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INTERNATIONAL WORKSHOP

# REPETITION AND RITUAL, TEXT AND EDITION, CHALLENGES AND SOLUTIONS

ABSTRACTS

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# ABSTRACTS

THURSDAY, 24 NOVEMBER

SESSION 1

**CHRISTIAN STEINER & HELMUT W. KLUG**

University of Graz

*The CoReMA Project: Annotating and Analyzing Medieval Cooking Recipes*

The handwritten tradition of German cooking recipe texts before 1500 comprises about 5000 recipes that were written down from 1350 onwards. The texts mirror the eating habits of the upper class from the 10th to the 17th century and constitute the beginning of the text type cooking recipe. In the international research project CoReMA – Cooking Recipes of the Middle Ages, these texts were transcribed and annotated to form a digital research corpus.

The texts are transcribed and modeled following a hyperdiplomatic rule set. The semantic model is designed to accommodate all variations even beyond the project's text corpus. The structural and semantic annotation of the recipe texts forms the basis for their analysis and comparison. Considering potential future use, the annotation of any recipe of any time period and any geographical region can be annotated and thus compared accordingly. The annotation workflow consists of both manual and automated steps that cover the digitization process from the transcription to the semantically annotated text. The XML data set is the basis for different variations of text presentation. The transcription model focuses on text representation by describing both text macro structures (page, line, heading, initial, hand shift, text units, etc.) and the microstructure (glyphs, revisions, etc.). The semantic model describes all possible elements of a recipe text collection: e.g., chapters, headings, recipes, title, instructions, ingredients, tools, and cultural information.

In the workshop we will present the scope of the project and focus on our approach towards the historical texts. We will present our models and how we dealt with the semantic annotation of different entities. We will discuss our text and data presentation as well as some of the standard data analyses. We will especially focus on some complex data queries that helped us get more insight into some crucial questions regarding medieval culinary texts and features like: How can we approach the comparison of recipes? Can we get more insight into the text compilation process? What if we want to focus on select ingredients? How does medieval food taste?

**KORSHI DOSOO**

Julius Maximilian University of Würzburg

*Digitising Coptic Magic: Overview, Methods, Preliminary Findings, and Links with Other Traditions*

The Coptic-language magical corpus has been the object of increasing interest over

the last thirty years, but remains little known or understood. This paper will consist of two parts; the first will present an overview of its manuscripts and the period of their production (ca. 350-1200 CE), discussing some of the main types and sub-genres, as well as the major challenges and the traditional and digital tools which assist in their editing. I will focus in particular on the ways in which the study of the Coptic-language corpus can be enriched by the examination of manuscripts in other languages, principally medieval and early modern Greek texts, but also earlier Egyptian (Middle Egyptian and Demotic) and later Armenian and Ge'ez manuscripts. In the second part, I will reflect on my role as leader of a project focusing on the Coptic Magical papyri, running from 2018-2023, and the challenges we have faced in making our texts available as a digital corpus through our website.

## SESSION 2

### GEORG VOGELER

University of Graz

*Who Cares About Tradition? Editing Administrative Texts Digitally*

"Pragmatic Literacy" is a concept which had significant impact in Medieval studies in the 1990s and early 2000s. Studying it provides us good insight into the entanglement of written and non-written practices. What can we learn from this the edition of these texts? In fact, some of them are good examples for text with an open tradition - or maybe even not tradition at all? There are normative texts used in court, and by this with wide distribution of versions. There are texts like records of property changing their form in the long period they are in use. There are letter collections used as models in everyday chancery practice. They are adapted to continuously to new needs and passed through the chanceries by moving clerks - dissolving any kind of simple stemma. Political events (e.g. the late medieval imperial diets) create a complex documentation, which is creating a tradition of how to report the event itself, but not a tradition of the very texts. The presentation will discuss examples for these and make suggestions why digital methods are the only to tackle the problem and how they look like. It will reflect on the relationship between document and text challenging in particular the idea that a scholarly edition has to be a single text.

### SLAVOMIR ČÉPLŮ

Ruhr-Universität Bochum

*Aarne-Thompson-Uther Index and Apocrypha: Trope, Theme and Motif Analysis in Christian Apocryphal Literature and Other Fluid Traditions*

Christian apocryphal literature is notorious for the fluid nature of its tradition where

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even the simplest of stories change so much in the course of the transmission that the traditional approaches of textual criticism become impractical or downright ineffective. Typically, in such cases the choice is made to select a representative tradition/manuscript (Bonar and Čéplö In press) or provide several editions of what would traditionally be viewed as a single work based on major differences defined e.g. by region or paralinguistic criteria (Burke and Čéplö 2016). Neither of these approaches is ideal, especially from the historical point of view, as it does little to aid those who would seek to study the origin and spread of particular texts and the changes a text underwent.

In this paper, I propose a new approach that is designed to address this. Inspired by the Aarne-Thompson-Uther index (ATU, see Dundes 1997) which categorizes and catalogues types of folktales across the world, we propose a similar analysis of Christian apocryphal works. Provisionally named the *ApocryTrobe* index, this method aims to break down apocryphal works into their smallest narrative units, classify and categorize them and assign unified representations/codes to them, so as to allow the analysis of the contents of apocryphal works beyond the philological and linguistic.

For the purposes of demonstration, I will be using the rich interconnected tradition around the childhood of Jesus – the Infancy Gospel of Thomas, the Arabic Infancy Gospel, the Latin Infancy Gospel, the Syriac Life of Mary etc. (see Burke 2017) – to identify the basic motifs, propose a designation for each of them, a way to store the analysis in digital manner and a way to visualize the relationships between individual works using network analysis. Additionally, I will demonstrate that by using a system of prototypes and classes, this method can be applied to any fluid tradition.

## FRIDAY, 25 NOVEMBER

### SESSION 3

**MAXIME DEFORCHE, ILSE DE VOS, COLIN SWAELENS**

Ghent University

*From Umbrellas to Nodes. The Ever-Evolving Database of Byzantine Book Epigrams*

The [Database of Byzantine Book Epigrams](#) (DBBE) at Ghent University contains over 12.000 unique epigrams. They are stored both as **occurrences** - the epigrams exactly as they occur in the manuscripts - and as **types** - normalised versions of the occurrences in terms of spelling.

The relationship between occurrences and types is not one-to-one. For example, [type 2148](#) represents 70 two-verse occurrences of the ὠσπερ ξένοι epigram which was used widely by scribes to mark their joy of having reached the end of the manuscript

and thus of their copying task. The decision to link multiple occurrences to a single type was both pragmatic and conceptual. Creating fewer types not only freed up time to trace new occurrences, it was also by far the most straightforward way to group similar occurrences. As such, types became **umbrellas**.

Soon however, this **all-or-nothing** system ran against its limitations: What exactly does “similar” mean? How “similar” do occurrences need to be for them to be put under the same type? The ὥσπερ ξένοι epigram for example circulated in many different versions, some counting three or four verses. To deal with this variety, increasingly more types were created, each of them covering different subsets of occurrences. To (re)connect these subsets, a complementary system was introduced allowing to link individual verses regardless of the type their occurrence belongs to. As for the ὥσπερ ξένοι epigram, no less than [202 instances](#) of its first verse are to be found in DBBE.

Although a huge step forward, this system still treats similarity as a **dichotomy** whereas it clearly is a continuum. Also, it does not allow to visualise variation within the more complex lists of “similar” verses nor to take into account different parameters, both textual and other.

A state of the art **graph database** will offer a **versatile** and **highly visual** alternative to the current static representation and rigid treatment of the data, which is inextricably linked to the fact that underlying the user interface is a traditional relational database consisting of tables. A graph database on the contrary can be modelled to efficiently represent the similarity between all epigrams and verses. Instead of using dedicated pieces of data as umbrellas, similar occurrences can be found by simply retrieving a group of nodes - the building stones of a graph database - and the relationships between them. Moreover, it can do so based on any kind of criteria available in the graph, including metadata such as author, time, and place.

In order to maximise the benefits of shifting to such a graph database, it is necessary to enrich the existing data. Therefore, a **linguistic pipeline** is being developed to perform automatic tokenisation, morphological analysis, and lemmatisation of the entire DBBE corpus. These linguistic annotations will push forward the ways in which similarity can be calculated, far beyond the current level of orthography. The results of the experiments carried out so far are highly promising.


Does this mean the end for the types? Quite the contrary. We will always need types as readable representatives of occurrences. The less we need them as umbrellas, the more they can be just that.

## RACHAEL GRIFFITHS

Institute for the Cultural and Intellectual History of Asia

*Encoding Text Reuse in Early Tibetan Buddhist Scholastic Texts*

This presentation discusses markup strategies in TEI XML for the identification and description of text reuses in the Collected Works of the *Kadampas* (*bka' gdams*



gsung 'bum), a collection of over 500 early Tibetan Buddhist scholastic manuscripts currently being investigated by the [TibSchol](#) project. The scholastic treatises within this corpus display a sophisticated reuse of texts attested in a variety of forms, including quotations, paraphrasing, allusions, and silent textual re-use, when passages are integrated without mention of their external origin. The challenges and limitations posed by these forms will be examined and practical examples of encoding text reuse - drawing on samples from the corpus - will be presented.

## SESSION 4

### MIKLÓS ISTVÁN FÖLDVÁRY

Eötvös Loránd University

*The Usuarium Database: Methodology, Dimensions, Synthesis*

By now, Usuarium is probably the world's largest digital collection and database of Latin liturgical sources. It evolved from the rather modest need of contextualizing the earliest Hungarian evidence from the 11th century but resulted in a robust system of information from about a millennium of Christian worship in Europe. The two methodological pillars are the focus on uses, i.e. enduring local traditions instead of specific sources or ages and the concept of liturgy as a system of primarily textual items arranged in a grid of assignments to times, functions, and structural frames. The aim is a comprehensive presentation of the liturgical diversity of the Latin West from the earliest sources to the final abolition of local variants in the late 17th century. A real synthesis, however, will not emerge from the mere accumulation of data. It requires an interpretation of how our ancestors perceived their rituals, history, and identities.

### ROBERT KLUGSEDER

Austrian Center for Digital Humanities and Cultural Heritage

*CANTUS Network — Textmodellierung, Vernetzung und Analyse varianter Liturgika des Mittelalters*

Bei der wissenschaftlichen Auseinandersetzung mit *Libri Ordinarii* (= liturgische Regelbücher) musste der kritischen Übertragung der lateinischen Texte eine Analyse der Ursprünge der Liturgie und der Kommentare folgen. Primäre Aufgabe des Projekts war zunächst die Transformation der Texte der *Libri Ordinarii* der (Erz-)Diözesen Salzburg, Passau, Freising, Regensburg, Brixen und Seckau sowie der Klöster Hirsau, Klosterneuburg, Moosburg, St. Emmeram-Regensburg und Vorau nach TEI. Die formale Erschließung ermöglicht es, die Zeugen der Liturgie zu vergleichen und so Hinweise auf Gemeinsamkeiten und Eigenständigkeit zu gewinnen. Die Textgattung *Liber Ordinarius* verlangt nach einer semantisch

angereicherten, digitalen Edition, die mit Printmedien nur schwer umgesetzt werden kann.

Der *Liber ordinarius* als Gattung ist eine große Herausforderung für die Textmodellierung. Die Texte enthalten in hochkonzentrierter Form Informationen zum liturgischen Kult einer Institution. Die Liturgie an sich beruht auf einem vordefinierten Ablaufs- und Inhaltsmodell, sollte also bzgl. der hierarchischen Ordnung und dem Inhalt valide sein, um in der XML-TEI Terminologie zu bleiben. Ein *Liber ordinarius* besteht in erster Linie aus Incipits von Gesangs, Lesungs- und Gebetstexten, in deutlich geringerer Anzahl aus Liturgie- und Handlungserklärungen. Was nun auf den ersten Blick als ideale Voraussetzung für eine auf XML basierende Modellierung erscheinen mag, brachte jedoch auch Probleme mit sich. So die hohe Informationsdichte: *Libri ordinarii* bieten eine schier unüberschaubare, klassifizierte Informationsflut.

Neben liturgie- und musikwissenschaftlichen Fragestellungen sowie der Textmodellierung standen die technischen Herausforderungen zur Verknüpfung der verschiedenen Ressourcen im Mittelpunkt des Projekts. Die „Verlinkung“ der *Libri ordinarii* mit Abbildungen der abhängigen Sekundärquellen (*Antiphonare*, *Graduale*, *Breviere* oder *Missale*) auf Ebene der Feste wurde mit Hilfe der IIIF-Technik realisiert.

NOTES



Organised in the framework of the following project funded by the Austrian Science Fund: "Female Identities at a Liminal State: An Analysis of Childbed Prayers in Byzantine Prayerbooks" (T 884-G25)



Der Wissenschaftsfonds.

This event will be in compliance with the Covid-regulations at the time. Photographs may be taken during the event for publicity purposes. If this is against your intentions, please contact Dr. Eirini Afentoulidou ([eirini.afentoulidou@oeaw.ac.at](mailto:eirini.afentoulidou@oeaw.ac.at)).

#### **CONVENER**

Dr. Eirini Afentoulidou

**PRE-REGISTRATION** is mandatory for the online event; please contact:  
[ekaterini.mitsiou@oeaw.ac.at](mailto:ekaterini.mitsiou@oeaw.ac.at)

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