manuscript, is presented here, together with a small critical apparatus to show the textual relationship not only to the readings of Abulaże's edition, but also to two additional early witnesses from Saint Catherine's Monastery to this Georgian translation. An English translation of the text in the new witness concludes the article.

This short contribution presents a single Georgian leaf that recently entered the collection of the Hill Museum & Manuscript Library (HMML), Saint John's University (Collegeville, Minnesota, USA). The leaf contains part of a Georgian translation, also known from other Georgian manuscripts, of a homily surviving in Greek and attributed to either John Chrysostom of Ephrem.

The newly identified manuscript

The manuscript leaf, written in *nusxuri* and perhaps of the eleventh century, was purchased in 2012 by HMML from Sotheby's. Prior to that, it was part of the Schøyen collection and known as Ms. 1599; earlier still, it belonged to Sam Fogg Rare Books Ltd., London. No more is known of its history. In addition to the homiletic text, it has a marginal note, somewhat crude, on the recto side, also in *nusxuri*:[1]

ყ(ეჭ�)ჲ �შყ~ჱ [?] ⊤ყჩჽჩⱳ ⊤ჩⱬ(ჲ)ⱳ(ⱳ)ჽჩⱳ:
�შ(ემიწყალ)ე ⅋ⅿ~ი [?] აⱬჽჽჽ ანⱬ(ე)ლ(ⱳ)ჽჽი
'Have mercy on me … [?] angels!'

The note-writer seems to have first written ანგელოზნო in a garbled abbreviated form, then written a correct abbreviated form. The interpretation of the word before that is not certain. It looks like perhaps $\eth y \sim \tau$, but a solution to that abbreviated combination has not come to me. (The reading მ(თავარ) ანგ(ე)ლ(ო)ზნო 'archangels', vocative plural, would fit the context well, but other than the first letter, that reading does not match the uncertain writing well.)

The Greek homily and other Georgian manuscripts

The Greek homily Περὶ σωτηρίας ψυχῆς / *De salute animae* (CPG 4622, BHG³ 2103n) has been published in two distinct versions. In Migne's *Patrologia Graeca*[2] it is attributed to John Chrysostom. Another version of the homily is found edited in the Roman edition of works atributed to Ephrem[3] and in the more recent edition by K.G. Phrantzolas.[4] While certainly the same homily, the Chrysostom-text of PG and the Ephrem-text differ enough from each other to be considered separate recensions. (The Greek of the former is more refined and the text makes better sense in a few places. Perhaps the Ephrem-text is earlier and the Chrysostom-text the result of a polisher?) In addition to Greek and Georgian, there are Coptic and Arabic versions.[5]

The Georgian text of this homily, based on other manuscripts, was published a half-century ago by Ilia Abulaże,[6] the text of which is easily accessible, among many others, at TITUS.[7] The homily in question is no. 12 in the publication:

თქუმული იოვანე ოქროპირისაჲ სოფლისა ამისთჳს წარმავალისა, სიკუდილისათჳს და საშჯელისა

Homily of John Chrysostom on this Transitory World, Death, and Judgement

Incipit: იხილეთ, საყუარელნო, რომელთა დაგიტევებიეს ზრუნვაჲ ამის სოფლისა წარმავალისაჲ და საქმეთა მისთა დაცუდებადთაჲ. იხილეთ და ნუ კუალად იქცევით პირველთავე მათ სოფლისა უგალობათა

See, beloved, those who have left the care of this transitory world and its destructive deeds; see, and do not again return to the prior busy activities of the world!

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2   PG 60, 735–738.
3   Assemani 1746, 308–314.
4   Phrantzolas 1992, 403–414
5   See CPG 4622 for details.
6   Abulaże 1955, 91–100.
7   <http://titus.uni-frankfurt.de/texte/etca/cauc/ageo/msc/msc.htm>, last accessed 10 September 2015.

The manuscripts, all from the National Centre of Manuscripts in Tbilisi, which served as the basis for Abulaże's edition are:
• A = S-1139, 943 CE;
• B = A-1142, a late copy of an Athos manuscript of 977 CE;
• C = H-1662, 1040 CE.

In addition to these witnesses, there are two Georgian manuscripts at Saint Catherine's Monastery, Sinai, that have the homily:
• text no. 10 (ff. 28v–34v) of Sin. georg. 36, I (*asomtavruli*, 10th century);[8]
• text no. 9 (ff. 156v–183v) of Sin. georg. 50 (*nusxuri*, 10th century).[9]

In Sin. georg. 36, a scan of a bitonal microfilm of which is available at E-corpus,[10] the text corresponding to the HMML leaf begins at f. 33v (image 35 at E-corpus), col. a, l. 13, and ends at f. 34r (image 35), col. b, l. 8. In Sin. geo. 50 (at E-corpus)[11] this homily is the last in this manuscript, and although the end is missing, the part corresponding to the text in the HMML leaf survives: it begins at f. 180v (image 183), l. 2, and ends at f. 183r (image 185), l. 5.

Below I present the text of the HMML leaf, and although it is not a critical edition, some readings from the Tbilisi edition and the Sinai manuscripts are included in an apparatus following the text.

As to the relationship of the Georgian copies to the two published Greek texts, to judge at least from the several lines published below, the Georgian translation stands apart, not conspicuously close to either the PG text or that of Phrantzolas.

Georgian text from the HMML leaf

I have included line numbers, filled out the abbreviations in parentheses, and indicated word-divisions at line end with -. The apparatus below presents select variants from the Tbilisi edition (= ed., with the sigla for the manuscripts mentioned above) and the two Sinai manuscripts (= Sin. georg. 36, Sin. georg. 50). In the apparatus, the reading from the HMML leaf (= MS) as given above by line comes first, then a bracket, then the variants (separated, when necessary, by a semicolon).

8   Garitte 1956, 126.
9   Garitte 1956, 171–172.
10 <http://www.e-corpus.org/eng/notices/112555–Sinai-Mf-UCL-Georgien-36–ouvrages-ascé-tiques.html>, last accessed 10 September 2015.
11 <http://www.e-corpus.org/eng/notices/112567–Sinai-Mf-UCL-Georgien-50–Discours-de-St-Jean-Chrysostome.html>, last accessed 10 September 2015.
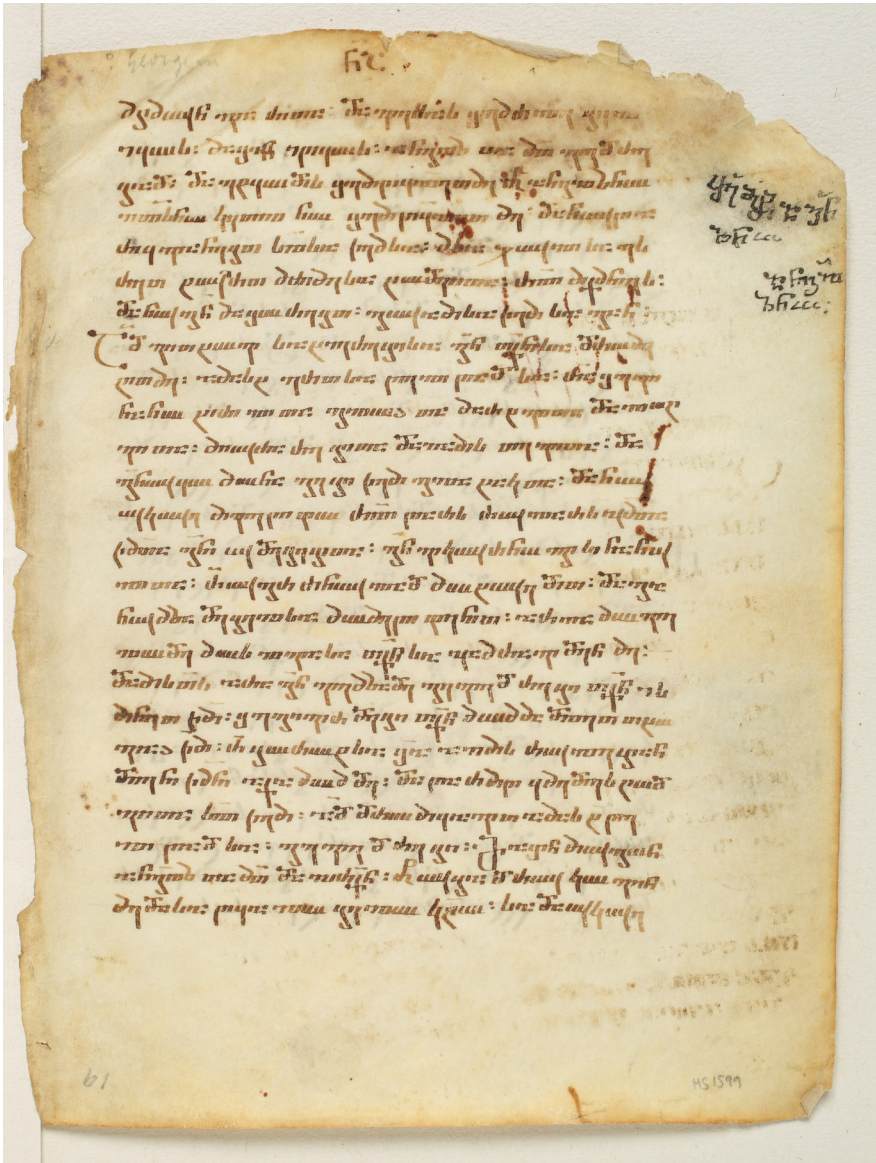
HMML leaf, recto (cf. Abulaże 1955, 98.28–99.14)

01 მჭმუნვარითა: და ვერას შემმლებელ
02 იყოს: მაშინ იწყოს: ანგელოზთა მათ ვედრე-
03 ბად და ეტყოდის შემიწყალეთ მე ჭ ანგელოზნო
04 ღმრთისანო კეთილნო შემიწყალეთ მე: და ნუ წა-
05 რიყვანებთ სულსა ჩემსა: მსაჯულისა ეს-
06 რეთ ტოჯრთ-მდიმესა ცოდვითა: რომელი მიქმნის,
07 და ნუ განმაშორებთ: გუამის ჩემისაგან:
08 არამედ ვითხოვ სახიერებისაგან თქუენისა დრო მე-
09 ცით მე: ამას ხ(ოლო) ერისა წელიწადსა: რაჲთა შევი-
10 ნანნო ტირილითა გლოდათა მარხვითა და ლოც-
11 ვითა: მღჳარებითა და ლამის თევითა: და
12 განუყო მონაგები ჩემ გლახაკთა: და ნუ-
13 უკუე მივეჭვიო რომელი წარსრულ არს ჟამთა
14 ჩემთაგანი უდებითა: განვკურნო იგი სინანუ-
15 ლითა: რამეთუ უგრძნულად მოხუედით: და გა-
16 ნუმზადებელსა მომეწიფენით: არლარა მოვე-
17 ლოდე მისლვასა თქუენსა ჟამ რავდენმე
18 და მისითჯს არა განვემზადე გევედრები თქუენ ის-
19 მინეთ ჩ(ე)მი: შეგივრდები თქ(უე)ნ მომმადლეთ თხო-
20 ვაჲ ჩემი, რამეთუ ზოროსა შინა აღმისრულებიან
21 დღენი ჩემნი აქამომდე: და წარმიწყმედიეს ცოდ-
22 ვითა სული ჩემი, არამედ დრო-მიყავთ მე ამას ხოლო წე-
23 ლიწადსა, გევედრები. მაშინ მიუგონ
24 ანგელოზთა მათ და ჰრქუან: ჭ უბადრუკ ვინ-
25 მე და საწყალობელო კაცო, სადა უკუე

01 მჭმუნვარითა] MS = BC; ed. მჭუნვარითა
06 ტოჯრთ-მდიმესა] ed., Sin36, Sin50 ტჯრთ-
08 არამედ] Sin50 აჩ
09 ამას ხ(ოლო) ერისა] Sin36 ამას ერისა; Sin50 ამას ერისა ხ(ოლო)
10 გლოდათა] MS = C; ed. გლოვითა; Sin36, Sin50 და გლოვითა
11 მღჳარებითა] Sin36 და მღჳარებითა
12 მონაგები] MS = BC; ed. has ყოველი მონაგები
14 ჩემთაგანი] Sin50 wr. ჩემთა: განი
15–16 და განუმზადებელსა მომეწიფენით] Sin50 om.
16 არლარა] Sin36 და არლა; Sin50 არლა
18–19 თქუენ ისმინეთ ჩ(ე)მი: შეგივრდები თქ(უე)ნ] MS = BC; ed. only გევედრები თქუენ
21 დღენი ჩემნი აქამომდე] ed., Sin36 აქამომდე დღენი ჩემნი
22–23 წელიწადსა] Sin36 წელიწადასა
24 უბადრუკო] Sin36 seems to have უბადრუკო
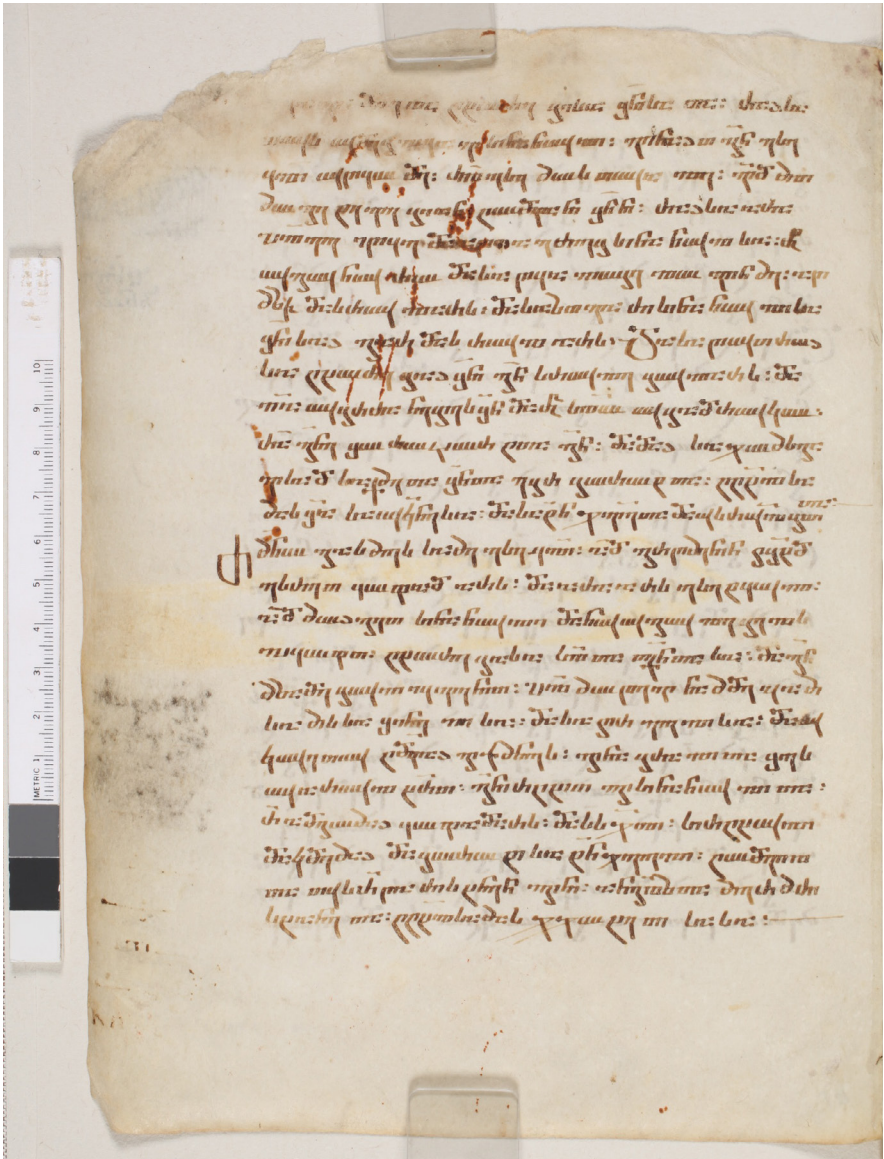
HMML leaf, verso (cf. Abulaże 1955: 99.14–99.29)

01 იყავ დღეთა ცხორებისა შ(ე)ნისათა: რაჯსა-
02 თჳს უდებ-ჰყავ სინანული: ვინაჲთგ(ა)ნ ესე
03 ყ(ოვე)ლი უწყოდე: რ(ომე)ლ(ი)-ესე მოსთუალე: ვ(ითარმე)დ მით
04 მოგეტევებიან ცოდვანი შ(ე)ნნი: რაჯსა არა
05 პ(ირვე)ლვე იწყე და აწცა ექიებ სინანულსა: ჭ
06 უგუნურო და საწყალობელო ვინმე: აწ
07 მზე დასრულ არს: და საზღვარი სინანულისა
08 შ(ე)ნისაცა გარდასრულ არს: და საწუთროდ-
09 სა ცხორებაცა შ(ე)ნი გ(ა)ნსრულებულ არს: და
10 ღ(მერთ)სა უბრძანებიეს შ(ე)ნდა ჭ ს(უ)ლი უბადრუკო:
11 რ(აჲთ)ა გ(ა)ნეშორო ჯორცთაგ(ა)ნ: და დაისაჯო მსგა-
12 ვსად საქმეთა შენთაებრ ბოროტა ცეცხლსა
13 მას შ(ინ)ა საუკუნესა: და საც(ა)ნ�xვე(ლ)თა დაუსრულ(ე)ბ(ე)ლთა.
14 ქმანო გასმიეს სამე ესე ყ(ოვე)ლი: ა(რამე)დ გრწმენინ, ვითარმეჲ
    ჭ(ე)შ(მარი)ტ(ა)დ
15 ესრეთ ყოფად არს და არა არს ტყუვილი,
16 ა(რამე)დ მოიგეთ სინანული და ნუ ოჯგოჲლებელს
17 ჰყოფთ: ცხორებასა სულთა თქუენთასა, და გ(ა)ნ-
18 მზადებულ იყვენით პირველ მოწევნამდე ჟამი-
19 სა მის საშინელისა და საჯირველისა. და უ-
20 კუეთუ ცოდვაც გიქმნიეს და ბრალითა შეს-
21 უარულ ხართ, განირცხით იგი სინანულითა,
22 რამეთუ ადგომაც ყოფად არს, და საშჯელი და სირცხჳლი
23 და კდემაც და ბოროტი საანჯველი ცოდვილ-
24 თათჳს. რამეთუ წარისხჳენ იგინი: ანგელოზთა მიერ მრი-
25 სხანეთა ცეცხლსა მას ჯ(ო)ჯოხეთისასა:

02 -თჳს] ms wr. -თოჳს
03 მით] Sin36, Sin50; ed. om.
06 საწყალობელო] Sin36 საწყალო (with no abbreviation mark)
10 უბადრუკო] as above, Sin36 seems to have უბადრუკჳ
13 დაუსრულ(ე)ბ(ე)ლთა] ed., Sin36 დაულევნელთა
14 ვითარმედ] Sin50 om.
15 არს ტყუვილი] Sin36, Sin50 არს ესე ტყუვილ
16–17 ოჯგოჲლებელს ჰყოფთ] ed. უდებ-ჰყოფთ
18 მოწევნამდე] Sin36 მოწევნადმდე
19 მის] ed. om.
20 და] Sin36, Sin50 ჳინა
21 განირცხით] Sin36 განრიცხით; Sin50 განირეცხით
22 ადგომაც] Sin36 აჲდგომაც

English translation

Line numbers of the Georgian text (by fives) are roughly indicated in brackets.

> [*recto* 1]…with a distressed [face], and he will be unable to do anything. Then he will begin to implore the angels and he will say, 'Have mercy on me, O good angels of God, have mercy, and do not [5] lead away my soul, thus heavy-laden with sin, to the judge who made me, and do not separate me from my body! Rather, I ask: out of your goodness give me [more] time, only a single year, so that [10] I might repent with weeping, mourning, fasting, and prayer, with wakefulness and staying up at night, and so that I might divide my wealth among the poor, and lest I depart, past my time in wickedness! I will mend[12] it [15] with repentance, because you have come upon me suddenly and met me unprepared. I was not expecting your coming yet for some time, and therefore I was not prepared. I implore you! Listen to me! I beseech you: show favour [20] for my supplication, for I have hitherto completed my days in evil, and I have destroyed my soul with sin, but give me some time, just this year, I implore you!'
>
> Then the angels will answer and say, 'O poor [25] and pitiful man! Where, then, [*verso* 1] were you the days of your life? Why did you disdain repentance, since you knew all this that you have seen, so that your sins [would have been] forgiven? Why [5] do you not first know and still seek repentance, you stupid and pitiful man? Now the sun is down, the limit of your repentance is up, your transitory life is finished, and [10] God has commanded you, O unfortunate soul, to be separated from the body, and you will be punished according to your evil deeds in the eternal fire and unending torments.' Well, brothers, you have heard all of this, but believe that it is [15] thus true and not a lie! But win repentance and do not despise the salvation[13] of your souls, and be ready before you reach the terrible and hard time [of judgement]! [20] If you have committed sin and are stained with wrongdoing, wash it with repentance, for there is to be a resurrection, with judgement, disgrace, shame, and evil torment for sinners, for they will be taken away by angry angels [25] to the fire of hell!

Conclusion

The surviving copies in Greek, Georgian, Coptic, and Arabic show that this homily, whoever its author was, enjoyed some popularity in various communities. While the Georgian translation has long been available in a printed critical edition and more recently in an electronic edition at TITUS, we have highlighted three additional witnesses: the two Sinai copies, one complete and one almost complete, and this newly identified leaf now at HMML, which contains a few paragraphs from near the end of the homily. A new edition of

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12 Lit. 'heal'.
13 Lit. 'life'.

the homily might now be prepared, either of the Georgian text alone, or of all the versions now known. (A new edition of the Greek text also remains a desideratum.)

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Pricking and Ruling in Ethiopic Manuscripts: an Aid for Dating?

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Summary

The essay explores the pricking and ruling in Ethiopic manuscripts. A few variations exist in the relative arrangement of the constituent elements defining the page layout: pricks, ruled lines, upper and bottom written lines. Four arrangement patterns of these elements have been established. A chronology of the patterns may be suggested and used as an additional aid for dating manuscripts.

Until recently, only cursory attention has been paid to the exact absolute and relative position of the main elements defining the layout of Ethiopic manuscripts. These elements are five: 1) the so-called vertical pricks (serving for impressing the vertical bounding lines which delimit the text columns), 2) text pricks (serving for impressing the horizontal [text]) lines), 3) vertical bounding ruled lines, 4) top (/bottom) horizontal ruled (text) line, 5) top (/bottom) written line.[1] The first four elements reflect the procedures aimed at the preparation of the page for writing,[2] being the initial stage of the realization of the selected layout. The fifth element refers to a different stage in the manuscript production, that is writing as filling the written area with text, which is the final stage of the realization of the layout.[3]

These elements are not always easily observable. When we study digital images, microfilms, or reproductions of manuscripts, they often lack the quality required for showing the details clearly. In ancient manuscripts, or those extensively used, the parchment surface may be too worn and dirty to distinguish these features even when one inspects the physical objects; or some of the features—for instance, text pricks—may be just gone, together with parts of parchment leaves being broken, torn off, or trimmed.

The Ethiopian bookmaking tradition is frequently described as quite conservative and not characterized by a great variety of forms and features. However, the systematic observations conducted on a significant number of codices in the framework of the project Ethio-SPaRe[4] revealed that the distri-

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1 The definition follows Balicka-Witakowska et al. 2015, 160.
2 Cp. Maniaci 2002, 82–94.
3 Cp. Maniaci 2002, 101–120.
4 *C.*1,050 manuscripts, mainly from the northeastern Təgray, have been described for the project database. Of the manuscripts mentioned below, the descriptions

bution of the said five elements on the page of an Ethiopic codex is not as uniform as one could expect.[5] The current essay explores the properties of these elements on the examples from the manuscripts recorded by Ethio-SPaRe and some additional material.

The layout patterns
Varying positions and distribution of the five aforementioned features have allowed identifying four distinct patterns. In the following, I shall discuss each of these patterns in some detail.

Pattern I
The most common distribution of pricks, ruled lines, and text lines on the page of an Ethiopic manuscript looks as follows: the vertical pricks are located quite deep in the top and bottom margins, and the text pricks are located in the outer margins; the top written line is placed above the top horizontal ruled line, the bottom written line is placed above the bottom ruled line (cp. Scheme 1). This pattern is sometimes taken as the point of reference in a general discourse about Ethiopic manuscripts.[6] It is indeed attested in the overwhelming majority of manuscripts from around the beginning/middle of the sixteenth century onward. This group encompasses the biggest part of the Ethiopic manuscripts which have survived to our time.
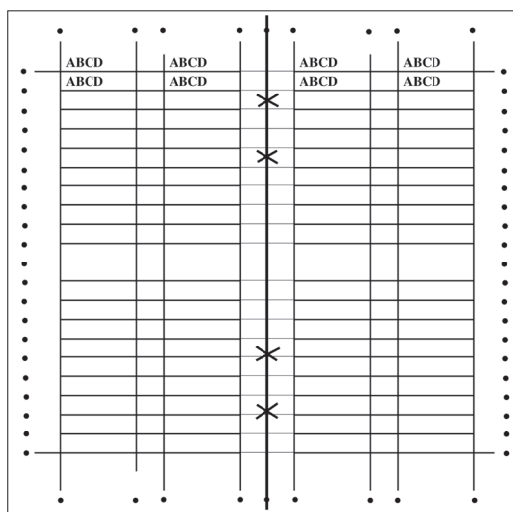
Scheme 1

5   Some preliminary indications in this regard have been included in Balicka-Witakowska et al. 2015, 160–162.
6   Agati 2009, 185.

Establishing the earliest time limits of pattern I is difficult. Among the books exhibiting pattern I recorded by the Ethio-SPaRe project team, there are a few for which one would not exclude, on palaeographical grounds, the production date somewhat prior to the beginning/middle of the sixteenth century.[7] The earliest dated or well datable examples of pattern I are MS Ḥarennät Gäbäzäyti Maryam, MHG-004, Four Gospels, datable to 1523,[8] or MS ʿAddiqaḥarsi Ṗäraqliṭos, AP-046, dated to 1528 in the colophon.[9] An early example of pattern I outside the material collected by the project team is, for example, MS Paris, Bibliothèque nationale de France, Éthiopien 32, the Four Gospels book donated by King Säyfä Arʿad (r. 1344–1371) to the Ethiopian community residing in Egypt, the monastery of Qusqām.[10]

Pattern II

The position of the top horizontal ruled line and the top written line is somewhat different in many of the manuscripts datable to the time prior to the beginning/middle of the sixteenth century. The top written line is placed below the top horizontal ruled line (i.e. at the second horizontal line, s. fig. 1a); thus the written lines are one less than ruled lines.[11] The bottom ruled and written lines are arranged as in Pattern I. The written area is thus fully framed by the vertical and horizontal ruled lines (cp. Scheme 2). The vertical pricks and the text pricks are located in the margins as in pattern I (fig. 1b).

Scheme 2

7   These manuscripts are, for instance, Säbäya Maryam, SM-010, 'Miracles of Mary', ʿUra Qirqos, UM-032, 'Homily of the Sabbath', Maryam Mäkan, MM-011, Apocryphal Acts of the Apostles, Siʿet Maryam, GMS-002, Four Gospels, or Däbrä Dammo, DD-038, Psalter, etc., but in neither case the exact dating is possible.
8   Nosnitsin 2013b.
9   Nosnitsin 2015.
10 Zotenberg 1877, 24–29. The full set of images of this manuscript is accessible through the web-site 'Gallica' (<http://gallica.bnf.fr>, last accessed 15 October 2015), the relevant features are fortunately visible on the most of the images.
11 In pattern I, these numbers are equal.

Fig. 1 Maryam Qorrar, EMQ-057, *Senodos,* 15th century, (a) right: f. 1r, (b) below: f. 37r
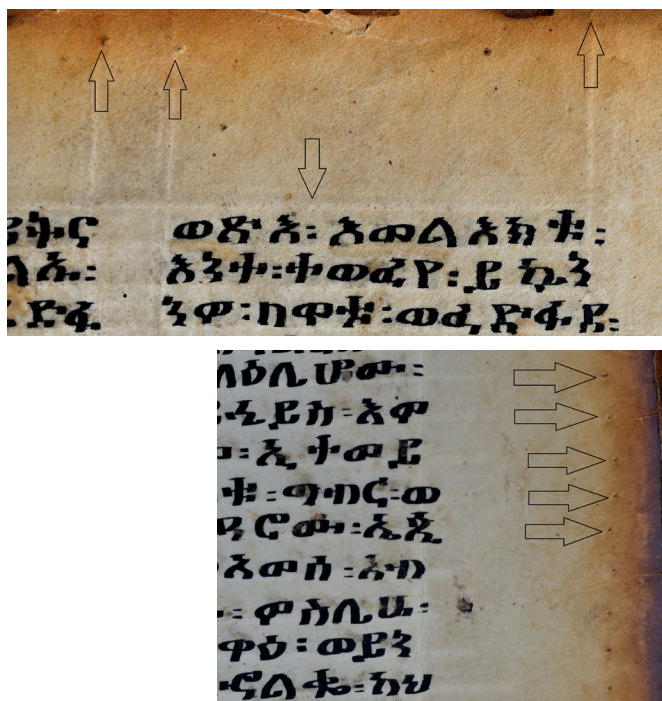
On examples of a few manuscripts (in the first line the biblical ones or homiliaries) one can see that the scribes sometimes tried to use the top ruled line and the vertical bounding lines for accurately placing paratextual elements, in particular the titles of the text sections (figs. 2 and 3).

Basing on the material observed until now, we can assume that pattern II occurs quite frequently in the fifteenth-century manuscripts, but not in the manuscripts datable to the time after the beginning/middle of the sixteenth century. If such cases are found, they will probably represent nothing but casual deviations from the standard (pattern I).

As in the case of pattern I, establishing the *terminus post quem* for pattern II is for the moment hardly possible. The earliest reliably datable book of this type recorded and described by the project team is MS ʾAgärhəse ʾAbunä Mamas, AQM-010, Book of the Funeral Ritual and Monastic Ritual, produced during the tenure of the Metropolitan Sälama II (*c.*1348–1390)[12] and laid out in one column. Among the early examples outside of the project's material, one might recall the so-called Four Gospels book of Krəstos Täsfanä from Däbrä Ḥayq ʾƎsṭifanos, now MS Addis Abäba, National Archives and Library of

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12 See Marrassini 2010.
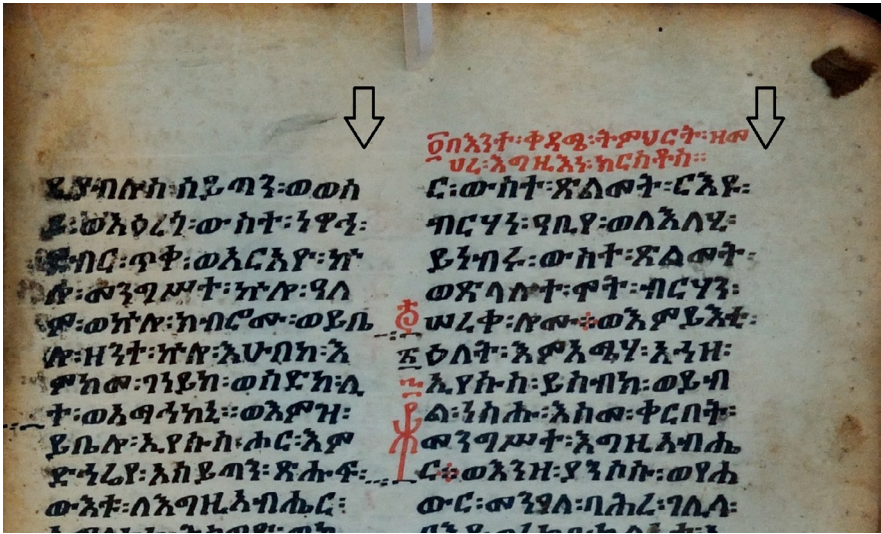
Fig. 2 Maʿṣo Yoḥannəs, MY-008, Four Gospels, 1382–1412, f. 16r
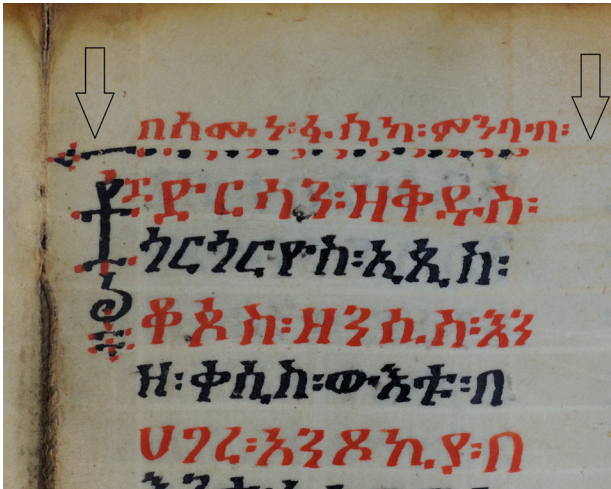
Fig. 3 ʿUra Mäsqäl, UM-046, Collection of homilies, 14th/15th century (?), f. 35r

Ethiopia, no. 28, thought to be datable to the early fourteenth century,[13] which does show the distribution of the features according to pattern II.

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13 See Macomber 1979, 73–74; Ṗāwlos Ṣādwā 1952, 28. The ruled lines and pricks are well visible not in all frames of the microfilm which I consulted. The horizontal ruled lines regularly terminate at the text pricks (see below). On the most of some 80 folia in the beginning, the text pricks are double.

Pattern III

A few old manuscripts (all laid out in two columns) have the top written line placed below the top horizontal ruled line as in pattern II, but the location of the vertical pricks is different and suggests a different pattern. Two cases of variations in the position of the vertical pricks have recently been presented elsewhere.[14] Several more examples of what can be called pattern III have been recently identified. These include MS ʿUrä Mäsqäl, UM-050, a 'registration unit' which contains, among fragments of
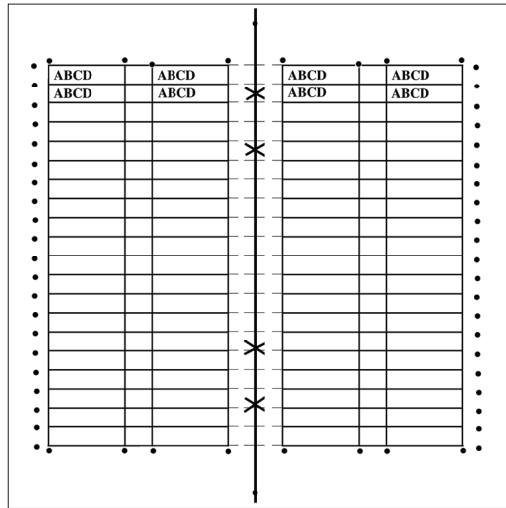
Scheme 3

various old manuscripts, also a part of an ancient, obviously pre-mid-fourteenth-century homiliary. On these folia, the top written and top horizontal ruled lines are located according to pattern II. The vertical pricks are located in a way different from pattern II. The vertical pricks are placed very close to/ at the top and bottom horizontal ruled lines, sometimes even a little inside the written area; the text pricks are located remarkably close to the vertical
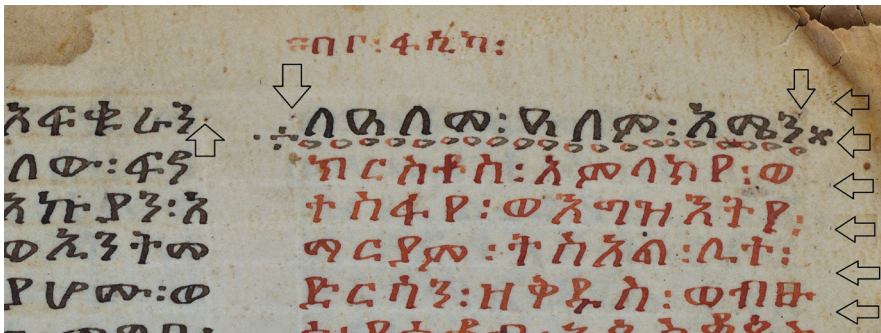
Fig. 4 ʿUra Mäsqäl, UM-050, Collection of homilies, first half of the 14th century (?), f. 189r

14 See Balicka-Witakowska et al. 2015, 161, and below. At the time of the preparation of that publication, only two manuscripts with divergent position of the vertical pricks were known: MS EMML no. 6907 Four Gospels of Lalibäla Mädḫane ʿAläm; and MS ʿUrä Qirqos, UM-039, the so-called 'Aksumite Collection' (see Bausi 2009; see also below).
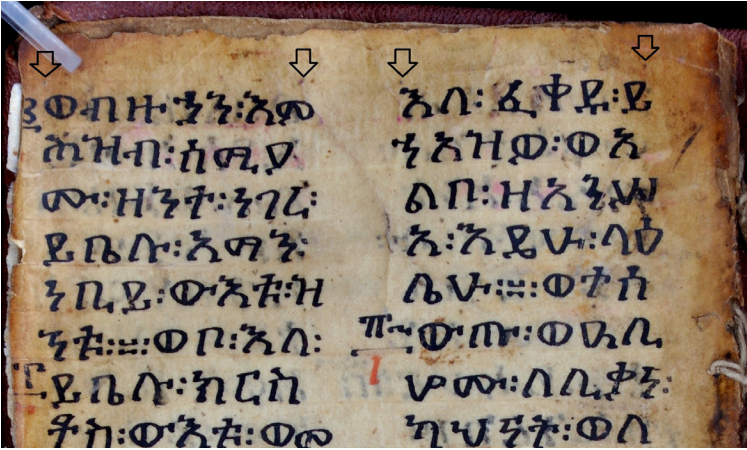
Fig. 5 ʾ∃mba Täkula Mikaʾel, TGM-003, Undoing of Charms and Four Gospels, 19th century and 14th century, f. 3r
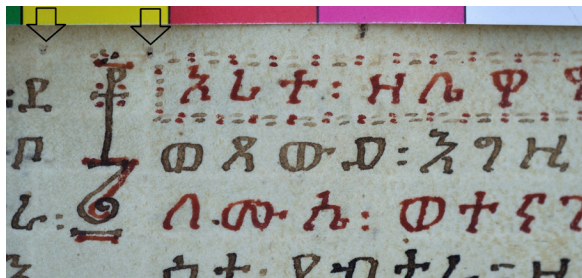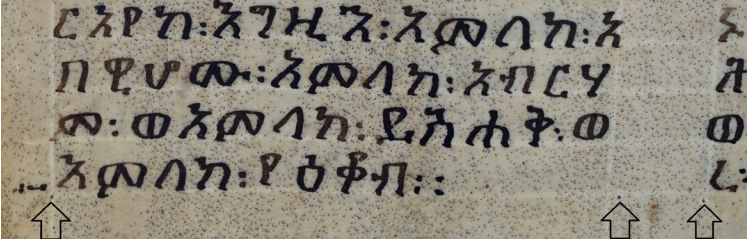
Fig. 6 ʿUra Mäsqäl, UM-040, Octateuch, first half of the 13th century (?), (a) above: f. 7rvb, (b) left: f. 45ra

bounding ruled lines, at the distance of *c*.5 millimeters (fig. 4, Scheme 3).[15] Another possible example is MS ʾ∃mba Täkula Mikaʾel, TGM-003, 'Undoing of Charms'. It is a nineteenth-century manuscript, but the four initial leaves inserted in the codex originate from an old Four Gospels book (fourteenth-century?). On these folia, the top written and top horizontal ruled lines are located according to pattern II; in addition to that, the primary pricks are lo-

15 The same pattern is discernible on some of the microfilm frames of EMML no. 6907 Four Gospels of Lalibäla Mädhane ʿAläm, datable to the thirteenth century (for example ff. 169v–178r, 187v–188r, 193v–194r etc.).

cated very close to/at the top and bottom ruled lines (fig. 5). The text pricks are not visible; probably they were in the margins which crumbled.[16] One more manuscript in this group may be MS ʿUrä Mäsqäl, UM-040, Octateuch, datable at least to the first half of the fourteenth century. In the same way as on the added old leaves of TGM-003, here the vertical pricks are located very close to/at the top and bottom horizontal ruled lines (see fig. 6a–b); the text pricks are not visible (trimmed off?). Another peculiarity of UM-040 is that the horizontal ruled lines do not transgress the inner vertical bounding ruled line, i.e. they discontinue in the gutter (inner) margin.[17]

Pattern IV

Quite similar to pattern III, but with somewhat different position and distribution of vertical and text pricks, is finally pattern IV. Here, the top written line and top horizontal ruled line are placed according to pattern II. The vertical pricks are located at/ close to the top and bottom ruled lines (as in pattern III), but the text pricks are located at the vertical bounding lines, not in the margins. In this pattern, the outer vertical pricks, above and below, have become unnecessary, and they
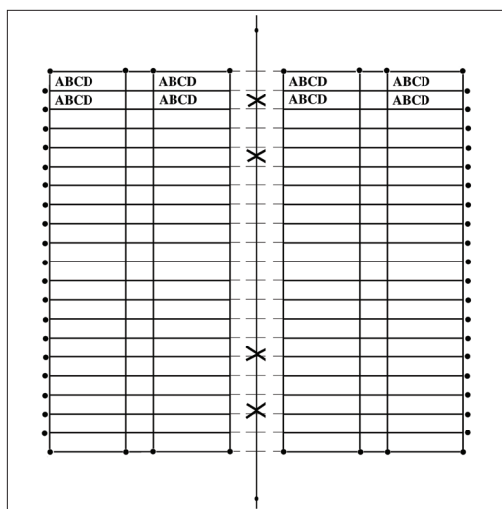
Scheme 4

are 'merged' with the top and the bottom text pricks, respectively (Scheme 4). Therefore each page with the text laid out in two columns has two vertical pricks less (one above and one below) in comparison to the other patterns. All

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16 On the analysis of the inks of TGM-003, see the ETHIO-SPaRe report of the seventh and eighth field missions, part 2 at <http://www1.uni-hamburg.de/ethiostudies/ ETHIOSPARE/Report%202014-Pt2.pdf>, last accessed 15 October 2015.

17 This is indicated on Scheme 3 (and 4) by dashed lines. The horizontal ruled lines of UM-040 are thus of 'type J' according to the system in Muzerelle 1999. Normally, they are of 'type C': the text ruled lines continue through the entire bifolium and stop at the outer bounding lines (Muzerelle 1999, 138, fig. 3), or sometimes slightly transgress them. The vertical bounding ruled lines normally cross the page from the top to the bottom vertical pricks, in many cases continuing in the margins towards the edge ('type A', ibid.; see schemes 1, 2).
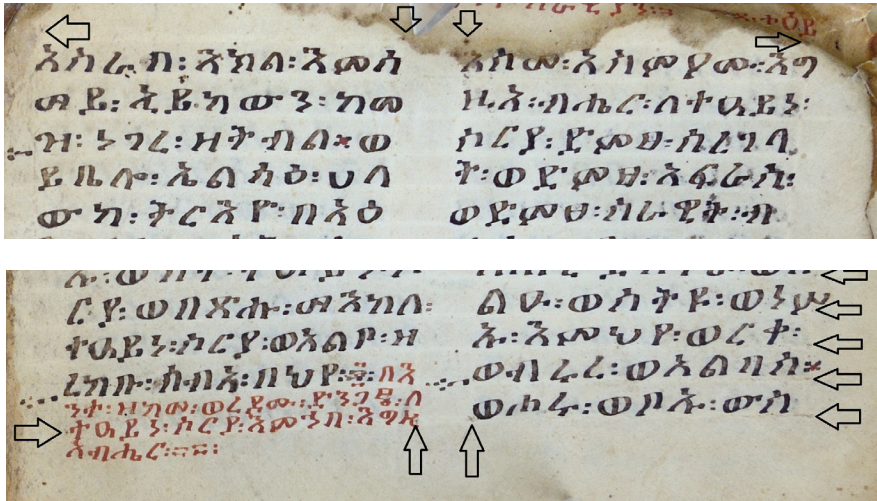
Fig. 7 ʿUra Mäsqäl, UM-058, 2 Samuel, 1–2 Kings, first half of the 13th century (?), (a) above: f. 58rb, (b) below: f. 58ra

the pricks are located, more or less, at the ruled lines delimiting the borders of the written area.

In addition to MS ʿUrä Mäsqäl, UM-039 recorded before,[18] two more witnesses of that pattern have been recently identified. One is MS ʿUrä Mäsqäl, UM-058, obviously pre-mid-fourteenth century, containing 2 Samuel and 1–2 Kings (fig. 7a–b), with the pricks distributed exactly as described above for pattern IV.

Another witness is MS Däbrä Zäyt Maryam, DZ-001, Four Gospels, an old Gospel book datable to the late fourteenth – first half of the fifteenth century. A few badly preserved leaves, loosely inserted into the codex, originate from another, older Gospel book, and are datable to the time prior to the mid-fourteenth century (c. mid-thirteenth–mid-fourteenth century?).[19] The main text block shows the location of the features after pattern II. On the added old leaves, the top written line is located below the top ruled line, according to pattern II; the vertical pricks above and below are located very close to the top and bottom horizontal ruled lines, though not quite symmetrically and partly a little inside the written area. As in MS UM-58, there are only three pairs of the vertical pricks above and below, respectively. The outer vertical pricks (the fourth pair) are missing, their function is carried out by the top and bottom text pricks (cp. Scheme 4). At least on one page the location of the text

18 See footnote 14 above, and Balicka-Witakowska et al. 2015, 161, Fig. 1.6.4.
19 See Nosnitsin 2011.

pricks at the outer vertical bounding ruled line is clearly visible, attesting pattern IV (fig. 8).

ʾƎnda ʾAbba Gärima evidence

At this point, the evidence of the celebrated (ʾƎnda) ʾAbba Gärima Gospels, as presumably the oldest known Ethiopian manuscript(s), can be considered.[20] I was able to consult only a set of images (incomplete), showing the condition of the book(s) before the recent restoration.[21] Due to limitations of the photographic material, the analysis could not be exhaustive. However, it was possible to notice that various parts of the codices show various patterns. Here below are three examples, the reference folia being identified after the catalogue Macomber 1979:[22]

1) ʾAbba Gärima I:

The top written line is located clearly below the top ruled line, according to pattern II. The vertical pricks are

Fig. 8 Däbrä Zäyt Maryam, DZ-001, Four Gospels and Four Gospels, 14th/15th century and first half of the 14th century (?), f. 242rb

located very close to/ at the top and bottom horizontal ruled lines and are well visible, the features looking like pattern III, but the text pricks could not be detected with certainty, including on the few leaves which seem to have preserved their margins (fig. 9a–b).[23]

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20 On the manuscript, see Bausi 2011; the peculiarity of its pricking was briefly indicated in Balicka-Witakowska et al. 2015, 160.

21 I thank M. Gervers and E. Balicka-Witakowska for sharing with me the pictures.

22 Below, I refer to the tree incomplete Four Gospels manuscripts ʾAbba Gärima I, II, and III, which are bound in two volumes (I and II+III, respectively, see e.g. Heldman and Munro-Hay 1993, 129–130, no. 52). For the moment, I skip the complex question of the dating of these manuscripts possibly originating from as early as the Aksumite time (proposed following the results of the radiocarbon analysis of the samples, see Mercier 2000) and limit myself to the common-knowledge statement that ʾAbba Gärima II is most probably of a later date than ʾAbba Gärima I and III (cp. Zuurmond 1988, II, 44–52).

23 The portion of the text on fig. 9a–b starts from Mt. 12:36 on verso-side, col. a, and
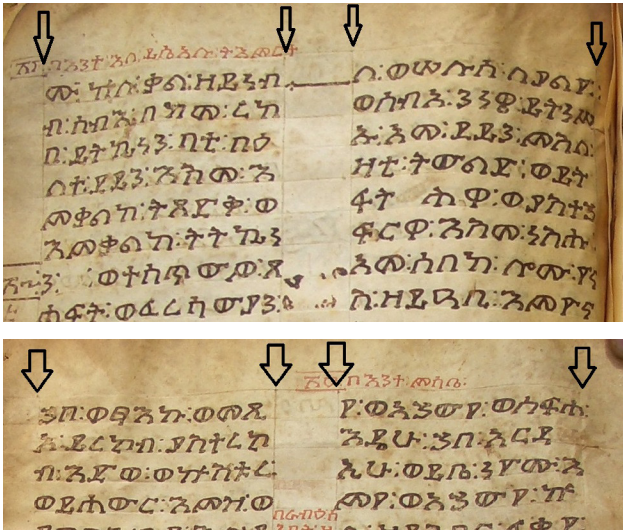
Fig. 9 ʾⱧnda ʾAbba Gärima, ʾAbba Gärima I, Four Gospels, (a) above: f. 43v, (b) below: f. 44r

The furrows of the text ruling do not transgress the bounding lines.[24]

2) ʾAbba Gärima II:

The top written line is located below the top ruled line, according to pattern II. The vertical pricks are located very close to/at the top and bottom horizontal ruled lines and are well-visible, looking like pattern III (fig. 10).[25] The text pricks could not be identified with certainty; they are unlikely placed at the

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extends to Mt. 13:49, on recto-side, col. b; it corresponds to Macomber 1979, 1, the portion 'F. 38a–46b (Mt. 10,12–14,19)' more exactly, probably, ff. 43v–44r, frame 42 in the microform by D. Davies, 'Reel 1'). On ʾAbba Gärima I, cp. Zuurmond 1989, II, 44–47.

24 This is another example of 'type J' horizontal ruled lines (see above, footnote 17). The project team recorded a small number of manuscripts, originating from different periods, with the text ruling of 'type J'. However, there are indications that applying 'type J' lines was an old practice, spread over a larger territory. In 2008, I visited the church of Däbrä Saḥəl in Gärʿalta (Sauter 1976, 166, no. 1206; see the recent project supported by SIDA, led by E. Balicka-Witakowska and M. Gervers, <http://www2.lingfil.uu.se/projects/Dabra_SahelQ/>) and inspected a number of old fragments. Some of them had the features located after pattern IV, and the horizontal ruled lines of 'type J' (see fig. 12, the text corresponds to Chaîne 1909, 43, ll. 33–35 [side vb] and ibid. 44, ll. 6–8 [side ra]; see Chaîne 1909, 38 for the translation).

25 The text on fig. 10 is Luke 4, 20 (col. a) and a portion of Luke 4, 23 (col. b), the page is probably from the part designated in Macomber 1979, 5 as '4. Gospel of Luke, ff. 112b–127b, Luke 1,1–5,21' (frame 309 in the photos by D. Davies, 'Reel 2'). On ʾAbba Gärima II, cp. Zuurmond 1989, II, 50–52.

Fig. 10 ʾƎnda ʾAbba Gärima, ʾAbba Gärima II, Four Gospels, the verso of a folium with Lk 4:20–4:23
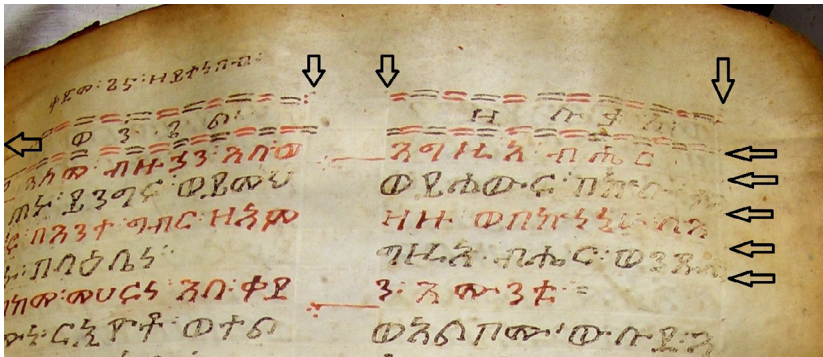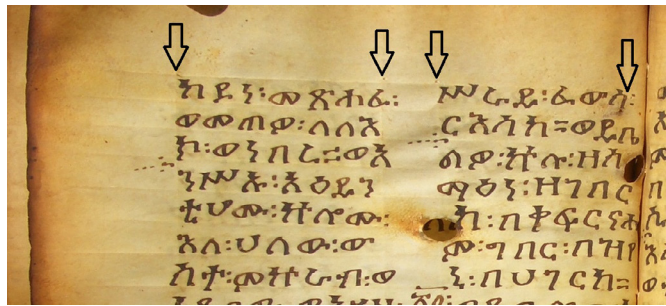
Fig. 11 ʾƎnda ʾAbba Gärima, ʾAbba Gärima III, Four Gospels, f. 345r
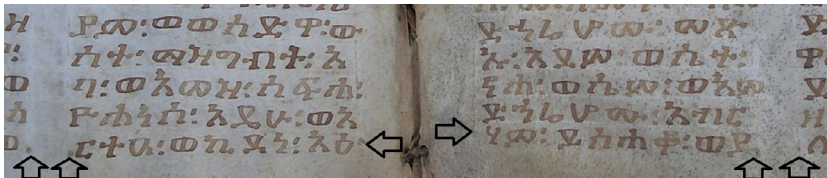
Fig. 12 Däbrä Saḥəl, *Liber transmigrationis Mariae*, before mid-14th century (?)

outer vertical bounding ruled line.[26] The continuation of the furrows beyond the vertical bounding lines into the margins as well as their termination in the margins are well-visible on many photos.

3) ʾAbba Gärima III:
The top written line is located below the top ruled line, after pattern II. The vertical pricks are located mostly at the top and bottom ruled lines, with the

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26 The text pricks might have been trimmed off. Besides, it cannot be completely ruled out that, in order to impress the horizontal (text) ruled lines, the craftsman just imprinted slight marks on the surface pressing his instrument into the parchment leaf, without piercing it.

text pricks located at the vertical bounding lines (the furrows continuing, not uniformly, into the outer margins). The outer vertical pricks were meant also as the top and bottom text pricks (fig. 11).[27] The placement of the features corresponds to pattern IV.

Mixed patterns

A certain number of manuscripts exhibit more than one pattern, usually two of them. One example is the massive MS ʿUra Qirqos, UM-018, 'Acts of Martyrs'[28] where the top written line and top horizontal rule line are placed, in different parts of the book, according to both pattern I or pattern II, the latter prevailing.[29]

Another witness of mixed patterns I and II (the latter prevailing) is MS ʿAddi Qolqʷal Giyorgis, AQG-005, 'Acts of Martyrs', to be dated probably to the second half of the fifteenth century (but before 1492).[30] Outside the material recorded by Ethio-SPaRe, MS Gundä Gunde 177,[31] definitely a pre-fifteenth-century book and one of the oldest in the collection of the monastery of Gundä Gunde, shows both pattern I and pattern II, the former prevailing.[32] In the pre-mid-fourteenth-century MS Paris, Bibliothèque nationale de France, Éthiopien 7,[33] patterns III and IV are attested, the latter prevailing.[34]

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27 On fig. 11, the beginning of Luke (the folium facing the frontispiece miniature of the Evangelist), corresponds to the portion designated in Macomber 1979, 9 as '4. Gospel of Luke, ff. 345a–346b, Lk. 1,1–43', thus clearly f. 345r (frame 524 in the microfilm by D. Davies, 'Reel 2'). On ʾAbba Gärima I, cp. Zuurmond 1989, II, 48–50.

28 On this manuscript see Brita 2015.

29 On some folia, it appears that the pair of upper text pricks was pierced, but the corresponding top horizontal ruled line was not impressed.

30 See Pisani 2015, 180–183.

31 The numeration after the HMML digitization project (another number that the volume bears is C_3–IV–182); the manuscript obviously corresponds to no. 96 in Mordini 1953, 48 (it contains mainly, though not only, the Book of Daniel and the Apocalypse of Ezra [4 Ezra]; see also Macomber 1979, 42 and 44–45).

32 There are more irregularities about the vertical pricks. They are located partly in the margins after patterns I and II, but partly their positions are asymmetrical, e.g. on some folia, the top vertical pricks are placed according to pattern III, but the bottom vertical pricks according to pattern I and II; on some folia vice versa. The ruled text lines reach at the text pricks.

33 Zotenberg 1877, 11–12, the manuscript contains the Book of Job.

34 The images are accessible on the *Gallica* website (see above). On most of the folia with pattern III, the top and bottom text prick are located precisely on the same level (the top and bottom ruled lines) as the top and bottom vertical pricks, respectively. Pattern IV begins on f. 39.

Tentative conclusions

For the moment, it is possible to state that pattern I dominated starting from approximately mid-sixteenth century. We can also assume, tentatively, that pattern IV is the earliest among those attested, and that it was dropped pretty early.[35] Starting from the late fourteenth century until the beginning/ middle of the sixteenth century, pattern II occurs frequently. Of course, the study of the features and distribution of pattern I, II, and III in the old manuscripts requires more examples. We cannot exclude that other patterns emerge if more old witnesses are examined. However, even at this initial stage it seems possible to point to the three major developments: 1) gradual shift of the position of vertical pricks from the borders of the written area, delimited by the horizontal ruling, into the margins; 2) a similar shift of the text pricks from the outer vertical bounding lines (pattern IV) into the margins (the other patterns);[36] 3) redistribution of the pricks and their functions after two vertical pricks were added (cp. patterns IV and I–III);[37] 4) change in the position of the top written line from the top ruled line to the second ruled line.[38]

All patterns reflect varying technological procedures (still to be reconstructed); they possibly coexisted over centuries, and a higher stage of 'technological unification' was achieved, according to the material surveyed for the study, only by the beginning/mid-sixteenth century. The features and patterns

35 Among the manuscripts studied for the essay, there is none with text pricks inside the written area (elsewhere known as the oldest pattern, see Jones 1944, mainly on Latin manuscripts; pp. 75–77, 'inside-text' arrangement/method, attested since the fourth century, also in such MSS as the *Codex Sinaiticus* and the *Codex Vaticanus*).

36 As to the text pricks of Pattern IV, one can recall the old (yet sparsely attested) practice of placing the text pricks at or close to the outer bounding line as described in Jones 1944, 75 and notes 14, 77, and 78; the positioning of the text pricks in the outer margin seems to correspond to the quite old 'outer-marginal system' (fifth century) which gradually came to dominate centuries later (Jones 1944, 76ff.).

37 Cp. the change in the position of the pricks as presented in Jones 1944; cp. also Maniaci 2002, 84–85, on the gradual 'movement' of the pricks from the inside of the text area (fourth century) towards the margins which was largely completed in the tenth century; and Agati 2009, 182–184, for a more detailed exposition.

38 On the change in the location of the top written line in relation to the top horizontal ruled line see Maniaci 2002, 109, and Agati 2009, 196–197. This historical transformation is indicated as important for the modern codicology in Gumbert 2004, 515. It was observed that in the thirteenth century English scribes gradually changed their practice from placing the top written line above the top ruled line to placing it under the top ruled line, i.e. from the 'above the top ruled line' to 'below the top ruled line' (Ker 1960). It is remarkable that in the case of Ethiopic manuscripts the change went in the opposite direction and was completed much later, even though both contexts are hardly comparable and the technical reasons behind the changes are most probably completely different.

can be possibly used as auxiliary for establishing the production date of a manuscript; they can reveal fine differences within the Ethiopian book making tradition and also discontinuities within one single codex.[39]

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Research in manuscript studies

A Study of the Early Ottoman Peloponnese in the Light of an Annotated *editio princeps* of the TT10-1/14662 Ottoman Taxation Cadastre (*c*.1460–1463)

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My doctoral thesis, completed at Royal Holloway, University of London in 2009 and conducted under the supervision of the late Professor Julian Chrysostomides (d.2008), explores geographic, economic and demographic aspects of the Peloponnese in the first years of the Ottoman conquest (1460), on the basis of an annotated *editio princeps* of the first Ottoman taxation cadastre of the province of the Peloponnese (*Defter-i Livāʾ-ı Mora*), compiled sometime between *c*.1460 and 1463. Numbering 284 pages this cadastre was split into two parts in the recent past, and is now preserved in Istanbul, Başbakanlık Osmanlı Arşivi, TT10 and Sofia, Национална Библиотека 'Св. Св. Кирил и Методий', Ориенталски отдел, 1/14662.

The mutilated register TT10 measures 37 × 14 cm and numbers 188 pages, five of which are blank (pp. 27, 41, 75, 103 and 177). It is bound with black thick carton decorated with oval-shaped floral patterns. High levels of humidity have caused the ink to bleed on some pages, with the result that some characters are unreadable. In other cases ink traces from one page appear to have migrated to the opposite one, causing difficulties in the decipherment. The register 1/14662 measures 35 × 14 cm and numbers 96 pages, nine of which are blank (pp. 1, 2, 3, 12, 13, 20, 65, 82, and 83). The register's *incipit* and *desinit* are mutilated. Page 40 has been numbered twice as 40/42. The paper in many of the pages is totally or partially yellowed and the ink in places has faded. This however did not affect its legibility. The text in both manuscripts is written in the *tevķīʿ* script, while, when the numbers are written down in letters, preference has been given to the encoded *siyāķat* script. The watermark on the paper depicts a pair of scissors measuring 7 × 3 cm, identified with the one used on paper of Florentine (1459–1460) or Neapolitan (1457) provenance.
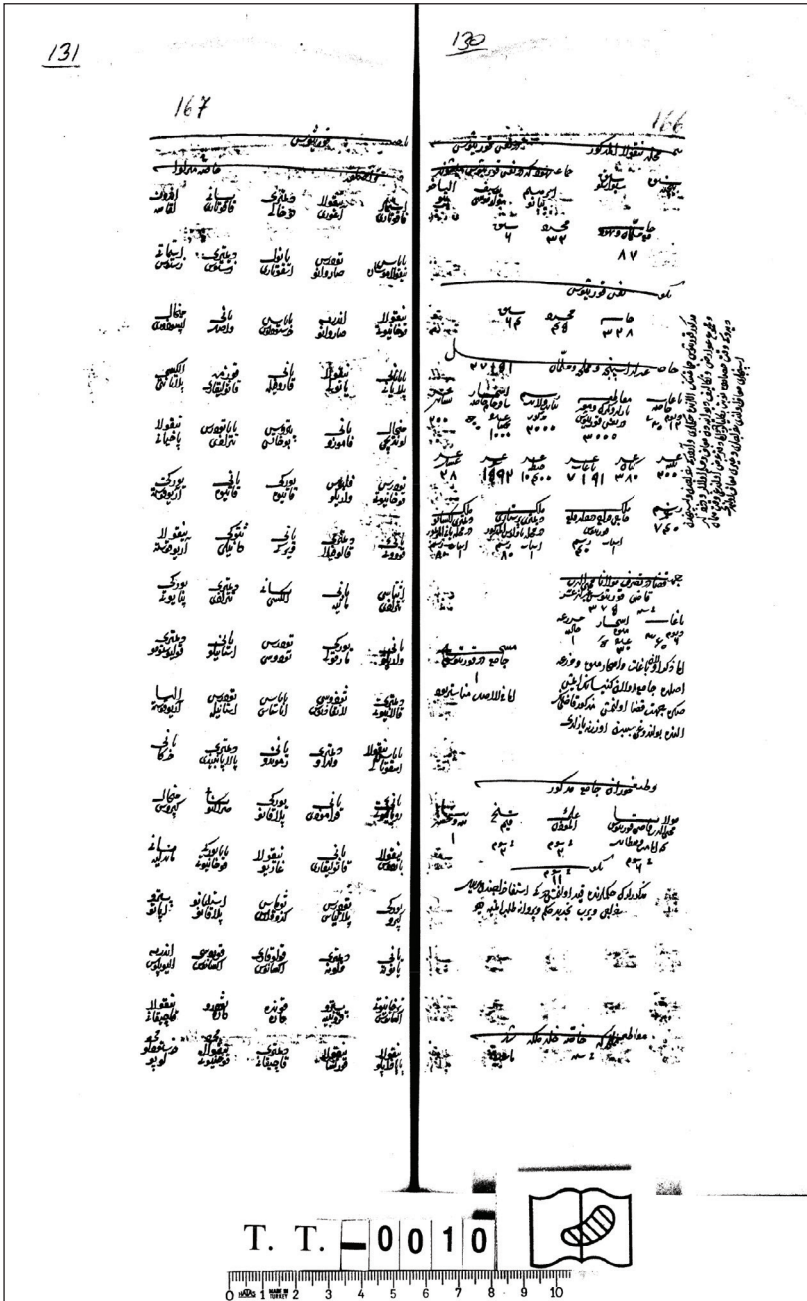
Fig. 1 MS Istanbul, Başbakanlık Osmanlı Arşivi, TT10, pp. 166–167.
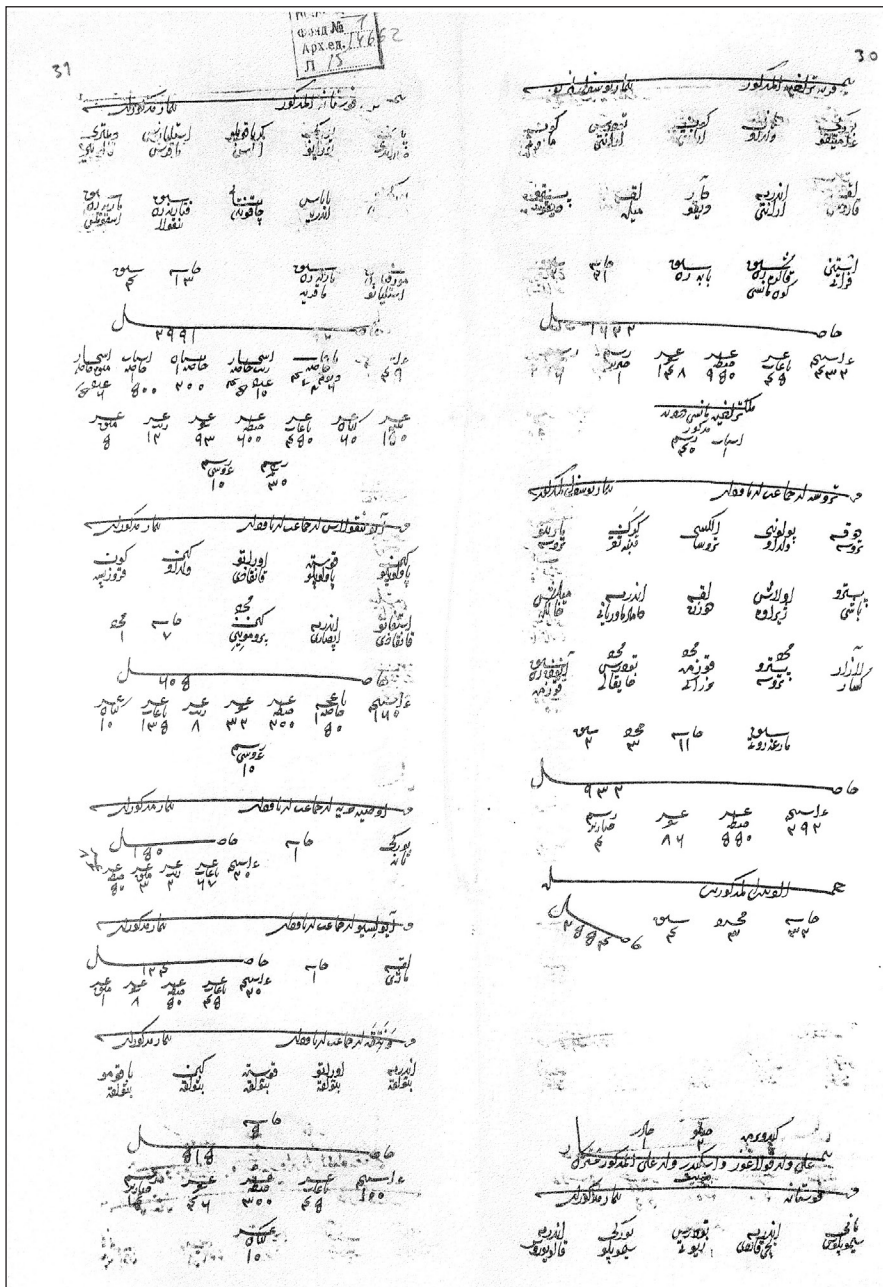
Fig. 2 MS Sofia, Национална Библиотека 'Св. Св. Кирил и Методий', Ориенталски отдел, 1/14662, pp. 30–31.

The missing first page of the TT10 must have stated, following the convention, the compilation date and the scribe's name. The register records that the governor of the Peloponnese (*mīrlivāʾ-ı vilāyet-i Mora*) at the time was Sinān Beg bin Elvān Beg,[1] who, according to Ottoman chronicles, held this post between 1460 and 1463. The document, therefore, must have been produced in those years. Evidence contained in the TT10-1/1462 shows that the Ottomans levied taxes on the inhabitants of thirty eight-castles, which are also recorded in Stefano Magno's report enumerating the castles occupied by the Venetians in 1463. This year, therefore, serves as a safe *terminus ante quem* for the compilation of the cadastre.

The methodology adopted in the study is as follows: the manuscripts were transcribed, edited and annotated. Some problems appeared in particular with the different linguistic strata of toponymy and anthroponymy, including Greek, Albanian, Slavic, Frankish and Hebrew. The Turkish-speaking scribe, presumably assisted by a native speaker, put remarkable effort in rendering as accurately as possible the place and people's names in the Ottoman alphabet. For the most part he used the diacritical dots in the text and, in some cases, even the *ḥarekāt* (signs used to represent short vowel sounds). Nevertheless, he clearly adjusted the names to the phonetic rules of the Turkish language.

The edition of the text was followed by a process of collecting and locating the geographical data of the manuscripts. The register records eighteen districts (*nāḥiyyet-i x*) (*x* standing for the toponym), their local centres (*nefs-i x*), villages (*ḳarye-i x*) and arable or cultivated lands with no settlements on them (*mezraʿa-ı x*). Fiscal units belonging to one particular *tīmār, zeʿāmet* or *ḫāṣṣ* are listed consecutively under the heading *tīmār-ı x, zeʿāmet-i x* or *ḫāṣṣhā-ı x* (*x* standing for the name of the timariot), respectively. The identification of the 667 place-names contained in the cadastre has been hindered by the fact that many of the settlements are now abandoned and others have been renamed, particularly the toponyms of non-Greek etymology, i.e. Albanian, Slavic or Turkish. So far 449 localities have been identified (67.3%). The study was followed by the construction of a set of thirty-eight maps, which illustrate the data. These maps have been processed in the ArcGIS 9 ArcMap™ by ESRI™ software package using GIS (*Geographical Information Systems*) technology, combining several variables, such as ethnic, demographic and economic distribution.

The demographic and fiscal data were examined in the context of quantitative history. The TT10-1/14662 cadastre registers the non-Muslim units encumbered with the *per capita* tax, i.e. the *ispence*. The basic fiscal unit was the family, namely the household or hearth (*ḫāne*), headed by an adult male. The *ispence* in this instance amounted to 25 *akçe*s annually. The single adult men,

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1 TT10, 76.

recorded as *mücerred*, paid also 25 *akçe*s. On the other hand, the widows (*bīve*) in charge of a household paid only 6 *akçe*s. By virtue of paying the *ispence*, widows were included in the register, while the rest of the female population, males under age, or male adults physically disabled or mentally ill, were not registered and therefore not obliged to pay the *ispence*. The cadastre divides the settlements into Greek (*Urūmiyān*) and Albanian (*Arnavudān*), or mixed, on the basis of different rate of taxation, which favoured the Albanians. It is possible that this differentiation dated from an earlier period and reflected the services rendered to the state at the time. The population of the Early Ottoman Peloponnese was studied on the basis of this ethnic division with further scrutiny on the topics of the filial and fraternal relationships within the household of both communities, and the settlement pattern.

As far as the economy is concerned, the taxes encumbered are categorised as follows: (a) taxes *per capita*, (b), taxes on crops, (c) taxes on stock-rearing, (d) taxes on private property, (e) revenue from personal holdings, (f) *muķāṭa'a*s, and (g) other taxes. The application of the *tīmār* fiscal and administrative system in the core lands of the Ottoman Empire, where the Peloponnese belonged, is studied in the context of each timariot's allocation. In the agricultural production the figures given in the registers seem to be estimates calculated before or after the harvest. The only case where the crop's value is estimated on the basis of a unit of measurement is in Raḥova village, where an Adrianople *modius* (*müdd-i Edrene*) and bushel (*keyl*) are employed.[2] After the detailed presentation of each district's revenue, the wider context of the Peloponnesian economy is illustrated with tables and charts constructed for this purpose. Nearly one third of the taxes levied, 30.54%, constituted the tithe on wheat. On the other hand, the second highest imposition was the *ispence*, which averaged 23.84%, followed by an impressive 20.51% of the viticulture.

The findings of the thesis show that the main settlement pattern of the mid-fifteenth-century Peloponnese was the fortified large village or town dating back to the Franco-Byzantine era (thirteenth-fifteenth centuries). The largest *tīmār*s were established around such a fortified centre, which functioned as the local administrative capital and market. The Albanian newcomers altered this image by adding a significant number of small satellite settlements, some of which were temporary. The TT10-1/14662 cadastre seems to be in agreement with the picture given by the contemporary sources, namely, the existence of Greek towns *vis-à-vis* remote Albanian villages.

A revised version of the thesis will appear in the Ibrahim Pasha of Egypt Series published by the Royal Asiatic Society and Tarih Vakfı (London and Istanbul, in press).

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2   TT10, 26.

La versione etiopica del Pastore di Erma (ዜርማ ፡ ነቢይ ፡). Riedizione critica del testo (*Visioni* e *Precetti*)*

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A major apocryphal work of the New Testament, the *Shepherd* of Hermas was originally composed in Greek in the second century AD in Rome. The rapid popularity that the writing knew throughout the Mediterranean world brought to its translation into a number of Christian languages, among which Gəʿəz. Regarded as Scripture by a number of Fathers of the Church, the *Shepherd* of Hermas was appreciated for its ethics and read for catechistic purposes. The decline of the work from the fifth century onwards, testified by the progressive scarcity of sources, was a consequence of its ultimate rejection amongst the canonical books. The work, structured in five *Visions*, twelve *Precepts* or *Mandates* and ten *Similitudes*, is traditionally ascribed to the apocalyptic genre and makes wide use of allegories. Hermas is a former slave, set free by a woman named Rhode to whom he was sold in Rome. Simple and pious man, he yields to a sinful thought while seeing Rhode washing herself in the Tiber. Some time later, during one of Hermas' rambles outside Rome, she appears to him as a heavenly figure and accuses him for the sins he and his family committed. Hermas is then granted with visions by an aged woman representing the Church and a shepherd, whence the title of the work, representing the Angel of Repentance. The pre-eminence of the Church is openly declared, and the need for the repentance (μετάνοια) of the previous sins repeatedly claimed. A momentous passage of the work is the magnificent vision of the tower built on the water with stones dragged from the deep, allegory of the Church built with the faithful.

The *Shepherd* of Hermas is a document of considerable significance for the history of the early Christianism, and the Ethiopic version (Gəʿəz *Herma näbiy*), translated from a Greek *Vorlage* in the Aksumite age (fourth to seventh centuries), is a crucial source for our knowledge of the text. Contrary to the Greek, the Gəʿəz version transmits the entire text, including the conclusion. The Ethiopic text is generally referred to by scholars according to the 1860 *editio princeps* by Antoine d'Abbadie, made on the basis of the then *codex unicus* Paris, Bibliothèque nationale de France (BnF), Éthiopien Abb. 147.

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* This paper is a summary of my doctoral thesis in African Studies, Curriculum Philology, Linguistics and Literatures of Africa, completed at the University of Naples 'L'Orientale' in 2016.

The same French-Irish explorer and missionary had it copied in 1847 from a sixteenth-century manuscript preserved in Gundä Gunde (ʿAgämä, Təgray) and now allegedly lost. Although d'Abbadie's text, accompanied by a Latin translation, is still the reference edition of the Ethiopic *Shepherd*, the growing broadening of the documentary evidence has made it substantially outdated, and has dramatically increased the need of a new edition. The main purpose of my doctoral research was to fill such long-awaited gap. As the *Herma näbiy* was translated in Late Antiquity, my study is also part of a research trend in the Ethiopian studies that in the latest decades has paid particular attention to the Aksumite literature, i.e. the older literary heritage of the Ethiopian civilization. A chapter by chapter summary of the dissertation follows.

The thesis opens with an overview of the historical and cultural context of the work, and outlines the rise and fall of its popularity in the Mediterranean world, in particular in Egypt (ch. 1). The interlinguistical tradition covers a Greek dossier (represented, amongst the numerous witnesses, by the sumptuous Codex Sinaiticus, the medieval Codex Athous Grigoriou 96 and a number of papyrus fragments), two Latin versions (both preserved in full, the widely attested Vulgata, made soon after the composition of the work, and the later Palatina), two fragmentary Coptic versions, excerpts of a Pahlavi version and two Georgian fragments under the authorship of Ephrem. A further section (ch. 3) is devoted to the investigation of the relationship between the Ethiopic version and the remaining tradition, in particular the Greek. The section aims at bringing into light, if not a stemmatically well-defined sub-grouping of the sources, at least a closer proximity to one textual type or the other. This introductory part is followed by a detailed inquiry into the Ethiopic manuscript tradition (ch. 4). A description of all available witnesses is provided, both text-critically valuable and not. A remarkable feature of the previously mentioned MS Paris, BnF Éth. Abb. 174 is the concluding identification of the author of the writing with Paul of Tarsus, based on a misinterpretation of *Acts* 14, 12 ('Seize my name, o heretic, also in the *Acts* of the Apostles, where it is written: 'and they called Silas Dəya and Ṗawlos Hermen, that is to say master of doctrine''). A second witness, a fifteenth-century manuscript also coming from Gundä Gunde and first noticed by Antonio Mordini during World War II, was brought to Italy and preserved in Mordini's private collection near Lucca. A photographic copy was executed at the request of Enrico Cerulli for the Biblioteca Apostolica Vaticana (MS Vatican City, Biblioteca Apostolica Vaticana, Fot. 133), upon which two partial collations were made by Robert Beylot and Osvaldo Raineri. The original codex, purchased in 1995 by the Italian Ministry of Cultural Heritage, is now preserved in the Biblioteca Palatina of Parma as MS Parma, Biblioteca Palatina, 3842. A significant and unexpected

headway has been made with the discovery of a third nearly complete witness, MS EMML 8508 (uncatalogued, dated to the second half of the fourteenth century). Microfilmed by the Ethiopian Manuscript Microfilm Library project in the monastery of Ṭana Qirqos (Bägemdər) in April 1986, the manuscript remained unknown to scholars until Ted Erho's recent report in 2012. Despite the unconventional orthography (that may occasionally hide archaic phenomena) and the numerous corruptions, the newly-discovered copy also displays a not negligible number of readings closer to the Greek text. The witness, at present only viewable at the National Archive and Library Agency (NALA) in Addis Ababa, has been largely collated by the present writer. Additional very recent exemplars have been identified, unfortunately of no text-critical value since they are direct or indirect copies of the above-mentioned witnesses. A repertory of archetype errors and conjunctive errors is discussed in ch. 4.6 in order to define the *stemma codicum*. The philological evidence confirms the preliminary sorting based on the geographical mapping of the witnesses: the two Gundä Gunde manuscripts, Paris, BnF Abb. 174 and Parm. 3842, belong to one single family, opposed to the Ṭana Qirqos branch.

Ch. 5 deals with the occurrences of Hermas in inventory lists preserved as *additiones* in the following libraries: Däbrä Maryam Qoḥayn (Eritrea), Ṭana Qirqos, Kəbran Gäbrəʾel (Bägemdər), Lalibäla Beta Golgota (Wällo), Qəfrəya ʿUra Mäsqäl (Təgray). Quotations and allusions in the Ethiopic literature are accounted for in ch. 6: they have been so far singled out in the *Ṣoma dəggʷa*, and in four hagiographical works composed in the fourteenth or fifteenth century in the Ewosṭatean monastery of Däbrä Maryam Qoḥayn, i.e. the *Gädlä ʾAbsadi*, the *Gädlä ʾEwosṭatewos*, the *Gädlä Täwäldä Mädḫən*, and the *Gädlä Fiqṭor*. Finally, a homiletic document contained in MS Saint Petersburg, Institute of the Oriental Manuscripts of the Russian Academy of Sciences, Ef 28 and explicitly inspired to *Sim*. 5 (on the acceptable fast) is for the first time edited and translated. A comprehensive evaluation of the presence of Hermas in Ethiopia also places in a new perspective the assumption that Gundä Gunde, major centre of the dissident Stephanite movement, played a decisive role in preserving the work during the fifteenth-century theological renewal. In fact, the emerging picture seems to indicate that the connection with the Stephanite creed has been in some respect overestimated, and calls for additional factors to account for the rarity of the *Shepherd* in Ethiopia. Ch. 7 offers a survey of nonstandard grammatical phenomena presumably belonging to the archaic layer of the language (Aksumite Gəʿəz). Each feature is supplemented with additional specimens met with in other Ethiopic works.

The core of the dissertation is the critical edition of the Ethiopic text with a parallel Italian translation (ch. 9). Both are supplied with a multi-layered set

of critical apparatuses recording formal and substantial variants, punctuation variants, and further textual remarks. The edition is limited to *Visions* and *Precepts* (chapters 1–49), due to the circumstances under which the collation of EMML 8508 has been made, as well as to the impossibility to have access to the original manuscript in Ṭana Qirqos. According to a text-critical approach nowadays largely adopted in the field of Ethiopian studies, the edition follows the reconstructive, i.e. Neo-Lachmannian, method. The strongly bipartite structure of the *stemma codicum* has not infrequently forced to resort to the internal criteria in order to choose the presumably original readings.

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Conference reports

Syriac Intellectual Culture in Late Antiquity: Translation, Transmission, and Influence
Oxford, 30–31 January 2015

In Late Antiquity and the Middle Ages, Syriac was spoken across a region extending from its heartland in modern Turkey, Syria, and Iraq to the Iranian plateau and even China and India in the east, and as far as Egypt to the south and west. Not only did native Syriac speakers extend across this region, but the language also served as a *lingua franca* for trade and as the liturgical language for several Christian traditions. As a result, Syriac literature offers a valuable lens for viewing the development of Christianity in the (comparatively neglected) regions outside the Roman Empire. Bridging empires and cultures, Syriac played a key role in the intellectual world of Late Antiquity as it appropriated and engaged texts and traditions from both east and west, and then in turn served as a conduit for transmitting these onward.

Bringing together advanced graduate students and early career academics from nine countries and three continents, the conference 'Syriac Intellectual Culture in Late Antiquity: Translation, Transmission, and Influence' provided an opportunity for robust interdisciplinary discussion. The conference was organized by Walter Beers (Princeton) and Jeremiah Coogan (Oxford, now Notre Dame) and took place at Ertegun House, University of Oxford, on 30–31 January 2015.

Drawing on the riches of both the Bodleian Libraries and the Ashmolean Museum of Art and Archaeology, the conference engaged questions of intellectual culture in the context of material culture—the physicality of both texts themselves and of the broader Syriac intellectual world. In addition to juxtaposing textual *realia* and diverse Syriaca from the Ashmolean with manuscripts from the Bodleian through viewing sessions, a number of papers within the conference sought to engage an 'embodied' text by drawing on the physical and historical realities of individual manuscripts and their texts, paratexts, and illustrations.

The fourteen conference papers offered careful studies of translation, transmission, and influence in Syriac literature, while also engaging the methodological challenges inherent in such an academic exercise. In his keynote lecture *Samuel of Edessa, Mattai of Aleppo, and Wapha the Aramean Phi-*

losopher: Some Thoughts on Syriac Literature as a Distorting Mirror, Jack Tannous (Princeton) brought valuable perspective to the subsequent discussions. Given the state of the preserved evidence from the Late Antique world in which this literature was situated, can we indeed identify an 'intellectual culture' at any point in time, much less across several centuries and ten-thousands of square kilometres? With the keynote '*Christ has subjected us to the harsh yoke of the Arabs': The Syriac Exegesis of Jacob of Edessa in the New World Order*, Alison Salvesen (Oxford) provided several close readings of Jacob that situate 'intellectual culture' within a broader social and political context.

A number of papers focused on translation and textual transmission. Joshua Falconer (Catholic University of America) discussed the *Syriac Vorlage and Translation Technique of the Arabic Version of Acts in Sinai Ar. 154*. Falconer argued that a thorough analysis of selected passages suggests textual affinity to a western-type Peshitta version with possible traces of revisionism in the Philoxenian-Harklean tradition. Peter Gurry (Cambridge) presented on the *Harclean Syriac, the Coherence-Based Genealogical Method & the Development of the Byzantine Text*. In a case study applying the coherence-based genealogical method (CBGM) to a seventh-century Syriac translation of the New Testament Catholic Epistles, Gurry demonstrated how Syriac studies can inform studies of the Greek New Testament text. Studies of translation were not limited to biblical texts. Carla Noce (Roma Tre) presented on *Eusebius'* Historia Ecclesiastica *in Syriac and Latin: A First Comparison*, focusing on the theological, ideological and cultural identities of the Latin and Syriac contexts that called for these translations.

Other papers focused on 'influence' and the development of traditions. Walter Beers (Princeton) discussed *The Sources of the Syriac Apocalypse of Daniel*, focusing on a rare seventh-century text surviving in a single fifteenth-century manuscript, Harvard Syr. 142. Beers argued that while the *Syriac Apocalypse* may demonstrate the reception of the Revelation of John in Syriac, older apocalyptic texts such as 4 Ezra and 2 Baruch must also be considered. In a paper on *The Biblical Odes in the Syriac Manuscript Tradition*, Jeremiah Coogan (Oxford) argued that both the three-ode collection preserved in the East Syriac liturgy and an early odes tradition found in paratextual headings of Syriac biblical manuscripts provide valuable and hitherto overlooked witnesses to an early Christian exegetical tradition based on a sequence of biblical songs. These Syriac witnesses attest early elements of the odes tradition otherwise extant only in the parallel rabbinic midrash on the ten songs. Jonathon Wright (Oxford) provided another study of reception in *The Syriac Nachleben of Jewish Apocrypha: The Case of* Joseph and Aseneth,

in which he traced the variation of the text *Joseph and Aseneth* throughout its Syriac manuscript tradition. In his paper *The Old Testament and Invention of Holy Places in Syria-Mesopotamia during Late Antiquity*, Sergey Minov (Oxford) focused on one particular aspect of the reception of biblical material in Syria-Mesopotamia during Late Antiquity, namely the identification of particular locations with events and figures from the Old Testament. He asked how the Bible contributed to the formation of cultural memory among Christians of Syria-Mesopotamia and whether continuity exists between these Christian traditions and Jewish apocrypha concerning biblical figures. Luise Marion Frenkel (São Paulo) highlighted her research on the *Dialogues in Syriac Translation: Theodotus of Ancyra* Contra Nestorium. Frenkel argued that analyzing the work of Theodotus illuminates connections between Christological polemics and the reception of other genres in Late Antique theological debate. Valentina Duca (Oxford), in her paper on *Human Weakness: Isaac of Nineveh and the Syriac Macarian Corpus*, demonstrated Isaac's dependence on the specifically Syriac form of the Macarian corpus illuminates its role in Isaac's thought.

Other studies focused on biblical commentary. In his paper *Resolving Genealogical Ambiguity: Eusebius and (ps-)Ephrem on Luke 1:36*, Matthew Crawford (Durham) argued that the Syriac commentary provides evidence of contact with the Greek world, suggesting that already at the earliest recoverable stage of Syriac biblical commentary, this exegetical milieu was a mixture of both Syriac traditions and ideas imported from the West. Yifat Monnickendam (Hebrew University) offered another look at Ephrem through her paper '*A* shevet *Shall Not Cease from Judah: On Translation, Polemic and Theology in Syriac and Greek*. She maintained that a key example from Ephrem's *Commentary on Genesis* illuminates the influence of Greek Christian traditions on Ephrem. Vittorio Berti (Roma Tre) wove together analyses of ancient commentary and manuscript illuminations in his paper *The Exegetical Activity of Mar Aba I (d. 552): A First Glimpse from the East Syrian Commentary Tradition*.

Peer-reviewed publication of selected conference papers is anticipated in the Autumn 2016 issue of the journal Aramaic Studies.

Jeremiah Coogan
University of Notre Dame

Medieval Manuscripts in Motion
Lisbon, 4–6 March 2015

'Medieval Europe in Motion' is an initiative of Maria Alessandra Bilotta and Alícia Miguélez Cavero of the Institute of Medieval Studies of the Nova University of Lisbon. The first conference in this series was convened in Lisbon in April 2013 and focused on the influence of circulation, motion and mobility of people, forms and ideas during the Middle Ages. Manuscripts and related ways of mobility were a major theme of that conference already. The second edition of 'Medieval Europe in Motion' followed almost two years later and this time incorporated 'medieval manuscripts' in its title. From March 4 to 6, 2015, *Medieval Manuscripts in Motion* was held at the Calouste Gulbenkian Foundation and the National Library of Portugal, Lisbon. Alícia Miguélez Cavero and Fernando Villaseñor organized this year's conference. The three-day program was structured in six blocks, each of which started with two keynote lectures followed by one paper session or two parallel paper sessions. Lectures and papers were delivered in English, French, Italian, Portuguese, and in Spanish.

The lectures and papers given demonstrate that the concept of motion in relationship to medieval manuscripts can be approached in diverse manners. Pilgrimage was among others an important way for the transportation of manuscripts, but the actual or spiritual journey as concern of manuscripts' texts and their illustrative paintings became widely addressed as well. Textual and pictorial motifs moved between manuscripts, which might be traced back to travelling (book) artists and concomitant exchange. Owners made the manuscripts move between collections but they also turned their pages and for instance witnessed the changing appearance of gold illumination caused by different exposures to light. Most papers and lectures delivered dealt with manuscripts from Europe, especially from the Iberian Peninsula. Mobility though also involved Oriental locations, manuscripts, and motifs.

In her paper *The Swing of the Page: Dynamic Interaction in the Act of Reading*, Marina Garzón Fernández pointed at a fascinating congruence between East and West. The cutting of paper is well known from Arabic, Persian, and Ottoman manuscripts. This technique of *qiṭʿa* (or *katı* in Turkish) resulted in the pasting of cut-out motifs onto carriers, or negative forms got to shape letters and words. This talk started off with an ode composed by the fourteenth-century Hebrew writer Sem Tob in Castile. He describes a writing technique of paper cutting in which scissors remove the letters from the paper and leave words made of air. Showing examples of this technique, Marina Garzón Fernández considered what the handling of decoupage manuscripts

means for their aesthetics and how negative shapes got to be filled with light, caused shades, and were set in motion by the act of reading.

Luís Urbano Afonso traced the impressive routes of a Hebrew Bible (BnF Hébreu 1314–1315), probably produced in Seville around 1470, in his lecture *The Intercontinental Journey of a Late Medieval Andalusian Hebrew Manuscript*. He considered the aniconism of Sephardic Bibles and the similarities of their decoration with Islamic and Mudéjar patterns and motifs. The wide travels of the Hebrew Bible—across the Mediterranean to North Africa or the Ottoman Empire, and via Egypt to Yemen—were contextualized and visualized in maps. In Yemen, a place of exile for Sephardic Jews, the Andalusian manuscript became a model for other Bibles.

The movement of an Oriental fable into the European tradition was the central concern of the talk *Mobile Fables: Cross-Cultural Animals and their Representations in the Kalila wa Dimna* delivered by Anna D. Russakoff. Originally, this collection of fables was composed in Sanskrit. In later translations, it became named after the two Jackals Kalila and Dimna that figure in some of the stories. Besides into Arabic, Syrian, Persian, Hebrew and Spanish, the fables were translated into Latin too. Concerning the lavishly illustrated manuscript BnF Latin 8504 of 1313, Anna Russakoff investigated the question, which models might have been at the disposal of its Parisian illuminator(s). The comparison of some of the depictions in the Latin manuscript to illustrations in their Oriental counterparts led to interesting insights. For instance, multiple places and various moments became depicted in single images in the Latin manuscript. Paintings from the Orient turned out to focus on one specific moment or action as described in the lines of text in its direct vicinity.

In my own paper *Solomon and the Queen of Sheba in Motion*, I considered the wandering of a certain iconography—the jointly enthroned Solomon and the Queen of Sheba amid wondrous and partly mythical courtiers—in Oriental manuscripts. The development of this image was reconstructed in comparing it with pictorial frontispieces and with illustrations of various texts about Solomon. The conclusion could be drawn that in the course of the fifteenth century, multiple visual sources and well-known narrations jointly came to form this iconography without relying on one specific textual description. At the end of the fifteenth century, this image travelled further and came as a frontispiece to precede texts in Persian manuscripts that make no mention of Solomon and the Queen of Sheba at all.

The complete program of the conference Medieval Manuscripts in Motion is available online at <http://medievaleuropeinmotion2015.weebly.com/program.html> (last accessed 10 October 2015). The publication of the Con-

ference Proceedings is currently in preparation and can be expected in 2016. The third edition of 'Medieval Europe in Motion' is planned to take place in Lisbon from February 25 to 27, 2016. It is entitled *Juridical Circulations and Artistic, Intellectual and Cultural Practices in Medieval Europe* (*13th–15th Centuries*) and manuscripts will again be a strong focus.

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Ilse Sturkenboom
University of Vienna

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Arabica sunt, non leguntur…
The Bible in Arabic: The Evidence of the Manuscripts
Leuven, 22–24 April 2015

The conference *The Bible in Arabic: The Evidence of the Manuscripts*, organized by Claire Clivaz (Lausanne), Herman Teule (Nijmegen), Sara Schulthess (Lausanne) and Joseph Verheyden (Leuven), was held at the University of Leuven. It was funded by the Research Foundation Flanders and the Institute of Eastern Christian Studies, Nijmegen (IVOC), in collaboration with the project 'The Arabic Manuscripts of the Letters of Paul of Tarsus' funded by the Swiss National Science Foundation.

Taking into account the high number of Biblical manuscripts in Arabic as well as their importance, Sydney Griffith noted in a recent book (2013) that 'The study of the Bible in Arabic is in its infancy'. However, one currently can observe a new interest for the Bible in Arabic, resulting in an increasing number of new publications and projects. Thus, the goal of the conference was first to bring together an international group of specialists in the field and to discuss the current research and the different ongoing projects. In that respect, the organizers gladly welcomed several representatives of the project *Biblia Arabica* (<http://biblia-arabica.com>, last accessed 10 October 2015) and of the new Brill series *Biblia Arabica* (<http://www.brill.com/biar>, last accessed 10 October 2015). In addition, the meeting was intended to further the necessity for interdisciplinary approaches.

A first focus was on the translations and their context, attempting to describe and understand the developments and interactions of the Christian, Jewish, and Islamic milieus involved in these various translation projects. In this perspective, Herman Teule explored the importance of the Arabic Bible in Northern and Eastern Mesopotamia after the tenth century. Ute Pietruschka (Halle), David Thomas (Birmingham), Camilla Adang (Tel Aviv), and Sabine Schmidtke (IAS, Princeton) studied the use of Biblical materials by early Muslim authors, respectively in collections of sayings (as Ibn Qutayba's *ʿUyūn al-akhbār*), in early *kalām*, in the polemic against the Pentateuch by ʿAlāʾ al-Dīn al-Bāǧī, and in the *Kitāb al-Kharāʾiǧ wa-l-ǧarāʾiḥ* by Quṭb al-Dīn al-Rāwandī. Juan Monferrer Sala (Córdoba) offered a presentation on Arabic versions of biblical texts used in Mozarabic circles.

A second focus, which cannot be separated from the first, was on the study of particular manuscripts and their texts. Samir Arbache (Lille) dealt with lexical aspects of the text of Luke in Sin. Ar. 72; Sara Schulthess presented the Pauline section of Vat. Ar. 13; and Elie Dannaoui (Balamand) introduced the project *Digital Corpus of Arabic Gospel Lectionary*, underlining

the importance of new technologies for the study of large collections of manu-scripts. Timothy B. Sailors (Tübingen) offered a link to early Christian litera-ture with his presentation on Tatian's Diatessaron. For the Hebrew Bible, Arik Sadan (Jerusalem) studied the differences and similarities between Christian and Judaeo-Arabic (Rabbinical and Karaite) translations of the book of Job and Ronny Vollandt (Munich) focused on the importance of the Pentateuch manuscript Paris BnF Ar. 1.

One of the most interesting aspects of the meeting was its broad spec-trum, which included papers on translations of the New Testament and of the Hebrew Bible; Christian, Jewish, and Muslim translators, scribes, and au-thors; Eastern and Western traditions. The 'Arabic Bible' did not follow one direct way through history and it is essential to build bridges from one disci-pline to another to reach a better understanding of this tradition, a conclusion that was reflected in the discussions as well.

For the conference programme, visit <http://www.unil.ch/nt-arabe/colloque-2015/> (last accessed 10 October 2015). The papers will be pub-lished in the Brill series Biblica Arabica.

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Sara Schulthess
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The Seventh North American Syriac Symposium (NASS VII)

Washington, DC, 21–24 June 2015

Held every four years, the North American Syriac Symposium brings together university professors, graduate students, and scholars from the United States and Canada as well as from Europe, the Middle East, and India, in particular from the State of Kerala. The Symposium offers a unique opportunity for exchange and discussion on a wide variety of topics related to the language, literature, and cultural history of Syriac Christianity, which extends chronologically from the first centuries CE to the present day and geographically from Syriac Christianity's homeland in the Middle East to South India, China, and the worldwide diaspora. The first North American Syriac Symposium met at Brown University in 1991. It was followed by symposia at the Catholic University of America (1995), the University of Notre Dame (1999), Princeton Theological Seminary (2003), the University of Toronto (2007), and Duke University (2011).[1] The Seventh North American Syriac Symposium (NASS VII) was convened at the Catholic University of America, Washington, DC, 21–24 June, 2015. The Catholic University of America thus became the first university to host this prestigious event for a second time.

NASS VII boasted over sixty academic papers.[2] The papers covered a wide array of topics in Syriac studies. There were papers dedicated to most major Syriac authors, including Aphrahaṭ, Ephrem, Isaac of Antioch, John the Solitary, Jacob of Serugh, Narsai, Gabriel Qaṭraya, Jacob of Edessa, Isaac of Nineveh, Dadišoʿ Qaṭraya, John of Dalyatha, George bishop of the Arab tribes, Muše bar Kipho, Barhebraeus, and Khamis bar Qardaḥe. Papers also dealt with, *inter alia*, the Bible, liturgy, theology, and hagiography. In addition, no less than a dozen papers discussed topics related to the Islamic context of Syriac Christianity, including the Qurʾān, historiography under Islam, and contacts and conflicts with Islam. A selection of the papers presented at NASS VII will be published by CUA Press in a volume edited by Aaron M. Butts and Robin Darling Young.

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1   For the history of the North American Syriac Symposium, see S.P. Brock and A.M. Butts, 'Syriac Conferences', in S.P. Brock, A.M. Butts, G.A. Kiraz, and L. Van Rompay (eds), *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway: Gorgias Press, 2011), 389–390.

2   The full program is available at <http://semitics.cua.edu/res/docs/NASS-Program-Final.pdf>, last accessed 10 October 2015. The abstracts for the papers are available at <http://semitics.cua.edu/res/docs/NASS-7-abstracts-1-.pdf>, last accessed 10 October 2015.

In addition to the regular papers, there were four plenary lectures, each providing a broad, far-reaching perspective by a leading export in the field: Bas ter Haar Romeny (Vrije Universiteit Amsterdam), 'How Greek was Syriac Christianity?'; Dorothea Weltecke (University of Konstanz), 'On sources for the social and cultural history of Christians during the Syriac Renaissance'; Adam Becker (New York University), 'The Invention of the Persian Martyr Acts'; and Joseph Amar (University of Notre Dame), 'Making Ephrem One of Us'.[3]

A number of papers dealt with Syriac manuscripts. Most relevant is the paper by Grigory Kessel (Philipps Universität, Marburg) on 'Cataloguing of Syriac manuscripts in the United States: status quaestionis'. Noting how little work has been done since Clemons' 'A Checklist of Syriac manuscripts in the United States and Canada',[4] Kessel provided an overview of a number of important Syriac manuscripts in the United States that have not yet been catalogued properly or in some cases at all. This paper served as a call for action for the indispensable work of cataloguing. Manuscripts also played a significant role in the plenary address by Adam Becker (New York University) on the 'The Invention of the *Persian Martyr Acts*'. Becker provided a detailed analysis of the manuscript transmission of the various *Persian Martyr Acts* in order to show how these texts were compiled and categorized over time. This marks a major step forward in the study of this corpus. In his paper on 'Copying the Alexander Romance. Formulaic and non-Formulaic Elements in East Syrian Colophons of the 18th and 19th Century', Jan van Ginkel (Vrije Universiteit Amsterdam) analysed a small but yet very important part of a manuscript: the colophon. Finally, a number of papers at the symposium also presented studies of Syriac texts that currently only exist in manuscripts, including the following: Sharbel Iskandar Bcheiry (Lutheran School of Theology), 'The unpublished *Discourse* on the life of Severus of Antioch, Composed by the Syriac Orthodox Patriarch, Kyriakos of Takrit (793–817)'; J. F. Coakley (School of Oriental and African Studies, University of London), 'An early *Ḥudra* from Turfan'; Adam McCollum (Hill Museum & Manuscript Library), 'A Survey of Syriac-New Persian Textual Contacts'; Lucas Van Rompay (Duke University), 'Lazarus of Beth Qandasa's *Commentary on the Gospel of John* (9th cent.) and the reception of early Syriac tradition'; Erin Walsh (Duke University), 'Comparing Narsai and Jacob of Serug on the Canaanite Woman: Ephrem's Influence between East and West'.

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3   More information about these speakers is available at <http://semitics.cua.edu/key-notespeakers.cfm>, last accessed 10 October 2015.

4   J.T. Clemons, 'A Checklist of Syriac manuscripts in the United States and Canada,' *Orientalia Christiana Periodica*, 32 (1966), 224–251, 478–522.

Throughout NASS VII, there was an exhibit of manuscripts, objects, and photographs related to Syriac studies in the May Gallery of the John K. Mullen of Denver Memorial Library.[5] It was curated by Monica Blanchard (The Catholic University of America) and Michelle Datiles (The Catholic University of America). The items in the exhibit are all permanently housed in the Institute of Christian Oriental Research Library (ICOR) and derive ultimately from the collection of Rev. Dr. Henri Hyvernat (1858–1941), who was the first professor appointed to the faculty of the new Catholic University of America.

The Eighth North American Syriac Symposium will be organized by Kristian Heal at Brigham Young University in the summer of 2019.

Aaron Michael Butts

The Catholic University of America

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5   A guide is available at <http://semitics.cua.edu/res/docs/TravelsExhibittiny1.pdf>, last accessed 10 October 2015.

Traces of the Hand from Africa to Asia:
A Symposium on the Palaeography
of Arabic-Script Languages

London, 24 August 2015

The 2015 annual symposium of The Islamic Manuscript Association (TIMA) took place in King's College London on 24 August 2015 and focused on the palaeography of scripts based on the Arabic alphabet. After a learned keynote by Adam Gacek, aiming at giving an overview of the studies realized by Western scholars in the last twenty years, the contributions of four invited speakers illustrated the fields of Arabic, Persian, Turkish and Jawi palaeographies. Among the most recent publications, Adam Gacek mentioned the volume *Comparative Oriental Manuscript Studies. An Introduction* (2015) as an important contribution that marks a turning point in the study of the Oriental manuscripts.

Sāqi Bāburī, curator of Persian manuscripts at the British Library, presented a paper entitled 'Persian Palaeography. A Millennium of Writing'. The paper focused, in particular, on the origins of the Persian *kāf*/*gāf* distinguished by the diagonal stroke (گ) as a datable feature, as well as on the earlier experimental *nuqṭah* (pointing) in seventeenth-century South Asia. The speaker explored also the possible connections of this phenomenon with subscript single or triple dots for the *g*-sounding *kāf* in South East Asian scripts—as Annabel Gallop then showed for Jawi, pointing out that there is a lot more to be explored on the emergence of these allographs.

Annabel Gallop, lead curator for the South Asia section at the British Library,[1] gave an inspiring speech focused on the 'Jawi Palaeography', which was illustrated with manuscripts and documents—especially letters—in Malay using the Jawi alphabet. Jawi is an extended version of the Arabic alphabet to which five additional consonants are added. While characters for the sounds *p* (ڤ), *č* (چ), and *g* (گ) were earlier developed for Persian, the shapes of *p* (ڊ) and *g* (ك / ک) are different in Jawi. Hypothesis has been made that the Jawi characters had an independent evolution. The path of research on this particular matter, considering the hints given by Sāqī Bāburī, is to be exploited.

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1 Cp. also A. Gallop, *A Jawi Sourcebook for the Study of Malay Palaeography and Orthography*, published as a Special issue in honour of E.U. Kratz of the journal *Indonesia and the Malay World* 43, 125 (2015), cp. <http://britishlibrary.typepad. co.uk/asian-and-african/2015/05/a-jawi-sourcebook-for-the-study-of-malay-palaeography-and-orthography.html>, last accessed 20 October 2015.

Hakan Karateke, Professor of Ottoman and Turkish Culture, Language, and Literature at the University of Chicago, spoke of 'The Calligraphic Empire: The Many Uses of Arabic Script in the Ottoman Empire'. The title of his contribution was inspired by the seminal work by Brinkley Messick, *The Calligraphic State. Textual Domination and History in a Muslim Society* (Berkeley, CA: University of California Press, 1993). Hakan Karateke considered, in his talk, not only documents but also epigraphs, in order to examine the complex relation between script and contents. The analysis of the layout and style of inscriptions, considered as public texts, was particularly interesting and reminded of the work by Armando Petrucci, *La scrittura*: *ideologia e rappresentazione* (Torino: Einaudi, 1980). A comparative approach to the study of the urban space and to the role of inscriptions seems a fruitful domain of research that deserve further attention.

In the paper 'Arabic Palaeography: Lights and Shadows', Arianna D'Ottone, Associate Professor of Arabic Language and Literature at Sapienza University of Rome, pointed out the many results achieved by researches devoted to the script of Arabic manuscripts, especially for the Umayyad and 'Abbasid periods. She also highlighted some weak points in the current approaches to the study of Arabic script. In particular the confusion between the fields of palaeography and calligraphy has to be avoided. The slow progress of Arabic palaeography, if compared to classical palaeographies (Latin and Greek) can be explained also in the light of the rare, almost non existent, number of courses dedicated to Arabic Palaeography. Therefore a proper education for young generations is needed.[2]

A final questions and answers panel closed the one-day symposium. The full programme and abstracts are available at <http://www.islamicmanuscript. org/symposia/traces-of-the-hand-from-africa-to-asia-a-symposium-on-the-palaeography-of-arabic-script-languages.aspx> (last accessed 20 October 2015).

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Arianna D'Ottone
Sapienza University of Rome

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2   Cp. A. D'Ottone, 'Un'altra lezione negata. Paleografia araba ed altre paleografie', *Rivista degli Studi Orientali*, 87 (2014), 213–221.

eHumanities: Nutzen für die historischen Philologien

Freiburg im Breisgau, 8–10 October 2015*

From 8 to 10 October 2015, the Department of Slavonic Studies at the University of Freiburg hosted the international interdisciplinary conference titled 'eHumanities: Nutzen für die historischen Philologien' ('eHumanities: Benefits for Historical Philologies'). The conference launched the final phase of the project 'SlaVaComp – COMputer-aided research on VAriability in Church SLAvonic', sponsored by the Federal Ministry of Education and Research (BMBF) and carried out in cooperation between the Department of Slavonic Studies and the University IT Services (<http://www.slavacomp.uni-freiburg. de>, last accessed 10 March 2016). The aim of the conference was to discuss in a broad interdisciplinary exchange recent findings and current research approaches in the realm of Digital Humanities, in particular when applied to Slavic studies.

The hosting SlaVaComp project was introduced by the Project Director Juliane Besters-Dilger. The goals of the project are to establish an extensive bilingual (Church Slavonic-Greek resp. Greek-Church Slavonic) glossary and to create a lemmatizer to return the respective lemma of any valid Church Slavonic word regardless of its specific graphic features. The aim is to make analyzable the lexical and graphic variation of the Church Slavonic written heritage in its regional and chronological development until the sixteenth century. Irina Podtergera and Susanne Mocken reported about how a lemmatizer for Church Slavonic can be accomplished. In particular, Irina Podtergera concentrated in her contribution entitled *From Historical Paper-Lexicography to Historical E-Lexicography* on philological and linguistic aspects of the issue. She highlighted the macro- and microstructure of the eighteen glossaries data mined by the project, underlining how differently the same kind of information may be presented. She brought out the formal and substantive advantages of an electronic dictionary. From a philological point of view, the greatest benefit of the Church Slavonic electronic dictionary is that it facilitates signif-

icant investigations of history of lexemes and concepts and helps distinguish more exactly the mediaeval schools of translation according to lexical properties of the translated texts. Susanne Mocken subsequently dealt with issues of markup in her paper *How Can Diversity Be Unified*. She gave a description of the XML-structure of all encoded glossaries and showed how the preliminary version of the Church Slavonic-Greek MetaGlossary works. Simon Skilevic reported on the tool for converting non-Unicode files into Unicode format he developed as a student assistant in the SlaVaComp project. Evgenii Filimonov spoke of *Greek-Slavonic Asymmetries in Syntax and Lexis*. Dealing with discrepancies between Church Slavonic translation and the Greek original is an urgent problem. Lexical asymmetries may include free or vague translation of the original term and multiword expressions for one-word equivalents and vice versa in the source and target language.

A number of papers were dedicated to theoretical issues of digital humanities. The keynote speaker, Manfred Thaller (University of Cologne), spoke on the application of computational technologies to philological studies, discussing the modern concepts of 'Digital Humanities', 'Big Data' and 'big' and 'small' academic disciplines ('große' und 'kleine' Fächer) and 'big' and 'small' philologies respectively. He defined 'Digital Humanities' as an intellectual agenda that seeks to achieve substantive results which are unavailable or unverifiable otherwise. The emphasis is placed on the analytical value of the digital methods in the Humanities and not only on the sharing of results. Discussing the concept 'Big Data', Manfred Thaller formulated criteria for two paradigms, of the 'big' and of the 'small' philologies. Ralph Cleminson (Winchester) provided some theoretical and practical reflections on the topic of *Encoding Text and Encoding Texts*. He emphasized that an encoded text as a digital edition must accommodate the cultural function of the text to be encoded—both the 'ideal' function and its particular realisations in manuscripts.[1] In his talk on *Internet Lexicography and the Lexicon Dynamics* Stefan Engelberg (University of Mannheim) focused on a gap between everyday language usage and our current state of knowledge in linguistics: because of the strong dynamics of the lexicon, traditional lexicography finds it difficult to record word usage entirely. Corpus-based studies show that only one per cent of the contemporary inventory of lexemes is documented in paper dictionaries.

Advances in computer linguistics were a core topic of the conference. Alexander Mehler (Goethe University Frankfurt) introduced *Wikidition*, a new text technology that allows automatic lexicization, i. e. lemmatization and grammatical analysis of each syntactical word, and cross-linking of

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1   See his paper in this Bulletin issue [red.].

text corpora (cf. <http://capitwiki.hucompute.org/>, last accessed 10 March 2016). The faceted search, which enables researchers to browse the information space by playing audio files, surveying the location where it was recorded, differentiation by speakers' sex and age, etc. and results in new geo-temporal and interpretive contexts, was the focus of the lecture by Thomas Efer (University of Leipzig), *Use of Graph Databases in the Analysis of historical corpora*. Setting the tone by pointing to the limitation of the text processing with XML as a simple hierarchy of elements, he brought to attention the benefits of graph databases for text technology, which can cover many parallel hierarchies, using the example of the Leipzig historical project 'eXChange'. Stylianos Chronopoulos (University of Freiburg) presented his ongoing research project on *Pollux' WordNet*, concerning a digital edition of a famous Greek thesaurus from the second century AD. The thesaurus consists of ten books and contains ca. 120,000 words which are pooled in hierarchically-structured semantic fields organised according to subject-matter. Lists of words are embedded in a continuous text, so that the microstructure of the semantic field depends on syntax of this text.

Specifically in the field of Slavonic lexicography, Lora Taseva (Bulgarian Academy of Science, Institute of Balkan Studies in Sofia) spoke on *Multiple Translations as a Research Object of Philological Mediaeval Studies and Challenge for Computational Linguistics*. She showed how lexical factors play a key role for the dating and localisation of translated texts as well as for the description of translation techniques. An accurate dating and exact location have to be tackled only by means of statistical analyses of 'big data'. Roland Meyer (Humboldt University Berlin) illustrated the application of specific computational linguistic methods to the study of Slavonic languages. He evaluated the *Data Driving Identification of Registers in the Historical Texts* by a synchronous and diachronic comparison of the relative pronouns in Polish, Czech, and Russian. Aleksandr Moldovan (Russian Academy of Sciences, Moscow) spoke on *Essentials of Language Documentation* by focusing upon the old Cyrillic written heritage. He discussed complications in the encoding of old Cyrillic texts emphasising linguistic relevance of graphic and orthographic distinctive features as well as of regional and historical variations of writing and grammatical systems. Achim Rabus (Friedrich Schiller University, Jena), in his paper on *Multiple Use of Data and Code*, focused on two recent Slavonic dia- and synchronic corpus-linguistics projects, in which he was involved or which he initiated. He took the Freiburg diachronic VMČ corpus as a starting point in order to argue that graphical user interfaces, data, and codes can be recycled and subsequently performed, as applied for the project 'Rusyn Language as a Minority Language across National Boundaries:

Dynamic Processes'. Christine Grillborzer (University of Freiburg), signalled the difficulties faced by linguists by searching for clauses with zero dative subject in the Russian National Corpus (RNC) and comparing them to the clauses with a nominative subject in her paper *Annotation of Zeros*. The main emphasis of the lecture by Toma Tasovac (Belgrad Center of Digital Humanities), *The Devil is in the Detail: From Data Modelling to Data Enrichment in Legacy Dictionaries*, was on how historical dictionaries function nowadays not as reference works for the contemporary language usage but as research objects. The top challenge for eLexicography must be to incorporate the available electronic editions into an efficient research environment for the exploration of historical semantics, as attempted by the 'Plattform for the Transcription and Digital Editions of the Serbian Manuscript' (<http://prepis.org>, last accessed 10 March 2016). Tasovac shortly reported on his experience with encoding of Vuk Karadžić's 'Lexicon Serbico-Germanico-Latinum' (1818, 1852), and with digitising some 23,000 lexicographic paper slips compiled by Serbian amateur lexicographer Dimitrije Čemerikić (1882–1960).

Digital philology as text editing was the focus of the report of David J. Birnbaum (University of Pittsburgh) about his collaborative work with Hanne M. Eckhoff (University of Tromsø) on the digital edition of the Codex Suprasliensis. His paper was devoted to the *Machine-Assisted Normalization* of the encoded Old Church Slavonic manuscript text. At present, the electronic edition of the Codex Suprasliensis is supplied with diplomatic transcriptions of all Slavonic texts, parallel Greek correspondences, and high-quality facsimile of the manuscript (cf. <http://suprasliensis.obdurodon.org/>, last accessed 10 March 2016), but we still lack a normalized reading view of it. Birnbaum and Eckhoff have developed a machine-assisted method to convert a diplomatic edition of the manuscript into normalized canonic Old Church Slavonic. Anissava Miltenova (Bulgarian Academy of Science in Sofia) presented a talk on *Rethinking Old Church Slavonic Digital Library by Ontologies* giving insights into the project 'Scripta Bulgarica'. This innovative project aims at collecting data concerning mediaeval Bulgarian written heritage and providing models and samples for the presentation of metadata, terminological articles, and articles on Byzantine writers, etc. The integrated thesaurus contains terms and concepts in Palaeoslavistics in eight languages. The text resources and metadata are extracted from already existing databases and corpora, for instance from the 'Repertorium of Old Bulgarian Literature and Letters' (cf. <http://repertorium.obdurodon.org/>, last accessed 10 March 2016), the aforementioned digital edition of the Codex Suprasliensis, electronic collection of Bulgarian manuscripts, etc. Jürgen Fuchsbauer (University of Regensburg) dealt with *Paralleling Different Versions of Slavic Texts*.

Using the example of Church Slavonic and Balkan Slavic Lives of Paraskeva of Epibatai (Petka Tarnovska), he raised the question of how several versions of one text should be aligned within one digital edition and what preliminary work would be necessary for this. He gave an overview of the whole corpus, from the original Church Slavonic text situated in the Middle Bulgarian 'Miscellany of German' (Germanov Sbornik, 1358/59), through shortened and extended Church Slavonic redactions of the text, which had been composed by Patriarch Euthymius of Tarnovo between 1376 and 1382, up to Russian Church Slavonic redactions and Bulgarian vernacular versions from seventeenth, eighteenth, and nineteenth century. In order to achieve comparability between all versions, thematic and text units must be linked to each other, possibly including the predication level, a challenging task when dealing with such highly complicated tradition.

This conference stressed how Slavistics and especially Palaeoslavistics benefits from Digital Humanities. Not only are computer-assisted methods of great importance because they offer new perspectives for analysing written heritage, but also the eHumanities per se because they stimulate interdisciplinary networking and the exchange of knowledge between representatives of different disciplines and different scientific cultures. One of the results of this networking is a unification of research instruments and tools which leads to the elimination of the boundaries between 'big' and 'small' philologies. Conference abstracts can be downloaded from <http://www.slavacomp.uni-freiburg.de/konferenz.html> (last accessed 10 March 2016).

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Reviews

Dévényi, Kinga, Munif Abdul-Fattah, and Katalin Fiedler, *Catalogue of the Arabic Manuscripts in the Library of the Hungarian Academy of Sciences*, Islamic Manuscripts and Books, 9 (Leiden and Boston: Brill, 2016). Co-published as Oriental Manuscripts in the Library of the Hungarian Academy of Sciences, 4 (Budapest: Library of the Hungarian Academy of Sciences, 2016). Hardback. xviii + 554 pages. € 135.00. ISBN 9789004306820 (hardback), ISBN 9789004306936 (e-book). Series ISSN 1877-9964.

The collection of Arabic manuscripts in the Hungarian Academy of Science consists of 179 manuscripts many of them collected volumes, making 306 the total number of texts. According to the authors, a substantial number of these manuscripts date back to the period when Hungary was part of the Ottoman Empire (1541–1699), but an even larger number is later, dating from the eighteenth and nineteenth centuries. These later texts were produced by the Muslim minority communities that continued to live in Hungary after the Ottoman presence ended. Thus, as the authors point out, the bulk of the collection was not formed by book collectors but reflected the religious and scholarly life of the Muslim communities in Hungary from the Ottoman period onwards. The fact that the texts are filled with interlinear and marginal notes—often in Turkish—indicates that they were actively used by both scholars and students (Introduction, 8, 12).

The catalogue is arranged strictly according to the subject matter of the texts and further within each subject heading the texts are arranged starting with the oldest main text followed by its commentaries. Several of the manuscripts contain more than one text—some up to ten texts. If the texts within the manuscript deal with widely different subjects, the descriptions are split up and placed under the appropriate subject headings. Even when the subjects of the texts in a manuscript are closely related, the manuscript is not presented as a single unit, because the texts usually belong to different subcategories based on the age and type of the text. On pages 549–556, there is an 'Index of Titles in Collected Works' with page references allowing to locate the various manuscript parts within the catalogue.

As the Hungarian Muslims were Turkish or Bosnian speakers, it is not surprising that the largest number of texts in the collection deals with the Arabic language: grammar, lexicography and rhetoric (100 items). The second largest group is formed by *fiqh* (53 items), both practical and theoretical,

reflecting the needs and interests of the Muslim communities (Introduction, 11–12). The authors see a direct link between the texts of the collection and a standard traditional learning curriculum of Islamic religious studies (Introduction, 5–6, 8). This may have inspired them to organize the catalogue accordingly, i.e. starting with Qur'ān, *ḥadīṯ*, and *fiqh* and placing the auxiliary sciences such as language and logic towards the end. The authors' focus on Islamic religious sciences may also explain why mathematics does not get its own heading but is placed within *Miscellanea* (492). However, the arrangement hides the interesting fact that mathematics is represented by no less than ten texts (in five manuscripts), which is a relatively high number in a small collection and substantially higher than the number of texts in the catalogue representing history, literature, and philosophy that each have their own subject headings.

Although the catalogue clearly focuses on the individual texts, it also contains codicological information on the manuscripts, giving information on the size, paper, binding, handwriting, ink colours, and decorations. When a manuscript contains more than one text, the codicological information is repeated in the description of each text. The same applies to ownership information, and if the same scribe has copied more than one text within the manuscript, this is also mentioned.

According to the title page, Kinga Dévényi has produced the catalogue together with Munif Abdul-Fattah and Katalin Fiedler. However, in the Foreword (ix–xi) the catalogue is presented as the work of Kinga Dévényi, and no information is given on the character and extent of the co-authors' contributions.

The printed catalogue is closely related to the Academy Library's online catalogue; the descriptions were modified during the process of producing the printed catalogue (Foreword, x). The online catalogue can be accessed at <http://opac.mta.hu/> (base to search: 'Manuscripts of the Oriental Collection'; last accessed 10 March 2016), and the entries there contain links to pictures of at least the beginnings and ends of the texts. The printed catalogue has also some illustrations and they are of a very good quality but fewer in number than in the online catalogue.

The printed catalogue was published in co-operation with Brill and therefore it not only appears as Volume 4 in the series *Oriental Manuscripts in the Library of the Hungarian Academy of Sciences* but also as Volume 9 in Brill's series *Islamic Manuscripts and Books*. The co-operation with Brill allowed the digitization of all the manuscripts described in the catalogue (Foreword, ix). An access to the digitized images can be purchased through BrillOnline Primary Sources.

The catalogue presents a small but interesting collection of Arabic manuscripts reflecting the scholarly and practical needs of the various Muslim communities in Hungary. With its focus on the individual texts, the catalogue may frustrate those who are interested in seeing the manuscripts not only as repositories of texts but also as artifacts in their own right, but for those who are interested in transmission of knowledge the catalogue offers an insight into Hungary's Islamic legacy.

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Maja Kominko, ed., *From Dust to Digital: Ten Years of the Endangered Archives Programme* (Cambridge: Open Book Publishers, 2015). xlviii + 651 pp. ISBN: 978-1-78374-062-8 (Paperback; £29.95), 978-1-78374-063-5 (Hardback; £44.95), 978-1-78374-064-2 (PDF; £5.95), DOI 10.11647/OBP.0052 (online).

Ten years have passed since the Endangered Archives Programme was called into life. The grant programme funded by the Arcadia Fund, as a logical continuation of the Endangered Languages Documentation Programme (see Barry Supple, 'Preserving the Past: creating the Endangered Archives Programme', pp. xxxix–xli), allows scholars who know of archives in danger of disappearance to digitise them in order to make sure that at least the content remains preserved—and eventually accessible to research through the web service of the British Library. The understanding of 'archives' is extremely broad, their content ranging from inscriptions to folklore recordings, from early photographs to historical radio broadcasts. Yet, understandably, a significant amount grants was awarded for digitising manuscript collections, many among them being within the thematic scope of the COMSt initiative.

Just some examples (according to the EAP website <http://eap.bl.uk/> (last accessed 10 March 2016) are: EAP025: Transfer of Mosseri Genizah Archive from Paris to Cambridge University Library and its digitisation (with metadata), storage and accessibility; EAP141: Ibadi private libraries in the Mzab Heptapolis, Algeria; EAP399: Historical collections of manuscripts located at Al-Jazzar mosque library in Acre; EAP254: Preservation of the historical literary heritage of Tigray, Ethiopia: the library of Romanat Qeddus Mika'el; EAP269: Preliminary survey of Arabic manuscripts in Djenné, Mali, with a view to a major project of preservation, digitisation and cataloguing; EAP286: Digitising and conserving Ethiopian manuscripts at the Institute of Ethiopian Studies (Addis Ababa, Ethiopia); EAP336: Preserving the *lay bet andemta*: the Ethiopian intellectual legacy on the verge of extinction; EAP340: Photographic preservation of the manuscript collection in the monastic church of Ewostatewos at Däbrä Särabi (Tigray, Ethiopia (interrupted)); EAP357: Identifying endangered monastic collections in the Säharti and Enderta regions of Tigray (Ethiopia); EAP401: Safeguarding the Ethiopian Islamic heritage; EAP432: Documenting the written heritage of East Goǧǧam: a rich culture in jeopardy; EAP466: The manuscripts of the Riyadh Mosque of Lamu, Kenya; EAP488: Major project to digitise and preserve the manuscripts of Djenné, Mali; EAP526: Digitisation of the endangered monastic archive at May Wäyni (Tigray, Ethiopia); EAP690: Project to digitise and preserve the manuscripts of Djenné and surrounding villages; EAP704: Dig-

itisation of the monastic archives of Marawe Krestos and Däbrä Abbay (Shire region, Tigray Province, Ethiopia).

The ten years anniversary of the Endangered Archives Programme was marked by the publication of a collection of papers, edited by Maja Kominko, which resulted from the digitisation projects funded by the initiative. The papers are grouped into five chapters, each dedicated to a particular type of archive. Thus, Chapter 1 (with one single paper by Stefano Biagetti, Ali Ait Kaci and Savino di Lernia) is dedicated to recording Inscriptions (rock inscriptions in Tifinagh from Libya). Chapter 2 groups five papers on Manuscripts. Six papers in Chapter 3 describe digitising Documentary Archives. Chapter 4 offers four case studies on Photographic Archives. Finally, three papers in Chapter 5 offer an insight into the preservation of Sound Archives.

Manuscript preservation and research sponsored by the Endangered Archives Programme in the book (Chapter 2) was illustrated by case studies from India ('Metadata and endangered archives: lessons from the Ahom manuscripts project' by Stephen Morey resulting from grant EAP373 and 'Unravelling Lepcha manuscripts' by Heleen Plaisier, grant EAP281), Ethiopia ('Technological aspects of the monastic manuscript collection at May Wäyni, Ethiopia' by Jacek Tomaszewski and Michael Gervers, grant EAP526), Kenya ('Localising Islamic knowledge: acquisition and copying of the Riyadha Mosque manuscript collection in Lamu, Kenya' by Anne Bang, grant EAP466), and Mali ('In the shadow of Timbuktu: the manuscripts of Djenné' by Sophie Sarin, grants EAP269, EAP488, and EAP690).

Both case studies dealing with the Islamic manuscript traditions of Africa pay considerable attention to the history of manuscripts and the personalities of their various owners and copyists. In her thoroughly researched and compellingly written contribution (pp. 135–172), Anne Bang successfully illustrates the network behind the Islamic book culture of East Africa. Many of the manuscripts in the collection of the Riyadha Mosque of Lamu (Kenya) originated in Ḥaḍramawt, home of the ʿAlawiyya *tarīqa*, the Sufi brotherhood of the founder of the mosque, Ṣāliḥ b. ʿAlawī Ǧamal al-Layl. Some were purchased in Mecca, among them, surprisingly for a Šāfiʿī legal sphere, a Ḥanafī text (p. 148). Other manuscripts found their way to Lamu through Zanzibar, Mombasa, Comoro islands, and even Indonesia (MS EAP466/I/29, p. 150). Among those copied locally, many were produced by scribes bearing markedly Ḥaḍramī, Brawanese, Comorian, or even Somali names (p. 155).

Quite differently, the manuscripts of Djenné (Mali), digitised and surveyed by Sophie Sarin (pp. 173–187), appear of predominantly local production (pp. 179, 180). While many manuscripts are relatively recent, some date

from as early as the fourteenth century (p. 178—unlike the Ryadha collection with all manuscripts dating from the nineteenth and early twentieth century).

Both African collections feature manuscripts with Arabic texts both common in Islamic tradition generally and typical for local culture. Among locally produced manuscripts, there are several examples of the use of Arabic script for local languages (ʿaǧamī): Swahili ʿaǧamī in the collection of the Ryadha Mosque (see catalogue pp. 167, 169, 171), Fulfulde, Songhai, and Bamanan in Djenné (p. 179).

Sarin describes in detail the problems a researcher can face when trying to organise digitisation in Africa, connected with both objective logistical lacks (need to import and install equipment, materials), state of preservation of manuscripts, and, most of all, the complex dynamics in local communities that may interfere with the success of a mission (see p. 181 on hiring, p. 183 on the conflict with a local religious authority).

Similar problems are also mentioned by Jacek Tomaszewski and Michael Gervers, who used the Endangered Archives Programme funding for digitising the manuscript collection of the monastery of May Wäyni, located c.50 km south of Mekelle in the Tigray region in northern Ethiopian highlands (pp. 89–133; see pp. 92 and 94 on the examples of problems encountered by the digitisation team).

In their case study, Tomaszewski and Gervers focused on the state of preservation of the manuscripts and a study of their technological aspects. They examined the parchment, the binding boards, the binding inlays, the binding decoration, and the quire structure of the ninety-one manuscripts of the collection. They tried to show the relationship between the size and the structure of manuscripts and the texts they contain, offering a table, in which the manuscripts are grouped by their 'title' (Table 4.1 pp. 110–113). While it does give an overview of the collection (though it is not clear why the manuscripts, while arranged and grouped according to the 'title' of the main text, are still sorted in the order of shelf marks and not alphabetically), the table does not take into account the complexity of the text-label relationship or the situation with multi-text manuscripts, and can therefore be only used as a first—still very helpful—guidance in this little studied subject.

There is no information on the provenance of manuscripts; however, we do have testimony of international links reflected in the manuscript tradition. This time it is precisely the codicological analysis of the bindings that bears witness to such links. Many manuscript bindings preserve fabric inlays. These textile fragments show patterns that can often be identified with cloths imported from India or Persia (pp. 119–120).

Basic cataloguing metadata for the collections described in the volume is available from the programme website.

Not only is the collection *From Dust to Digital: Ten Years of the Endangered Archives Programme* a valuable addition to any academic library, it is an important proof of the importance of the funding programme itself. It remains to be hoped that many more collections can be successfully digitised, and that, as envisaged, the images shall be made fully available online.

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Eugenia Sokolinski

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