

## Schedule for the workshop

### *Codicological and Paleographical Aspects of Islamic Manuscripts, with a Special Focus on Manuscript Notes*

**Workshop venue:** conference room (K3) at Staatsbibliothek zu Berlin, Site Potsdamer Straße 33, accessible via the reading room

Registration starts Monday, 9:00 AM in the entrance hall of the library, Potsdamer Str. 33

Organized by



	Monday (25.03.)	Tuesday (26.03.)	Wednesday (27.03.)	Thursday (28.03.)	Friday (29.03.)
9:30-11:00	Konrad Hirschler <b>Introduction</b> Manuscript notes. Current approaches and state of research	Konrad Hirschler <b>Transmission Notes</b>	Boris Liebreuz <b>Owners, Readers, and Beyond</b>	Anne Regourd <b>Waqfiyya notes of private manuscripts of the Qur'an</b>	Christoph Rauch <b>Collation marks</b> (Hands on)
11:00-11:30	Coffee break	Coffee break	Coffee break	Coffee break	Coffee break
11:30-13:00	Christoph Rauch <b>The Berlin collection: characteristic, highlights, catalogues, acquisition etc.</b> (Hands on)	Konrad Hirschler <b>Transmission Notes</b> (Hands on)	Boris Liebreuz <b>Owners, Readers, and Beyond</b> (Hands on)	Anne Regourd <b>Waqfiyya notes of private manuscripts of the Qur'an</b> (Hands on)	Friederike Weis <b>"Signatures" in Miniatures: Attributive Inscriptions in Persianate Manuscripts and Albums, 14th-18th ct.</b> (Hands on)
13:00-14:00	Lunch in the library's canteen	Lunch in the library's canteen	Lunch in the Gemäldegalerie (Museum) across the street	Lunch in the Gemäldegalerie (Museum) across the street	Lunch in the Gemäldegalerie (Museum) across the street
14:00-15:30	Élise Franssen <b>Handling the manuscripts</b> (Hands on)	Konrad Hirschler <b>Transmission Notes</b> (Hands on)	Boris Liebreuz <b>Owners, Readers, and Beyond</b> (Hands on)	Anne Regourd <b>Papers of the Islamic manuscripts</b>	Olly Akkerman <b>Social Codicology</b>
15:30-16:00	Coffee Break	Coffee Break	Coffee Break	Coffee Break	Coffe Break
16:00-17:30	N.N. <b>Al-Furqan Digital Library Portal</b>	Konrad Hirschler <b>Transmission Notes</b> (Hands on)	Boris Liebreuz <b>Owners, Readers, and Beyond</b> (Hands on)	Anne Regourd <b>Papers of the Islamic manuscripts</b> (Hands on)	Olly Akkerman <b>Social Codicology</b> (Hands on)
18:15	<b>Keynote lecture:</b> <b>The Tadhkira al-ṣalāḥiyya</b> (Élise Franssen) <b>room:</b> DBS				

**Konrad Hirschler, Transmission Notes:** This session will deal with transmission notes, in particular *samā'āt*. The thematic introduction, on the basis of the assigned readings, will focus on the social and cultural functions of these notes as well as their formal characteristics. On the basis of this introduction, the participants will work in groups of three to four on the transmission notes in one specific manuscript. The aim of this practical task is that the participants transcribe the notes for them so that they can be subsequently entered into the Berlin manuscript notes database.

Readings:

Leder, St. (2002), *Spoken word and written text: meaning and social significance of the institution of Riwāya*, Tokyo: Islamic Area Studies Project.

Davidson, G. (2014), *Carrying on the tradition: An intellectual and social history of post-canonical hadith transmission*, PhD-Diss, University of Chicago, pp. 7-78.

**Boris Liebrecht, Owners, Readers, and Beyond:** This session will concentrate on the notes left to document possession and individual reading of manuscripts. Additionally, this session will highlight several other types of notes that can elucidate the history of a manuscript, starting with its creation through patronage and commission, seals, lending and borrowing, birth and death notes, and the like. Students will first learn about the prevalent types, styles, and formularies, as well as the difficulties encountered when trying to make sense of them. I will also point out the value these little sources can have for a multitude of historical questions. As in the previous day, the participants will then work in small groups on one specific manuscript. The aim of this practical task is that the participants learn how to transcribe the notes, but also attempt to identify the persons and institutions mentioned in them, thereby unlocking the historical context of the manuscripts at hand. As an end product, the findings of the participants may be entered into the Berlin manuscript notes database.

Readings:

Gacek, Adam (1987), "Ownership Statements and Seals in Arabic Manuscripts", *Manuscripts of the Middle East* 2, pp. 88-95.

Liebrenz, Boris (2016), *Die Rifā'īya aus Damaskus: Eine Privatbibliothek im osmanischen Syrien und ihr kulturelles Umfeld*, Leiden: Brill, pp. 20-33.

**Anne Regourd, Waqfiyya notes of private manuscripts of the Qur'an:** This session will deal with *Waqfiyya* notes in private manuscripts of the Qur'an through a case study of sections of qur'ans (*ǧuz'*) from Harar City (Ethiopia). The general introduction to the interest of the study of these notes will focus on their social functions and their historical value, as well as their formal characteristics. On the basis of this introduction, the participants will work on the various types of formulas.

Readings:

Gacek, A. 2009. Entry: "Bequest statements and documents", pp. 16–18, in: *Arabic Manuscripts. A Vademecum for Readers*, Leiden/Boston, E.J. Brill.

Gori, A. 2015. "Waqf certificates of Qur'ans from Harar: A first assessment", in: A. Bausi, A. Gori & D. Nosnitsin, *Essays in Ethiopian Manuscript Studies. Proceedings of the International Conference Manuscripts and Texts, Languages and Contexts: the Transmission of Knowledge in the Horn of Africa*, Wiesbaden, Otto Harrassowitz, "Supplement to *Aethiopica*. International Journal of Ethiopian and Eritrean Studies" 4, pp. 281–295.

**Anne Regourd, Papers of the Islamic manuscripts:** This session will deal with papers in Islamic manuscripts and their codicological and, at a more general level, historical interest. After a presentation of various types of paper in which the difference will be established by their examination with a naked eye, we will focus on watermarked papers and learn to gather data from the papers in order to reconstruct the

complete set of marks belonging to a single sheet. Then, the participants will work in groups of 3 to 4 on a selection of Yemeni manuscripts from the Glaser collection preserved at the Staatsbibliothek zu Berlin.

Readings:

Humbert, G. Nov. 2002. « Le manuscrit arabe et ses papiers », in: G. Humbert, *La tradition manuscrite en écriture arabe, Revue des mondes musulmans et de la Méditerranée* 99–100, pp. 55–77 [on line, <http://remmm.revues.org/1174>].

Alternatively: Gacek, A. 2009. Entries: “Paper”, pp. 186–193; “European paper”, pp. 100–101; “Impressed watermarks”, pp. 130–131, in: *Arabic Manuscripts. A Vademecum for Readers*, Leiden/Boston, E.J. Brill.

Yastrebova, O. 2018. “Collection of Persian *farmāns* on Russian Paper in the National Library of Russia (two first decades of the 19th century)”, in: A. Regourd (ed.), *The Trade in Papers Marked with Non-Latin Characters*, Leiden, E.J. Brill, chapter 9, pp. 227–244.

**Christoph Rauch, Collation marks:** This session will discuss different ways of collating texts in the Yemeni manuscript tradition. We analyze traces of this process in Arabic manuscripts from the Glaser collection.

Readings:

Gacek, Adam, 2009. Entry: “Collation” and “Collation notes and marks”, pp. 65-71, in: *Arabic Manuscripts. A Vademecum for Readers*, Leiden/Boston, E.J. Brill.

Hollenberg, D., Rauch, C. and Schmidtke, S.: *The Yemeni Manuscript Tradition*, Leiden, Brill 2015.

## Friederike Weis, “Signatures” in Miniatures: Attributive Inscriptions in Persianate Manuscripts and Albums, 14th-18th centuries

### Readings:

Denny, Walter B.: “Artist, Status of”, *Encyclopaedia of Islam* Three.

Roxburgh, David J.: “Kamal al-Din Bihzad and Authorship in Persianate Painting”, in *Muqarnas* 17 (2000), 119–146.

Simpson, Marianna Shreve: “Who's Hiding Here? Artists and Their Signatures in Timurid and Safavid Manuscripts”, in *Affect, Emotion, and Subjectivity in Early Modern Muslim Empires: New Studies in Ottoman, Safavid, and Mughal Art and Culture*, ed. Kishwar Rizvi, Leiden-Boston 2018, 45–65.

### Further Readings:

Blair, Sheila S. and Jonathan Bloom: “Signatures on Works of Islamic Art and Architecture”, in *Damaszener Mitteilungen*, 11 (1999), 49–66.

Blair, Sheila S.: “Place, Space and Style: Craftsmen's Signatures in Medieval Islamic Art”, in *Viewing Inscriptions in the Late Antique and Medieval World*, ed. Anthony Eastmond, New York 2015, 230–248.

Farhad, Massumeh: “Reading between the Lines: Word and Image in Sixteenth-Century Iran”, in *By the Pen and What they Write: Writing in Islamic Art and Culture*, ed. Sheila Blair and Jonathan Bloom, Virginia 2017, 77–203.

Melikian-Chirvani, Assadullah Souren: “Khwāje Mīrak Naqqāsh”, in *Journal Asiatique* 267/3-4 (1988), 97–145.

Seyller, John: “Scribal Notes on Mughal Manuscript Illustrations”, in *Artibus Asiae* 48 (1987), 247–277

Simpson, Marianna Shreve: “Who's Hiding Here? Artist and Their Signatures in Timurid and Safavid Manuscripts”, in *Affect, Emotion, and Subjectivity in Early Modern Muslim Empires: New Studies in Ottoman, Safavid, and Mughal Art and Culture*, ed. Kishwar Rizvi, Leiden-Boston 2018, 45–65.

Soudavar, Abolala: “Le Chant du Monde. A Disenchanting Echo of Safavid Art History”, in *Iran* 46 (2008), 253–276.

Weis, Friederike: “A Persianate Drawing of the Tazza Farnese: A Work by Muhammad Khayyam?”, in *The Diez Albums. Contexts and Contents*, ed. Julia Gonnella, Friederike Weis and Christoph Rauch, Leiden, 380–426.

**Olly Akkerman, Social Codicology:** As the final session of this workshop, this afternoon aims at offering a theoretical perspective on studying manuscript notes and their social significance with hands on practice. We start with a short discussion on Social Codicology in the thematic section, looking at the various ways manuscripts are subject to consumption in Muslim societies, and have multiple social lives and meanings.

In the hands-on session we will bring these perspectives into practice, focusing on reconstructing the rich social life of one particular 18th century “mystery” manuscript from scratch. Instead of zooming in on one particular type of note, in this session we analyze the manuscript holistically. The aim of this exercise is to give the participants the opportunity to bring together the Codicological and Paleographical skills they have acquired during the week, and map out the wide array of notes, which vary from secret scripts to currency prices, this manuscript contains. Divided into small groups, the participants are expected to localize, identify, transcribe, and translate these notes and reconstruct their social context.

#### Readings:

Olly Akkerman, “The Bohra Treasury of Manuscripts as a Site of Philology. A Study in Social Codicology”. In *Philological Encounters*

Verena Klemm et al. *Refaiya 1853. Buchkultur in Damascus*. Leipzig: Leipziger Universitätsverlag, 2008. Selected passages