

The Centre for the Study of Manuscript Cultures (CSMC)

cordially invites you to a workshop

By one's own hand – for one's own use

Some autograph manuscripts were produced for the writer's own use. Some of them were made according to highly personal tastes of the writer and produced exactly to meet them, others responded to more practical needs. Such manuscripts could for example stand at the beginning of textual production (as drafts or notes) or they could serve purposes of preservation. Many manuscripts of this kind bring together multifarious texts, and are anthologies.

These manuscripts can show marks of later corrections, either by the original writer himself or later owners or users. Indeed, while some manuscripts stayed in the personal sphere and were never meant to be perused by other people at all, others had a public life. As such, they can therefore carry signs of authentication.

Manuscripts made for personal use come from a variety of domains. For practical reasons, and since this is the first workshop dedicated to the subject, the organizers (David Durand-Guédy and Jürgen Paul) have decided to concentrate on artefacts belonging to the sphere of learning and teaching, the legal sphere, and the production of literary texts.

Questions for analysis and debate include the agenda behind these compilations; the role of paratextual elements and their connection to the main body of text; the characteristics of the formatting; the status of these artefacts in the context of the manuscript culture they come from.

The artefacts presented will be very diverse in terms of geographical origin (from Japan to Europe to Egypt), chronological frame (3rd millennium BC to 19th century) and script (cuneiform, Hebrew, Greek, Arabic, Japanese, Latin, etc.).

Thursday, 20 February 2020, 9 am-5 pm

Friday, 21 February 2020, 9:30 am-5 pm

Warburgstraße 26, room 0001

20354 Hamburg

Programme

Thursday, 20 February 2020

- 09:00-09:30 **Welcome addresses**
Michael Friedrich (Hamburg)
Jörg B. Quenzer (Hamburg)
David Durand-Guédy (Tehran), Jürgen Paul (Hamburg): Opening statements
- 09:30-11:00 **Learning tools**
Christopher Michael Brown Nugent (Williamstown.): Multiple Hands in a Manuscript Copy of *Kaimeng yaoxun*: A Children's Primer Found at Dunhuang
Szilvia Jáka-Sövegjártó (Hamburg): A Past Preserved in Clay: Old Babylonian Copies of 3rd Millennium Royal Inscriptions
- 11:00-11:15 **Coffee break**
- 11:15-12:45 **Working tools of contemporary scholars: the case of Mamluk Cairo (14th-15th)**
Elise Franssen (Venice): Al-Şafadī's *tadhkira*: a personal reading journal, for pleasure and work
Frédéric Bauden (Liège): Manuscripts as working tools in the Mamluk period
- 12:45-13:45 **Lunch : Catering in room 2002**
- 13:45-15:15 **From reading to writing**
Mohammad Karimi-Zanjani-Asl (Bonn): The personal manuscripts of the philosopher Mulla Sadra (17th c. Iran)
Elisabeth Décultot (Halle): Between Reading and Writing: Manuscript Excerpt Collections in 18th Century Germany
- 15:00-15:30 **Coffee break**
- 15:30-17:00 **Russian doll: The Esad Efendi collection**
Nazli Vatansever (Vienna): The *Personal Mecmuas* of an Ottoman Intellectual: *Sahaflarşeyhizâde Es'ad Efendi (1789-1848)* and His Compiling Activities
David Durand-Guédy: The Ms. Esad Efendi 1932 in perspective: personal anthologies from Mongol Iran
- 19:00 **Dinner** : Restaurant Cucina d'Elisa: Rothenbaumchaussee 101, 20148 Hamburg



Friday, 21 February 2020

09:30-11:00

Diaries

Maria Szuppe (Paris): Biography and Memoirs as a backup for endangered family archives: orders, documents, and correspondence in the *Tadhkera* by Khwāja Moḥammad-Rezā Barnābādi (Herat, beg. 19th c.)

Yasufumi Horikawa (Princeton): The diary of a Shinto priest in Medieval Japan

11:00 -11:15

Coffee break

11:15-12:45

“How do we know?”

Judith Olszowy-Schlanger (Oxford):

User-made and authenticated? The copying of Hebrew MS Huntington 200 (Bodleian)

Florian Sobieroj (Jena): Some autograph manuscripts for the writer’s own use produced in the Arab world

12:45-13:45

Lunch : Restaurant Basil & Mars: Alsterufer 1, 20354 Hamburg

13:45-15:15

Models

Ilona Steimann (Hamburg): Christian Compilers of Hebrew Texts and Their Methods of Reference to Exemplar-Manuscripts

Patrick Sängler (Münster): Petitions and Imperial Law: New Developments during the Severan Dynasty

15:30-17:00

The legal perspective

Philippe Depreux (Hamburg): Early European medieval legal manuscripts with stand-alone templates for writing a letter or a charter: *Raison d’être* and use

Jürgen Paul: A mufti at work: a collection of legal responses from late 19th century Bukhara

17:00-17:20

Closing statements

David Durand-Guédy, Jürgen Paul

Abstracts: By One's Own Hands-for One's own use

Frédéric Bauden

“Manuscripts as working tools in the Mamluk period”

The Mamluk period (1250-1517) is renowned not only for the number of texts that scholars composed in a great variety of disciplines but first and foremost for the extent of some of these works. The said period witnessed the emergence of encyclopaedias, a phenomenon that has been paralleled with the need for scholars to grasp the ever-growing quantity of information, relying more on these traces than on their memory. To navigate through large quantities of texts and keep track of their readings, scholars had recourse to various tools, like notebooks, commonplace books, and indexes that were initially meant for their personal use (comparable, in some way, to an author's *Nachlass*). As such, these tangible witnesses of their intellectual activities were not supposed to survive their authors. Nevertheless, several examples of these categories of texts have been preserved for the Mamluk period: as one might expect, most of them are in the scholars' hand, but some were also copied showing that they aroused the interest of other scholars who wanted to get a copy of these personal texts for their use.

In this paper, I propose to address several issues linked to these tools and identified by the organizers in the rationale behind the conference. I will first identify the various categories of tools used by Mamluk scholars to help them retain or get easier access to the information, and then address the intrinsic function(s) and extrinsic features of these tools. I will then focus my attention on the fate of the preserved manuscripts: Why were these manuscripts preserved over time? How could they be identified as belonging to a specific author if his name is not found in the text? The study of the paratextual elements will also allow me to deal with the use that was made of these texts, during the author's lifetime and after the death.

Frédéric Bauden (PhD 1996 Liège) is professor of Arabic Language and Islamic Studies. His main areas of research deal with manuscripts and documents, particularly from the Mamluk period (1250-1517, Egypt-Syria). His work focuses on the holograph manuscripts of the Egyptian historian al-Maqrīzī (d. 1442) which he uses to study his working method.

Elisabeth Décultot

“Between Reading and Writing: Manuscript Excerpt Collections in 18th Century Germany”

The technique of ‘excerpting’ – i.e. of extracting elements from a text while or after reading – has been known since antiquity. Pliny the Elder intensely used it to write his voluminous *Historia naturalis* for example. At the beginning of the modern period, this practice enjoyed particular popularity in the learned world. In times of increasing print production, excerpt collections served as personal manuscript substitutes for extensive libraries. Since the Renaissance, European scholars were asked from the very beginning of their academic training to regularly increase their excerpt collections, which could occasionally contain thousands of handwritten pages. The purpose of these collections was not just to record extracts from works that had been read, but also to prepare a variety of materials (information, words, tropes, etc.) that can be used in ‘new’ ‘own’ texts. In this way, these collections prove to be of extraordinary value in terms of

providing insights into two central aspects: on the one hand, they document the reading activity of the excerpters, and demonstrate their familiarity with certain authors, themes or genres; but on the other hand, they also form the nucleus of individual writing projects, and provide a glimpse into the transition from reading to writing. They make it possible to observe how material from one work can be used and transformed for another.

The purpose of this paper is to highlight the role that these documents played for literary and scholarly works of the 18th century. Although the history of reading constitutes a significant field in humanities research, the technique of ‘excerpting’ – which has been studied extensively for the beginning of the modern period – has received little attention for the 18th century and the following period. Yet the 18th century played a central role in the excerpting tradition. On the one hand, the humanistic method of reading was subject to sharper criticism during this period; but on the other hand, many writers throughout Europe further applied themselves to the practice of excerpting, which they whereby attempted to adapt and reform. With the vacillation between the revival and the questioning of the humanistic tradition, this century shows itself to be especially fruitful for the technique of excerpting.

The German-speaking world numbers – as the guardian of an old scholarly culture – among the regions of Europe most clearly reflect this conflict between traditional and modern culture of reading in the 18th century. For this reason, my study will be based on the handwritten excerpt collections of some German writers like Winckelmann, Lichtenberg, Herder or Jean Paul. Three issues will guide my paper: 1. What role did those manuscript and personal excerpt collections play in the elaboration of the works of these writers? 2. What means (index, register, taxonomic patterns, etc.) did these writers find to manage their very voluminous excerpt stores? 3. What position did they adopt in the critical debate on the *ars excerptendi* which arose in the age of enlightenment? By answering these questions, we will try to account for the central epistemological significance of excerpt collections in the late modern period.

Elisabeth Décultot is Humboldt Professor at the University of Halle (<http://schriftkultur.uni-halle.de/>). Her research focuses on scholarly methods of reading and writing as well as on the history of art historiography and aesthetics in 17th-19th Europe (especially in Germany). One of her monographs is dedicated to Winckelmann’s voluminous excerpt collection (*J.J. Winckelmann. Enquête sur la genèse de l’histoire de l’art*, 2000). She is currently working on the early modern practices of quoting, making excerpts and plagiarizing (edited books: *Lesen, Kopieren, Schreiben. Lese- und Exzerpierenkunst in der europäischen Literatur des 18. Jahrhunderts*, 2014; *Exzerpt, Plagiat, Archiv. Untersuchungen zur neuzeitlichen Schriftkultur*, together with H. Zedelmaier, 2017).

Philippe Depreux

“Early European medieval legal manuscripts with stand-alone templates for writing a letter or a charter: *Raison d’être* and use”

Early medieval legal codices mostly contain standardized collections of law books (Roman law such as the *Breviarium Alarici* or decrees concerning special people such as the Law of the Franks or the Law of the Thuringians) as well as royal decrees (so-called capitularies) and ecclesiastical legislation (Canon law). Some collections of legal texts can be considered as conventional, but the way how some texts were put together can give some information about the genesis of the manuscripts and the aims of the scribe or the sponsor. Some of these manuscripts not only

contain statutes but also templates for writing a letter of recommendation or a charter although such documents (“formulae”) mostly were transmitted within specific collections. Sometimes a later scribe added such a little text on a blank leaf or in the margin of a manuscript, because he thought it useful. (This case will not be investigated in my paper with the exception of additional leaves containing diverse texts, for example a charter for offering a child in a monastery together with other ecclesiastical texts.) Sometimes this sort of template was obviously written by the same scribe, who created an original compilation of legal text including a “practical example” of implementation in legal practice of what is to be read into the legal texts. The aim of the paper is to investigate the reason(s) for such a practice: Did scribes or lawyer want to have some templates in order to demonstrating how legal practice could be in accordance to the law? Do they have other reasons? Can we interpret this practice as an original way of using legal texts for the personal needs of the scribe?

Some of these templates were once copied by a scribe who stood at the beginning of a distinctive textual tradition: this is the case of a notification related to Roman law (form. Extrav. I, 5) attested in three manuscripts. It is also possible that a scribe selected only one document among many others: it is for example the case in Paris, nouv. acq. lat. 204. Other templates are attested as part of books exceptionally copied individually (for example a manumission of slaves transmitted in Vienna, ÖNB, lat. 406). The reason for copying some models for the oblation to God in monastic wasn't already closely investigated (for example in a famous manuscript: St. Gallen 914). Another interesting case is given by the models of letters of recommendation for clerics as in Vienna, ÖNB, lat. 501, which shows an original way of compiling canonical texts.

Philippe Depreux (PhD 1994, Paris-Sorbonne, Habil. 2005, Paris Panthéon-Sorbonne) is professor of medieval history at Universität Hamburg and member of the CSMC since 2013. He is a specialist in the history of early medieval Europe, Carolingian diplomatics and manuscripts; he is currently working on the new edition of the early medieval Formulae.

David Durand-Guédy

“The personal notes of a scholar in Mongol Iran: the Ms. Esad Efendi 1932 in perspective”

This paper deals with the notebook of a well-known scholar in the state founded by the Mongols in Iran (the Ilkhanate, 1256-1335): Hindūshāh Nakhjawānī (d. after 1323). The manuscript is kept in the Esad Efendi library of the Süleymaniye (Istanbul). It has an oblong-shaped format, used in a vertical position (the leaves are bound together on the top edge, like a notepad).

From the information contained in the manuscript, we understand that this notepad accompanied Hindūshāh for at least seven years during his peregrinations in Western Iran, from the Southern Caucasus to Lower Mesopotamia, via the political centre of Sultaniyya. On these pages, Hindūshāh copied one after the other pieces of poetry, letters and extracts of treatises on several subjects. As such, the Ms. can therefore be considered as a *jung* - one of terms used in Persian for anthology, but a personal one. It is possible to show that sometimes Hindūshāh has added new material or corrected his notes. And since the Ms. is now 250 folios long, it may be well that several batches have been glued together by Hindūshāh.

The analysis of the Ms. Esad Efendi 1932 provides a far more refined image of his author than what we knew. For a very long time he has been known exclusively the man of one work: the *Tajārib al-Salaf*, a Persian adaptation of an Arabic chronicle. More recently, Iranian scholars

have been keen to recover some of Hindūshāh's verses preserved in later works (see Behruz Imani, forthcoming). What this notepad shows is the many facets of a man who, beyond his interest for history and his poetical talent, had a total command of Arabic and Persian and was well-versed in medicine and philosophy. In other words, an accomplished *adīb*, totally in phase with the intellectual production of the pre-Mongol period.

In my presentation, I will also put this manuscript in perspective with other manuscripts of the same kind produced in Ilkhanid Iran (the *Safīna-yi Tabriz* being the most famous of it), but also with the other manuscripts copied, authored by or attributed to Hindūshāh. How the manuscript was later used (including by the Ottoman scholar Esad Efendi) also deserves attention.

David Durand-Guédy (PhD 2004, Aix-en-Provence) is an historian specialized on 10th-14th c. Iran. He works with historiographical and poetical material, as well as letters, in Arabic or Persian. He has edited a section of Imad al-Din's Isfahani Arabic chronicle of the Saljuqs. He is currently a visiting scholar at the CSMC and works on a compilation of Persian official letters (*inshā divāni*) of the 12th-13th c.

Élise Franssen

“Al-Şafadī's *tadhkira*: a personal reading journal, for pleasure and work”

Khalīl b. Aybak al-Şafadī (1297-1363) was a member of the Mamluk chancery and a prolific author. He wrote many books, dealing mainly with literature—theoretical treatises illustrated by examples of his own and of his prestigious predecessors, in prose and in poetry—and biographical history, his two sums, the *A'yān al-'Aşr* and the *Wāfi bi-l-wafāyāt*, being still used by researchers today. He and his works were already famous during his lifetime and still are today.

He was active in Syria and Egypt during the Mamluk period (1250-1517), a period particularly important in terms of intellectual vivacity, during which huge books counting tens of volumes were written: universal histories, encyclopaedias gathering all the information available on specific topics, guidebooks for specific professions... This period also witnessed a growing level of literacy and an increasing importance of the written word (Hirschler 2012). In this context of information overflow, similar to European Renaissance (Blair 2010), the authors had to find new methods and devices to master knowledge. These include notebooks, summaries, commentaries and reading journals.

Al-Şafadī's reading journal, called *al-tadhkira (al-şalāhiyya)*, is one these tools. Different volumes are still preserved, mainly in the form of copies, and one volume is the original holograph by his own hand. They constitute exceptional evidence of his reading activity and reflect the very first stage of his working method. Originally, there must have been around fifty volumes, composed one after the other, following his reading and writing activity.

Al-Şafadī's *tadhkira* was already renowned during his lifetime, as attested by the fact that some volumes circulated then, and by comments and anecdotes about them. The existing copies of different volumes and the paratexts (ownership marks and reading attestations) they bear show that it was still the case after his death, the *tadhkira* becoming a kind of commonplace book, a gathering of texts worth knowing for educated persons. For al-Şafadī, it has fulfilled different roles. It was a personal *réservoir* of belles lettres, for his own pleasure, but also a

memorandum, and a place where he could write down texts he had the intention to use later on in his published works.

I will try to show the different aspects of this fascinating piece of Arabic culture, by an author of first importance active during an exceptional period.

Élise Franssen studied History of Arts and Archaeology and Oriental Languages and Literature (Arabic) at Liège University. She completed her PhD about the manuscripts of the most complete recension of the *Thousand and one Nights* in 2012 and is currently working on the publication subsequent to this work. For her post-doc, she began working on the Mamlūk author Khalīl b. Aybak al-Ṣafadī's reading journal (*Tadhkirah*), a major document shedding light of the author's readings, tastes, biography, network and methodology, to cite only the main fields. She is now Marie Skłodowska Curie fellow of the Ca' Foscari University, Venice.

Yasufumi Horikawa

“The diary of a Shinto priest in Medieval Japan”

In medieval Japan, which roughly refers to the 12th to the 16th century, keeping diaries was an indispensable practice for court aristocrats in order to record the complicated court ceremony etiquette, as well as to transmit their experiences to their descendants. The importance of diaries increased, as a hereditary function of each aristocratic family began to be fixed with the arrival of the medieval period. Recording proof documents for landholdings in diaries was also a legally important measure for absentee land-proprietors, including court aristocrats, to protect their properties in local areas from interferences in this period when there was no official and unified land-registration system. Thus, medieval diaries had both public and private characters, and they were not only transmitted to and accumulated by their respective descendants but also sometimes, especially in the case of diaries written by famous aristocrats, circulated and copied among the aristocratic society.

This paper examines the diary of Yoshida Kaneatsu (1368-1408), a Shintō (a Japanese indigenous religion) priest of the Yoshida Shrine and a middle-ranking courtier, as an example of diaries in medieval Japan. The Yoshida family was well-known for its hereditary knowledge of Shintō rituals and the ancient chronicles of Japan. It was during Kaneatsu's time when the Yoshida family began to develop their theology and when they gained a political and economic basis as an aristocrat. For these reasons, his diary – some handwritten manuscripts survived up to the present – contains interesting information which shows that he kept a diary in detail and that he eagerly copied and excerpted various kinds of documents in relation to his political, cultural, economic, and religious activities. Besides, his diary itself had been copied and excerpted for generations by his descendants and theologians because the Yoshida family occupied the dominant position in the Shintō scene in the following period. Through this examination, this paper shows the practice of creating and using diaries in medieval Japan.

Yasufumi Horikawa (PhD 2019, The University of Tokyo) is an assistant professor of the Historiographical Institute of the University of Tokyo. His main research focuses on the political and institutional history of medieval Japan, especially the 14th to 15th centuries. He is also

engaged in the compilation and publication of historical materials concerning pre-modern Japan at the Historiographical Institute.

Szilvia Jaka-Soevégjarto

“A Past Preserved in Clay: Old Babylonian Copies of 3rd Millennium Royal Inscriptions”

‘The art of writing begins with a single wedge; it has six vocalizations, one of them is “60”. Do you know its name? Whatever you know in Sumerian, do you know how to interpret its hidden meaning? [... Do you know] its synonym, antonym, polysemy and do you know that all those three cannot be harmonized in the Akkadian language?’ – With these questions a scribe examined his son as reported in a Sumerian literary composition. Scribal education in the Old Babylonian period was indeed centred on mastering the cuneiform script and the Sumerian language, as well as studying and enhancing the Sumerian cultural heritage.

Monumental inscriptions of past rulers – including law codes as well as reports on building activities and warfare – were also incorporated into the scribal curriculum as it is confirmed by a number of extant copies written on clay. In my talk I will discuss several aspects related to the production and use of these written artefacts.

Royal inscriptions were written on stone monuments accessible for apprentice scribes in public or semi-public places. The copies were produced by scribes for their private use only. This hypothesis is supported by paratextual elements preserved in several manuscripts: glosses and translations prove the individual study of the text, labels indicate where parts of the copied text were located on the original monuments, colophons record the monuments’ location and, in most cases, they also identify the manuscript as a copy.

Copying royal inscriptions were useful for study purposes way beyond the transmitted historical data: orthography, palaeography, layout and language use were also substantial for educating future scribes. Consequently, the manuscripts produced by the ancient scribes did not merely focus on the text, but as I will show, other qualities of the original might be also reflected in the copy. Apparently, these manuscripts were intended to be used as learning tools and were thus ephemeral.

Interestingly, in many cases clay proved to be more long-lasting than stone: the models of these manuscripts carved in stone have mostly perished, while their copies are still available for educating scholars on the history of events as well as on the history of writing dating back over four thousand years

Szilvia Jáka-Sövegjártó (PhD 2017, Jena) is postdoctoral researcher of Assyriology (CSMC, University of Hamburg) specialized in the Sumerian and Akkadian language and literature of the 2nd millennium BCE. She has edited the glosses of Sumerian literary manuscripts of the Old Babylonian period. Her current project focuses on the colophons in literary, lexical and scientific manuscripts of the 3rd and 2nd millennium BCE.

Mohammad Karimi-Zanjani-Asl

Sadr al-Din Muhammad Shirazi (known as Mulla Sadra, 1571-1640) is one of the most important figures of the Iranian renaissance of the 17th century. His works on gnosis, philosophy and theology have had an influential role on Muslim and especially Twelver Shia scholars in the last four hundred years well beyond Iran. Mulla Sadra was himself a student of the luminaries of his time, the philosophers and theologians Mir-Damad (d. 1631) and Baha al-Dīn al-'Amili (better known as Shaykh Bahai, d. 1621). He accompanied them in Isfahan after the city became the capital of the Safavid empire, and with them he pursued his education in a vast variety of fields, especially philosophy, theology and hadiths. He is considered to be the author of 80 books. The corpus of manuscripts containing his works is huge, comprising more than 2,000 items, some of them autographs.

In this lecture, I will focus on five manuscripts Mulla Sadra copied between 1595 and 1624. These items include a collection of treatises, some of them authored by his teachers and copied from their own autograph copy and authenticated by them. Other manuscripts contain excerpts of treatises or of poetry divans that he copied for his personal use.

These manuscripts are an incomparable source to understand the intellectual formation of the great thinker. It is possible to show that Mulla Sadra used these manuscripts as drafts or aide-memoire in his own writing. And because some addition some of these manuscripts date back to the early period of Mulla Sadra's intellectual life, they help us to understand the process of authoring his books.

Mohammad Karimi-Zanjani-Asl (PhD 2017, Bonn) has published extensively on Persian and Arabic manuscripts, especially alchemy, philosophy and mystics. He edited 22 Arabic and Persian sources from the 11th to the 19th c. In 2019 he was "Referent für die orientalischen Handschriften und Fachreferent Islamwissenschaft und Arabistik" at the Gotha Research Library. He is responsible of or associated to several edition projects in Germany and Iran (DIPI Verlag; *Majma' zakhā'er-e eslāmi*; *Qutbshāhī's Heritage*; "Indo-Iranian Heritage").

Christopher Nugent

"Multiple Hands in a Manuscript Copy of *Kaimeng yaoxun*: A Children's Primer Found at Dunhuang"

This paper looks at textual and paratextual elements in a manuscript copy of the children's primer entitled *Kaimeng yaoxun* 開蒙要訓 (Important instructions for beginners) found as fragments or full texts in dozens of manuscripts discovered in the Dunhuang cave complex at the turn of the twentieth century. Though essentially absent from the bibliographic record outside of Dunhuang, there is evidence that the work was popular in the centuries after its composition: it does appear in a late ninth-century catalogue of Chinese books in Japan—*Nihonkoku genzaisho mokuroku* 日本國見在書目錄—and likely circulated widely in China as well, as indicated by its presence in what some scholars have called the "exam curriculum" list of books found in Dunhuang copies of the encyclopedia-like work, *Zachao* 雜抄 (Miscellaneous excerpts).

I will focus on the document labeled P.2578 and held in the Pelliot collection at the Bibliothèque Nationale de France. This document includes, in addition to the full text of *Kaimeng*

yaoxun, both punctuation and hundreds of additional paratextual characters inserted in interlineal spaces to indicate the pronunciation of characters in the text proper. I will use these elements to analyse the different stages in creating this document and speculate on what this might tell us about how it was created and how *Kaimeng yaoxun* and other primers were used in the medieval period as part of a literary education.

Christopher M. B. Nugent (PhD 2004 Harvard) is professor of Chinese at Williams College in Massachusetts, US. His main research areas are the literary culture of the Tang period (7th–10th cent.) and medieval educational manuscripts found in the Dunhuang caves in Gansu province, China.

Judith Olszowy-Schlanger

“User-made and authenticated? The copying of Hebrew MS Huntington 200”

The study of the colophons of medieval Hebrew manuscripts reveals that at least a third of them claim that the manuscript was copied for its scribe’s personal use. A well attested high level of literacy of medieval Jews justifies this high proportion of user-produced manuscripts. However, in some cases the palaeographical reality of a manuscript contradicts the message of its colophon, and sketches a more complex picture of the manuscript’s context of production. This paper focuses on one such example, Oxford, Bodleian Library, MS Huntington 200, whose palaeographical study leads to the hypothesis of its copy in a scribal workshop.

Judith Olszowy-Schlanger (PhD 1995, Cambridge) is Senior Research Fellow (directeur d’études) at the Ecole Pratique des Hautes Etudes (Paris). She also heads the Oxford Centre for Hebrew and Jewish Studies (Oxford) and the international project “Books within books: Hebrew Fragments in European Libraries”. She has published on medieval Jewish documents produced in and outside Europe. Her latest book is *Hebrew and Hebrew-Latin Documents from Medieval England: a Diplomatic and Palaeographical Study* (2015).

Jürgen Paul

“A mufti at work: a collection of legal responses from late 19th century Bukhara”

The manuscript 9767 in the collection of the Oriental Institute, Tashkent, the so-called Beruni institute, is one out of quite a number of so-called *jung* manuscripts there, I’d estimate their numbers at several dozens. Research on these manuscripts has only started very recently, and there are only two contributions directly concerning them, by Sanjar Gulomov and Saidakbar Muhammadaminov, both written in the context of the project of establishing a digital catalogue of the holdings there.

These manuscripts date mostly from the 19th century, and they were written by Hanafi legal officials, mostly muftis, and they consist of their responses to legal questions, the questions came from cadis who wanted to have their decisions approved or evaluated.

There seem to be various forms of such collections. Some collections developed into books which were copied – in those cases, it would be hard to decide whether they were written by the compiler’s own hand and made for his own use.

The manuscript under study belongs to another type – quite individual and sometimes excentric collections. Ms 9767 – written in Arabic and Persian – was compiled by more than one person, it shows a number of different hands, and it includes not only legal texts, but also copies of poems, short treatises, and excerpts from books of law. Some of these short texts have colophons, but the writer does not identify himself in them, just giving the date. It also has a large number of personal notes. These are concentrated at the beginning and the end of the manuscript. In the beginning and at the end, moreover, we find a number of seal imprints which were cut out and then glued into the manuscript, often at the margins. The manuscript also has some loose sheets in it; judging from the fact that it was possible to take photos of the pages without the sheets, I conclude that the sheets were not glued into the book but just deposited there. From the dates occurring in the manuscript, we can conclude that it was in active use from ca. 1280 to ca. 1305/1863-1888, placenames all point to Bukhara, but the name of the compiler is nowhere visible.

In the presentation, I’ll try to show why I think that the manuscript was made by the compiler for his personal use. For that purpose, I’ll analyze first the techniques he uses for quoting legal texts, relating these techniques to the working process of Central Asian muftis of the period. Secondly, I’ll come to the personal notes – these are of two kinds: on the one hand, the compiler noted the demise of noted scholars, with name and exact date, and on the other hand, he took notes concerning his financial situation, mostly debts he had incurred and repaid.

Jürgen Paul (PhD 1989, Hamburg, Habil. 1993, Hamburg) is emeritus professor of Islamic Studies (Martin-Luther-Universität Halle-Wittenberg). He now works with the CSMC at Hamburg. His main research areas are the medieval and early modern history of Central Asia and Iran. He has also worked on projects devoted to cataloguing Islamic manuscripts in Tashkent.

Florian Sobieroj

“Some autograph manuscripts for the writer’s own use produced in the Arab world”

The material on which the planned project will be based is composed of approximately 20 Mss. that belong to the state libraries of Munich (BSB) and Berlin (SBB-PK). Nine Mss. of the BSB form a separate group as they share a Yemeni provenance (cf. VOHD XVIIIB8). They consist mainly of texts on Zaydī law (Cod. arab. 1181, 1188, 1272, 1312) but also poetry (Cod.arab. 1227, 1239, 1263), geography (Cod.arab. 1264) and (Mu‘tazilī) theology (Cod.arab. 1287) will be represented. However, the most interesting Ms. of all seems to be SBB Ms. or. quart. 1936, a very old artefact that was produced in Cairo in the 14th century (*infra*).

The introduction on the main Arabic manuscript cultures will be followed by an examination of the terminology used by the scribes to denote Mss. created for private use, and by an attempt to arrive at a useful classification of the Mss. under scrutiny.

Besides the Mss. explicitly said to have been produced for private use (*katabahū li-nafsihī*), there are Mss. not designated as such that still belong to this category by virtue of certain characteristics that seem to exclude that they have been made in view of a transmission to posterity. These characteristics include specific features of layout (alternation of number of

lines and of size of main text) and style of writing; bad ink; untidy corrections etc. (e.g. SBB Ms. or. oct. 3488).

Manuscripts in which the scribe declares that he is the owner (*fī mulk kātibihī* etc.) may also be considered to have been produced for his private purposes. Such is the case with the multi-text volume SBB Ms. or. oct. 3476 which although the scribe followed the general conventions of Ms. production in copying the text, the Ms. evinces a certain carelessness.

Manuscripts declared by the scribe to have been written by his own hand for himself, may include audition notes entered in the margins or written as stand-alone paratexts. These may provide information about how such a Ms. – e.g. SBB Ms. or. quart. 1936 containing a work on the culture of learning which was copied by the scribe less than 30 years after the author's death (14th c.) - was used in a teaching environment; the marginalia seem to reveal that the Ms. was checked for correctness in the teacher's presence.

Then there are Mss. which are declared by the scribe to have been copied for himself as well as for those who come after him. One example is SBB Ms. or. quart. 1937, a prestigious copy of a commentary on the *Shāṭibiyya*, a didactic poem on Qur'ān recitation; the relevant note can be found in the colophon as follows: *katabahū bi-khaṭṭihī li-naḥsihī wa-li-man shā'a llāhu min ba'dihī*. A question to be asked here is whether Mss. of this group can serve to show how the artefact left the domain of privacy to enter that of a larger public.

Florian Sobieroj (PhD 1991, Freiburg, Habil. 2004) is active as a cataloguer of Arabic manuscripts in the project KOHD. He has published four catalogues in the VOHD series, mainly including descriptions of Arabic Mss. of BSB München. He has previously taught at Manchester university (1993-95) and later at Tübingen, Erlangen and Jena. Besides cataloguing Arabic Mss. and digitizing he takes an interest in Arabic language Sufism. He has written extensively on Islamic mysticism (e.g. Qushayrī), manuscript studies and the Arabic hagiography of the Chinese Jahriyya; he is now writing an essay on the Arabic Mss. of the Huasi 华寺 *ṭarīqa* of Ma Laichi Abū l-Futūḥ.

Ilona Steimann

“Christian Compilers of Hebrew Texts and Their Methods of Reference to Exemplar-Manuscripts”

During the whole of the pre-modern period, authors, commentators, and scribes used to refer to divinely inspired or highly valued texts and authors, on which the quotations rested, in order to enhance the prestige of their own arguments. Ancestors of the modern scholarly apparatus of footnotes – pre-modern references – set up the succession of texts and ideas, mediating between the reader and older texts. In the fifteenth century, however, a new practice emerged. In addition to referring to older texts, scribes and compilers began to refer to a specific exemplar-manuscript (Vorlage) that they used for copying. This practice established a chain of succeeding copies and enabled the copyists to mediate between the readers and older books. Although the actual beginnings and the implementation of this practice are still largely unknown, in my presentation I would like to focus on one of its manifestations.

In the Hebrew multiple text manuscripts, compiled by Christian Hebraists around 1500 for their own Hebraic studies. In this framework, I would like to examine the following questions: If quoted texts could be referred to by their titles and the names of their authors, how did the

Hebraists referred to the exemplar-manuscripts, especially if the exemplars did not have a colophon? How the references and other paratextual notes were integrated into the copied text and what role they were assigned? Why it was important to identify the exemplar in the copied manuscript and what was the rationale behind it? The importance placed on the identification of the exemplar could have been related to the growing awareness of the copyists that each copy of the same text is different and therefore should be made traceable back to the “original”. However, as a whole the practice of referring to exemplar-manuscripts brings along more far-flung issues, such as the status of originals and the processes of authentication of each single copy, as well as the question of originators, which was especially crucial in the case of compilations.

Ilona Steimann (PhD 2015, Jerusalem) is an art historian and manuscript scholar, specializing in the late medieval Hebrew manuscripts and book collecting practices. She has published in internationally renowned journals and book series, and recently finished her book that explores Christian production of Hebrew manuscripts. She is currently a research associate in the Cluster of Excellence “Understanding Written Artefacts” at the University of Hamburg. Her project there focuses on the modes of collecting, preservation, and destruction of Jewish books in medieval monasteries.

Patrick Sanger

“Petitions and Imperial Law: New Developments during the Severan Dynasty”

The artefacts I focus on (compilations of legal decisions and petitions) were autograph manuscripts and thus written "by one's own hand and for one's own use", either by a private person (advised by a person educated in law?) or a professional scribe (possibly educated in law and writing on behalf of a private – illiterate – person?). The petitions were intended to be submitted to a Roman official who was asked for help in a legal case. Especially on the basis of the petitions with quotations of legal rules at their beginning it can be shown that the sources of law were used, firstly, by a broad circle of people and, secondly, for the purpose of convincing the presiding judge. Therefore, the papyri from the Severan period reflect what had become increasingly important for jurisprudence in the second century AD: Namely, the sorting and collecting of the emperor’s law which had been compiled from mandata, edicts and epistles to magistrates/officials as well as rescripts on matters pertaining to trials. It seems that in the time of the Severans a development was initiated whose necessity became apparent above all in the third century. For when the abundant communication and scholarly treatment of the constitutions had died out with the judicial literature of the late classical period, the need for independent documentation of the emperor’s law was bound to become even more urgent. This desideratum was finally satisfied with the great law codices in the late antiquity on a large scale.

Patrick Sanger (PhD 2009, Vienna, Habil. 2017, Vienna) is Professor of Ancient History (and Auxiliary Sciences) at the university of Munster. His main interests are the administrative, legal and social history as well as the writing culture of the Eastern Mediterranean, especially of Egypt from Hellenistic till the Late Antique period. He also devoted himself to the editing of documentary papyri and of Ephesian inscriptions. His most recent book is on the Ptolemaic form of organization “*politeuma*” (2019).

Maria Szuppe

“Biography and Memoirs as a backup for endangered family archives: orders, documents, and correspondence in the *Taḡkerā* by Khwāja Moḡammad-Rezā Barnābādi (Herat, beg. 19th c.)”

This paper will introduce the family history of the Khwājas (Sufi Masters) of Barnābād, documented from the 15th to the early 19th century. Of obscure origin, the Barnābādī Khwājas progressively rose to prominence in the Khorāsān province under the Safavids and the Durrānis, especially in the districts of Herat and Bādghis (present-day Afghanistan). Their history is mostly known through a single source, known as the *Taḡkerā-ye Barnābādi*, written in Persian by one of the family members, Moḡammad-Rezā (beg. 19th c.), the autograph of which is kept at the Institute of Oriental Manuscripts, St.-Petersburg (Ms. C 402, published as facsimile in 1984).

The work, earlier studied by N. Mayil Heravi (1969) and N. N. Tumanovich (1984, 1989), remains very difficult to categorize as it presents elements of “hybridity” being at the same time a historical chronicle, a hagiography, a collection of biographies and poetical works, as well as personal memoirs of the author. Conceived as a “safeguard” for documenting the family wealth and influence in a troubled period, the text significantly contains numerous copies of documents held by the Barnābādī Khwājas. Documenting nearly 400 years of the family history, these records are *vaqf* endowment and private donation documents, princely *farmāns* and/or *raqams*, administrative appointments and confirmations, as well as correspondence between different leading Khwājas and prominent figures of their times. The paper will discuss the author’s claims as to why and in what circumstances he inserted these documents in the body of his text, but also show some formal layout characteristics used by him for copying these pieces of the Barnābādī archive.

Maria Szuppe (PhD 1991, Paris, Habil. 2011, Paris) is Senior Research Fellow (*directrice de recherche*) at the CNRS with the Centre de Recherche sur le Monde Iranien (CeRMI - UMR8041). Her special interest is medieval and early modern social and cultural history of Iran and Central Asia. She has co-edited with F. Richard *Writing and Culture in Central Asia and in the Turko-Iranian World, 10th-19th centuries* (AAEI-Peeters 2009), and with N. Balbir *Scribes and Readers in Iranian, Indian, and Central Asian Manuscript Traditions* (spec. vol. *Eurasian Studies* 12, 2014).

Nazlı Vatansever

“The *Personal Mecmuas* of An Ottoman Intellectual: Sahaflarşeyhizâde Es’ad Efendi (1789-1848) and His Compiling Activities”

This research focuses on the *personal mecmuas* (Personal Multiple-Text Manuscripts) of Sahaflarşeyhizâde Es’ad Efendi, an outstanding individual who made exceptional, varied and lifelong contributions to culture, politics and education in his capacity as a poet, a literary critic, a book collector, owner of a public library, a court-historiographer, director of the state publishing house, translator, and the first Ottoman ambassador in Iran.

Today, his *personal mecmuas* are located in the self-titled collection in the Süleymaniye Manuscripts Library in Istanbul. Additionally, these are highly individualized compilations with no sign of anyone else adding or interfering in the manuscripts. One goal of this presentation is to explore the motives behind the compiling of these personal - individual manuscripts. A closer

examination of the *personal mecmuas* reveals that, while similar in nature, some of them contain texts that are predominantly related to Es'ad Efendi's jobs (correspondences or legal texts), while others in his collection contain poems, his rules about orthography, or some chapters from his other books. In this sense, it is possible to claim that Es'ad Efendi had varying purposes and approaches to compiling his *mecmuas* so while some represent his job interests, the rest of his *mecmuas* show us his writing and reading activities.

Several key questions will be asked to understand the relationship between intellectual and compiling activities for Sahaflarşeyhizâde Es'ad Efendi: How did he choose the texts for his own *mecmuas*? What were his principles and methods of choosing or copying texts? What was the purpose of his compilation and how did he use these *personal mecmuas*? Moreover, this presentation will attempt to uncover the connection between Es'ad Efendi's reading habits, personal library, book collecting, and his selection method for the texts in his *mecmuas* and the relationship between his *mecmuas* and his original works.

Nazlı Vatansever (PhD candidate at University of Vienna) is a lecturer at the Department of Near Eastern Studies of the University of Vienna and an associate researcher in the ERC Project: The Kaiser's Mosques. Her main research areas are Ottoman book culture and private library collections, which includes books in Ottoman Turkish.