

rosi (LMU Munich/University of Basel), ‘An Early Islamic Validity Cause: P.Ness. 56 Revisited’, Maher A. Eissa (Fayoum University), ‘More Late Coptic Texts from the National Archive of Egypt’, Daisy Livingston (SOAS London), ‘Late-Mamlūk Archival Practices on Ice: The View from Sultan al-Ghawrī’s Waqf Archive’, Tarek M. Muhammad and Noha A. Salem (Ain Shams University, Cairo), ‘*Tārīkh Mulūk al-Qusṭanṭīniyya* (The History of the Kings of Constantinople): An Attempt to Know its Author and Sources’.

Science was the content of the documents discussed by Gideon Bohak (Tel Aviv University), ‘Arabic Manuals of Twitch Divination from the Cairo Genizah and from Qusayr’ and Johannes Thomann (University of Zurich), ‘Scientific Texts-Books and their Application in Practice: Interdependencies of Literary and Documentary Evidence of Scientific Activities’.

A number of projects, individual and group, were presented during a poster session entitled ‘Hands-On Discussion of Documents, Archives and Collections’. It included poster presentations by Ahmed Nabil Maghraby (Sadat City University) ‘Fragment of a Lost Hadith Collection of al-Mu’tamar ibn Sulaymān al-Taymī Preserved on Paper’, Alon Dar (Leiden University), ‘Power or Persuasion: Qurra b. Sharīk’s Letters’, Ahmed Kamal Mamdouh (Cairo University), ‘Two Unpublished Personal Letters from al-Ashmūnain’, Tamer Mokhtar Mohamed (Helwan University), ‘Four Arabic Inscriptions on Wooden Panels’, and Lahcen Daaïf (Université Lumière Lyon 2), ‘The Archive of a Christian Wealthy Family from Ṭuṭūn’. In this context, the current work on the Arabic Papyrology Database was presented by the group of scholars including Andreas Kaplony, Daniel Pothast, Johannes Thomann, Sebastian Metz, Angélique Kleiner, Rocio Daga Portillo, Leonora Sonego, and Michail Hradek (LMU Munich).

The conference programme is available at <http://www.naher-osten.lmu.de/isap_vii>.

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Armenia & Byzantium Without Borders: Mobility, Interactions, Responses

Vienna, 20–22 April 2018

The international conference in form of a workshop ‘Armenia & Byzantium Without Borders’ took place in Vienna on 20 to 22 April 2018. The event was organized by Emilio Bonfiglio (Universität Wien) and Claudia Rapp (Universität Wien and Österreichische Akademie der Wissenschaften) within the framework of the Wittgenstein Prize Project ‘Moving Byzantium: Mobility, Microstructure and Personal Agency’—a five-year project begun in 2016 at

the University of Vienna under the leadership of Claudia Rapp, award recipient for the year 2015—which generously funded the conference.

The seminal idea of the conference was sown at a workshop organized by AnnaLinden Weller at the University of Uppsala in March 2017, where a small group of young Armenologists was gathered to present and discuss their work in progress informally and over the common theme of ‘Narrative Exchanges between Byzantium and Armenia’. The goal of ‘Armenia & Byzantium Without Borders’ was to continue this scholarly conversation, but also to broaden the scope of the workshop and further develop its concept.

The main objectives of the organizers were two: first, to provide a scholarly platform where specialists of Armenian and Byzantine Studies could meet, exchange, and discuss their research in a spirit of multidisciplinary and comparative approaches to the connections between Armenians and Byzantium in the long Middle Ages; second, to gather scholars at different stages of their academic career and provide a forum where advanced PhD students and early career scholars working in the field of Late Antique, Armenian, Byzantine, and Middle Eastern Studies could present their work-in-progress in front of senior specialists of the same disciplines who acted as moderators and respondents.

The venues of the conference included the Universität Wien, where the keynote lecture, papers, and responses were delivered, but also the Monastery of the Mekhitarist Congregation of Vienna, where a visit to its library and manuscript collection took place on Friday 20, and the Schallaburg Castle, where on Sunday 22 guided tours of the exhibition ‘Byzanz & der Westen. 1000 vergessene Jahre’ were organized for all conference participants and other guests.

After the welcome and introductory words by Emilio Bonfiglio and Claudia Rapp, Werner Seibt (Österreichische Akademie der Wissenschaften) introduced the keynote speaker of the conference, Bernard Coulie (Université catholique de Louvain). Coulie’s lecture focussed on ‘Armenian Translations from Greek Texts or the Inscription of the Armenian Particularism in the Byzantine Commonwealth’ and was addressed to a large audience of scholars, members of the Armenian clergy such as Father Paulus Kodjanian (Abbot of the Mekhitarist Congregation) and representatives of the Republic of Armenia in Austria such as Arman Kirakossian (Armenian Ambassador to Austria).

The speakers, moderators, and respondents were selected to cover the broadest possible variety of disciplines, as well as to showcase trends in scholarship which are currently being examined around the world. The 24 participants came to Vienna from as far as Los Angeles in the US and Tsukuba in Japan, and included Austria, Belgium, Germany, Switzerland, and the

United Kingdom. The subjects dealt with ranged from manuscript studies and codicology to history of art, from liturgical studies to linguistics, and were based on both literary and material sources. There was one theme, however, on which all speakers were asked to focus: the social and cultural mobility of the persons, objects, and ideas that circulated between Armenia and Byzantium throughout the Middle Ages—the topic of ‘mobility’ being in fact one of the three core aspects of the Project ‘Moving Byzantium’.

The papers were delivered in four sessions. Father Vahan (Sarkis Hovagimian, Mekhitarist Congregation) chaired the first session, which dealt with ‘Manuscripts & Colophons’. The two speakers were Emmanuel van Elverdinghe (Ludwig-Maximilians-Universität, Munich), who spoke on ‘*The hand that wrote...: The Journey of a Colophon Formula from Greek to Armenian*’, and David Zakarian (University of Oxford), who presented a paper on ‘King Vasil’s Holy Sign of War’. The respondent to this session was Johannes Preiser-Kapeller (Österreichische Akademie der Wissenschaften).

The second session, ‘Art History’, was chaired by Basema Hamarneh (Universität Wien) and included a paper by Ayşe Ercan (Columbia University, New York City) on ‘A Prelude to the Future: St George of Mangana and its Architectural Legacy’, which benefited from the response of Lioba Theis (Universität Wien).

Session three focussed on ‘Religious Encounters & Conflicts’. It was chaired by Claudia Rapp, while Armenuhi Drost-Abgarjan (Martin-Luther-Universität, Halle-Wittenberg) acted as respondent. The three speakers were Kosuke Nakada (University of St Andrews), who spoke on ‘The Power of Relics: A Case Study on the Religious Contacts between Byzantium and Armenian in the 10th Century’, Jesse Siragan Arlen (UCLA, Los Angeles) on ‘Gregory of Narek, Symeon the New Theologian, and the Inward Turn in Ascetic Experience’, and Karen Hamada (University of Tsukuba), on ‘Old Issues in the New regime: Revival of the Religious Controversies between Byzantines and Armenians after the Fall of the Bagratid Kingdom’.

The fourth and last session dealt with ‘Scientific, Liturgical, and Personal Mobility’. Chaired by Ekaterini Mitsiou (Universität Wien) and with Theo Maarten van Lint (University of Oxford) as respondent, it saw the papers of Heinrich Evanzin (University of Salzburg) on ‘The Enigma of the *Macedonian-Herb* – *maładanos/Maıntanós*’, Mark Roosien (University of Notre Dame) on ‘Feasting the Lord’s Transfiguration in Armenia, Syriac, and Byzantine Traditions: the Travels of a Liturgical Feast from the Holy land’, and Sundar Henny (Bern Universität) on ‘Armenian, Greek, and Latin Pilgrims at the Church of the Holy Sepulchre (1400-1600)’.

A selection of the papers presented by the speakers, including the opening lecture of the keynote speaker and fresh contributions by some of the

respondents and moderators, is currently being prepared for publication in a peer-reviewed volume entitled *Armenia & Byzantium Without Borders*. This book will appear in the recently established series *Moving Byzantium*, published by Vienna University Press through Vandenhoeck and Ruprecht (Göttingen).

The ‘Armenia & Byzantium Without Borders’ conference as established in Vienna will continue in partnership with the University of Oxford in alternate years, under the joint organization of Theo Maarten van Lint and David Zakarian from Oxford, and Emilio Bonfiglio and Claudia Rapp from Vienna. The next conference will take place in Oxford on 22–23 March 2019.

The conference programme is available at <https://rapp.univie.ac.at/file-admin/user_upload/p_rapp/Events_2018/Armenia___Byzantium_Program.pdf>.

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Visualizing Sufism

Bonn, 14 May 2018

From the Late Medieval Period onward many Sufi treatises began to display an increasing amount of visual elements, mainly in the form of diagrams, which can either have an auxiliary function, i.e. to help explain the contents of specific written passages, or be themselves at the very core of the text.

A workshop was convened at Friedrich-Wilhelms-Universität Bonn on 14 May 2018 by Giovanni Maria Martini in order to understand the significance and diffusion of such visual devices in Sufi literature—involving both traditional ‘manuscriptological’ disciplines such as codicology, history of the book, and philology on the one hand, and intellectual history and the history of ideas on the other hand.

The workshop aimed at investigating to which extent the diffusion of visual elements was one of the chief novelties and specific features of Sufi literature to develop in the Late Medieval and Early Modern period. Papers dealt with Arab, Persian, and Turkish Sufi authors, covering a time spanning from the thirteenth to the seventeenth century.

The workshop was opened by the papers by Noah Gardiner (University of South Carolina) on ‘Diagrams as Keys to the Kingdom in Aḥmad al-Būnī’s (d. 622/1225) *Laṭā’if al-ishārāt fi al-ḥurūf al-’ulwiyāt*’ and Elizabeth Alexandrin (University of Manitoba) on ‘Secret Alphabets and Sealed Texts in Three Unedited Works of Sa’d al-Dīn Ḥamūyeh (d. 649/1252)’.

Two talks examined symbols used in his treatise by Ibn al-‘Arabī: Sophie Tyler (EPHE) on ‘Visualizing the Order of the Universe: the Cosmolog-