

Collaborative Workshop A/L

Glossing, Annotating, Illustrating

21-22 October 2016

CSMC, Warburgstraße 26, Hamburg

One feature shared by traditions of learning and teaching is the need to explain unfamiliar thought content to students or, as a teacher, to keep track of one's own process of understanding. In consequence, manuscripts used in such contexts bear traces of a great variety of paratexts and paratextual elements such as glosses, notes, tables and diagrammes. In the margins, between the lines, in pre-designed areas of the leaf or page, or even on additional leaves pasted in we may find annotation, sometimes multiple, going back to various hands over a span of time, which allow to draw conclusions as to the techniques employed for clarifying doubtful or difficult aspects and perhaps even to the concrete function of the manuscript in question.

From the perspective of research area A this workshop will be a first attempt of mapping out the commenting function of paratexts, from the perspective of working group L it will be an exploration of an important set of exegetic techniques and of the use of manuscripts for teaching, scholarship and text transmission. The following questions will be discussed: what is a gloss? how many types of glosses can we make out? what may be the reasons that make glossing necessary? what is the role played by language change (either in the sense of development within one language over time or in the sense of the implication of more than one language)? what is the role played by non-scriptural elements such as diagrammes? are they restricted to certain types of manuscripts and/or knowledge domains? is it possible also to find hints to more practical questions as to the concrete function of the manuscript or the place of its production and/or use?

The bigger questions of the relation between gloss and commentary and the possibility of commentaries taking over the function of the main text should be kept in mind but rather reserved for another workshop in 2017.

Programme

Friday

- 1 p.m. Welcome (Eva Wilden, Vito Lorusso)
- 1.15-2.45 p.p. Till Hennings: *From Gloss to Lexicon? Reflections on the Stabilization of Interlinear Glosses*
Vito Lorusso: *Glossing, Annotating, Illustrating in Greek Manuscripts containing Aristotle's Logical Treatises*
- 2.45-3 p.m. *Coffee break*
- 3-4.30 p.m. Tilman Seidensticker: *Glossing in Buhari Manuscripts*
Ali Zaherinezhad: *Remarks on the Commentary Practice in Medieval Ḥadīth Scholarship*
- 4.30-5 p.m. *Coffee break*
- 5-6 p.m. **Short presentations**
Volker Grabowsky (Thai)
Jörg B. Quenzer (Japanese)
Siti Nurliyana Binte Taha (Malay)
Hanna Wimmer (European)

Saturday

- 9.30-11 a.m. Julian Schott: *Glossing on Different Levels: From Phonetic Explanation to the Revelation of Secret and Hidden Meanings.*
Darya Ogorodnikowa: *Explaining, Interpreting, Translating: the Various Functions of Soninke Paratextual Elements in Islamic Manuscripts of West Africa.*
- 11-11.30 a.m. *Coffee break*
- 11.30 a.m.-
12.15 p.m. Eva Wilden: *Types of Glosses and Inventory of Exegetical Operations in Tamil Anonymous Poetic Commentaries.*

Abstracts

Till Hennings: From Gloss to Lexicon? Reflections on the Stabilization of Interlinear Glosses.

The Manuscript Clm 19410 contains, among a wide variety of other materials, also Latin-Latin and Latin-German glossaries interspersed between these texts. All in all the manuscript has 16 different little glossaries, often written in between other blocks of text without any distinction. Many of these glossaries are written together to form mixed glossaries on various subjects. In these glossaries we find a total of 217 Old-High German words. The glosses are intra-linear, or "Kontextglossen", meaning they are not written above, but within the line. Theological and biblical themes predominate, such as a glossary on the Rule of Benedict or another one on biblical terminology. They don't present the most basic vocabulary, but rather advanced and technical terms, as well as difficult words from a particular text. I want to argue that these glossaries are an intermediate stage between simple annotations and fully developed lexicons, as well as that they play an important role for the storage of knowledge in early medieval learning.

Vito Lorusso: Glossing, Annotating, Illustrating in Greek Manuscripts containing Aristotle's Logical Treatises.

In the first part of my talk, I will briefly introduce learning and teaching practices of Late Antique Greek and early Byzantine scholars (5th–6th cent. CE) as described by those scholars in the prefaces of their still extant commentaries on Aristotle's logical works. Apart from giving an *emic* account of the learning and teaching situation with concrete reference also to indigenous *termini* used for the different aspects of that situation, this section of the talk basically aims at seeing whether, and to what extent, later scholarly practices (12th–15th cent.) as attested in/recoverable from the paratexts contained in Greek Medieval manuscripts are different from early practices. In other words, I intend to give some outlines about how the tradition of learning and teaching Aristotle's logics evolved during the so called Byzantine millennium, i.e. roughly from the 6th to the 15th century.

The second part of the talk will focus on the exegetical materials found in some of the Greek manuscripts constituting the *corpus* currently studied within the subproject C06. On the basis both of the evidence from the manuscripts and of indigenous terms, I intend to show whether and to what extent this evidence enable or prevent us to distinguish between glosses, notes, commentaries, diagrams, tables etc. In this regard, a start criterion for the distinction might be the physical form in which those exegetical materials appear, e.g. verbal exegesis vs visual exegesis - although in the latter case one cannot completely exclude words. But are verbal exegeses really suitable for further differentiation? In this respect, I will consider how criteria such as placement on the page, length, purpose and function can be applied to the exegeses found in manuscripts.

From the perspective of the working group L, this paper will explore the possibility of seeing exegeses from Greek Medieval manuscripts as sources of information about school and scholarly practices. In this regard, one might particularly take into account the degree of dependence of those exegeses on well-established scholarly traditions in order to differentiate between exegeses directly copied from a previous book (medial level of the “glossing” phenomenon) and original exegeses (“conceptional” level of the phenomenon). In particular, the latter kind of exegeses can provide us with further useful information about specific scholars and their interests. From the perspective of the research area A, this paper will look at exegeses found in Greek Medieval manuscripts as items that provide us with essential information for the study of the manuscripts themselves (historical-sociological dimension of the phenomenon). Here the main questions are, e.g.: whose text is elucidated? for whom? by whom? where? why?

Darya Ogorodnikova: Explaining, Interpreting, Translating: Soninke Glosses in Islamic Manuscripts of West Africa

The study focuses on a particular type of the manuscripts with main text in Arabic accompanied by a range of annotations in vernacular languages written between the lines and in the margins. Arabic texts include texts on Islamic law, theological treatises, religious poetry, etc. Some of the texts are found in different copies. The major part of the glosses in the manuscripts in question are written in Soninke, but can be supplemented by parallel translation in another local language. In the proposed presentation I will examine annotations in Soninke considering different aspects including: (a) visual: placement on the page; (b) layering: relation to the main text (directly or via an intermediate gloss in Arabic); accumulation of glosses written by different hands; (c) linguistic: various approaches as to reflecting the meaning and grammatical structures of the main text; interaction of different languages.

Julian Schott: "Glossing on Different levels: From Phonetic Explanation to the Revelation of Secret and Hidden Meanings."

The *Dohās* - poetic collections of Buddhist tantric saints - reveal themselves with rather a wide, but unspecified and often aphoristic content, that plays with puns, metaphors and controversies. Moreover the language itself, being often possible to reveal different layers of meaning, reflects such content also by its linguistic and phonetic nature. It is thus possible to analyse the *Dohās* - and this is especially true for its commentary traditions - according to various definitions reflecting the whole range from the obvious phonetic gloss up to the subtle and hidden spiritual interpretation.

In this presentation I will introduce those various levels and categories on how to gloss and will try to come up with some working definitions that are able to grasp some main features

of possible levels of understanding one and the same text, may those be just literal, contextual, philosophical or soteriological.

Tilman Seidensticker: The Visual Appearance of Marginal Glosses in Arabic Manuscripts. The Example of Copies of Al-Bukhari's Sahih

Marginal glosses in Arabic Manuscripts contain authors' notes as well as glosses by later scholars or users, scribes' critical additions, etc. There are several ways of connecting the marginal glosses with the main text (e.g. lines, numbers). Although the most widespread form of longer marginal glosses is funnel-shaped, other forms can be encountered as well. The paper will examine the outward appearance of glosses in copies of al-Bukhari's famous collection al-Sahih. A general introduction to his work as well as to the use of margins in general in Arabic manuscript culture will provide the necessary background for the non-Arabist audience.

Eva Wilden: Types of Glosses and Inventory of Exegetical Operations in Tamil Anonymous Poetic Commentaries.

The *Akanāṇūru* (AN) is one of the early classical anthologies of love poetry. Commentaries on non-theoretical texts developed perhaps from the 12th century onwards, starting, as far as we can tell today, on the basis of anonymous collections of glosses either attached at the end of a manuscript or, like other forms of commentary, directly integrated into the root text copied in *scriptio continua* on the leaf. For the AN one surviving manuscript contains such a *paḷaiya urai* ("old commentary" = UVSL 297). There we can see the way exegetical material accumulated and developed along with the genre conventions and a phrasal inventory of commenting.

Ali Zaherinezhad: Remarks on the Commentary Practice in Medieval Ḥadīth Scholarship

The manuscript B.or.227 played a prominent role in the history of German Ḥadīth scholarship and served as the basis for the first printed edition of the Ṣaḥīḥ collection of al-Bukhārī in the 19th century. In addition to the legible lettering of the complete and fully vocalized text of the Ṣaḥīḥ collection, this manuscript entails a comprehensive commentary in the margins of almost every single page. This paper seeks to present a tentative pattern of commentary practice by sifting through the commentary notes in one of its chapters, the chapter of sales. As a first step in this direction I will categorize these notes based on the respective type of information provided. This categorization will include an overview of the proportional space dedicated to the three structural parts of the main text as reference points, namely the subject headings, the chains of narration and the transmitted texts. Finally I will express some thoughts on how the pattern of commentary practice might contribute to our understanding of the purpose of the commentary and the self-conception of commentators.