

drich (Hamburg), Christian Brockmann (Hamburg), Arianna Ciula (London).

The conference confirmed the impression of the entire COMSt experience that it is most important that the network continues to live and bring fruit.

For more information visit <http://www1.uni-hamburg.de/COMST/finalconf.html>.

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Conferences and workshops in manuscript studies

ATTEMPT – Approaches to the Editing of Texts with a Multilingual Tradition

The focus of the ATTEMPT workshop (King's College, London, 18–20 December 2013) – organized within the framework of the ERC-funded research project DEBIDEM at King's College, London, and co-funded by the Greek Studies Department at KULeuven (org. Ilse De Vos, Olga Grinchenko and Lara Sels) – was on interdisciplinary approaches to the ecodotics of ancient and medieval texts with a multilingual tradition.

The actual workshop (December 19.-20.) was preceded by an informal ATTEMPT-DH meeting on Wednesday, December 18., which was convened to discuss computerized approaches with participants involved in projects with a strong digital component: Charlotte Roueché and Anna Jordanous (both King's College, London) of the *Sharing Ancient Wisdoms* project (SAWS) [<http://www.ancientwisdoms.ac.uk>], Samuel Rubenson and his team (Lund University) of the *Early Monasticism and Classical Paideia* project [<http://mopai.lu.se>] and David J. Birnbaum (University of Pittsburgh) of the *Bdinski Sbornik* digital edition project [<http://bdinski.obdurodon.org>].

The main goal of ATTEMPT was to bring together scholars from different fields working on different linguistic traditions (esp. Greek, Latin, Slavonic, Syriac, Arabic, Armenian, among others) to explore and discuss the pit-falls, the challenges and the perspectives of editing ancient and mediaeval texts with parallel traditions in multiple languages. Various speakers presented the particulars of individual textual traditions as thought-provoking examples for theoretical reflection (e.g. on the nature and variety of textual dependencies, the dynamics of textual variation, the relation between physical text objects and the abstract text, etc.) and fruitful debate on the more practical side of text editing (viz. issues of terminology, methodology, representation etc.).

After a brief opening address by DEBIDEM project director Yannis Papadogiannakis (King's College

London) and the organisers' introductory words, the workshop took off for a dense programme of fourteen papers presented by eighteen speakers in six separate sessions, loosely organised around various edition projects and methodological questions.

The first morning session focused on the textual tradition of the *Quaestiones ad Antiochum ducem*, a collection of 137 questions and answers on the position of Christianity with regard to Hellenism and Judaism, erroneously attributed to Athanasius of Alexandria. The opening lecture by organisers Ilse De Vos (King's College London) and Olga Grinchenko (Oxford University) dealt with the tradition of the Slavonic translations, while the ensuing paper by Barbara Roggema (King's College, London) explored the Islamic context of the Arabic translations of the Ps. Athanasian *erotapokriseis*.

The second session dealt with the methodological challenges posed by flat textual traditions on the one hand and complex text clusters on the other. William Veder (University of Chicago) presented examples from the Slavonic field (e.g. from the tradition of the *Scala paradisi*) to exemplify the way in which flat traditions – viz. multiple texts copied from a single exemplar – are particularly resistant to a traditional stemmatic approach. Zara Pogossian (John Cabot University) went into the tradition of an anonymous Armenian apocalyptic text, *Agat'angel On the End of the World*, which belongs to a broader cluster of texts; her presentation centred on the issue of the transmission of smaller narrative units within different texts.

The first afternoon session was entirely devoted to the tradition of the *Apophtegmata patrum* and the *Early Monasticism and Classical Paideia* project (Lund University). Project director Samuel Rubenson and Johan Åhlfeldt presented both the project and the digital tool developed in that context for the analysis of the complex and multilingual textual transmission of the *Sayings of the Fathers*. Britt Dahlman commented upon the Greek collections of the *Sayings* as they are found in the *Codex Scorialensis* R.II.1 and related manuscripts, after which Jason Zaborowski (Bradley University / Lund University) went into the Arabic recensions of the *Apophtegmata*.

The fourth session, which concluded the first day of the workshop, featured three papers dealing with the edition of the fifteenth-century Slavonic *Vidin Miscellany* (*Bdinski Sbornik*) and its fourteenth-century hagiographical collection. Two presentations focused on the textual tradition of one of the *Miscellany's* entries, viz. the *Life of Abraham of Qidun and his niece Mary*: Laurent Capron (CNRS, Paris)

presented an introduction to the Syriac, Greek, Latin and Aramaic parallel traditions of the *Vita*, while Dieter Stern (Ghent University) focused on the relation between the Greek and the Slavonic *Life*. More general was the presentation by Lara Sels (KULeuven) and David J. Birnbaum (University of Pittsburgh), who discussed their attempt to reconcile a diplomatic edition of the *Vidin Miscellany* with critical editions of its individual entries, also addressing the more technical problems of normalisation and automated collation.

The *Dioptra*, a popular theological-philosophical compendium written by Philippos Monotropos (eleventh century), was at the heart of the fifth session, on Friday, with as speakers the editors of both the Greek and the Slavonic *Dioptra*: Eirini Afentoulidou (Vienna University) provided an instructive introduction to both the Greek text and her recent edition, while Jürgen Fuchsbaier (Vienna University) addressed the challenges posed by the over-abundant Slavonic tradition of the *Dioptra*.

The closing session of ATTEMPT highlighted ongoing Bulgarian projects, which deal with Slavonic translations of parabiblical and homiletic texts. Anisava Miltenova (Bulgarian Academy of Sciences) discussed the electronic edition of Slavonic parabiblical texts (e.g. apocrypha and *erotapokriseis*) by means of the *Versioning Machine*, a digital framework and an interface for displaying multiple versions of text encoded according to the *Text Encoding Initiative* (TEI) guidelines. In the ensuing presentation, the *Versiones Slavicae* database [<http://versiones-slavicae.com>], which provides basic information about mediaeval Slavonic translations of (predominantly homiletic) texts, was showcased by Aneta Dimitrova (Sofia University) and Yavor Miltenov (Bulgarian Academy of Sciences), who addressed the asymmetry in the Greek and Slavonic traditions of the Chrysostomian homilies to exemplify the challenges involved in the making of such a database.

In a concluding address, Charlotte Roueché stressed the importance of interdisciplinary efforts in an open, collaborative – and increasingly digital – scholarly environment, to meet the future challenges in dealing with complex multilingual textual traditions. The organisers' concluding remarks were followed by a lively plenary discussion, which marked the end of a thought-provoking workshop.

The proceedings of the ATTEMPT meeting will be published shortly in the series *Orientalia Lovanien-sia Analecta* (Peeters, Leuven).

Lara Sels
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The Illumined Word

From 22 to 24 April 2014, the Museum of Islamic Art (MIA) in Doha, Qatar, hosted the conference entitled *The Illumined Word. Historic Qur'āns: Codicology and Conservation*. International scholars and conservators presented studies on historic Qur'āns, besides, three workshops in conservation laboratory were offered to participants including speakers, students, museum staff, and those interested in Islamic manuscript studies.

The first part of the lectures explored the Art of Qur'ān from Spain to Southeast Asia. The keynote lecture by Nabil Safwat gave insights on the lineage of copyists and calligraphers in Ottoman Turkey. Marcus Fraser presented his recent research based on the mediaeval changes in the layouts and decorative schemes of the early Qur'ānic parchment folia, particularly the last developments attested by the Blue Qur'ān folium of Doha. He explained that some minor changes could be associated with refurbishments over time, but others are more radical and indicate more thorough programmes of modification. Mounia Chekhab-Abudaya illustrated the features typical of medieval Maghrebi Qur'āns on the example of the seventeenth-century Moroccan Ms.11 from the MIA collection. Zachary Wright talked about the aesthetics of West African Qur'āns with their unique sense of colour and form and focused on the four distinct types of Arabic calligraphy found in diverse places of the region. The variety of hands seen in West Africa, continuing till the present day, illustrates the cultural diversity of the Muslim world as well as attests to older Islamic traditions still flourishing on the supposed periphery of Islam. Mahmoud Zaki offered a journey through the art of Qur'ān during the Mamluk Period with special focus on paper, inks, scripts, decorations, and binding. Nourane Ben Azzouna presented the Qur'āns in Ilkhanid Iraq and Iran, the period of the canonization of calligraphy in Arabic script around Yāqūṭal-Musta'ṣimī. She also debated the continuity or discontinuity of Qur'ān production under the first non-Muslim Ilkhans and its evolution after the conversion of the Ilkhans to Islam at the end of the thirteenth century. Annabel Gallop explored the art of Qur'ān in Southeast Asia, often referred to as "the Malay World". She identified the main regional styles and artistic features, notably in Aceh in the island of Sumatra, in the states of Terengganu, Kelantan and Patani, in various centres in Java and in areas associated with diaspora communities from south Sulawesi. Nur Sobers-Khan presented the history of Qur'ān production in the Ottoman Empire from the fifteenth until the nineteenth century, focusing