Manuscript Cultures in Exchange, Coexistence and Isolation

22-26 February 2016
Venue: Orient-Institut Istanbul
Susan Sok +6 34433 CJangir Istanbul

Program & Abstract Booklet

Organizers: Raoul Motika & Janina Karolewski, supported by Barbara Pusch
Contents

Winter Academy Program | 1

Abstracts – Public Lectures | 7

Abstracts – Workshops

  Workshop I: A Forgotten Galaxy Still Persisting?
  Manuscript Cultures in Asia, Africa and Europe | 9

  Workshop II: Historical Manuscripts under Scrutiny:
  Computer Based Tools and Material Analysis | 12

  Workshop III: Manuscripts and Politics of Memory | 15

  Workshop IV: Manuscript Cultures in Interaction | 19
Winter Academy Program
Monday, 22 February 2016

10:00–12:00 | Archaeological Museum
Guided tour with Andreas Schachner
(German Archaeological Institute Istanbul)

14:00–17:50 | Orient-Institut Istanbul

Workshop I
A Forgotten Galaxy Still Persisting?
Manuscript Cultures in Asia, Africa and Europe

14:00–14:40 | İلber Ortaylı (Galatasaray University, Istanbul)
Ottoman Manuscript Cultures – An Overview

14:40–15:20 | Michael Friedrich (CSMC, Hamburg)
The Manuscript Cultures of China

15:20–15:35 | Coffee break

15:35–16:15 | Jan van der Putten (CSMC, Hamburg)
Manuscript Cultures of Maritime Southeast Asia:
The Vernacularization of Indic and Arabic Traditions

16:15–16:55 | Jörg B. Quenzer (CSMC, Hamburg)
Perspectives on Manuscript Cultures in Japan: Knowledge, Visuality, and Devotion

16:55–17:10 | Coffee break

17:10–17:50 | Dmitry Bondarev (CSMC, Hamburg)
Islamic Manuscript Cultures in Sub-Saharan West Africa
Tuesday, 23 February 2016

10:30–12:30 | Sakıp Sabancı Museum
Welcome by Nazan Ölçer, Director, and Bülent Bankacı, Secretary General
(Alternative Program:
Kitap Şifahanesi ve Arşiv Dairesi Başkanlığı, Türkiye El Yazma Eserler Kurumu Başkanlığı
Guided tour with its director Nil Baydar, together with Davidson McLaren, TIMA executive director)

15:30–17:50 | Orient-Institut Istanbul
Workshop II
Historical Manuscripts under Scrutiny: Computer Based Tools and Material Analysis

15:30–16:00 | Oliver Hahn (BAM Berlin & CSMC, Hamburg)
Scientific Analysis in Manuscripts Cultures

16:00–16:30 | Claudia Colini (CSMC, Hamburg)
Studying Arabic Black Inks and Papers: From Recipes to Analysis

16:30–16:50 | Coffee break

16:50–17:20 | Till Hennings (CSMC, Hamburg)
New and Old Methods in Paleography: Case Study on a Carolingian Manuscript

17:20–17:50 | Thomas Konidaris (CSMC, Hamburg)
Image Analysis for Historical Manuscripts: Interactive Paleography, Word-Spotting and Handwriting Recognition

19:00–20:30 | Public Lecture:
Michael Friedrich (CSMC, Hamburg)
Manuscripts as Artefacts:
A New Approach to the Study of Manuscript Cultures
Wednesday, 24 February 2016

10:00–14:00 | IRCICA (Research Centre for Islamic History, Art and Culture)
Welcome by Halit Eren, Director General of IRCICA, and Mustafa Şahidi Örnek, Head of the Library and Documentation Department

14:30–18:40 | Orient-Institut Istanbul
Workshop III
Manuscripts and Politics of Memory

14:30–15:00 | Mehmet Kalpaklı (Bilkent University, Ankara)
OTAP: Ottoman Text Archive Project and UNESCO Memory of the World Register

15:00–15:30 | Tülfün Değirmenci (Pamukkale University, Denizli)
Memory in the 17th Century Ottoman Painting: Portraits of Past Rulers as Tools of Policy

15:30–15:50 | Coffee break

15:50–16:20 | Tülay Artan (Sabancı University, Istanbul)
Manuscripts in a Cabinet of Curiosities: Ali Çelebi of Buda and his Collection

16:20–16:50 | Yavuz Sezer (Bilgi University, Istanbul)
“Illuminating the Eyes”: Ottoman Calligraphy Visits and Libraries

16:50–17:20 | Siti Nurliyana Binte Taha (CSMC, Hamburg)
Cultural Contestations in the Nusantara: A Brief Look at Malay Manuscript Collection Policies in Indonesia, Malaysia & Singapore

17:20–17:40 | Coffee break

17:40–18:10 | Branka Ivusić (CSMC, Hamburg)
“Our Compatriot Who Wrote With the Qalam”: An Ottoman Manuscript in Hungarian, Croatian and Bosnian Nationalist Discourse

18:10–18:40 | Wiebke Beyer (CSMC, Hamburg)
The Cuneiform Collection of Istanbul
Thursday, 25 February 2016

10:00–12:00 | **Ottoman Archive Department of the State Archive of the Prime Minister of the Republic of Turkey**
Guided tour

14:00–17:10 | **Orient-Institut Istanbul**

Workshop IV

Manuscript Cultures in Interaction

14:00–14:30 | **Michael Kohs** (CSMC, Hamburg)
Hebrew Manuscripts of Magic Between Orient and Occident

14:30–15:00 | **Danilo Valentino** (CSMC, Hamburg)
Practical Texts for Practical Medicine: *Iatrosoφia* as Samples of Byzantine Common Usage Literature

15:00–15:20 | Coffee break

15:20–15:50 | **Sara Nur Yıldız** (Orient-Institut Istanbul & University of St Andrew)
The “Tire Miscellany” (Necip Paşa, MS DV 812): Anthologizing Islamic Learning in an Emergent Manuscript Culture in 14th-Century Turkophone Anatolia

15:50–16:20 | **Lale Uluç** (Boğaziçi University, Istanbul)
The Ottoman Perusal of the Early Istanbul Albums from the Turko-Persian World in the Eighteenth Century

16:20–16:40 | Coffee break

16:40–17:10 | **Tobias Heinzelmann** (Asien-Orient-Institut, Universität Zürich)
The Author’s Manuscript as an Object of Worship: A Sufi Saint and the Dynamics of Ottoman Literature

19:00–20:30 | Public Lecture:

**Ralf Martin Jäger** (Westfälische Wilhelms-Universität Münster)
From Oral Transmission to Manuscript Culture?
Music Manuscripts from the Late Ottoman Period
Friday, 26 February 2016

09:30–10:30 | Istanbul University Library
   Tour through manuscript section,
   guided by Paul Hepworth, book conservator, Istanbul

11:00–12:30 | Museum for Turkish and Islamic Art
   Tour through manuscript relevant sections,
   guided by Sevgi Kutluay, Head of the Manuscript Department
Abstracts – Public Lectures

Tuesday, 23 February 2016 & Thursday, 25 February 2016
Tuesday, 23 February 2016 | 19:00–20:30

Michael Friedrich (CSMC Hamburg)

Manuscripts as Artefacts: A New Approach to the Study of Manuscript Cultures

In recent years, manuscript studies (or manuscriptology) have emerged as a new field integrating disciplines such as philology, paleography, codicology, art history, and material analysis. The talk will introduce recent trends in scholarship and outline the potential of this approach for historical, systematic, and comparative studies of manuscript cultures.

Thursday, 25 February 2016 | 19:00–20:30

Ralf Martin Jäger (Münster University)

From Oral Transmission to Manuscript Culture? Music Manuscripts from the Late Ottoman Period

Ottoman art music, in the development of which most ethnic and religious groups of the empire participated, has been handed down primarily orally until its substantial change in the later 19th century. However, since the mid-17th century a few approaches can be observed to record the repertoire of courtly and urban art music by using different notation methods. A music manuscript culture that served both the needs of musicians and the demands of collectors and music enthusiasts slowly began to emerge after 1812. The paper will present an insight into the fascinating world of a largely unknown musical literacy and introduce a diverse manuscript culture that exceeds ethnic and religious boundaries.
Abstracts – Workshop I

A Forgotten Galaxy Still Persisting?
Manuscript Cultures in Asia, Africa and Europe

Monday, 22 February 2016
Michael Friedrich (CSMC Hamburg)
The Manuscript Cultures of China

Scholars tend to classify manuscript cultures either according to languages or to regions or nations. China offers a good case for showing that the situation might be much more complex. Following some introductory remarks the talk will discuss different types of Chinese manuscript cultures and show why this differentiation allows a better understanding of the people producing and using manuscripts.

Jan van der Putten (CSMC Hamburg)
Manuscript Cultures of Maritime Southeast Asia: The Vernacularization of Indic and Arabic Traditions

This presentation purports to give an introduction into various manuscript traditions of maritime Southeast Asia and their origins. They were part of what can be viewed as the Sanskrit and later Arabic Cosmopolis, the cultural space in which texts circulate in a certain language and a single elite culture dominates. In the course of time these traditions were vernacularized: local languages were modified to be on par with the foreign and local cultural esteem increased.

Jörg B. Quenzer (CSMC Hamburg)
Perspectives on Manuscript Cultures in Japan: Knowledge, Visuality, and Devotion

Japanese culture gradually adopted and, to some extent, refined the notion of writing developed on the Chinese mainland as well as the cultural techniques that were associated with it. The predominant materials used from the end of the 7th century till the late 17th century were brush, ink and paper. Various attempts at word/image combinations are also of interest, particularly narrative picture scrolls (emakimonono) in medieval times (12th–16th century), or combining poetic calligraphy and paintings. Likewise taken over from the continent, woodblock printing was used from the 11th century onwards, especially in temple workshops. At the end of the 16th century, various sides started experimenting with movable type printing. These attempts (known as kokatsujiban) were soon abandoned, however. With the emergence of an urban middle class in the middle of the Edo period (17th–19th century) came one of the biggest printing booms of the modern age thanks to the relatively affordable and more flexible technique of woodblock printing. Even during this period, however, it was still common for manuscripts to be written, compiled and copied by hand. In addition, the basic matrix even for woodblock printing was still a
handwritten original. It was not until the start of modernization in the middle of the 19th century, when Japan opened up to the West and rapidly discovered Western technology, that the 1,200-year history of the manuscript as the main means of recording and imparting knowledge came to an end in Japan.

Dmitry Bondarev (CSMC Hamburg)

Islamic Manuscript Cultures in Sub-Saharan West Africa

West Africa has a long history of writing traditions rooted in Islam. Some manuscript cultures developed long before the 17th century, others more recently. Many traditions were in dynamic contact with each other with resultant linguistic and cultural shifts, merging, and diverging, while others became more isolated and conservative. All West African Islamic cultures share a variety of common features, such as the Maliki school of law and curricula in traditional systems of Islamic education, combined with similarities in manuscript format and layout. However, there are many distinctive features as well, including different approaches to Qur’anic exegesis, use of local languages, script styles, types of writing boards and patterns of decoration.

This talk will give an overview of typical and unique traits in some better-studied West African manuscript cultures. Codicological and paleographic characteristics will be related to stages of Islamic education in different regional and linguistic settings. It will be argued that such relational and multidimensional approach is helpful for understanding what constitutes a manuscript culture.
Abstracts – Workshop II

Historical Manuscripts under Scrutiny: 
Computer Based Tools and Material Analysis

Tuesday, 23 February 2016
Tuesday, 23 February 2016 | 15:00–17:50

Oliver Hahn (BAM Berlin & CSMC Hamburg)

Scientific Analysis in Manuscripts Cultures

The investigation of physical properties and chemical composition generates data important for answering cultural-historical questions that cannot be solved by historical and philological methods alone. Due to technological developments (e.g. miniaturization of structural units, enlargement of memory capacity), technical diagnostics in art and culture are in ever-greater demand in such fields of transdisciplinary research. Natural sciences play auxiliary role in the studies of manuscripts. The success of their contribution depends strongly on the formulation of the question and the choice of the methods to obtain the requested answer. Therefore, one should try to go beyond the understanding of the basic principles of the scientific analysis.

In this presentation I will introduce a multi-instrumental approach for the investigation of manuscripts. Various non-destructive testing techniques (NDT) will be employed to this end such as multi-spectral imaging (MSI), optical microscopy, molecular spectroscopy (vibrational spectroscopy, such as FTIR and RAMAN), and elemental analysis (X-ray spectroscopy). In addition to this, we shall focus on assessing and adapting various existing material-science procedures and on developing a material database to facilitate the study of manuscripts. Several case studies will illuminate our methodology.

Claudia Colini (CSMC Hamburg)

Studying Arabic Black Inks and Papers: From Recipes to Analysis

In this talk I will present my PhD research project on the application of various micro-analytical techniques on the study of Arabic black inks and paper coatings. The main aim of the project is to obtain a database of relevant spectra for each analytical technique applied to samples of ingredients and recipes used in the Arabic world, as they were handed down in historical Arabic sources that can be compared with the data from concrete manuscripts. To do that, a wide range of techniques, chosen among the more accessible, non-destructive, non-invasive ones and performed with transportable instruments, will be used to analyze first the ingredients and then the resulting inks and papers – before and after ageing. They are in particular: colorimetry, pH measurement, 3D microscopy, multispectral imaging, FTIR spectroscopy, micro-Raman spectroscopy, micro-XRF spectroscopy. Our expectation is that this tool will be beneficial for many disciplinary areas, from material chemistry to historical research to conservation.
Till Hennings (CSMC Hamburg)

New and Old Methods in Paleography: Case Study on a Carolingian Manuscript

According to Bernard Bischoff, for a long time one of the leading scholars in the field of early medieval studies, paleography evolves „from an art of seeing and aesthetic empathy (Einfühlung) to becoming an art of measurement“. However, despite great advances in basic research, paleography today is still mostly reliant on visual assessment. The paleographic basis of early medieval studies lies in the works of a few renowned scholars, whose evaluations are often accepted without question. New methods, for example ink analysis, make it possible to verify these traditional findings, but present new challenges of their own. By presenting past and present research on a Carolingian manuscript (CLM 19410) I will illustrate the dynamics between new and old methods in paleography.

Thomas Konidaris (CSMC Hamburg)

Image Analysis for Historical Manuscripts: Interactive Paleography, Word-Spotting and Handwriting Recognition

Historical manuscript image analysis is a very challenging task due to a number of factors that affect the performance of the underlying computer methods. Image degradations due to aging, unknown fonts, and complex layouts being some of them. In this talk we would present various methods that can be used to assist the work of scholars and overcome, as reliably as possible, the difficulties posed by the aforementioned factors.
Abstracts – Workshop III

Manuscripts and Politics of Memory

Wednesday, 24 February 2016
Wednesday, 24 February 2016 | 14:30–18:40

Mehmet Kalpakli (Bilkent University, Ankara)

OTAP: Ottoman Text Archive Project and UNESCO Memory of the World Register

This presentation aims to give general information about two international initiatives: OTAP and UNESCO MofWR. OTAP is a cooperative international digital humanities project of the University of Washington and Bilkent University. It employs computer technology and the resources of the WWW to make transcribed Ottoman texts and resources for understanding Ottoman texts broadly accessible to international audiences. The UNESCO Memory of the World Register was established in 1992 for the preservation of, and access to, the documentary heritage of the world. Its mission is: (as stated in its program objectives) to facilitate the preservation, by the most appropriate techniques, of the world's documentary heritage, to assist universal access to this documentary heritage, and to increase awareness worldwide of its existence and significance.

Siti Nurliyana Binte Taha (CSMC Hamburg)

Cultural Contestations in the Nusantara: A Brief Look at Malay Manuscript Collection Policies in Indonesia, Malaysia and Singapore

In the last two decades, Southeast Asian countries have ramped up efforts in strengthening each of their national identities by attempting to derive a set of common cultural attributes and values to define themselves. The Malay-speaking countries of Indonesia, Malaysia and (to some extent) Singapore, despite being ‘serumpun’ or of the same ethnic ‘stock’, often find themselves at loggerheads when discussing shared art forms and cultural heritage. This had led to increasing tensions and a race to register any particular art form as distinctly theirs with Unesco’s List of Intangible Cultural Heritage. This paper aims to explore the Malay manuscript collection policies of the countries’ national libraries as they jostle to claim parts of a larger tradition.

Yavuz Sezer (Bilgi University, Istanbul)

“Illuminating the Eyes”: Ottoman Calligraphy Visits and Libraries

Calligraphy has been a most valued visual art in the Islamic tradition and Ottomans paid attention to collect important examples of this art in their libraries. Libraries were pointed at in multiple sources as a locus of the appreciation of calligraphy in the eighteenth century.
Tülün Değirmenci (Pamukkale University, Denizli)

Memory in the 17th-Century Ottoman Painting: Portraits of Past Rulers as Tools of Policy

In this talk, instead of covering all the aspects of 17th-century Ottoman manuscripts with diverse contents, I will focus on the sultan portraits survived in these manuscripts. Through examining the 17th-century portraits of past Ottoman rulers, I will attempt to question the production and reception of these paintings by urban spectators. To be more precise, I will try to explore the articulated meanings of the past as well as its recreation within the framework of the new social and political dynamics of the 17th century. At the end, I will propose that these portraits were not only the images of past rulers but also visual responses to the discussions of the society about them; moreover, they possibly functioned as the tools of propaganda to restore the past.

Branka Ivusić (CSMC Hamburg)

“Our Compatriot Who Wrote With the Qalam”: An Ottoman Manuscript in Hungarian, Croatian and Bosnian Nationalist Discourse

The late 16th century Ottoman Manuscript Codex A.F. 437 in the Austrian National Library is a witness of contact and conflict in the border regions of the early modern Ottoman and Hapsburg Empires. It was written by one hand only in Turco-Persian Arabic script, but on watermarked European paper which was used also in official documents of the Hapsburg administration. Among the more than 300 texts in the manuscript are student’s songs in German, captives’ laments in Hungarian, love poetry in Central South Slavonic and Lutheran prayers in all three mentioned languages and Latin, as well as an Islamic catechism in Turkish, Persian distiches and Arabic Hadiths.

Neither the place of production, nor the identity of the compiler or his motives are documented and each generation of researchers who studied the manuscript developed new ideas on the genesis of the manuscript, of course heavily influenced—sometimes even biased—by their own intellectual milieu and socialization.

The aim of the presentation will be to show how the manuscript was discussed in mid-19th century Hungary, Croatia of the 1930es and 40es and Bosnia-Hercegovina of the late 20th and early 21st centuries, and how these discussions were influenced by ongoing political and cultural nation-building processes.
Wiebke Beyer (CSMC Hamburg)

The Cuneiform Collection of Istanbul

The cuneiform collection of the Archaeological Museum of Istanbul contains currently ca. 75,000 tablets. These manuscripts originate from various places in ancient Mesopotamia and cover almost the complete history of cuneiform writing. Most of the artifacts were obtained between the late 19th century and the First World War. Basis for the collection were the Regulations of 1884 which declared all historical artifacts, discovered in the Ottoman Empire, as state property, and prohibited their smuggling abroad. Thus, all manuscripts and artifacts found on archaeological excavations had to be brought to Istanbul, the capital of the empire.

The present study will mainly focus on the history of origin of the cuneiform collection. Although the unearthed artifacts belonged to the Ottoman Empire, several countries and excavation teams were involved in their discovery. Therefore, they were often rewarded with parts of the discoveries and their selection, certainly, influenced the inventory of the Istanbul collection.

In addition to the history, a brief overview of the cuneiform tablets, their origin, date, and organization will be given. Here, especially the presentation in the museum, but also the organization and preservation, were influenced by politics and world affairs.
Abstracts – Workshop IV

Manuscript Cultures in Interaction

Thursday, 25 February 2016
Michael Kohs (CSMC, Hamburg)

Hebrew Manuscripts of Magic between Orient and Occident

Hebrew manuscripts containing magical manuals and recipes of so called ‘practical Kabbalah’ were produced and used by Jews in the Orient, e.g. the Ottoman Empire, as well as in the Ashkenazi area, i.e. Germany, France and Northern Italy. Despite their different cultural settings the texts as well as the paratextual elements and the page layout of the occidental and oriental magical manuscripts share some noticeable common features. Based on examples I will discuss these common features as well as some distinctive elements of oriental and Ashkenazi manuscripts.

Danilo Valentino (CSMC, Hamburg)

Practical Texts for Practical Medicine: iatrosophia as Samples of Byzantine Common Usage Literature

The iatrosophia are collection of medical recipes, which have been rarely object of investigation. Although these works, mostly written in vulgar Greek, originate from the classical medicine tradition, they offer remedies for common illnesses and had a practical function: according to their wide spreading, it is possible to readjust the relevant role of the common usage medicine in the Byzantine era. Interesting samples of iatrosophia are that of MS. Taur. B.VII.18 and of MS. Panor. XIII.C.3. As in a lot of cases, their mise en page and mise en text is well organized and they belong to 16th century. The goal of this survey is to show relevant samples of these texts and to describe occurring characteristics of them, with the purpose of pointing out practical aspects of this typology of common usage literature in Byzantium.

Sara Nur Yıldız (Orient-Institut Istanbul & University of St Andrew)

The “Tire Miscellany” (Necip Paşa, MS DV 812): Anthologizing Islamic Learning in an Emergent Manuscript Culture in 14th-Century Turkophone Anatolia

This paper examines a unique manuscript, the Tire Miscellany (catalogued as MS. DV 812) currently housed in the Necip Paşa Library in Tire (some sixty kilometers inland from İzmir). A fascinating yet previously unexploited source, the Tire Miscellany provides us with a glimpse into the intellectual life in the late fourteenth-century Aydıncık realm along Anatolian Aegean coast. The miscellany is a mixed Persian-Arabic composite codex of ten different works compiled and copied by the İsa Beg’s poet-courtier, ‘Imād b. Mas’ūd al-Samarqandī, an émigré who was equally at ease in Arabic as in Persian.
Of particular interest is how the miscellany selectively draws from both Arab and Iranian cultural traditions. The contents of the Tire Miscellany not only reflect the intellectual world of its compiler, but also provide us with a unique glimpse into the intellectual life at İsa Beg’s court, shedding light on various networks of textual and knowledge transmission in the late fourteenth-century.

Lale Uluç (Boğaziçi University, Istanbul)

The Ottoman Perusal of the Early Istanbul Albums from the TurkofPersian World in the Eighteenth Century

This paper addresses the concept of connoisseurship, analyzing its presence within the Turko-Persian world. The research is not limited to artifacts or written sources, but considers a combination of various types of evidence. The principal source material is found in the 15th–16th century albums from the Istanbul libraries, and comparative data from the 18th century, both among the calligraphic examples and epigraphy, as well as 16th–18th century written sources. The purpose of the study is to generate a discussion that will contribute to a better understanding of the various albums stemming from the Ottoman palace, as well as the general history of the notion of connoisseurship and art appreciation in the Ottoman culture.

Tobias Heinzelmann (Asien-Orient-Institut, Universität Zürich)

The Author’s Manuscript as an Object of Worship: A Sufi Saint and the Dynamics of Ottoman Literature

Yazıcıoğlu Muhammed (d. 1451) wrote one of the most popular and most read books in the Ottoman Empire, the Risaledi Muhammediye, a poem of ca. 9000 verses. Yazıcıoğlu Muhammed was a disciple of Hacı Bayram and admired as a Sufi sheykh. The author’s manuscript of the Risaledi Muhammediye was preserved at his tomb and worshiped as a saint’s relict. Traces of this process of worship can be found in the manuscript. In my presentation I study the interrelation between the Sufi cult at the tomb and using processes of Yazıcıoğlu’s text in the wider context of Ottoman literature. Did the worship of the author’s manuscript play an essential part in the literary success of the text?