







textual variants, a varying number of lines or number of letters which have to be taken into account. However, for the VMR such estimations are fairly precise enough to upload transcripts and scans.

Now returning to our tiny snippet: To be true, we can't estimate it's position in the codex but we can place it on the page. Between the preserved letters on recto and verso 203 letters are missing. The average number of letters per line is nine so 22.5 lines are missing. Since parts of 8 lines are preserved the original number of lines was ca. 30. We can estimate that the fragment formed l. 14–21 of the outer column because there isn't much text missing.

#### Slide 8 – sa 347<sup>L</sup>

If more fragments are known we can go even further and try to reconstruct the whole page. On the slide you see a reconstruction of the recto of sa 347<sup>L</sup> drawn by F.-J. Schmitz.

Of course for the time being we can't imitate such a drawing by terms of using scanned images and putting them side by side with a transcript, but I guess it's only a matter of time until scanned images turned into computer fonts or another format will enable us to individualise transcripts that they really resemble the script of the manuscript.

#### Slide 9 – Catalogue Entry

However, that's something for the future to come. Right now I would rather give a short overview on some aspects of my Ph.D. that I've invented independently from the INTF or the VMR.

As mentioned I've made a catalogue containing liturgical manuscripts with biblical content. On the slide you see the catalogue entry for the manuscript just shown. The catalogue is a complement to existing lists and catalogues with special focus on the usage of the texts.<sup>9</sup> Therefore I've only included the necessary information on inventory numbers, sigla, material, size, and number of lines and columns. Furthermore I tried to give information on the contexts, that is to say the preceding and following texts. The catalogue is followed by a commentary on each manuscript.

#### Slide 10 – Coptic Liturgy Database

As a by-product of my Ph.D. in paper form I included all data and additional information not needed for my thesis in a filemaker database. First of all it was a quite comfortable way to order the material for me and to easily regain information I had already worked on without turning reams of paper again and again. Secondly it turned out to be useful for cataloguing quite different material as well. I will come back on this topic at the very end of my lecture.

On the slide you see the data sheet for the catalogue entry of the preceding slide. In the database I've given the sequence of the texts besides the contents alone.

#### Slide 11 – Index for Sahidic Lections

For the time being we haven't enough data to establish the correct order for all of the fragmentary codices, therefore one of the most important things was to collect and to index the known material and to arrange it according to liturgical usage. For my Ph.D. in paper form I've arranged the information as indices each giving in short form as much information as possible, e.g. the date (if preserved) is given in abbreviated form.

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<sup>9</sup> For lists and catalogues cf. the SMR-Bibliography, URL: <http://intf.uni-muenster.de/smr/bibliographie.html>.

In order to compare past and present usage of texts, I included an appendix of the liturgical tradition of today according to modern printed editions with minor additions from manuscript sources as well. This material has also been processed as an index and is included in my database.

#### Slide 12 – Cairo, IFAO, Inv.-No. 410–412 with Appendix-Screenshot

To give you an impression what the data looks like in context I've made a screenshot of one of my appendices for the liturgy of today side by side with an image of a Bohairic manuscript of which three fragments are kept at the IFAO, inventory numbers 410–412.<sup>10</sup> Actually I've excluded the fragments from my catalogue because they don't provide any additional information.

So, if you've searched the index, found an entry that seems to fit and looked up its context you can see that the fragments contained readings meant for the 4<sup>th</sup> Sunday of Chojak and the 1<sup>st</sup> and 2<sup>nd</sup> Sunday of Tobe (December-January). Using the database I can get the same information with two clicks.

For manuscripts in Bohairic Coptic the system is reliable, for the older codices in Sahidic our knowledge is still quite limited.

#### Slide 13 – Hymn Incipits

Since I am writing in music sciences I have also made a incipit list of hymns in Greek and Coptic of the Coptic Orthodox church. It is quite useful for identifying texts but also for comparison between today's hymns and the past. To be true you can't give as much information in printed form as you can give in a database. Therefore I've included the incipits in my database as well.

#### Slide 14 – Database Entry: Horologion

Here you see an example where I've added the full text of the hymns and some further information for example on the progression of different texts for one occasion. The information on incipits comprises only the left green field in the middle of the slide. The example is the data sheet for the liturgy of the hours, mainly celebrated in monasteries – the third hour of the day to be precise.

I think you can imagine that such an amount of information won't be handsome in a printed book.

#### Slide 15 – Sahidic-Bohairic-Arabic Horologion

Most liturgical codices do not have one continuous text but a combination of texts from the scriptures, hymns, prayers, or lives of saints. For any comparison we need data on their progression.

The manuscript on the slide is a Sahidic-Bohairic-Arabic Horologion, that is a codex for the liturgy of the hours. Beside parts of the book of Psalms arranged in an order differing from the one in the bible such manuscripts contain prayers as well as hymns. Of this specific paper codex 54 folios are kept in the Coptic Museum.<sup>11</sup> The whereabouts of 22 additional

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<sup>10</sup> C. Louis, *Catalogue raisonné des manuscrits littéraires coptes conservés à l'IFAO du Caire. Contribution à la reconstitution de la bibliothèque du Monastère Blanc* (unpublished Ph.D. thesis), Paris 2005: 571-572 no. 147 with pl. 160.

<sup>11</sup> W. Macomber, *Final Inventory of the Microfilmed Manuscripts of the Old Cairo, Egypt, Rolls B7–11*, Provo (UT) 1995: 11-13 [Roll: B-1, Item: 6A], URL: <https://archive.org/details/MacomberCopticMuseum.III.BYURollsB711>

folios are uncertain. Oswald Burmester edited them in 1966, but he does not name the collection where they are.<sup>12</sup> Luckily he has included at least a picture of one page so I was able to assign them to one another according to palaeographical investigation and, using the collected data on the progression of texts, also according to their contents. In fact in many places texts proceed continuously from one page to the other.

Only referring to these few examples it is quite clear that further studies are needed to expand our knowledge on the arrangement of manuscripts. First of all electronic transcripts of texts beside the bible are needed to enable correct identifications. The work on Coptic palaeography needs to be expanded beyond the present scope as well. Databases and online tools seem to be one of the most effective ways to achieve such objectives.

#### Slide 16 – Prospect

At the end of my lecture, I would like to give an prospect on a project that is planned after my Ph.D., hopefully in the near future. This time it is focused entirely on music.

Actually, my database was only a by-product of my Ph.D. but my supervisor R. M. Jäger thought it worth for publication at its own right in the internet as a joint venture project of the WWU and the Bavarian State library because there is residing the special collection for music of the Deutsche Forschungsgemeinschaft as well as the virtual library for music sciences which my supervisor presides.

Since the collection of Hymns of the Higher Institute for Coptic Studies at Cairo was digitised in 2009<sup>13</sup> my database will be used for cataloguing the digital recordings that are to be incorporated in the collection of the Phonogrammarchiv of the ethno-musicological branch of the Ethnological Museum at Berlin.

I thank you for your attention.

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<sup>12</sup> O. Burmester, “I. – Fragments of a Sa’îdic-Bohairic Horologion from Scetis”, *BSAC 18 (1966)*: 23–45 with pl.

<sup>13</sup> URL: <http://www.uni-hildesheim.de/copticmusic/english/home.html>.