



Tracing Evidences for Manuscripts in Rituals

A workshop at the *Centre for the Study of Manuscript Cultures*
Warburgstraße 26, Hamburg
17–18 June 2016

Programme

Friday, 17 June 2016

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| 13:00–13:15 | Welcome & Introduction |
| 13:15–14:15 | Keynote by Axel Michaels (South Asia Institute, Heidelberg)
Ritual and Ritual Handbooks |
| 14:15–15:15 | Florinda De Simini (University of Naples)
Of Gods and Books: Manuscripts in the Indian Ritual |
| 15:15–15:45 | Coffee & Tea Break |
| 15:45–16:45 | Silpsupa Jaengsawang (CSMC, Hamburg)
Usage of <i>Anisong</i> Manuscripts in Funeral Preachings |
| 16:45–17:45 | Antonella Brita (CSMC, Hamburg)
The Construction of Sainthood in Ethiopia: Creating, Assembling, Reading Manuscripts |
| 17:45–18:00 | Coffee & Tea Break |
| 18:00–18:30 | General Discussion & First Summary |
| 19:00 | Dinner |

Saturday, 18 June 2016

- 09:30–10:30 Andreas Janke (CSMC, Hamburg)
Embellishing Chant in the Mass Ordinary with(out) Manuscript Sources
- 10:30–11:30 Karin Becker (CSMC, Hamburg)
Liturgia Horarum: Relationship between Visual Organization and Ritual in Medieval Psalter Manuscripts and Books of Hours
- 11:30-12:00 Coffee & Tea Break
- 12:00-13:00 Jochen Vennebusch (CSMC, Hamburg)
Liturgical Use of Carolingian Gospel Books – A Closer Look at Two Manuscripts
- 13:00-14:00 **Final Discussion**

Abstracts

Karin Becker (CSMC, Hamburg):

Liturgia Horarum: Relationship between Visual Organization and Ritual in Medieval Psalter Manuscripts and Books of Hours

Throughout the Middle Ages, the Liturgy of the Hours is an integral part of the daily routine, not only in the monastic context but also regarding later private devotional practices. The manuscripts related to the use in the canonical hours do not only contain the biblical psalms but also additional hymns and prayers. In most Psalter manuscripts, these are added after the psalms at the end of the codex. So-called Books of Hours, however, which were produced mostly for individual devotional use from the 13th century on, have a different structure in which the role of the psalms has diminished compared to the earlier Psalter manuscripts.

As a consequence of the diverse purposes for which the manuscripts were made, the page layout as well as the general structure of these codices vary enormously. While in liturgical Psalter manuscripts, as for instance the *Psalterium Caroli Calvi*, the beginning of each Psalter division is marked by a full-page initial and the psalms are numbered, the visual organization of the *Luttrell Psalter*, made for private purposes, shows a different feature: it includes a variety of marginal word illustrations. One of their diverse functions is to enhance reading

experiences while praying the Hours. Books of Hours display yet another kind of visual structure and page layout. Besides numerous full-page miniatures related to the following *officia*, they often include additional miniatures showing the owner of the book whilst praying. Such depictions can be understood as reflections on (and instructions for) the use of the manuscripts in devotional reading, as well as on the purpose of this practice.

The aim of this talk is to demonstrate the relation between the ritual usages of the manuscripts and their visual organization and will analyse how the layout is adapted to, and pictorial elements are used in, the specific rituals.

Antonella Brita (CSMC, Hamburg):

The Construction of Sainthood in Ethiopia: Creating, Assembling, Reading Manuscripts

Perpetrating religious laws and shared edifying virtues in ritual form provides to build up a shared moral code among the members of a certain community and to safeguard the social equilibrium. Because of their peculiar characteristics, the *Life* of the saints represents the example for a perfect possible life and moral behaviour, through imitation and perseverance, for the members of the Christian communities. These *Lives* are collected either in single-text-manuscripts or in multiple-text-manuscripts used in liturgical celebrations: repetitive reading and listening of the examples therein contained make them part of the collective self-consciousness and memory and continuously reconfirm the importance of the models.

The aim of the paper is to address some preliminary questions concerning: (1) why the death of a saint can be considered a “rite de passage”; (2) can the period between the death of a holy man and his official recognition as a saint be considered a “liminal phase” in his way through the sainthood; (3) what is the role played by the manuscript in keeping alive the reminiscence of a certain saint in the collective memory; (4) how the Lives of saints in Ethiopia are used and perceived among the members of a certain community.

Andreas Janke (CSMC, Hamburg):

Embellishing Chant in the Mass Ordinary with(out) Manuscript Sources

Since the thirteenth CE different types of manuscripts are known to transmit polyphonic music for the Mass ordinary. Polyphony in general could have served to embellish the ritual, however, mostly it is not clear if the polyphonic settings that have come down to us were actually performed in the liturgy and – if so – whether manuscripts were involved in the performance at all.

This paper will give a first overview on a corpus that consists of ca. 150 manuscripts (up to 1430) transmitting this specific musical repertoire. The types of manuscripts available are very divergent and include liturgical books with music (that were not designed to contain polyphony) and music manuscripts (that were usually not designed as liturgical books). The conclusions drawn from a fresh examination of these manuscripts will be confronted with iconographic evidences that in fact show the use of manuscripts with music (or music manuscripts) during performances of polyphonic music in the mass ordinary. This leads, finally, to the question on how it might be possible to place the described manuscripts in the performance of the ritual.

Axel Michaels (South Asia Institute, Heidelberg)

Ritual and Ritual Handbooks

In rituals, priests often use ritual handbooks in handwritten or printed form. The paper will discuss the relationship between such scripts and the performance of rituals, their typology and their traditions. It will also deal with the question how ritual handbooks can be analysed for writing a kind of grammar of rituals using computer-linguistic methods. The talk is based on extensive field studies and a editing of ritual handbooks of life-cycle rituals in Nepal.

Florinda De Simini (University of Naples):

Of Gods and Books: Manuscripts in the Indian Ritual

That Indian manuscripts have been used as objects of veneration since early times is a notion that belongs to the common experience of all those who have dealt professionally with these manuscripts, or have sufficient empirical knowledge of India and its religious culture. Traces of substances used for worship rituals are often found on the original covers of the manuscripts, and several such ceremonies are still practiced today by devotees both in South Asia and in the diaspora. Moreover, the iconographic program of the most elaborate medieval manuscripts has often been connected to their cultic use, both in the worship ceremonies and as religious offerings. In this paper, we will examine the historical roots of the various rites that have been constructed around books in early and medieval India, with a special focus on the non-Buddhist Sanskrit prescriptive texts, which provide us with the most information concerning the theoretical issues underpinning the ritual practice. Particular attention will be given to the cultural and ideological significance of the use of manuscripts as ritual foci, both for the communities for which these books were meant and for the modern scholars of Indian manuscripts and texts.

Jaengsawang, Silpsupa (CSMC, Hamburg):

Usage of *Anisong* Manuscripts in Funeral Preachings

Anisong (Pali: ānisamsa, lit. “advantage”, “good result”) refers to a corpus of homiletic texts explaining the rewards which a believer might expect from a certain meritorious deed. Anisong texts deploy narratives to illustrate, legitimate and encourage the act of giving (dāna) by referring to sermons of the Buddha in response to a particular gift offered by a layperson in the lifetime of Buddha Gotama who exposes the benefit granted to the generous believer. Manuscripts bearing anisong texts – which are usually relatively short – are found throughout Northern Thailand (Lan Na) and Laos (Lan Sang). They are predominantly inscribed on palm leaves but in some cases are also written on mulberry paper. These anisong manuscripts (as objects) are used by monks for preaching in various kinds of rituals. Most prominent are those anisong manuscripts used for preaching in rites of passage, in particular funeral rituals. The corpus of anisong manuscripts related to benefits derived from organizing funerals which I have analysed for this presentation comprises a total of 13 manuscripts: seven palm-leaf manuscripts and two mulberry-paper manuscripts from Luang Prabang in Laos, and three palm-leaf manuscripts and one mulberry-paper manuscript from neighbouring Northern Thailand. My presentation aims at addressing the following core issues related to the usage of

anisong manuscripts in funeral rituals: Does the corpus of manuscripts under study exhibit certain cultural features of funeral rituals particular for Northern Thailand and Laos? Funerals in these regions were usually arranged over a span of three to seven days. Monks chanted liturgical texts, including *anisong* texts, every evening during these funeral rituals. When and how exactly were the *anisong* manuscripts used for preaching in a funeral ritual? What was the main motivation of their making (*kan sang*)? Is their internal evidence in the manuscripts indicating that sponsors and/or scribes have produced them to be dedicated to monasteries so that monks could use them in funeral rituals for the karmic benefit of the deceased person? Special attention is given to multiple-text manuscripts (MTM) as there are indications that some *anisong* manuscripts comprise several (palm-leaf) fascicles commissioned by different sponsors on different occasions. Therefore, evidences and clues which have left traces in the manuscripts shall be analysed to shed more light on the actual usage of *anisong* manuscripts in Northern Thai and Lao funeral rituals.

Jochen Vennebusch (CSMC, Hamburg):

Liturgical Use of Carolingian Gospel Books – A Closer Look at Two Manuscripts

Christianity is regarded as a „Religion of the Book“. So the Holy Scriptures of the Bible and especially the four Gospels have a particular importance for the Christian practice of piety and – in addition – the codices containing the text of the Gospels are generally interpreted as a materialization and incorporation of Christ himself. This well-known and explored interpretation is expressed especially by the often ritually venerated closed codex with its binding, numerous covered with gold filigree, ivory plates and gems. This kind of veneration is for instance depicted on the ivory plates, that cover the *Drogo Sacramentary* (c. 850), and it is conveyed by *libri ordinarii* and treasure indices.

Furthermore – and this is the most interesting aspect for our lecture – the manuscripts themselves with their structure and indexing systems trace evidence for their embedding into the liturgy: the *capitulare evangeliorum*, a list with the details of every Gospel reading, is included in almost every gospel manuscript as well as the marginal notes to which the instructions of the *capitulare* refer. Besides this codicological and textual level the codices contain traces of use as well as elements of visual organization (miniatures, initials, rubrics, different types of calligraphic writing) that can likely permit drawing conclusions regarding the role of the gospel book in the liturgy. The lecture will especially focus on two early medieval, Carolingian manuscripts (*Gospel book from Du Fay*, 843-851, Tours, BNF Ms. Lat. 9385; *Gospel book from Bishop Drogo*, Metz, c. 850, BNF Ms. Lat. 9388) and on the possible traces for their ritual embedding.