

The workshop proved to be exceptional merging of diverse codicological approaches, the mingling of which opened out into a fascinating range of topics. The success of this workshop stemmed not only from its size and intimacy but also from the speakers and their creativity. The papers will be published.

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Bible as Notepad

Oslo, 10–12 December 2014

The *Bible as Notepad* conference, organized by Liv Ingeborg Lied and Matthew Monger, was held from 10 to 12 December 2014 in Oslo, hosted by MF – Norwegian School of Theology in cooperation with The University of Agder, The Norwegian Bible Society and the Fritt Ord Foundation. The goal of the conference was to gather an international and interdisciplinary group of scholars to study notes, comments, and scribbling in biblical and related manuscripts. The result was a stimulating discussion of annotations in different manuscript and language traditions, the various relationships between text in the column and notes in the margins, and the roles and functions of annotated manuscripts as cultural artifacts.

At the beginning of the conference, Liv Ingeborg Lied provided introductory reflections on the topic of *Bible as Notepad*, setting the tone by pointing to the methodological and theoretical importance of marginalia and annotations in the study of manuscripts. Another methodological contribution was provided by Hindy Najman (Yale), who drew lines between traditional philological methodologies and material philology in her paper ‘Philologie der Philosophie’: Revisiting the Limits and Possibilities of Philology’.

A considerable number of papers treated oriental traditions. Ethiopic manuscript tradition was discussed by Ted Erho (Munich) in his paper ‘A Classificatory Survey of Marginalia in Ethiopic Old Testament Manuscripts’, and by Loren Stuckenbruck (Munich), who led the group on a virtual journey to Ethiopia while discussing the liturgical use of Enoch in the Ethiopian tradition in his paper ‘Marginal Notes on the Liturgical use of Enoch in the Ethiopian Tradition’. The Medieval Hebrew tradition was represented by James R. Davila (St. Andrews), who offered a close reading of sections of the Hekhalot Rabbati in his paper ‘Notes in the text? The

unique secondary readings in MS Leiden Or. 4730's text of the Hekhalot Rabbati', and Malachi Beit-Arié (Hebrew University), who presented data on a wide range of manuscripts in his paper 'Glosses by users of Hebrew handwritten books'. The Greek manuscript tradition was discussed by Patrick Andrist (Fribourg/Basel), who combined practice in theory in his paper 'Notes, Graffiti and Paratexts in the Manuscripts of the Greek Bible. Some Theoretical Questions'. Annotations in Syriac Manuscripts were discussed in three papers: Michael Philip Penn (Mount Holyoke) showed how Syriac scribes maintained the integrity of the manuscripts while still making their opinion of the text very clear in his paper 'Commenting on Chalcedon'. Mor Polycarpus Augin Aydin discussed the metaphoric poetry of Syriac manuscripts in his paper 'The Poetic Art of East and West-Syriac Colophons'. Jeff Childers (Abilene) showed how Biblical manuscripts were used for other purposes than reading in his paper 'Divining Gospel: Classifying manuscripts of John used in Sortilege'.

Three papers focused on the Dead Sea scrolls. Annotations in Qumran manuscripts were the topic of the final day of the conference. Daniel Falk (Penn State) discussed 'Marginal Marks in Psalms scrolls and Liturgical Manuscripts from Qumran'. Kipp Davis (Agder) offered new perspectives on a long scribal emendation in the oldest known Jeremiah manuscript in his paper 'Margins as Media: The Long Insertion in 4QJer-a (4Q70)'. Finally, Årstein Justnes (Agder) and Torleif Elgvin (NLA University College) discussed scribal practice in the Great Isaiah scroll and the implications this might have for understanding wider phenomena at Qumran in their paper 'In the footsteps of the scribes of the great Isaiah scroll (1QIsa a)'.

The occidental traditions were represented by Marilena Maniaci (Cassino) who reported on 'Written evidence in the Italian Giant Bibles: Around and beyond the sacred text', and Otfried Czaika (MF – Norwegian School of Theology), who discussed the evidence for the use of different kinds of religious literature in fifteenth and sixteenth-century Scandinavia in his paper 'Used Theological and Spiritual Books in Scandinavia ca. 1450-1600'.

As a part of the conference, an exhibition of annotated Scandinavian Printed Bibles dating from 1550 to 2011 was hosted by the library at MF – Norwegian School of Theology. In addition, the participants of the conference could participate in a private viewing of selected biblical and religious manuscripts from the Schøyen Collection.

For the full programme, visit <http://www.mf.no/en/about-mf/events/bible-notepad>.

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