

Coptic: Early Translations and Later Systematisations within Homiliaries'), Ethiopic (Antonella Brita and Alessandro Bausi, 'A few remarks on the hagiographico-homiletic collections in Ethiopic manuscripts'), Arabic (Michael Muthreich, 'Dionysius Areopagita in the Arabic and Ethiopic Homiletic Tradition'), Armenian (Bernard Outtier, 'The Armenian hagiographic-homiletic tradition'), Georgian (Jost Gippert, 'Codex Vindobonensis georg. 4: an untypical mravaltavi'), Slavic (Christian Hannick, 'Formation and transmission of hagiographic-homiletic collections in the medieval Slavic tradition'). A view on a particular corpus across the many oriental traditions was offered by André Binggeli ('The transmission of Cyril of Scythopolis' corpus in Greek and Oriental hagiographico-homiletic collections').

In addition, a few *instrumenta studiorum* were presented. Daniel Stoekl Ben Ezra (via Skype) showed the progress of the database *THALES: Thesaurus Antiquorum Lectionariorum Ecclesiae Synagogaque*, which currently contains 34 lectionaries with at least one witness of most Jewish and Christian liturgical families (i.e. Roman, Gallican, Mozarabic, Bohairic, Jerusalem (Armenian), Ashkenazi, Sephardic, Yemenite, Saadia Gaon, Mishnah, etc.); 4015 liturgical events; and 13075 readings (visit < <http://www.lectionary.eu/>>). André Binggeli and Matthieu Cassin presented the project of digitalization of the hand-written card catalogues of the hagiographic manuscripts produced by the Bollandists: the project BHGms (<<http://www.labex-resmed.fr/les-manuscrits-hagiographiques?lang=fr>>) is processing 8750 cards. Sergey Kim illustrated his work towards a digital liturgical index of Ehrhard's *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*. The recent project *Pseudo-Chrysostomica: An Online Database on the Texts Wrongly Attributed to John Chrysostom*, to be hosted on the platform Trismegistos, < <http://www.trismegistos.org/>>, was introduced by Sever Voicu.

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Medical Traditions in and around Byzantium

Munich, 14–15 July 2017

This workshop on Medical traditions in and around Byzantium, convened by Albrecht Berger, Isabel Grimm-Stadelmann and Alain Touwaide, was jointly

organized by the Departments of Byzantine studies and of the History of Medicine at the Ludwig-Maximilian-University in Munich, in collaboration with the Institute for the Preservation of Medical Traditions in Washington, DC.

The care for the health of populations in the Byzantine World has been little explored in scholarly research, however important a component of Byzantine life it might have been. Just as in other sectors, Byzantium did not only further develop the legacy of Antiquity and transmit it to the worlds with which it was in contact, but it also received the contributions of these worlds and assimilated them in an active way in constant evolution over time. The workshop thus examined the different medical traditions in and around Byzantium (Greek, Latin, Arabic, Hebrew, and Syriac) with the aim to lay down the basis for a renewed approach to medicine in the Eastern Mediterranean, multicultural, aggregative, and dynamic.

Isabel Grimm-Stadelmann spoke of 'Traces of Ancient Egyptian wisdom in Byzantine Medical Literature'. On the example of Alexander of Tralles' medical treatise she showed a connection between iatromagic and conventional therapeutic concepts, together with the presence of authentic Egyptian concepts of the body and Greek traditional therapies based on humoral pathology and dietetics. In his paper '*Antidotarium magnum*, *Antidotarium Nicolai*, and the *Dynameron* of Nikolaos Myrepsos', Ilias Valiakos focused on three related recipe books (two in Latin and one in Greek) which had a deep influence on pharmaceutical theory and practice in the West and in the Eastern Mediterranean until the end of the eighteenth century.

Several papers dealt with the Arabic tradition. Koray Durak spoke of the 'Byzantine Exports of *Materia Medica* to the Islamic World': Arabic lists of *materia medica* from around the turn of the first millennium CE provide invaluable information about the Byzantine provenance of certain *materia medica* and their exportation to the Near Eastern markets. In his presentation 'Hunayn ibn Ishaq and his Greek manual. A Re-discovery', Nikolai Serikoff introduced a new source for medieval translations from Greek into Arabic, a definitive set of lexical lemmas as compiled by Hunayn ibn Ishaq al-Ibadi for his Greek manual, which apparently was a Greek *Konversationsgrammatik*. Alain Touwaide spoke of 'Arabic into Greek. Revisiting Symeon Seth'. He introduced some previously unknown witnesses of Symeon's *De alimentorum facultatibus*. Arabic but also Persian physicians and respective medical treatises were the subject of the paper by Mehrnaz Katouzian-Safadi, 'Reading Literature, Practicing Medicine. Râzi and his Arabic and Persian colleagues'.

Siam Bhayro and Stefanie Rudolf spoke of the 'Syriac Medical Handbooks and the Persistence of the Greco-Roman and Mesopotamian Sciences'. While modern scholarship has tended to emphasise the reception of the

Greco-Roman traditions, while relegating the Mesopotamian ones to mere superstition or the practices of the ignorant, the authors established how the Mesopotamian sciences, particularly astronomy, herbal medicine and divination, not only persisted beyond the cuneiform age, but were also integrated with the Greco-Roman sciences in the medieval Syriac compendia. In her paper ‘Melancholy and its Treatment in Jewish Medical Sources’, Helena Paavilainen showed how writings of Jewish physicians reflect the interplay of tradition and innovation, combining the classical Greek material with later developments and an enriched *materia medica*. Caroline Macé spoke of the ‘Greek Christian Sources of Armenian Medical Thought’, exploring how the translated patristic literature may have shaped the medical thought in Armenia. Ramaz Shengelia’s work towards a comprehensive catalogue of the Georgian *materia medica* was highlighted in his paper ‘Georgian Medical Manuscripts and Texts: History and Peculiarities’. Klaus-Dietrich Fischer, in his paper ‘“Beifang” im lateinischen Oribasius: Die Streuüberlieferung griechischer medizinischer Werke’, examined several examples by Oribasius’ *Euporista*, a Latin source listing drugs in the order of the Greek alphabet, proving the Galenian influence.

Iatrosophia, collections of medical recipes produced in the Greek World after the Fall of Byzantium, which were intended for practical usage, were discussed by Danilo Valentino (‘Similar Medicine, Different Eras. *Iatrosophia* from Byzantium to Early-Modern Greece’) and Patricia Clark (‘The *iatrosophion*. Recent Connections with Ancient Greek and Byzantine Medicine’). Their use well into the nineteenth century hints at the persistence of Byzantine medicine until the modern Greek time.

(Red.)

XIV General Conference of the Association internationale des études arméniennes

Oxford, 10–12 August 2017

The 14th General Conference of the AIEA was organized in Pembroke college at the University of Oxford by Theo Maarten van Lint, from 10 to 12 August 2017. It featured four keynote lectures and 15 parallel sessions, with three or four papers each on topics as diverse as homiletics, architecture, history, translation studies, linguistics, modern literature, apocrypha, Biblical literature and commentaries, epics, liturgy, colophons, epigraphy, etc.

Manuscript sources were widely employed by papers dealing with Armenian history, such as the keynote talk by Tim Greenwood, ‘Ancient and