



**'ZUKUNFTSPHILOGIE:
REVISITING THE CANONS OF TEXTUAL SCHOLARSHIP'**

**INTERNATIONAL WINTER SCHOOL
FOR DOCTORAL AND POSTDOCTORAL RESEARCHERS
Cairo, Dec 5-16, 2010**

"TEXTUAL PRACTICES BEYOND EUROPE 1500-1900" is the theme of the International Winter School at the Department of Arab and Islamic Civilizations of the American University in Cairo (AUC). The AUC and the Berlin-based Forum Transregionale Studien are jointly organizing within the framework of the Project 'Zukunftsphilologie: Revisiting the Canons of Textual Scholarship' at the downtown-campus of the AUC from December 5-16, 2010.

The Winter School provides the opportunity for doctoral and postdoctoral students to present and discuss their current research on the function, development, meaning, and practice of philology across varied communities and geographies. The Winter School will be chaired by a group of scholars including

Manan Ahmed (Institut für Islamwissenschaft, Freie Universität Berlin)

Muzaffar Alam (Department of South Asian Languages and Civilizations, University of Chicago)

Islam Dayeh (Freie Universität Berlin)

Nelly Hanna (Department of Arab and Islamic Civilizations, AUC)

Martin Mulsov (Universität Erfurt)

Sabine Schülting (Friedrich Schlegel Graduate School for Literary Studies, Freie Universität Berlin)

Zukunftsphilologie endeavours to promote and emphasize primary textual scholarship beyond the classical humanistic canon. In an age of advanced communication, intellectual specialization, and unprecedented migration of knowledge and people, the discipline of philology assumes new relevance. Zukunftsphilologie aspires to support research in marginalized, undocumented and displaced varieties of philology by revisiting pre-colonial texts and scholarly traditions in Asia, Africa, the Middle East as well as in Europe. In order to promote historically-conscious philology, the project will foster research in the following areas: the genealogy and transformations of philological practice, philology's place in the system of knowledge (e.g. its relation to science, theology, and jurisprudence), philology and the university, and the relation of philology to nation and empire. Zukunftsphilologie aims to examine the role mobility and networks of scholars, play in the dissemination and globalization of knowledge. What is the impact of migration, expulsions and calamities (such as the expulsion of Jews and Muslims from Al-Andalus, the plague, or the displacements and movements accompanied by the expansion of the Ottoman, Mongol or British Empires) on textual practice? How does the mobility of scholars, books, and manuscripts bring about scientific innovation (e.g. in tenth-century Baghdad, during the European Renaissance, during the Ming dynasty or during the 18th and 19th century)? How can the world of readers and carriers which surrounded a text since its inception be imagined? How can the literary imagination within texts, their transformative powers, and social function be investigated historically, historiographically, and now, in our own present time? How did texts have

different meanings for different readers, or different layers of meanings, which could be utilized by readers or users? How have sacred texts been used in different societies to guide their readers or to control them? How were texts used as a source of power? How did certain groups gain or consolidate their power through texts? To situate a text philologically, historically, culturally is to trace also the networks of readers, and to delineate its movements across linguistic, geographical and temporal borderlines. A text emerges from a particular context; it also emerges among a context of readers; how can one trace the way that readers absorb or alter it, or appropriate it in different geographical, linguistic and temporal contexts? What types of knowledge systems do processes of canonization and reorganization displace? What kinds of transformations, translations and re-translations (e.g. from Sanskrit to Persian, from Greek to Arabic, from Chinese to English or from ancient or medieval to modern) accompany such mobilizations across regions? How did translations, and translations of translations change meanings as they were appropriated by different cultures?

With these questions in mind, the Zukunftsphilologie Winter School aims to support critical reviews of historical and philological practice beyond and within Europe. "Textual practices" refers to the wide range of production and engagement with texts, regardless of content (be it historiographical, legal, literary, religious, scientific, etc.). The Winter School will consider issues such as notions of authorship, genre, periodization, readership, interpretative methods, textual transmission, translation, textual integrity, the archive, editorial choices and policies, the philological curriculum, as well as important philological encounters and debates. By concentrating on textual practices beyond Europe in the period between the 16th and 19th century, the aim is also to contribute to the historicization and pluralization of philology, and to reflect on the wider cultural and political context in which texts and the art of reading emerged and how this has shaped our knowledge.

The participants include:

Paolo Aranha, European University, Florence

Errors of the Gentiles: A Jesuit description of Hinduism and its anti-Jesuitical use in the eighteenth-century Europe

Sevda Ayluctarhan, Bogazici University, Istanbul

Abdullah Cevdet's Translations and His Notion of Ictihad as a Form of "Interference" with Ottoman "Belatedness"

Elisabetta Benigni, Sapienza University, Rome

Reshaping the idea of confinement. The case of Prison Literature and its role in premodern and modern Arabic societies

Letizia Cerqueglini, Perugia / Free University Berlin

Philological, Linguistic and Political Meanings of Qur'an Translations in Berberia from Bourghwata Kingdom to the Modernity

Giovanni Ciotti, Cambridge University, UK

Emic Philology: The Siksa Legacy

Amina Elbendary, American University Cairo

Late Medieval Arabic Historiography and Protest

Elisa Ganser, Sapienza University, Rome

The practice of philology between intellectual and dramatic traditions of medieval India

Rebecca Gould, Columbia University, New York / Zukunftsphilologie-Fellow at the Forum Transregionale Studien

Translation, annotation, and critical introduction to Rashid al-Din Watwat's Magic Gardens: On the Nuances of Poetry

Dahlia E.M. Gubara, Columbia University, New York

Trajectories of Learning and the Everyday Life of Ideas: Al-Azhar in the Eighteenth Century

Burcu Gürsel, Istanbul / Zukunftsphilologie-Fellow at the Forum Transregionale Studien
Invasive Translations: Violence and Mediation of the False-Colonial, France and Ottoman Egypt (1780-1840)

Bodhisattva Kar, Centre for Studies in Social Sciences, Calcutta

Joint Stocks and Language Stocks

Mehmet Kadri Karabela, McGill University, Montreal

The Linguistic Turn in Argumentation Theory in Post-Classical Islamic Intellectual History (1400-1800)

Nur Sobers Khan, Cambridge University, UK

Philology of the Legal Terminology of 16th-century Ottoman Slave Manumissions

Rajeev Kinra, North Western University, Evanston, IL

Indo-Persian Culture of Comparative Philology

Malak Labib, Université de Provence

Statistics and the emergence of new discursive practices in colonial Egypt

Anna Martin, Marburg

A Study on the Translation Methods Used in the Indo-Persian Translation Literature of the Mughal Period (16th-18th century)

Anubhuti Maurya, New Delhi University

State and Society in Kashmir between the Sixteenth and Nineteenth Centuries

Luther James Obrock, University of California, Berkeley

Placing Sanskrit: History and Translation in 15th-16th Century Kashmir

Felix Otter, University of Heidelberg

The Revitalisation of Vastuvidya in Post-Colonial India

Umar Ryad, University of Leiden

Mapping Transnational Islam in Interwar Europe: Salafi (Reformist) Networks and their Aspiration for Pan-Islamism

Vivian Strotmann, Ruhr University Bochum

An Islamic Scholar at the Turning of the Tide: Al-Firuzabadi (1329-1415) and His Impact on Early Modern Islamic Culture

Adam Talib, Oxford University / Münster

Scholars, Poets, and Readers: poetry collections and the canon in the post-Mongol period

Audrey A. Truschke, Columbia University

Cosmopolitan Encounters: Sanskrit and Persian at the Mughal Court

Ananya Vajpeyi, University of Boston

Politics of Complicity, Poetics of Contempt: A History of the Sudra in Maharashtra 1650-1950

Zukunftsphilologie is a project associated at the Friedrich Schlegel Graduate School for Literary Studies of Freie Universität Berlin and directed by Angelika Neuwirth and Islam Dayeh (both Freie Universität Berlin). Zukunftsphilologie is a project supported by the **Forum Transregionale Studien**, which is a new research platform of the Land of Berlin, designed to promote research, that connects systematic and region-specific questions in a perspective that addresses entanglements and interactions beyond national, cultural or regional frames. The Forum works in tandem with already existing institutions and networks engaged in transregional studies and is supported by an association of directors of research institutes and networks mainly based in Berlin. It started its activities in 2010 by supporting three research projects in the fields of Law, Philology, and Urban Sociology. The Forum Transregionale Studien is funded by the Senate of Berlin.

For more information please see www.forum-transregionale-studien.de

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