



- [1] [I](11) ... ותען חנה ות[אמר]. (12) וגואב דאד חנה וגופת נא סייד זני סכת גאן הום מן ונכיד ומוסכיר
(13) נא הינגיסתום והמי ריזום תהלי גאן מרא פא פישי י'. ותען חנה. תא (14) תא גואב [דאדי]ש חנה צון
ש[ניד] אין רא וגופתיש לא אדני. ב' ציו (15) גופתיש. יכי גופת נא נא אי סייד נא נא הום מסת. דויום המי
כואהום (16) שאדי כי [היסת?] ישראלן רא וליכון אשה קשת רוח אנכי. סכת (17) תהליהא וגמי [היסת]
פא דיילי מן וכוד יין 'ושכר ק' לא שתיתי. וצון חנה (18) גופת כוישתן רא קשת רוח אנכי. המצועין גלותיאן
רא גופת כי (19) כאשה עזובה ועצובת רוח קראך י' ואשת נעורים. כי תמאס אמר (20) אליהך. וצון כי
חנה רא שאד ברד י' המצועין שאד כונד י' אין (21) גלותיאן רא: וג ושמהו גילו ציון ובני ציה: ואשפוך את נפשי
לפני י'. גופת כי המי ריזום תהלי (22) גאן מן רא פישי י' תא מוראדי מן בידדה. המצועין אין גלות[י]אן
(23) המי גוינד אשפוך לפניו שיחי צרתי לפניו וג: אלה אזכרה ואש[פכ]ה (24) עלי נפשי כי אעבור וג:
[I] "I owe my brother-in-law Nāyar one dinar" (*TS* 20.137, line 2.6). The term *šihr* refers to in-law in general, and may be either father-in-law, brother-in-law or son-in-law. In the case of Aśu, an in-law through matrimonial alliance to her could only be her brother, for *nāyars* follow a matrilineal system, where the brother is of more significance to the woman's kinship relations than the father (Gough 1961, 352-4).
- This is concurrent with the majority of Peshitta manuscripts to this verse: “ܡܨܬܐ ܕܢܝܪ” [3]

לֹא יִשְׁחַלֵּם לִי רֹאשׁ, “*mšḥa d’ryš’a lryšy la ndhn*” (“oil of the wicked will not anoint my head”), and is in line with the Septuagint’s reading of the verse, too (Carbajosa 2008, 263).

- [4] (3) ... ثم قالوا كي ايل ديعو[ث] (4) وفيه قولان الواحد ... والآخر ان الله عارف الخفيات عن الناس فمن تعاطا الكلام (6) عليها فقد تكلم بما ينكره الله عليه وفي مثل ذلك قال داود عليه السلم (7) ولوا هلاختي بغذولوث وبنيفلاوث ممانى

This manuscript is most likely one of the oldest Karaite manuscripts written in Arabic characters. For its description, see Margoliouth 1899, 207-208; Hoerning 1889, 45-60. For studies concerning Karaite manuscripts of the Bible in Arabic characters, see Hoerning 1889, Khan 1990. For the importance of the manuscripts of Yefet b. ‘Eli’s commentaries written in Arabic characters, see Ben-Shammai 1976.

Beispiel für eine Aufzählung:

1. Opening / Introduction (§1–2) [7]
2. Accusation and testimonies from the Old Testament (§3–16) [8]
 - 2.1 Moses and the tent (§6–8) [9]
 - 2.2 Solomon and the first temple (§9)
 - 2.3 Ezechiel and his vision (§10–13)
 - 2.4 Summary of passages from the Old Testament used for the defense of images (§14–16)
3. The New Testament (§17–20) [10]
 - 3.1 Paul in Athens (§17–20) [11]
4. Church fathers (§21–37) [12]
 - 4.1 John of Constantinople (§21–23) (John Chrysostom) [13]
 - 4.2 Image of Christ in Edessa (§24)
 - 4.3 Bishop Severianos (§25–26)
 - 4.4 Gregory the Illuminator (§27–29)
 - 4.5 Accusation of the opponents of images (§30–32)
 - 4.6 Eusebios’ Church History (§33–37)
5. Accusations and comparisons (heathen Deities) (§38–43) [14]
 - 5.1 Aramazd (§38–40) [15]
 - 5.2 Anahit (§41–42)
 - 5.3 Astlik and Aphrodite (§43)
6. Other comparisons / materiality (§44–51) [16]
 - 6.1 Pigment + writing/images (§44–45) [17]
 - 6.2 The power of material objects (§46–48)
 - 6.3 Painted book-cases and their symbolic meaning (§49)
 - 6.4 Christ on a donkey as an example of representation (§50)
 - 6.5 Summary (§51)
7. Differences between Christian and heathen images (§52–66) [18]
 - 7.1 Problem of representation (§57–58) [19]

- 7.2 The Armenian king Pap and the (Greek) tradition of images in churches (§59);
concrete persons opposed to the use/veneration of images in churches
7.3 Testimonies from the Old and New Testament (§60–61)
7.4 Purity, pigment (matter), writing and images (§62–64)
7.5 Paul and Timotheus/remembrance (§65–66)

8. End (quotes, accusation, prayer) (§67–70)

[20]

Beispiel für eine Tabelle

Für die Aufstellung siehe Tabelle 1.

[21]

Table 1 A test table

AUSPICIOUS STATUE/DEITIES	MOVED FROM	MOVED TO/RESIDES IN	SOURCES/REMARKS
<i>Śākyamuni Buddha</i>			
釋迦牟尼佛 Śākyamuni Buddha	靈鷲山 Gṛdhrakūṭa- parvata “Vulture Peak”	牛頭山 Oxhead Mountain	S.2113v1-2: 釋迦牟尼佛從靈鷲山向牛頭山 說法來 Śākyamuni Buddha came from Gṛdhrakūṭa-parvata to Oxhead Mountain <i>in order to proclaim the Dharma.</i> D-MG 231 (south): right: 此牛頭山像從耆 山履 left: 空而來 [Oxhead Mountain Tableaux in Dūnhuáng: D-MG 9, 340, 454; YL 33]
此像 (S.2114, P.3033) “This statue” 憍賞彌國佛 (P.3352) “The Buddha of the Country of Kauśāmbi”	憍賞彌國 Country of Kauśāmbi	于闐東媲摩 城 (S.2114, P.3033) Phema* east of Khotan 于闐 (P.3352) Khotan	S.2113v11-12: 此像從憍賞彌國飛往于闐東 媲摩城今見在 Thus statue flew from the country of Kauśāmbi to city of Phema in the east of Khotan <i>where it is present today</i> P.3033v8-9: 此像從憍賞彌國飛往于闐東媲 摩城中今見在殊靈瑞 P.3352r9: 憍賞彌國佛來往 [= 住] 于闐 S.5659r9: 憍賞彌國佛來住于闐國 D-MG 231 (south): right: 于闐東媲摩城中瑠 檀瑞像 D-MG 76

AUSPICIOUS STATUE/DEITIES	Moved FROM	Moved TO/RESIDES IN	SOURCES/REMARKS
釋迦牟尼佛真容 白檀身 The White sandal wood image created face-to-face with (lit. “true countenance”) Śākyamuni Buddha	國王舍城 Rājagṛha	于闐海眼寺 Ocean Eye Monastery of Khotan	S.2113v16-17: 釋迦牟尼佛真容白檀身從國王舍城騰空而來在于闐海眼寺住 [其像手把袈裟] The white sandal statue of the true countenance of Śākyamuni Buddha was soaring through the air from Rājagṛha and settled in the Ocean Eye Monastery of Khotan [<i>the hand of this statue grasps a kāṣāya</i>] P.3353r2-3: 釋迦牟尼佛真容從國王舍城騰空而來在于闐海眼寺住 S.5659r5-6: 釋迦牟尼佛真容從國王舍城騰空而來在于闐海眼寺住 D-MG 72: 釋迦牟尼佛真容從國王舍城騰空而來在于闐海眼寺住 D-MG 45, 9, etc. D-MG 231 (east): right: 于闐海眼寺釋迦 left: 聖容像 (“statue of sagely countenance”) D-MG 231 (north): right: 釋迦牟尼真容從王舍 left: 城騰空住海眼寺
釋迦牟尼佛真容 白檀香為身 The true countenance of the Buddha Śākyamuni made of white sandalwood (lit. white sandalwood being its body)	漢國 Country of Hàn	于闐坎城 Kānchéng of Khotan (= Phema?)	S.2113v18-19: 釋迦牟尼佛真容白檀香 ** 為身從漢國騰空而來在于闐坎城住 [下其像手把袈裟] The true countenance of the Buddha Śākyamuni made of white sandalwood soared through the air from the Country of Hàn and came to settle at Kānchéng [<i>below, the statue’s hand grasps a kāṣāya</i>]
釋迦牟尼佛 Śākyamuni Buddha 釋迦牟尼 Śākyamuni	舍衛國 Śrāvasti 舍衛國 Śrāvasti	固城 “Old City” [of Khotan] 于闐國城 City of Khotan	S.2113v20: 釋迦牟尼佛從舍衛國騰空於固城住 [D-MG 231: right: 于闐古城瑞像 left: ?] S.2113v31-32: 釋迦牟尼亦從舍衛國騰空同來在于闐國城住 [手把袈裟] Śākyamuni also soared through the air from Śrāvasti and came to settle in City of Khotan [<i>the hand grasps a kāṣāya</i>] D-MG 72 (caption nearly identically)

AUSPICIOUS STATUE/DEITIES	MOVED FROM	MOVED TO/RESIDES IN	SOURCES/REMARKS
徽波陀佛 (not identified Buddha)	舍衛國 Śrāvasti	于闐城 City of Khotan	S.2113v32-34: 徽波陀佛從舍衛國 住騰空而同來在于闐城住城人欽敬不可思議 [其下像側] Huībōtuó Buddha soared through the air from Śrāvasti and came together to settle in the City of Khotan; the reverence of the inhabitants of the city was inconceivable [<i>below, the statue is slanted (?)</i>] D-MG 76 (partly damaged; extant text identical)
<i>Other buddhas</i>			
迦葉佛 Kāśyapa Buddha (i.e., the Buddha prior to Śākyamuni)	舍衛國 Śrāvasti	于闐 Khotan	S.2113v36-37: 迦葉佛亦從舍衛國騰空而來 于闐國人皆虔敬不可思議 [其像亦把袈裟] Kāśyapa Buddha also soared through the air from Śrāvasti and came to Khotan; the reverence [to the statue] of the people was inconceivable [<i>this statue also holds a kāṣāya</i>] P.3353r7-8: 迦葉佛亦從舍衛國騰空而來在 于闐國住國人虔敬無不遂願 [... <i>the inhabitants revered it and there was not one whose wishes were not fulfilled</i>] S.5659r10-11: 迦葉佛從舍衛國騰空而來在 于闐國住國人虔敬無不遂願 D-MG 231: right: 迦葉佛從舍衛騰空 left: 於固城住
結迦宋佛 Kāśyapa Buddha (?)	舍衛國 Śrāvasti	固城 “Old City” [of Khotan]	S.2113v21: 結迦宋佛亦舍衛國來在固城住 [其像手捻袈裟] Kāśyapa Buddha (?) also came from Śrāvasti and settled in the Old City [<i>the hand of this statue holds the kāṣāya with its fingertips</i>] D-MG 76 (caption partly damaged) D-MG 231 (north)
Vipaśyin Buddha 毗波尸佛	舍衛國 Śrāvasti	于闐國 Country of Khotan	P.3353r5: 毗婆尸佛 [+ 從] 舍衛國 騰空而來在于闐國住有人欽仰不可思議 Vipaśyin Buddha soared through the air from Śrāvasti and settled in the Country of Khotan; there were people whose veneration was inconceivable S.5659: 毗莎尸佛 [+ 從] 舍衛國騰空而來 在于闐國住有人欽仰不可思議 D-MG 231: (east)

AUSPICIOUS STATUE/DEITIES	MOVED FROM	MOVED TO/RESIDES IN	SOURCES/REMARKS
伽儻迦牟尼佛 Jiānǐjiāmōuní Buddha (not identified Buddha) <i>Protector deities</i>	舍衛國 Śrāvasti	固城 “Old City” [of Khotan]	S.2113v38-39: 迦葉佛 伽儻迦牟尼佛從舍 衛國騰空而來在固城住 [其像手捻袈裟] (note that there is a strikethrough of the preceding 迦葉佛 Kāśyapa Buddha) D-MG 76 (caption damaged) The standard phrase for all the protectors: “Deity X protects the country of Khotan.” The Sanskrit transcriptions of the names of the deities is based on Soyمیé 1984, 86. Protector deities and bodhisattvas are depicted in D-MG 9, 98, 152, 154 S.2113v48-49: 迦儻那莎利神守護于闐國
迦儻那莎利神 Deity Gaganasvara 莎那末利神 Deity Suvarṇamāla 莎那摩利神 Deity Suvarṇamāla 阿隅闍天女 Heavenly Maiden Aṅkuśavatī 毗沙天王神 Deity Vaiśravaṇa 阿婆羅質多神 Deity Apārajita			S.2113v49-50: 莎那末利神守護于闐國 S.2113v50: 莎那摩利神守護于闐國 S.2113v50: 阿隅闍天女守護闐國 S.2113v51: 毗沙天王神守護于闐國 S.2113v51: 阿婆羅質多神守護于闐國 P.3352r2: 阿婆羅質多神護于闐國 S.5659r4: 阿婆羅質多神護于闐國 S.2113v52: 摩訶迦羅神守護于闐國
摩訶迦羅神 Deity Mahākāla 悉他那天女 恭陀那天女 Heavenly Maiden Sthānavatī <i>Protector Bodhisattvas</i>			S.2113v52: 悉他那天女護于闐國 S.5659r8: 恭陀那天女守護于闐國 Same formula as in <i>Protector deities</i> .

AUSPICIOUS STATUE/DEITIES	MOVED FROM	MOVED TO/RESIDES IN	SOURCES/REMARKS
金剛藏菩薩 Vajragarbha Bodhisattva 觀世音菩薩 Avalokiteśvara Bodhisattva 寶壇花菩薩 Bǎotánhuā púsà			S.5659r1: 金剛藏菩薩護于闐國 S.5659r14: 觀世音菩薩助于闐國 S.5659r14-15: 寶壇花菩薩助于闐國 (No reference to this Bodhisattva other than in a caption of D-MG 449)
<i>“Narratives” mentioning Khotan</i>			
于闐王河浴佛瑞 像 The King of Khotan bathing Buddha’s Auspicious Statue in the river			S.2113v22-23: 于闐王河浴佛瑞像身丈餘杖 錫持鉢畫形布 (?) 立 [其像赤體立] The King of Khotan bathes the Auspicious Statue of the Buddha in the river; the body [of the statue] is more than [one] zhàng [in height; i.e. more than 3 meters]; he holds a monk’s staff and begging bowl; ... (?) [this statue is naked and stands upright]
于闐國舍利弗毗 沙門天王 Śāriputra and the Heavenly King Vaiśravaṇa of Khotan			P.3352r11-12: 于闐國舍利弗毗沙門天王決 海時 The scene when Śāriputra and the Heavenly King Vaiśravaṇa of Khotan divide the ocean D-MG 9, 237, 454 D-MG 231: right: 于闐國舍利弗毗沙門天 王決海時

Beispiel für ein Bild

Der Ausstellungsraum ist in Abbildung 1 zu sehen.

[22]

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Figure 1 Insert Image 1 here

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