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3rd Team 2 Meeting, in collaboration with Team 3 and Interedition

"ORIENTAL TEXTUAL TRADITIONS AND 21ST-CENT. PHILOLOGY: NEW CHALLENGES"

I was in Leuven from the 4th to the 7th of September, in order to take part to the 3rd COMSt meeting of Team 2. The meeting took place in the Leuven Faculty Club (Grot Begijnhof).

The first session, chaired by Alessandro Bausi dealt with "Multilingualism and translated Texts". The first speaker was Sever Voicu, presenting the case of the Oriental tradition of John Chrysostome. This huge tradition is a systematic corpus, composed by original and spurious texts written in many different Oriental languages: Greek, Syriac, Coptic, Armenian, Ethiopic and Nubian. Yhe inventory of the texts is far from being comprehensive and many of them are still unidentified. Different elegiae lost in Greek can be found in other traditions and the non-Greek Oriental tradition can be used to reconstruct lost or lacunous witnesses (for example, in the case of *De Davide et Saule*, reconstructed thanks to the Coptic tradition).

The second speaker, Valentina Calzolari, focused on "The Edition of Apocryphal Literature". She gave a general definition of apocryphal text, that is a text defined in contrast with a canonic collection, implying a negative meaning. These texts could have survived in a fragmantary form, when the censorship did not succeeded and so they simply disappeared. The Oriental versions have a particular value in the reconstruction of the original and primitive text. Moreover, the apocryphal literatures and their translations have a functional role inside the community which produced them, and their evolution is strictly bound to the said community. So, the Armenian version can be considered as an historical text, dealing with the origin of the Armenian community. Moreover, the transmission of the apocryphal texts is not under the strict control of a religious authority, and then the copists indulged in personal modifications. From this textual situation a problematic choice for the editior emerges: how should one consider the variations? is the aim of an edition to reconstruct the original text or to preserve the variations as precious witnesses of the complex reality which originated them? Through this glass, the speaker considered the value of two historical editions, the Melkhitarites' one (Venetian sources) and the other by Paul Vetter (Parisian sources).

The third speaker, Emilio Bonfiglio, presented a lecture on "The Armenian Versions of the Martyrium of Philip. *Status Quaestionis* and Editorial Issues". The text was written to support the radical Christian attitude (*eukrateia*) and to attack the citizens of Hierapolis, who used to worship a snake. The section of the martyrdom used to circulate also as an indipendent text. The tradition is both direct and indirect, there are three published recensions and a fourth one, in Greek, still unpublished. The speaker wished to realized a digital edition with parallel texts.

In the discussion emerged the the question whether the apocrypha should be considered pertinent to the tradition, for the sake of the critical edition, or not. Then A. Bausi remarked that the Ethiopic tradition represents an exeption to the definition of *apocrypha* given before.

The second session was devoted to the "Types of textual traditions and Philological Responses". Caroline Macé, with a contribution entitled "Dealing with an overabundant textual tradition - stemmatology and beyond", presented the tradition of Gregory of Nazianzus' Homelies (with 600 witnesses). It is a quite close corpus, full of autobiographical references (to the point that the biographers used the writings of Gregory himself) and already established by the author during his own life. Also the canonic edition of Maurines played an important role in the inclusion of the unique spurious homely which is part of the collection. C. Macé analyzed in particular the homily 27 "on theology", with 127 Greek mss., 4 translations (Latin, Armenian, Syriac 1 and 2) and the *Editio Aldina.* The collections can be complete or liturgical, and the complete one was assembled by Gregory himself, as said before. The order of the Homilies can be considered a variation. A philogenetic tree of the tradition was shown (a *stemma* without any root, so to say), where the Latin

and Armenian translations appeared in opposition to the Greek version, perhaps witnesses of a subarchetype.

In his contribution, "Syriac Monastic Anthologies: Mediators or Obstacles in the Study of Monastic Literature in Syriac - some methodological considerations on transmission of the texts", Grigory Kessel presented the case of unique Syriac anthologies, as result of a creative attitude of the copist. Often, the anthologic versions are not related one to each other, being an absolutely original compilation. Many of these texts are to be edited and studied, with particular attention to the comparison of the text as it appears inside the anthologic collection and outside. On one side these texts are mediators of a likely lost version, on the other they represent the main obstacle to a critical edition.

The third speaker of this session, Alessandro Mengozzi, presented a contribution entitled "History of Transmission and Publication of Syriac dialogue Poems". It was the prosecution and the completion of what he presented in the previous team 2 meeting, dealing with the editorial choices of Draguet for the CSCO. He presented the way of editing these texts chosen by Sebastian Brock: the method is chosen on the basis of the circumstances, of the publisher, and the acceptation of the readers. The edition is published in several periodicals and miscellaneous volumes (in the manuscripts they are not transmitted as a unique *corpus*), to meet a varied readership. These poems were used in the liturgies and were organized following the Christian tradition; there are different versions of the same poem and the editor concentrates on the Western tradition, considered the oldest one. The edition is published in unvocalized Estrangelo: the editor proposes an eclectic text, addressing to the modern readers.

The last session of the day was devoted to the presentations of young researchers. Sophia Dege presented her PhD project on the critical edition of *Gädlä Aksimaros* and the Ethiopic Hexaemeral tradition; Gidena Mesfin presented his PhD research as well, focused on the Ethiopic magical manuscripts in different languages; Alba Fedeli presented her studies on the Quranic fragments of the Mingana Collection; Maria Lacináková introduced her PhD research on the ʿAğāʾib al-Malakūt (the Wonders of Angels); Cornelius Berthold presented an introductory description to the editorial practices and standards in Arabic. I presented as well in this session, offering an overview of my PhD dissertation and the new projects on which I am currently working ("The Book of Occult Properties" of Abū ʿalā ibn Zuhr and the manuscripts on the properties of engraved stone seals).

The third session, "Establishing the Text: Traditional and Digital Approaches", was inaugurated by Jan Just Witkam. In his lecture, "The philologist's stone. The continuing search for stemma", he told about his career as philologist, the obstacles he met and the reasons which led him to publish his famous article "Establishing the Stemma: Fact or Fiction?". His first editorial enterprise was the critical edition of al-Akfanī's "Division of Sciences", a long and complex research project that shaped his ideas about the application of theoretical stemmatic models to the reality of Arabo-Islamic manuscripts.

Then Lara Sels and David Birnbaum presented their project, that is "Editing Medieval Slavonic Translations of Byzantine Texts: a Digital Edition of the Vidin Miscellany, between Artifact and Origin (or the Words on the Page and the Way they got there)". the digital edition they presented is a witness of an anthology copied for the tsarina Anna in the 14th century, containing the lives of several women saints. One of the target of this work is trying to find the Greek texts (or the most similar) on which the translation os based. The online edition offers a diplomatic version and the possibility to compare the manuscript's pages. Also the Greek text is included, for the sake of comparation studies of translation.

The Round Table of the following session gave rooms to many fundamental issues and attempts to define key-concepts of the discipline (as guide-lines):
- Is the Stemma as history of traditon always possible and desiderable? Problems of the gap between the "ancestor" and the extant tradition.
- Types of edition: what is a critical edition vs. a diplomatic one?
- Digital or "traditional" edition: going digital does not solve all the problems
- Is it really possible to produce a digital critical edition?

- Are there intrinsic differences between editing Oriental textsor manuscripts and other texts (Greek, Latin, etc.)?
- Is the philogenetic useful when applied to open archetypes and traditions? How can an open archetype and an open tradition can be defined?

The following session was devoted to the Editorial Meeting for the discussion in preparation of the chapter that should be included in the Handbook. The discussion for the definition of the chapter was based on a question: what is useful for students in this field to know? The first part of the chapter, containing the general definitions, should be based on the Greek tradition, the most ancient and developed, in order to offer general definitions and indicative guidelines. Then, meaningful examples of extreme case studies (and everything in between) ahould be offered in all the Oriental languages represented in the COMSt project.

Then the first part of the Interedition Schooling Programme took place. Different tutors, with personal experience in the field, presented several digital tools, especially for collation. The presentation included Collatex Console, Juxtasoftware, T-Pen, and eLaborate edit. The day was concluded by the presentation of Classical Text Editor by its author and inventor, Stefan Hagel. He showed the basic features of the software and the latest innovations. The second session of the programme, on the following day, dealt with the digital editions, presenting several cases, among them the digital edition of the Chronicle of Matthew of Edessa and the Romance of Gwaine in ancient Dutch.

To conclude the programme, there was a final discussion about the achivements of Team 2, the future perspectives and the planning of the next meeting. The conclusions were drawn by J.J. Witkam, who highly appreciated the contents of the meeting, with particular attention to the presentations of young researchers.

As the other meetings of the Team 2 to which I partecipated, this one gave me a many addresses and tools for my research, the occasion to meet highly experienced scholars and to be up-to-date to the latest digital resources for humanities. I hope to keep on following this kind of events.