

PRELIMINARY CONSIDERATIONS ON THE
CORPUS CORANICUM CHRISTIANUM
The Qur'an in Translation – A Survey of the State-of-the-Art

Abstract-Dossier

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Freie Universität Berlin

Chair of Byzantine Studies

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Section CCS: Corpus Coranicum Syriacum (Wednesday, 14.15 – 15.45)

Chair: Adrian Pirtea (Ph.D. Holder)

14:15-14:35

Opening Words on the “Collegium Oriens Christianus” at Freie Universität Berlin

Prof. Dr. Shabo Talay, Freie Universität Berlin/ Seminar for Semitic and Arabic Studies

14:35-14:55

*Die zitierten koranischen Verse in der Apologie der Christen gegen die Muslime, in der Bahira-Legende in syrischer Version und den Disputationen des Abu Kurra
(The quoted Qur'anic verses in the apologies of the Christian against the Muslims, in the Syriac version of the Bahira-legend and in the disputations of Abu Qurra)*

Dr. Yousef Kouriyhe, Freie Universität Berlin/ Seminar for Semitic and Arabic Studies

This paper is going to deal with the question of argumentative methods of Christian authors in apologetic discussions with Muslim partners.

Special attention will hereby be given to the controversy, whether Jesus was God, the Son of God or human, if Maria was the *theotokos* or the *christotokos*, whether Jesus has been crucified and died or if he ascended to heaven alive and furthermore, whether the gospels were forged or not.

In order to present answers to those questions that would be convincing and undeniable for a Muslim, the Christian theologians seeking arguments from the Qur'an.

The legend of Bahira is thus explaining the emergence of Islam and the Qur'an from a Christian point of view. We find it first mentioned by Johannes of Damascus in the 7th century.

Moreover, Theodor Abu Qurra (9th century) was presenting it in a discussion with a Muslim scholar in front of Khalif Al Maamun.

14:55-15:15

Multiple Occurrences of Qur'anic Verses in Dionysius bar Šalībī's “Response to the Arabs”

PD Dr. Alexander M. Schilling, Universität Jena/ Historisches Institut

As has been argued elsewhere, the last six chapters of Dionysius bar Šalībī's “Response to the Arabs” (#25-30) form a classical “florilegium” of heretical, i.e. in our case Qur'anic and non-Qur'anic, verses and sentences. Further discussion on various topics is required: Does this precious evidence for Qur'anic studies within Syriac Christianity belong to the 8th century rather than the 12th century (the lifetime of its supposed author, Dionysius bar Šalībī)? Despite its Western Syriac tradition – is an original “Persian” (Eastern Syriac) setting plausible? The Qur'anic material discussed within chapters 1-24, but not included into this florilegium – did Dionysius bar Šalībī partly borrow it from the writings of Timothy I., Catholicos of the Church of the East from the end of the 8th and beginning of the 9th centuries? – An important step for answering these and similar questions will consist in discussing the verses and sentences listed (sometimes twice) in the florilegium (#25-30 of Dionysius bar Šalībī's “Response to the Arabs”) and commented upon in the first section of the treatise (#1-24).

Section CCL: Corpus Coranicum Latinum (I) – The Early Corpus (Wednesday, 16.00 – 18.00)

Chair: Dr. Jan Loop

16:00-16:20

Supposed and True Knowledge of the Qur'ann in Early Medieval Latin Literature, Eighth to Eleventh Centuries

Prof. Dr. Matthias M. Tischler, Universitat Autònoma de Barcelona/ Institut d'Estudis Medievals (IEM),
ICREA Research Professor

The following paper intends to revise the still-unrivalled opinion in Medieval Studies according to which knowledge of the Qur'an in the early Medieval Latin West is almost completely missing. For this purpose, it revises the current state of the art, enriches this panorama with some new findings in rarely studied or still-unknown sources and tries to assess a new profile of Latin reception of the Muslims' central religious book before its first complete Latin translation accomplished by Robert of Ketton in the twelfth century. The paper can show that authors of the early Medieval Latin world ventured first, yet still-polemical and apologetic approaches to the new religious phenomenon 'Islam' that produced not only superficial, hearsay-based, but first detailed knowledge of the Qur'an in a form I would suggest to call "micro-translations of the Qur'an".

16:20-16:40

Readers of Mark of Toledo's Latin Qur'an Translation Readers of Mark of Toledo's Latin Qur'an translation

Dr. Nàdia Petrus Pons, Universitat Autònoma de Barcelona/ Islamolatina

Mark of Toledo undertook the second Latin translation of the Qur'an in around 1210. This translation, commissioned by the Archbishop of Toledo, Rodrigo Jiménez de Rada, was not as widely diffused as the first Latin version of the Qur'an, realized by Robert de Ketton in 1143. Only seven manuscripts have survived, with a diffusion mainly limited to Southern France and Northern Italy. Even so, we have two versions in Romance languages, since it was partially translated into French and Italian, and it was one of the texts used by Riccoldo da Monte di Croce to write his *Contra Legem Saracenorum*, as evidenced by the many marginal notes of the Ms. ar. 384 of the National Library of France. In this work, we studied who the readers of Mark of Toledo's Latin Qur'an translation were, focusing on some examples from Sura XVIII, from the BNF ms. ar. 384 *corpus glossarum* and on Riccoldo da Monte di Croce's *Contra Legem Saracenorum*, one of whose sources was Mark of Toledo's translation.

Keywords:

Mark of Toledo, Latin Qur'an translation, Qur'an Sura XVIII, Biblioteca Ambrosiana, ms. L.1.Sup., BNF, ms. lat. 14503, Biblioteca Nazionale di Torino ms. F.V.35, BNF - Bibliothèque Mazarine ms. 780, Wien Nationalbibliothek ms.4297, Biblioteca Ambrosiana ms. R. 113 Sup., BNF, ms. lat. 3394, Riccoldo da Monte di Croce, BNF ms. ar. 384, *Contra Legem Saracenorum*.

16:40-17:00

Latinizing the Qur'an: Religious and Scientific Discourse in Robert of Ketton and Mark of Toledo

Dr. Julian Yolles, University of Southern Denmark (Odense)/ Centre for Medieval Literature,
Postdoctoral Fellow

This paper centers on the Latin translations of the Qur'an by Robert of Ketton and Mark of Toledo, as viewed within the context of the twelfth- and thirteenth-century translation movements. Traditionally, the translations of religious and scientific texts in this period have been treated separately, even though Robert of Ketton and Mark of Toledo both translated scientific works as well as the Qur'an. Robert of Ketton translated astronomical works, including al-Kindi's *Iudicia*, while Mark of Toledo translated Galen's treatises on the pulse before translating the Qur'an.

This paper will seek to reunite these two strands of translation activity by examining the ways in which scientific discourse influenced the Latin translations of the Qur'an. The paper will demonstrate that each translator incorporated his scientific expertise into his translation of the Qur'an by employing terminology specific to the fields of astronomy and medicine. In some instances, the terminology is based on a scientific interpretation of a Qur'anic word, or of a word that closely resembles it. For example, in *Surat al-Falaq* (113), Robert of Ketton translated not the Arabic *falaq* ("daybreak") but *falak* ("celestial sphere") with the Latin *circulus visibilis*. Elsewhere, the translators inserted scientific jargon into Qur'anic passages, as when Mark of Toledo introduced a reference to alcohol-induced hemorrhage in translating a passage on wine (37:47).

I will conclude by demonstrating how these findings contribute to the study of the history of translating the Qur'an. I will argue that an analysis of the two earliest Latin translations of the Qur'an is fundamentally limited if it fails to consider the scientific discourse in which the translators engaged. The proposed approach will shed light on translation methods, the intellectual environments that enabled scholars to produce both scientific and religious translations, and the ways in which the Qur'an was understood in Latin Christianity.

17:00-17:20

Quotations of the Qur'an in Latin Translations of Arabic Scientific Texts in the Twelfth and Thirteenth Centuries

Prof. Dr. Charles Burnett, University of London/ Warburg Institute

Several Arabic scientific and philosophical texts that were translated in the twelfth and thirteenth centuries include quotations from the Qur'an or other Islamic religious literature. These range from works on alchemy and weather-forecasting to philosophical and medical texts. This paper aims to compare these quotations with the text of Robert of Ketton and Marcus of Toledo's translation of the Qur'an, and to assess the translators' attitudes to the quotations

Corpus Coranicum (Wednesday, 18.15 – 19.00)

18:15-19:00

Searching for a Genealogy of the Qur'an: The Qur'an's "Translation" of the Psalms as Liturgical Patterns and Theological Messages

Prof. Dr. Dr. h.c. mult. Angelika Neuwirth, Berlin-Brandenburg Academy of Sciences and Humanities (BBAW)/ "Corpus Coranicum", Head of Project

Section DH: Digital Humanities I (Thursday, 9.00 – 12.00)

9:00-9:30

Introduction: Goals and Techniques of the Digital Humanities

Dr. Martin Fechner, Esther Asef, Berlin-Brandenburg Academy of Sciences and Humanities (BBAW)

Advances in information technology have provided new research opportunities and methods. Digital aspects of scholarly work and the creation and collection of (digital) research data play an increasingly important role in the humanities. Most funding organisations and research institutions require researchers to curate, manage and preserve their data to some extent. This introduction gives an overview on concepts, techniques and goals of Digital Humanities and research data management.

Research tools and software form a key part of Digital Humanities and offer new approaches to scholarship. We highlight some of these new techniques and methods (such as Data Modeling) for which digital resources form the basis and through which new data is created. Against that background we identify related technologies and standards such as TEI, DTABf, IIIF, RDF and XML-based technologies that have been established in the community.

We examine the definition and role of research data in the context of the humanities. What is data in these academic disciplines and what are data management strategies throughout the stages of the data life cycle? How can we make data discoverable, accessible and understandable and what are the benefits from effective research data management?

9:30-10:00

Practice: Research Data

Dr. Martin Fechner, Esther Asef, Nadine Arndt, Oliver Pohl, Berlin-Brandenburg Academy of Sciences and Humanities (BBAW)

In this exercise, the participants are introduced to the necessity of data modeling. After a short demonstration of data modeling components participants can gain some practical experience. Using pen and paper, texts are structured and analysed in groups. In return, each group receives the same texts and will mark them according to different specifications (that are given). The results will then be presented by the groups before being evaluated and discussed.

No technical knowledge is required for the exercise.

11:00-11:30

Project Presentation: Paleocoran

Oliver Pohl, Berlin-Brandenburg Academy of Sciences and Humanities (BBAW)

The “Paleocoran”-project researches manuscript fragments of the Qur'an that originated in the Amr ibn al-ʿĀs mosque al-Fuṣṭāt (Old-Kairo), dating back from the 7th to the 10th century. These fragments have been separated from each other and can now be found in various collections and libraries across the globe. Paleocoran collects codicological and paleographic data about these fragments in order to reconstruct which fragments originated from the same codex. Paleocoran connects to the Corpus Coranicum database and re-uses philological data that already has been accumulated over the years.

In order to reconstruct codices, the Paleocoran team enters each page of each manuscript fragment into a database and identifies its starting and ending word coordinate (i.e. Sura, verse, and word), taking the Cairo edition of 1924 as reference. Currently, there are more than 1,100 manuscript fragments having more than 25,000 manuscript pages in the Paleocoran/Corpus Coranicum database. Afterwards, they focus on identifying variant readings, variants in orthography as well as differences in verse separation that differ from the Cairo edition. Having collected that kind of data, it becomes feasible to recognize patterns across different manuscript fragments from different collections. When seemingly different fragments have similar variants regarding readings, orthography and verse separation, one can indicate that they once have belonged to the same codex.

Since the Paleocoran and Corpus Coranicum projects also collect digital images of the Qur'an manuscript fragments they research, it is possible to rearrange these fragments into a different order to represent a codex, which they originally formed, using IIF technology (International Image Interoperability Framework). Users can interact with the Mirador IIF viewer and easily compare pages from different fragments of the same codex, and also compare them with other codices using a digital light table.

Having used digital methods, the Paleocoran project has virtually reconstructed 338 codices or codex parts, while having catalogued more than 1,500 variant readings and over 2,500 variants in orthography. The project will be launched at the end of 2018.

11:30-12:00

Project Presentation: *The European Qur'an*

Dr. Jan Loop, University of Kent (UK), New York University Abu Dhabi (UAE)

EuQu will rewrite the history of the European Qur'an (c.1150-1850), placing European perceptions of the Qur'an and of Islam into the fractured religious, political, and intellectual landscape of the period. We will argue that the Qur'an plays a key role not only in polemical interaction with Islam but also in debates and polemics between Christians of different persuasions and that it is central to the epistemological reconfigurations that are at the basis of modernity in Europe. We speak of the "European Qur'an" to emphasize the significant role of the Muslim holy book in different intellectual and cultural debates over this period in different parts of Europe, from Iberia to Hungary. The Qur'an is deeply imbedded in the political and religious thought of Europe and part of the intellectual repertoire of Medieval and Early Modern Europeans of different Christian denominations, of European Jews, freethinkers, atheists and of course of European Muslims. We will study how the European Qur'an is interpreted, adapted, used, and formed in Christian European contexts – often in close interaction with the Islamic world, as well as with the Jewish populations living in both Christian and Islamicate regions. We will study the various aspects of this European phenomenon in a multidisciplinary way, paying particular attention to:

- the Qur'ans which Europeans bought, collected and copied
- the Qur'ans they translated and printed in Arabic and in translation, often using Muslim exegesis (*tafsir*) and Arabic grammars and dictionaries
- the Qur'ans which Muslim minorities living in European Christian lands copied, interpreted, translated into local vernaculars, often in Arabic script (*aljamía*).

Our project is built on the conviction that the Qur'an has played an important role in the formation of early modern European religious diversity and identity and continues to do so. It is our objective to present a comprehensive historical assessment of this role. In order to do this, we propose:

- 1) To document the circulation and dissemination of Arabic Qur'ans and translations of the Qur'an (in manuscript and in printed editions);
- 2) To assess the ways in which the Qur'an was exploited in religious, political, scholarly and cultural discourse in medieval and early modern Europe.
- 3) To engage in knowledge-transfer, communication and public engagement throughout the duration of the project.

We shall present our knowledge to a wider audience in order to maximize impact, organizing major exhibitions on the "European Qur'an" at the British Library in London, at the Musée d'Histoire de Nantes, la Biblioteca Nacional de España in Madrid and the Hungarian National Museum in Budapest. Alongside these exhibitions, we will develop educational digital material and we are planning events that will bring together Muslim and non-Muslim citizens and residents to discuss and reflect upon the European Qur'an. EuQu will challenge both traditional perceptions of the Qur'anic text and well-established ideas about European religious and cultural identities. At the same time, our project will address most pressing and current issues in Europe and promises to open new perspectives on our multi-religious societies. For these reasons, it is a high-risk, high-gain endeavour.

Section CCB: Corpus Coranicum Byzantinum (Thursday, 13.30 – 15.30)

Chair: Prof. Dr. Johannes Niehoff-Panagiotidis

13:30-13:50

Sprachliche Bemerkungen zur griechischen Koranübersetzung (Linguistic Notes on the Greek Qur'an-Translation)

Prof. i.R. Dr. Erich Trapp, Universität Bonn, Honorary Member of the Institute for Medieval Studies at the Austrian Academy of Sciences (ÖAW)

Having composed an article on our theme many years ago, I want to take this opportunity to reconsider and extend my remarks to the language, occasionally touching also textual criticism.

As to the edition of the fragments of the Qur'an, I had to use the edition by Karl Förstel - this very productive editor of Byzantine anti-Islamic polemics who died 5 months ago -, but now we are expecting with great interest the forthcoming one by the organizer of this workshop, Manolis Ulbricht. As to the authorship of the translation of the Qur'an, the older theory, that it was Nicetas Byzantios himself, has been rejected many years ago. There are two arguments, the manuscript tradition and especially the language. In many passages we find mistakes, which can easily be explicated by a wrong orthography or a misreading. And on the other hand we find a lot of popular linguistic characteristics as to grammar and vocabulary in the quotations of the Qur'an, while on the other hand Nicetas proves to be a rather good atticist. Now it may be sufficient to quote the only other attempt – as far as I know - to attribute the translation to a well-known writer that has been made by Kees Versteegh in 1991, who proposed the Slav apostle Cyril. But it seems to be much more plausible that it was a Christ of the Near East.

Last year having finished the „Lexikon zur byzantinischen Gräzität“ I want to take this occasion to show, if we may find some additional material concerning the fragments of the Greek translation of the Qur'an, especially their non-classical vocabulary, by using at the same time, of course, the important database of the TLG.

13:50-14:20

The Apologetic Agenda: Gregory Palamas' Stance on the Qur'an in Response to the Islamic Arguments

M.A. Evangelos Katafylis, Cambridge University/ Department of Middle Eastern Studies, PhD candidate

By the beginning of the fourteenth century, the Ottoman Empire began to expand its power occupying large and vital regions of the Byzantine lands. The relationship between the Ottomans and the Byzantines, however, was not merely a military one. The Ottoman invasion of the Byzantine territories marked a new era of broad social and cultural interaction, cooperation, and fusion, between the two populations. Under these intensified direct contacts, several Christian-Muslim theological meetings took place. One of the first encounters of that period was with Gregory Palamas (1296-1359), the Archbishop of Thessaloniki. During his incarceration by the Ottomans between the years 1354 to 1355, Palamas sent a letter to his flock in back Thessalonikē. Apart from Palamas's own account of his adventures, the main topic of his letter are the three theological meetings he had engaged in with political and religious representatives of the Ottomans, namely İsmail, the Chiones and Tasimanēs in Bursa and in İznik.

Focusing on Palamas's argumentation, one may notice that he shows some awareness of the Qur'an. This paper aims to demonstrate which Qur'anic verses Palamas used for his argumentation and how he elaborated them. In order to illustrate how deep his knowledge about the Qur'an is, the paper also will examine if Palamas's knowledge on the Qur'an originated from his personal study, or whether he essentially consulted other immediate sources. A study of Palamas's letter offers the possibility of contributing to a better historical understanding of Christian-Muslim encounters in the fourteenth century. In addition, the current paper provides a better look of Palamas's knowledge of and stance towards the Qur'an.

14:20-14:40

The Qur'an in Constantinople in Paleologan Period (14th-15th Centuries): Figures and Manuscripts

Dr. Marco Fanelli, Liceo Classico of Oulx (Turin), Teacher for Classical Literature and Grammar

The *Apologiae* and *Orationes*, composed by the ex-emperor John VI Cantacuzene are the most important work against Islam in 14th century. Their success is the result of a wide range of elements: a new historical approach to the Islamic problem, a set of unknown quotations from the Qur'an taken from the Kydones' translation of Riccoldo da Monte di Croce's *Contra Legem Sarracenorum* and the fortune from the posterity (the mention in Manuel II's prologue of the *Discourses with a Persian*, two post-byzantine translation into new Greek and ancient Slavonic). Cantacuzene wrote his works on behalf of a Qur'anic teacher, after conversion called Meletios, who was accused by a co-religionary Shams ad-din al Isfahani as we read in the prologue of the *Apologia I*. In the *Apologiae* Cantacuzene defends the dogmas of Christendom, but the *Orationes* argue a massive attack against Islam, adopting argumentations and Qur'an's quotations from Riccoldo's *Contra Legem*. Why does Cantacuzene choose to use a translated source if he has beside him a *doctus coranicus*? We are convinced that the setting of the *Corpus* is authentic, but after an in-depth analysis we are persuaded Cantacuzene composed *Apologiae* and *Orationes* in two different times: the *Apologiae* at the end of '50 and only after the first stay in Mistras the *Orationes* (post 1363), when Meletios is gone (died?).

The only certainty is that John VI had never access to a Qur'an copy in Arabic or in translation; so, it forces us to presume there are no Qur'an copies in Constantinople in this period.

This communication aims to check this assumption. Through the inquiry on manuscripts, on Latin sources (*in primis* John Stojkovic's bequest and Nicholas of Kues' *Cribratio Alchorani*) and on the connected network of merchants and ecclesiastical figures who visited Constantinople during the missions for the Council of Bale, we can ensure the presence of Arabic and Latin copies of the Qur'an at least for the beginning of 15th Century.

14:40-15:00

Die griechische Übersetzung des Koran vor dem Hintergrund der kulturellen Rivalität zwischen Muslimen und Oströmern im 9. Jahrhundert
(The Greek translation of Qur'an against the background of the cultural rivalry between Muslims and Eastern Romans)

M.A. Jakub Sypiański, Johannes Gutenberg Universität Mainz/ Historisches Seminar (Byzantinistik), Ph. D Candidate

The social story behind the translation of the Qur'an into Greek and behind the usage of this translation in Constantinople in the mid-ninth century is unclear. Investigating the bigger picture of social, religious and political relations between the Eastern Roman Empire and Muslim states could possibly help put forward solid hypotheses about the story of the texts.

For two reasons, I believe, this investigation should concentrate on the cultural rivalry in diplomacy operated between Amorian/Macedonian and Abbasid dynasties. Firstly, this translation, was used by Nicetas of Byzantium, an intellectual charged by the emperor himself to lead an epistolary apologetic struggle against Muslims. The appearance of the translation is thus strictly connected to the religious war of words between Romans and Muslims, of which we have other examples in the period. Secondly, the moment when the translation emerges in Constantinople is a unique and short (spanning only few decades) period in the history of intellectual contacts between Muslims and the Eastern Roman

Empire. The ninth century in this regard was unique because of four traits: exceptional intensity of the contacts, their bidirectional character, their profound imprint on the narratives in the sources that dealt with the period, their connection with the circles of power, with ideology and with diplomacy. My aim is to present different channels of interactions between Eastern Romans and Muslims at that time: society of the frontier zone, connections between Constantinople and Graecophone Christians under Muslim rule, movements of scholars and diplomacy. This will lead me to presenting my hypotheses about the background of the Greek translation of the Qur'an.

Sources

Al-Nadīm, Ibn Ğulĝul, Şā'id al-Andalusī, Ibn al-Qiftī, Ibn Abī Uşaybi'a, George the Monk, George the Monk, the Slavonic life of Saint Cyril, Muslim jurists

Corpus Coranicum Christianum – A Digitalized Trial Version (Thursday, 16.00 – 17.30)

Chair: Prof. Dr. Reinhold Gleib

16:00-16:15

The “Coranus Graecus” – A Short Overview

Manolis Ulbricht, Research Assistant at Berlin Byzantine Studies (FU Berlin) & Project Coordinator of “The *Poetics* of Aristotle” (Einstein Foundation Berlin)

This paper aims to examine the very first translation of the Qur'an, which is a Greek translation from the 8/9th century CE, and to compare it with the original Arabic text. The translation by an anonymous author, while generally very accurate, contains some textually subtle, but theologically highly important differences with respect to the Arabic text. It seems to be the result of a Christian hermeneutical reading of the Qur'an.

The translation has been transmitted through a polemical work of Nicetas of Byzantium (9th century A.D.), where it is included in a fragmented state as a codex unicus (Vat. Gr. 681). Nicetas was living in the imperial capital, Constantinople, in a period defined by thriving military and intellectual activities, as well as a climate of intercultural exchange with the Muslim 'Abbāsīd caliphate. In his «Ἀνατροπὴ τοῦ Κορανίου» (“Refutation of the Qur'an”) Nicetas quotes and paraphrases from the Greek translation of the Qur'an, which was clearly completed and accessible at this point in time (but is now unfortunately lost) in order to systemically prove the heretical status of Islam.

16:15-16:30

Describing the Translation Technique of Dionysius Bar Ṣalībī's Qur'anic Excerpts: First Soundings

M.A. Bert Jacobs, KU Leuven/ Faculty of Theology and Religious Studies (Centre for Eastern and Oriental Christianity, LOCEOC), PhD Candidate

Describing the Translation Technique of Dionysius Bar Ṣalībī's Qur'anic Excerpts: First Soundings Compared to the scholarship on the Qur'an in Latin and Greek translations, research on the Qur'an in Syriac dress is virtually *terra incognita*. In particular the work containing the vastest collection of Qur'anic material in a Syriac translation, Dionysius Bar Ṣalībī's (†1171) *Disputation Against the Arabs*, is yet to receive the attention it deserves. Indeed, ever since Alphonse Mingana in 1925 advanced the highly problematic hypothesis that Bar Ṣalībī borrowed the Qur'anic materials included in *mimrō* III (chs. 25-30) from an early full Syriac translation of a non-canonical Qur'an, little if any progress has been made in identifying the source(s) and translator(s) of these Syriac Qur'anic materials. To remedy this situation, the first part of this paper posits the new hypothesis that Bar Ṣalībī translated the Qur'anic and post- Qur'anic Islamic materials included in *mimrō* III himself, using as his principal source an Arabic collection of *Qışaş al-Anbiyā'*. Consequently, translations representing a text that diverges from the received Qur'anic text should not be interpreted as “new verses and variants”, as Mingana did, but rather as manifestations of the non-literal features of Bar Ṣalībī's translation technique. As a test case, the second part of this paper will analyze the translation technique of three selected passages (Q 3:45-49;55-57; 90:1-4; and 112:1-4), with particular attention to how Bar Ṣalībī's apologetic purposes can provide an explanation for textual (literal) divergences from the Qur'an.

16:30-16:45

The Qur'an Translation by Germanus de Silesia OFM (1650-1669)

Dr. Ulisse Cecini, Universitat Autònoma de Barcelona, Postdoctoral Researcher

The *Interpretatio Alcorani litteralis*, written by the Franciscan Germanus de Silesia between 1650 and 1669, was published in critical edition by Antonio García Masegosa in 2009. In this edition we can find the prologues composed by Germanus and his Latin translation of the Suras of the Qur'an. Germanus's work comprehends however also other parts, which were not included in the edition, because they contained Arabic text, a language which the editor did not master. These are represented by the commentary sections added by Germanus to each chapter of his translation, which, along with Latin explanations, contain several quotations in Arabic from Islamic commentators. Also, at the beginning of the work we find a series of quotations in Arabic about the Christian religion and a list of the Arabic sources quoted in the commentary section, both in Arabic script and Latin transcription. After a brief presentation of the translation and its quality, the paper will offer a sample of these Arabic sections as an introductory work for a future complete edition of these materials.

16:45-17:30

Discussion on the Corpus Coranicum Christianum on the Feasibility of a Online-Database

Discussion with Dr. Joel Kalvesmaki, Dumbarton Oaks (USA), Editor in Byzantine Studies

The New Testament Virtual Manuscript Room (Thursday, 18.00 – 19.00)

18:00-19:00

Editing Ancient Texts in a Digital Age. The New Testament Virtual Manuscript Room (NTVMR) on the Way to an Interactive Digital Edition

Prof. Dr. Holger Strutwolf, WWU Münster, Institut für Neutestamentliche Textforschung (INTF), Director

Editing Ancient Texts in a Digital Age. The New Testament Virtual Manuscript Room (NTVMR) on the Way to an Interactive Digital Edition

The Editio Critica Maior of the Greek New Testament is on the way to become the first interactive digital edition of a text from antiquity. The tools and methods developed to make this edition possible are the digitalisation of manuscripts, the transcription of their texts in computer readable format including their digital collation in the environment of the New Testament Virtual Manuscript Room (NTVMR) and the application of the Coherence Based Genealogical Method (CBGM) on this material. The existing digital tools allow users of the edition to explore all the materials and instruments that played a role in the creation of the edition. In the future it will even be possible for them to do research on the material independently, ask their own questions, follow their own methodological approaches, apply it to the material available and create and check text-critical hypotheses. The interactive ECM will thus become a tool for creating critical editions of both ancient and modern texts based on large amounts of collated data.

In the presentation we will show how the ECM is produced and will discuss the future plans for its further development. In the work group, participants will be given a hands-on tutorial of the NT.VMR and will have the opportunity to use it themselves.

Section CCL: Corpus Coranicum Latinum (II) – The Arabic Sources (Friday, 9.00 – 10.30)

Chair: Emanuele Zimbardi

9:00-9:20

La reescritura del Islam en el Corpus glossarum ad Alchoranum Latinum

(The rewriting of Islam in the Corpus glossarum latinarum ad Alchoranum)

Prof. em. Dr. Dr. h.c. José Martínez Gázquez, Universitat Autònoma de Barcelona, Real Academia de Buenas Letras de Barcelona

Christian commentators of the Qur'an in Latin offer on the margins of the glossed manuscripts that show their reaction to the person and life of the Prophet Muhammad and the perception of Islam. They comment attentively and critically on the text and rewrite the Islamic doctrine for the Christian world in the Middle and Modern Ages from their biased perspective and frequently with a denigrating and controversial zeal.

We find two groups according to the language of the Qur'an

- I. Glosses written in Latin to the text of the Latin Qur'an.
- II. Latin glosses to the original Arabic Qur'an.

In the first case, glosses to the *Alchoranum Latinus*, we know several *Corpora*:

A. Glosses to the first Latin translation of the Qur'an by Robert de Ketton (1143), probably made by Pedro de Poitiers, secretary of Pedro the Venerable. Its purpose could be to serve for the rebuttal of Islam that finally made Peter the Venerable in the *Liber contra sectam siue haeresim Saracenorum*

B. The Glosses of Cardinal Nicolás de Cusa (1401-1464) to *Alkoranus Latinus*, annotations, which he inserted into the Kues 108 manuscripts and especially Vat. Lat. 4071 of the *Alchoranus Latinus* and those who were used to write their works on Islam, *De pace fidei* (1453) and the *Cribratio Alkorani* (1460/61) respectively.

III. The annotations that Th. Bibliander included in the 1543 edition of the *Corpus Islamolatinum*, especially the *Alchoranus Latinus* by Robert de Ketton. It presents two groups of glosses: A Corpus of glosses of Th. Bibliander in the margins of the text of the Latin Qur'an and an Appendix, with a shorter collection of glosses taken from the *Corpus Islamolatinum* manuscripts.

In the second case we have two *Corpora*:

A. The Latin glosses to the Arabic Qur'an of the Ms 384 of the BNF of Ricoldo de Montroce also using for it the second Latin translation of Marcos de Toledo in 1210.

B. The Latin glosses to the Arabic Qur'an of Bellús (Valencia 1518) written by a Christian scholar together with a broader set of glosses in Spanish and Catalan.

9:20-9:40

Omnes menstruatae sunt: Uses of the Tafsīr by al-Ṭabarī in the Latin Translation of the Qur'an (1142–1143) by Robert of Ketton

M.A. José Luis Alexis Rivera Luque, El Colegio de México, PhD Candidate at FU Berlin

Around 1142–1143 Robert of Ketton (*fl.* 1141–1157) made the first complete translation of the Qur'an into Latin. Burman (1998; 1998–1999) and Castells (2011) have already shown that, in order to interpret and convey the meanings of the sacred text, Robert appealed to the Islamic exegetical literature of the Qur'an – the *tafsīr* – particularly to the famous commentary by Muḥammad bin Jarīr al-Ṭabarī (839–923 AD), but also probably to those by al-Zamakhšarī (d. 1144) and Ibn 'Atiyyah (d. *ca.* 1146–1151). In this paper we intend to explore briefly to which extent Robert used the *tafsīr* by al-Ṭabarī to produce his rendering and how it could have nuanced Robert's interpretation of the text. We may see an example of this in Robert's translation of Qur'an 12:31 (a case already discussed briefly by us in Rivera Luque, 2015, pp. 116–119), where he controversially translated the term *akbarnahū* ('they (f.) considered him [sc. Joseph] great'; 'they (f.) admired him'; 'they (f.) praised him') as *menstruatae sunt* (literally 'they menstruated'; probably intending to mean 'they felt aroused by him'), a rendering that undoubtedly intends to purport the Qur'an as text of unchaste content. This interpretation is not an *ad libitum* addition by Robert, but rather corresponds to an obscure interpretation of the text by al-Ṭabarī (Al-Turkī (Ed.), 2001, pp. 131–133). Regarding the initiative of the *Corpus Coranicum Christianum*, this analysis could be useful in order to produce a cross-reference digitized version of Robert's translation that shows where did Robert use the *tafsīr* by al-Ṭabarī (and those by al-Zamakhšarī and Ibn 'Atiyyah) and comments on how did he use it.

Minimum bibliography:

- Al-Turkī, A. b. A. (Ed.) (2001). *Tafsīr al-Ṭabarī. Ÿāmi' al-bayān 'an ta'wīl āl-Qur'ān*, (Vol. 13). Cairo: Dār Haḡar.
- Bibliander, T. (Ed.) (1550). *Machumetis Saracenorum principis, eiusque successorum vitae, ac doctrina, ipseque Alcoran*. Basel: Johannes Oporinus.
- Burman, T. (1998). Tafsīr and Translation: Traditional Arabic Qur'ān Exegesis and the Latin Qur'āns of Robert of Ketton and Mark of Toledo. *Speculum*, 73 (3), 703–732.
- _____ (1998–1999). Exclusion or Concealment: Approaches to Traditional Arabic Exegesis in Medieval-Latin Translations of the Qur'ān. *Scripta Mediterranea*, 19–20, 181–197.
- Castells Criballés, M. (2011). *La traducció llatina de l'Alcorà de Robert de Ketton (s. XII) en confrontació a l'original àrab: context, anàlisi i valoració*. Barcelona: Universitat de Barcelona.
- Rivera Luque, J. L. A. (2015). *El Corán latino de Robert de Ketton (s. XII). Introducción y análisis traductológico del capítulo XII, la sura de José, vv. 1-57*. México: Universidad Nacional Autónoma de México.

9:40-10:00

Ramon Martí and the Qur'an – A New Look on his Oeuvre

PD Dr. Görg K. Hasselhoff, TU Dortmund/ Institut für Evangelische Theologie

The Dominican friar Ramon Martí (c. 1220 – after 1284) is known to be one of, if not the most learned Oriental scholar of the Middle Ages. Thus he mastered the Arabic, the Aramaic, and the Hebrew alike. In recent scholarship most emphasis was put on his magisterial work *Pugio fidei* in which Martí collected, analysed and translated many different Arabic and Hebrew texts in order to provide a manual against the enemies of Christianity. Among the texts collected are a few Arabic quotations from the Qur'an that were recently edited by Ryan Szpiech.

But the *Pugio fidei* is not the only work, in which we find quotations from the Qur'an in Latin translation. Also in Martí's earlier works *Explanatio Symboli Apostolorum*, *De seta Machometi*, and *Capistrum Iudeorum* some texts are collected. All quotations shall be introduced briefly and compared with each other.

The main focus lies on the question whether Martí had a complete copy of the Qur'an on his desk or whether his knowledge was borrowed from other collections or *florilegia*.

Section DH: Digital Humanities II (Friday, 10.45 – 12.15)

Chair: Manolis Ulbricht (Ph.D. Holder)

10:45-11:15

Project Presentation: ediarum – A framework for Digital Scholarly Editions

Dr. Martin Fechner, Nadine Arndt

ediarum is a package of different combinable software solutions and technologies (eXistdb, Oxygen XML Author and ConTeXt). The package and multiple extensions – not the software itself – are developed by TELOTA, the Digital Humanities initiative of the Berlin-Brandenburg Academy of Sciences. Together these options create a digital working environment for scholarly editions in which manuscripts and other TEI-XML documents can easily be transcribed and edited. The ediarum input interface (based on the Oxygen XML Author work environment) enables users to mark up an XML document by simply clicking a button. Besides the user-friendly editing, it is of course possible to link to external databases (e.g. to a database of manuscripts), external resources (e.g. Zotero) and internal resources (e.g. to registers) as well.

The work environment The ediarum package currently consists of ediarum.DB, ediarum.BASE.edit and ediarum.REGISTER.edit, which were published on GitHub (github.com/ediarum) in October 2018. At the moment, there are still modules under development. These modules will cover web publication (ediarum.WEB), PDF-Output (ediarum.PDF) and input enhancements (ediarum.MSDESC enables manuscript description and ediarum.TEXTCRIT / ediarum.RDG a variant apparatus). The modules can be added as required.

Furthermore, ediarum can be used independently of the edition type, e.g. editions of ancient, medieval and modern texts, editions of letters, editions of works, manuscripts and manuscript descriptions. Thus ediarum fulfils the requirements of a modern work environment: conformity to standards (TEI-XML), user friendliness, collaborative working, instant control of the result, web and print output.

After a pilot run, ediarum has been implemented for multiple internal and external research projects. Solid experience with scholarly editions is the core of the current version of ediarum and available to the Digital Humanities community.

11:15-11:45

Rethinking TEI: Cross-Project Alignment of Multiple Digital Versions of the Qur'an

Dr. Joel Kalvesmaki, Dumbarton Oaks (USA), Editor in Byzantine Studies

The alignment of multiple digital versions of the Qur'an poses problems that must be addressed before questions of annotating and reading them, or let alone creating a central database. Should Suras be labeled by numeral or by their native Arabic names? Whose versification system should be adopted? What about gaps, extra material, or rearranged orders?

These challenges, not unique, have in other contexts tempted scholars either to centralize all decisions and rulemaking in a single coordinating body/project or to rely upon an XML format such as TEI and hope for the best. I argue that both approaches are fundamentally flawed for cross-project alignment. The first tethers the fortunes of the endeavor to the life, funding, and fate of the central body, and stifles important alternatives. The second inhabits a laissez faire world that nearly guarantees discordance.

I argue for two viable ways for decentralized persons or projects to produce, independent of each other,

interoperably aligned versions of the same work. One approach, embracing the original spirit of the TEI, which was intended to be malleable, has a community of scholars create and maintain a set of Qur'an specific rules expressed in Schematron, easily applied to the prolog of any TEI version of the Qur'an. The other is a more thorough and far-reaching customization of TEI, such as TAN XML (<http://textalign.net>), intended for the interoperable exchange of texts, annotations, and alignments across projects.

I argue that TAN, particularly because of its novel approach to TEI attributes @n and @type, is better suited than ordinary TEI to Qur'an -specific challenges. I also show how the TAN function library can be used to annotate, analyze, and comparatively read any number of TAN-valid versions of the Qur'an, in any language.

11:45-12:15

Panel Discussion on Perspectives of the Digital Humanities of the Corpus Coranicum Christianum

Sibylle Söring (CeDiS/ FU Berlin); Prof. Dr. Holger Strutwolf, Dr. Jan Graefe, Dr. Gregory Paulson (INTF/ WWU Münster); Dr. Martin Fechner, Oliver Pohl (BBAW)

Section CCL: Corpus Coranicum Latinum (III) – The Early Modern Period (Friday, 13.30 – 15.20)

Chair: Prof. Dr. Johannes Niehoff-Panagiotidis

13:30-13:50

Erroneous Quotations from the Qur'an in the Dispute between a Hispanic Franciscan and a Moorish (Marrakech, ca. 1646-1670)

Prof. Dr. Cándida Ferrero Hernández, Universitat Autònoma de Barcelona/ Islamolatina

13:50-14:10

De tam nobili translatione: ego enim nihil uidi iocularius. Egidio da Viterbo's Latin Translation of the Qur'an: from its Conception to the End Product

Dr. Katarzyna K. Starczewska, Spanish National Research Council (CCHS-CSIC)/ Madrid, Postdoctoral Researcher

The Latin translation of the Qur'an commissioned by Egidio da Viterbo in 1518 was corrected by the convert Leo Africanus in 1525. In this paper I would like to talk about the text of this translation, conserved in two manuscripts, together with its glosses, amendments and alternative versions. In the introductory part of the paper I will deal with the figure of the sponsor, the cardinal Egidio da Viterbo, especially in relation to his interest in the Arabic language. Subsequently, I will focus on the persons involved in its production and correction. I move from humanist Italy to Spain, where quotation from the Qur'an was being used in Christian sermons with the aim of converting Muslims to the Catholic faith. I argue that the material that survived as Egidio's Qur'an originated, at least partially, from this Iberian context and was initially used for polemical purposes. In the second part of the paper I will present some aspects of the rendition of certain passages from Arabic to Latin, which allow us to discern the Iberian layer of translation against Leo Africanus' corrections.

14:10-14:30

Audiences, Eavesdroppers, and Silent Partners: The World of Ignazio Lomellini's Animadversiones, Notae ac Disputationes in Pestilentem Alcoranum

Prof. Dr. Paul Shore, University of Regina (Saskatchewan/ Canada), Adjunct Professor of Religious Studies

I wish to work on a unique manuscript by Ignazio Lomellini, SJ (1622) consisting of the Arabic text of the Qur'an, a Latin translation thereof, and Latin commentaries. I will examine portions of this document, applying Peter Burke's model of a Jesuit "translation culture" in the baroque era. Special attention will be given to Lomellini's lexical choices, and to the relationship between his translation strategies and the curricular model of the *Ratio Studiorum of 1599*.

14:30-14:50

The Latin Translation of the Qur'an by Johann Zechendorff (1632)

Prof. Dr. Reinhold F. Gleis, Ruhr-Universität Bochum/ Seminar für Klassische Philologie

It is known that the German schoolmaster Johann Zechendorff (1580-1662) promoted the study of Oriental languages at the *Ratsschule* in Zwickau (Saxony), which he directed for many decades. To this purpose, he made a Latin translation of the Qur'an in order to demonstrate his special method of a 'grammatical' reading of the source text. During his lifetime, only two little pieces of this translation were published (the first one containing Suras 101 and 103, the second one Suras 61 and 78). The entire translation, however, got lost and has even been doubted to exist. Therefore, it was a great sensation, when Prof. Roberto Tottoli from Naples in 2014 discovered Zechendorff's manuscript of this translation in Cairo Dar al-Kutub. In previous articles, I analyzed the first Sura and parts of Sura 18 to get an idea of what the translation is like. In this paper, I will primarily discuss Zechendorff's method of translation mentioned above by scrutinizing some other passages that may shed light on this question. With regard to DH, it is remarkable that Zechendorff's interlinear version is quite suitable for being hyperlinked with grammatical features and other relevant information.

15:30-16:00

Concluding Remarks & Discussions: *Research Perspectives for a Corpus Coranicum Christianum*

Prof. Dr. Johannes Niehoff-Panagiotidis, Freie Universität Berlin/ Chair for Byzantine Studies