

(Birmingham), ‘The Caucasian Albanian Palimpsests and their Significance for New Testament Textual Criticism’).

Influences upon the transmitted text coming from the mother tongue of the scribe, who may have been non-native in Greek, were highlighted by Alan Taylor Farnes (Utah) in his paper on ‘The Scribal Habits of Non-Native Greek Scribes’. The place of the multiple traditions in Byzantine biblical lexicography was approached by Reinhart Ceulemans (Leuven) in the second keynote speech of the colloquium, ‘Biblical Lexicography in Late Antiquity and Byzantium’.

Full programme is available at <<http://cal-itsee.bham.ac.uk/itseeweb/conferences/11Coll-timetable.pdf>>.

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Scribal Habits in Middle Eastern Manuscripts Princeton, 10–11 May 2019

The workshop ‘Scribal Habits in Middle Eastern Manuscripts’ was convened by Sabine Schmidtke and George A. Kiraz and took place in the Institute for Advanced Study, Princeton, on 10 and 11 May 2019.

The idea behind the workshop was to focus on the role of the scribe in creating the manuscripts and understand better the process by which the manuscripts were produced. It brought together scholars from various disciplines to study how the scribes shaped the transmission of literary texts they copied. The workshop dealt primarily with Middle Eastern manuscripts written in Greek, Hebrew, Syriac, Arabic, Persian, Armenian, Coptic and other languages.

Greek scribes of the New Testament were in the focus of the talks of Alan Taylor Farnes, ‘Direct Copies as Test Cases in the Quest for Scribal Habits’ and of Thomas C. Schmidt, ‘Scribes and the Book of Revelation in Eastern New Testaments’. Greek biblical scribal habits were further addressed by Michael Dormandy in his paper ‘“We are the sum of our habits”: Aggregate Scribal Habits of Whole Bible Manuscripts’.

Techniques of Coptic scribes writing in Greek were explored by Elizabeth Buchanan in her paper ‘Connecting the Dots: Using Diaeresis as a Source of Information about Scribal Practices in Greek Papyri in Sixth-Century Egypt’. Diacritical practices were also the interest of Julia G. Krivoruchko, this time applied to (Levantine) Jewish scribes writing Greek in Hebrew characters: ‘The *niqqud* in medieval Judeo-Greek manuscripts: research expectations vs. scribal practice’. Jewish scribal practices in Hebrew texts were dealt with by

Binyamin Katzoff in his paper ‘The Second-Hand Scribe: A Unique Tosefta Fragment from the Levant, Its Intellectual Environment, and Its Influence’.

Syriac and Christian Aramaic manuscript traditions were in the focus of the studies by Ed Cook (‘Scribal Errors and Corrections in Aramaic’), Jonathan Loopstra (‘Scribes and Their Habits in Eighth-Century Syria’), and Dan Batovici (‘Organising 1 Clement in Syriac and Coptic: Text dividers in University Library Cambridge Add. MSS 1700, Berlin Staatsbibliothek Ms. or. fol. 3065, and Strasbourg Université copte 362-385’).

Islamic Arabic scribal practices were explored by Ursula Bsees (‘Scribal Practice in Arabic Literary Papyri’), Sabine Schmidtke and Hassan Ansari (‘Scholarly Practices in 12th-Century Kashan: Fadl Allah al-Rawandi and His Role in the Transmission of al-Sharif al-Murtada’s Ghurar al-fawa’id’), and Zuzana Gažáková (‘Manuscripts of Arabic Popular Epics and Sīrat Sayf ibn Dhī Yazan’). In addition, Persian tradition was approached by Mihañ Shiva (‘Manuscript production and scribal work-rate in 15th-century Iran’), and the Ottoman Turkish by H. Evren Sünnetçiođlu (‘Inscribing Authority on the Books of Jurisprudence: Fatwās, Scribes, and Chief Jurisprudents in the Early Modern Ottoman Empire, 15th–18th Centuries’).

Full workshop programme is available at <<https://albert.ias.edu/handle/20.500.12111/6732>>.

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