

Paper Codices with Liturgical Typika from the White Monastery

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Already at the beginning of my research in the field of Coptic Liturgy, my interest in studying the typika of the White Monastery, available only in dispersed fragments, was awoken. Working on the Sahidic lectionaries I soon realized that one could not analyze the lectionaries without taking into consideration the typika and vice versa.¹ At the Eighth Congress of Coptic Studies in Paris 2004, I emphasized the importance and usefulness of the comparison between these two liturgical sources.² In the following years, my efforts in investigating the typika increased. In 2007, this resulted in a research project,³ which was carried out at the Department of Biblical Studies and Ecclesiastical History at Salzburg University and funded by the Austrian Science Fund (FWF). Preliminary notes and detailed results were reported regularly in national and international gatherings of scholars.⁴ In order to reconstruct the original liturgical codices, I started to use the abbreviation system developed by Tito Orlandi in his *Corpus dei Manoscritti Copti Letterari* (Rome)

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¹ During my employment on the “Biblia Coptica” project from 1997 until 2004, I was particularly entrusted with the Sahidic lectionaries, cf. Schüssler, *Biblia Coptica* 1.4 VII and 3.2 VII. Some of my observations on Sahidic lectionaries were presented in 2000 at the Seventh International Congress of Coptic Studies in Leiden, cf. D. Atanassova, “Zu den sahidischen Pascha-Lektionaren,” 607-620. Until 2004, the typika manuscripts were not part of the “Biblia Coptica” project, though they have always remained my personal study.

² Cf. D. Atanassova, “Beobachtungen zu einigen sahidischen Jahres-Lektionaren,” 391-404. Hans Quecke has successfully used the comparison of these two liturgical sources in his “Palimpsestfragmente eines koptischen Lektionars,” 5-24, in order to reconstruct liturgical rubrics or pericopae.

³ Grant P 20143, with the title “Der Gottesdienst des Schenute-Klosters anhand der koptischen (sahidischen) Typika. Edition. Kommentar. Untersuchung,” was established with the support of Dietmar W. Winkler.

⁴ Symposium Vindobonense, 17 – 20 November 2007 in Vienna; Ninth International Congress of Coptic Studies, 14 – 20 September 2008 in Cairo; Third International Congress of Society of Oriental Liturgy, 26–30 May 2010 in Volos (Greece) and last but not least the Eleventh St. Shenouda Conference of Coptic Studies, UCLA, 17–18 July 2009 in Los Angeles. For the publication of the papers see here, Bibliography.

(CMCL).⁵ The White Monastery's codices with liturgical typika have the sigla MONB.AW and MONB.NP, as well as all letters from MONB.WA to MONB.WT. In this article, the CMCL sigla for the parchment typika are quoted only with the inventory numbers of their core leaves (cf. here 6). The complementary leaves can be looked up in a forthcoming volume of the *Jerusalem Theologisches Forum* (Münster).

This article discusses the paper typika codices of the White Monastery. After introductory remarks and a brief presentation of the liturgical codex with typika in general, an overview of the scale of all typikon fragments and information about seven newly discovered paper typikon fragments will be presented. This leads to the centre of the article—the virtual reconstruction of eight paper codices with liturgical typika and a brief presentation of their structure. The article concludes with a concise list of these eight paper codices of the White Monastery.

1. Term and Definition

Stephen Emmel describes a liturgical typikon as “a book containing a list of lections for church services, arranged according to the liturgical calendar. As distinct from a lectionary, a typikon gives not the full text of any lection, but only the opening words and a cross-reference to where the full text can be found.”⁶ However, this definition is too narrow. The lists mentioned above do not only include biblical or patristic lections but also other liturgical texts such as different chant types. Instead of “typikon” such leaves are sometimes also named “directory” or “index.”⁷ Following Hans Quecke,⁸ one of the foremost specialists in Coptic liturgical manuscripts, the term “typikon” is preferred among the German and English writing scholars. In my studies I am using both terms: “typikon” as to name the entire codex, and “directory” in order to differentiate between the distinct parts of the codex, as for example “directory of pericopae” and “directory of hymns.”

⁵ Cooperation with Tito Orlandi began at the Congress of Coptic Studies in Cairo, 2009.

⁶ Emmel, *Shenoute's Literary Corpus*, 75.

⁷ Brakmann, “Neue Funde und Forschungen zur Liturgie der Kopten, 1996-2000,” 589, 591; Zanetti, “Index,” 55 *et al.*

⁸ Quecke, *Stundengebet*, 76, n. 123.

Investigations on the typikon fragments revealed that “typikon” needs to be defined more precisely. I start my explanations with the typikon leaves and proceed to the codices with typika.

2. Content of a Typikon Leaf

Typika have two important characteristics. Firstly, they represent only incipits or desinits of liturgical texts. In addition, these are listed according to the liturgical calendar. The incipits of lections mainly derive from the Psalter and the NT. This refers to the fact that the typika leaves give the biblical readings for the Liturgy of the Word during the Mass and sometimes the Morning and Evening services (Liturgy of the Hours) as well. The frequency of the Psalter incipits is a result of the importance of this book in the Coptic Liturgy.⁹ Firstly, a psalm can be used as a “prokeimenon” (ΠΡΟΚΙΜΕΝΟΝ, ΠΡΟΚ,) that precedes the readings from the NT. Secondly, it can be used as a psalm reading (ΥΔΑΜΟC, ΥΔΑ), as is usual in the Coptic liturgy, before the reading of a Gospel. Finally, a psalm can be taken as a hymn for the dismissal of the liturgy. Being Psalms, these hymns are given different names, such as ΨΥΜΝΟC, ΥΜΝΟC (always in Greek) and ΨΕΡΜΕΝΙΑ, ΨΕΡ (always in Coptic).¹⁰ The meaning of the latter is still not clear.¹¹

Apart from the incipits of biblical passages, the typika also give the incipits of homilies (ΚΑΘΕΓΕCΙC) of different Church Fathers. However, most of these homilies belong to the *Discourses* (ΛΟΓΟC) of Apa Shenoute of Atri. In his study on Shenoute, Emmel already pointed out how important the incipits of Shenoute Discourses surviving on typikon fragments are for the reconstruction of the works of Shenoute.¹² The leaf with inventory number Paris, BnF, Copte 129(20) f. 162¹³ must now be added to the ten typikon fragments mentioned in Emmel’s book.¹⁴ This fragment is a complementary leaf of codex MONB.WD and contains three

⁹ Quecke, “Psalmsverse als »Hymnen« in der koptischen Liturgie?” 101-114.

¹⁰ Drescher, “The earliest biblical concordances,” 63-67; Zanetti, “Liturgy in the White Monastery,” 201-210, particularly 206-207.

¹¹ Urbaniak-Walczak, “»Hermeneiai«-Fragmente oder den “Hermeneiai” verwandte Texte,” 647-653.

¹² Emmel, *Shenoute’s Literary Corpus*, 75-85.

¹³ Already Zanetti mentioned Paris, BnF, Copte 129(20) f. 162 as a typikon leaf in Zanetti, “Six Typika,” 240, n. 29.

¹⁴ Emmel, *Shenoute’s Literary Corpus*, 77, A-J.

Shenoute references, including an important reference to Shenoute's work "I Am Amazed."¹⁵

Last, but not least the typika preserved incipits of ecclesiastical chants, which were used for the dismissal of the service and were called $\Psi\Upsilon\text{M}\text{N}\text{O}\text{C}$, $\Upsilon\text{M}\text{N}\text{O}\text{C}$ as well. The full text of these poetical compositions can often be found in the same codices as the typikon fragments. They frequently bear the still puzzling *terminus technicus* "poiekon" ($\text{P}\text{O}\text{I}\text{H}\text{K}\text{O}\text{N}$).¹⁶ For the same pieces of church poetry the typika used both terms "hymnos" and "poiekon."¹⁷ This problem requires further investigation.

3. Formal Presentation of the Content on the Typikon Leaf

In general, there are two ways of displaying the content of a typikon leaf. In the first type, the content is displayed as a table with two or three columns. Cross-references stand at the beginning and all together build the first column. Sometimes, they are accompanied by the "kephalaia" numbers. Normally, they are to be found in the second position where they visually build the second column. The incipits follow them and make up the last column, which can be either second or third, depending on the existence or absence of "kephalaia." In the first type, the new line, the space between the columns, and the color red were the techniques that distinguished a new lection. This way of displaying the content occurs often and is, as far as I know, characteristic only for typikon leaves. This can be observed with codices like MONB.WA, MONB.WC, MONB.WD.¹⁸

In a second means of displaying the content, the text is represented in one column where every new cross-reference with its incipit immediately follows the previous one. Here color plays a most important role. In this type, which occurs rarely, only the color red, or red and yellow distinguish the cross-references from the incipit

¹⁵ Codex MONB.WD consists of five leaves. Its core is Leiden, RMO, Ms. Copte 81 (Ins. 38a) f. 1-2.

¹⁶ Zanetti, "Liturgy in the White Monastery," 207.

¹⁷ Cf. the liturgical heading with $\Psi\Upsilon\text{M}\text{N}\text{O}\text{C}$ in MONB.WG, Rom, BAV, Borgia copto 109, cass. XXIV, fasc. 102, f.1^v, 15-17. It is followed by poetical strophes entitled with $\text{P}\text{O}\text{I}\text{H}\text{K}\text{O}\text{N}$.

¹⁸ Codex MONB.WA consists of four leaves. Its core is Wien, ÖNB, P.Vindob. K 9728. Codex MONB.WC consists of eight leaves. Its core is Wien, ÖNB, P.Vindob. K 9725.

readings. Examples for the second type are codices like MONB.WI and MONB.WQ, MONB.WN.¹⁹

These are just a few formal characteristics that allow the identification of typikon fragments within the large amount of Coptic manuscripts.

4. The Number of Typikon Leaves and New Fragments

So far, a comprehensive monograph on the typika of the White Monastery has been missing. In the past, there were a few very important articles on the subject, most of them written by Hans Quecke and Ugo Zanetti.²⁰ The data for the typikon leaves of the White Monastery can be found in the works of these two leading scholars of Coptic liturgical manuscripts and in manuscript catalogues.²¹ I am designating the entirety of these data as “the main typikon corpus.”

In the course of my research, I was able to present these data in a preliminary list with inventory numbers.²² At first, these numbers were divided into two groups. In one group, I gathered the call numbers of the leaves with pericopae, and in the other, I listed all the fragments with hymns, including “hermeneiai,” “hymnos,” “trisagios” and “poiekon” chants.

In studying the different parts of the codices with typika (cf. here point 5), I distributed the typikon fragments according to the part of the codex they belong to. The preliminary list mentioned above includes 135 fragments. Meanwhile the number of leaves increase. At this time, there are 61 leaves or fragments with pericopae, 78 with hymns, including “hermeneiai” and their responsory and other ecclesiastical poetry, and 55 with “trisagios” and “poiekon” chants. The leaves that belong to the still unstudied parts of a liturgical codex with typika have not been taken into account, because their investigation is just beginning.

¹⁹ Codex MONB.WI consists of twenty-nine leaves. Its core is Wien, ÖNB, P.Vindob. K 9735-9736. For MONB.WQ, cf. here point 6.3. In order to distinguish readings and feasts, codex MONB.WN uses only a supralinear line. Today it consists of only one leaf: Wien, ÖNB, P.Vindob. K 9718 recently edited by Zanetti, “Six Typika,” 263–267.

²⁰ The articles by H. Quecke and U. Zanetti, which are important for the typika investigations, can be found in the Bibliography.

²¹ Cf. in the Bibliography the catalogues by Boud’hors, Ciasca, Crum, Delaporte, Hebbelynck/Lantschoot, Layton, Lefort, Louis, Mingarelli, Munier, Wessely, Zoëga.

²² This list is to be found in D. Atanassova, “Die Typika des Schenute-Klosters: Die Vorstellung eines Projektes,” forthcoming.

4.1. *New Paper Typikon Leaves*

My investigations on the typika brought to light seven new paper typikon leaves, which should be added to the main typikon corpus:²³

- Ann Arbor, UML, Ms. 4969.5
- Berlin, SBB, Ms. or. oct. 409 f.38
- Berlin, SBB, Ms. or. oct. 409 f.46-47
- Cairo, CM, n° 2648b
- Paris, Louvre, AF 1635
- Strasbourg, BNU, Kopt.32

4.1.1 *A Paper Typikon Fragment from Ann Arbor*

I found out about the existence of the new fragment from Ann Arbor during my research stay at the Special Collections Library at University of Michigan, in July 2009. While working on the originals of a known typikon fragments in Ann Arbor, I was kindly given a copy of the annotated typewritten “Revised inventory of Coptic Papyri” by Gerald Michael Browne († 2004).²⁴ To each call number Browne gives a very short description. The inventory number 4969 comprises 35 different fragments. Next to the numbers 4-5 on page 38 Browne writes “Liturgical fragments. Paper. Index of hymns and lections. Sahidic.” The inventory number 4969.4 is a fragment with a list of psalm catchwords. Although it is a very important liturgical source, it will not be commented upon further in this article as it is not a typikon fragment. The call number 4969.5 belongs to the main typikon corpus and represents a “directory of pericopae.” Already at first glance, it was clear that this fragment is a complementary leaf of codex MONB.WP (cf. here point 6.2).

4.1.2 *Paper Typikon Leaves from Berlin*

Hans Quecke had mentioned the collection of the Preußischer Kulturbesitz in the Staatsbibliothek zu Berlin and its importance as a

²³ Cf. a list with inventory numbers for typikon fragments in D. Atanassova, “Die Typika des Schenute-Klosters: Die Vorstellung eines Projektes,” forthcoming.

²⁴ I am indebted to the staff of the Special Collections Library, particularly Kathryn Beam and Kate Hutchens for their kind support during my research at the University of Michigan Library. Traianos Gagos († 24 April, 2010) helped me during my stay in Ann Arbor and provided me with color photos. I am very grateful to him and I was deeply saddened to hear about his early death.

source of liturgical texts.²⁵ The fragments that are essential for the typika investigation are bound today in the two volumes Ms.or.fol. 1609 and Ms.or.oct. 409.²⁶ Some of the typikon fragments kept under Ms.or.oct. 409 are mentioned in the preliminary list above. We are not very well informed about the treasures that are to be discovered in the Staatsbibliothek zu Berlin, because an appropriate catalogue is still lacking. A catalogue covering this desideratum will be published this year.²⁷ I was allowed to use color scans of Ms.or.oct 409.²⁸ This made it possible to add some important typikon paper leaves to the main typikon corpus. The paper leaf Berlin, SBB, Ms.or.oct. 409 f.38 contains ecclesiastical hymns called “poiekon” and is a complementary leaf of codex MONB.WT (cf. here point 6.5). The paper leaf Berlin, SBB, Ms.or.oct. 409 f.47 is a directory of hymns. Ms.or.oct. 409 f.46 offers “trisagios” chants. These two paper leaves belong to the same original codex MONB.WJ (cf. here point 6.1).

4.1.3 Cairo, CM, n° 2648 b

The Coptic Museum in Cairo keeps a paper typikon fragment that, as far as I know, has not been mentioned in research. I found out about it through the rich photographic fount of the CMCL database, which Tito Orlandi kindly provided me with. Three fragments from different manuscripts have been signed with the number n° 2648. The photo from the CMCL is black and white, but may be easily decipherable because of the good condition of the fragment. The

²⁵ Quecke, “Ein koptischer Psalmenindex,” 263-291; Quecke, *Stundengebet*, 301, n. 8, 304, n. 20, 308, n. 29; Quecke, “Psalmengebet als »Hymnen« in der koptischen Liturgie?” 103, 110.

²⁶ The modern volume Berlin, SBB, Ms.or.fol. 1609 consists of six parchment leaves. Three of them belong to typikon codices. Berlin, SBB, Ms.or.fol. 1609 f. 3 has pagination 9/10 and represents a list with Coptic psalm verses according to the Psalter order, however, without liturgical headings. It belongs to the typikon parchment codex MONB.AW, cf. Zanetti, “Index,” 55-75; D. Atanassova, “Die Typika des Schenute-Klosters: Zum Stand der Forschung,” forthcoming. The two folia Berlin, SBB, Ms.or.fol. 1609 f. 5-6 belong to codex MONB.WE. Its core is Leiden, RMO, Ms. Copte 77 (Ins. 34) f. 4-5. The folio Berlin, SBB, Ms.or.fol. 1609 f. 5 contains a list of psalm verses in Coptic and Greek without liturgical rubrics. The folio Berlin, SBB, Ms.or.fol. 1609 f. 6 offers the full text of “poiekon” and “trisagios” chants. Both folia belong to different parts of the codex.

²⁷ Paola Buzi, *Koptische Handschriften 7. Die Handschriften Der Staatsbibliothek zu Berlin Preußischer Kulturbesitz. Homiletische und Liturgische Handschriften aus dem weißen Kloster*. Verzeichnis der Orientalischen Handschriften in Deutschland XXI.7 (Wiesbaden), forthcoming.

²⁸ I thank Ina Hegenbarth and Paola Buzi for providing me with color scans and supporting my research.

inventory number is noted in Arabic on the fragment n° 2648c.²⁹ The three fragments have been placed under glass. Each of them bears a letter on the verso: a, b or c. A short note,³⁰ written in English, has been put under the glass together with the Coptic fragments. It gives brief information on the content of each of the fragments, including dating. Under letter b one can read “Directory of lessons and hymns (Greek and Coptic) 11c.” Actually the typikon fragment Cairo, CM, n° 2648b consists of a fragment and a small additional piece, which is placed directly next to the larger fragment, which has 24r/23v lines and has no bottom margin. The smaller piece amends the bigger one from line 16 to 23-24. In general, both typikon fragments of n° 2648b contain a directory of hymns and in particular the “hermeneiai” with their responsory for the mass, as well as the “hymnos” chants for the dismissal for the fourth month, Choiak. The fragment n° 2648b is a complementary leaf of codex MONB.WQ (cf. here point 6.3).

4.1.4 A Paper Typikon Fragment from Paris

The collection of Coptic manuscripts in the Louvre is well known by everyone working with Coptic liturgical manuscripts, and particularly with typika, because of the leaf Paris, Louvre, n° 9972 (R164), which was published by Ugo Zanetti in 1985. For a long time, this publication has been the most important example of a directory of pericopae.³¹ Searching through the photographic fount of the CMCL database, I was able to identify another typikon fragment in the Louvre collection. It has the inventory number Paris, Louvre, AF 1635.³² It is a paper leaf which consists of a bigger fragment and a smaller piece, representing a directory of pericopae that belongs to codex MONB.WJ (cf. here point 6.1).

²⁹ I am grateful to my colleague Wafik Ghoneim for reading the Arabic ciphers.

³⁰ Unfortunately, I do not know the author of this note.

³¹ U. Zanetti, “Index.” The article has not lost its importance until now despite needing some corrections, cf. D. Atanassova, “Die Typika des Schenute-Klosters: Zum Stand der Forschung,” forthcoming.

³² As far as I know, this fragment has not been mentioned in any catalogue, cf. Boud’hors, “Le catalogage.” I am in debt to Florence Calament, Ingénieur de recherche, Section copte Département des Antiquités égyptiennes, Musée du Louvre for providing me with color scans.

4.1.5 A Paper Typikon Fragment from Strasbourg

Up until now, the collection of Coptic manuscripts from Strasbourg did not appear in investigations of the typika of the White Monastery. In the Third International Summer School in Coptic Papyrology (July 2010), the participants worked on the unpublished Coptic literary and documentary manuscripts or artifacts of the Bibliothèque Nationale et Universitaire in Strasbourg. As a member of the literary group, I was given some liturgical pieces that were still unpublished and unknown.³³ Because of the specific typikon display of the contents (mentioned above), it was easy to recognize the only typikon fragment among the liturgical fragments—Strasbourg, BNU, Kopt.32.³⁴ It is a paper leaf of a directory of hymns that turned out to be a complementary leaf of codex MONB.WS (cf. here point 6.4).

Although today we have at least 183 leaves and fragments from codices with liturgical typika at our disposal, they only account for a small amount of the original codices of the White Monastery. The pagination of many typikon fragments reveals that an original codex with typika could consist of 200–300 leaves and even more, e.g. here MONB.WS. During my research, the amount of typikon leaves and fragments continually increased. Let us hope that the collections of Coptic manuscripts hide a few more liturgical treasuries waiting to be discovered.

5. Codices with Liturgical Typika

Without any doubt, we can maintain that the typikon leaves were part of liturgical codices. For codices that contain typikon leaves or fragments as those described above, I use the name “liturgical codex with typika.” I must point out, however, that this is only a working term for the time being. It has to be highlighted that the typikon leaves represent only a part of the liturgical codex they belong to. Normally they are at the beginning. So far, twenty one liturgical typikon codices on parchment and paper have been identified. However, not many leaves of them are preserved. Sometimes there are only one or two leaves left, as for example with MONB.WJ, MONB.WN, and MONB.WQ. While investigating these twenty one

³³ I am grateful to the heads of the Summer School, Catherine Louis and Anne Boud’hors, who supported me in every way during the Third International Summer School in Coptic Papyrology in Strasbourg.

³⁴ Cf. the *editio princeps* of the fragment from Strasbourg in D. Atanassova, “A new typikon fragment from Strasbourg,” forthcoming.

codices, which we can refer to as the main *tyikon* corpus of the White Monastery, it became clear that they consist of different parts. These are signified with the term “libellus, libelli” as usual in the liturgics. A libellus can be:

- A part that offers the directory of pericopae for evening, morning services and, most frequently, the mass.
- A part containing a directory of hymns. In this case, the word “hymn” generalizes many different *termini technici*, which refer mostly to psalm verses used as hymns within the Coptic liturgy. For example, there is the *terminus technicus* “*hermeneia*, pl. *hermeneiai*,” which usually signifies verses of psalms. These “hermeneiai” are always accompanied by their responsory, in Coptic Mss called “ΠΟΥΩΖΜ, ΠΟΥ, ΝΟΥΩΖΜ, ΝΟΥ.” The place of these two parts varies within the codex. There are codices that begin with the directory of pericopae to be followed by a directory of hymns, as for example MONB.WC, MONB.WD, MONB.WM.³⁵ However, it can also occur vice versa: the directory of hymns stands at the beginning, as for example in MONB.WK and MONB.WL.³⁶ The structure of each libellus is much more complicated, but not relevant for this article.³⁷
- A part with incipits of “trisagios” and “hymnos,” respectively “poiekon” chants, cf. here MONB.WS.
- A part with “trisagios” chants, where the whole text has been given.
- A part with “poiekon” chants, which are ecclesiastical hymns, which are called by the mysterious *terminus technicus* “poiekon” (ΠΟΙΗΚΟΝ, ΠΟΙΗ). In this libellus, the whole text of the hymn is written down again. Examples for the parts with “trisagios” and “poiekon” chants are MONB.WI, MONB.WL, MONB.WM. Generally speaking, the “trisagios” and “poiekon” parts with the full texts followed the libelli “directory of pericopae” and “directory of hymns.”

³⁵ The core of codex MONB.WC is Wien, ÖNB, P.Vindob. K 9725. The core of codex MONB.WD is Leiden, RMO, Ms. Copte 81 (Ins. 38a) f. 1-2. The core of codex MONB.WM is Leiden, RMO, Ms. Copte 76 (Ins. 33).

³⁶ The core of codex MONB.WK is Wien, ÖNB, P.Vindob. K 211. The core of codex MONB.WL is Leiden, RMO, Ms. Copte 82B, C, D (Ins. 38c, d, e).

³⁷ For further information cf. D. Atanassova’s articles in the Bibliography.

Rarely do any of the codices of the main typikon corpus have all these parts. It is certain, that the liturgical codices typika have more than the libelli mentioned above, but more research is needed.

6. Paper Codices with Liturgical Typika

One of the biggest problems in Coptology is the gradual dispersal of the White Monastery's library among various collections in Europe, North America, and Egypt.³⁸ The same is true for the typika of the White Monastery. Today, the leaves are kept in Ann Arbor, Leiden, London, Vienna, Paris, Rome, etc. The abbreviation system of the CMCL is used in order to bring together virtually all scattered typikon leaves and to reveal their relation to each other, so that the original codices can be reconstructed. Stephen Emmel also uses this system for cataloguing the works of Shenoute. A very important detail in his method is the so-called "core." Emmel explains:

Each reconstructed codex is defined by a core constituent of one or more leaves. This is the part of the codex to which the codex siglum primarily designates. If any other leaves of the reconstructed codex are proved to belong elsewhere and so must be dissociated from the core, the dissociated leaves will receive a different siglum.³⁹

Up to now, I could reconstruct eight paper codices with typika, which are represented altogether in the appendix list at the end of the article. In the first column of the list, there are given the CMCL sigla. In the second column, the inventory numbers of the core, which are marked in bold, can be found along with complementary leaves. The third and fourth columns give information about the quire and pagination of the leaves, if available. The letters B and E mark the beginning and the end of a quire. The most important information about the content is to be found in the last column, where the content is concisely described. Identifications and reconstructions of every page and line will be found in the forthcoming monograph.

6.1 MONB.WJ

Codex MONB.WJ contains only two typikon fragments, Berlin, SBB, Ms.or.oct. 409 f.42 and Paris, Louvre, AF 1635. For the core of the

³⁸ Emmel, *Shenoute's Literary Corpus*, 18-24.

³⁹ Emmel, *Shenoute's Literary Corpus*, 103.

codex, I chose the fragment from Berlin. Its physical condition and preserved pagination are much better. Both fragments belong to the part “directory of pericopae.” I believe codex MONB.WJ originally began with this part. This assumption is supported by the preserved pagination 61 on the typikon leaf from Berlin. It gives the pericopae incipits for the evening, morning services and mass for the fifth of Mechir (= 30 of January) and for the mass for the fourth and sixth of Mechir (= 29 and 31 of January). The Louvre fragment consists of one fragment and one very small piece. The bigger fragment has not preserved the upper and bottom margins of the leaf. Today it has 16 damaged lines. The very good color scans I received from the Louvre allow me to definitely place the small piece within the bigger one. The smaller piece complements the bigger one from the fifth line until the tenth line. The Louvre fragment is quite damaged. I am as yet unable to identify which period within the Coptic calendar the pericopae incipits belong to. Thus, I cannot place the fragment from the Louvre within the structure of codex MONB.WJ yet.

6.2 *MONB.WP*

Codex *MONB.WP* consists today of four paper leaves in the following order: Ann Arbor, UML, P.Mich. inv. 4969(5), London, BL, Or.3580 A.2 (= A.2), Cairo, IFAO, Copte 279A and Copte 279B.

The leaves from London and Cairo were described by Walter Crum and Catherine Louis, and were published and analyzed by Ugo Zanetti.⁴⁰ The newcomer is the leaf from Ann Arbor that I, as described above, found by accident in the Special Collections Library at University of Michigan. Its transcription and analysis are part of my forthcoming monograph.

The content of the four leaves shows that within the original codex they belonged to the part “directory of pericopae” with incipits for the three services: evening, morning and mass.⁴¹ The Ann Arbor leaf contains the pericopae incipits for the [twelfth],⁴² fifteenth and sixteenth of Hathor (= [6], 11, and 12 November). According to the liturgical calendar it should be placed at the beginning of the

⁴⁰ Crum, *Catalogue*, n° 145, 31-32; Louis, *Catalogue*, n° 28, pl. 36 forthcoming; Zanetti, “Six Typika,” 242-255.

⁴¹ Cf. the analysis by Zanetti, “Six Typika,” 242-243.

⁴² The heading of the pericopae incipits that precedes the 15th of Hathor was in the previous leaf that is missing today. The feast of the 12th of Hathor is a reconstruction based on parallels within other typikon codices.

reconstructed codex before the leaves from London and Cairo, which contain the pericopae incipits for the Easter Octave and the months Paoni and Epep from the second half of the year. Because of the course of feasts, arranged according to the liturgical year, we can be sure of the order of the four leaves within the codex structure. Zanetti is to be proven correct: the leaf London, BL, Or.3850 A.2 precedes the leaf Cairo, IFAO, Copte 279A-B. Only one quire number is preserved on the four leaves. This is the number 10 on the verso of the leaf from London, which the first publisher of this fragment, Walter Crum, already ascertained it to be “the last of quire 1.”⁴³ Recently, Ugo Zanetti provided a new publication of this leaf,⁴⁴ where he states that before the *nomina sacra* XC̄ in the center of the margin the number $\overline{p\bar{\alpha}}$ (= 160) also appears. Actually, there are no numbers in the center of the upper margin, but a quire ornament that is not very well preserved because of water damage. The mistake by Zanetti is understandable, because the parts of the ornament are very similar to the letters rho and ksi. Additionally, the suggestion that the last leaf of the tenth quire, in a codex lacking two flyleaves, carries the numbers 159/160 is very plausible. Still, we do not have evidence of the page numbers of codex MONB.WP and this remains only a plausible assumption.

6.3. MONB.WQ

Only two fragments have remained from codex MONB.WQ: Berlin, SBB, Ms.or.oct. 409 f.41 and Cairo, CM, n° 2648b. The Berlin leaf is the core of the codex. Both leaves belong to the part “directory of hymns” and represent the “hermeneiai” with their responsory, as well as the catchwords for the psalm verses and the “hymnos” chants for the dismissal of the mass. On the Cairo leaf, we have the hymns for the fourth month, Choiak, and on the Berlin leaf there are the hymns for the fifth month, Tobi. Yet the arrangements of the hymns according to the Coptic calendar place the fragment in a certain order: the Cairo leaf precedes the Berlin fragment. Fortunately, the fragment from Cairo kept the whole upper margin, including the pagination 131/132, and indicating its exact placement within the codex. In the Berlin fragment, pagination remains of the letter rho, signifying the number 100, can still be seen. Due to the fact that the Cairo leaf ends with the feast on the twenty seventh of Choiak (= 23

⁴³ Cf. Crum, *Catalogue*, n° 145, 31-32.

⁴⁴ Cf. Zanetti, “Six Typika,” 243, 244, pl. 3.

of December) and the Berlin leaf begins with an unknown feast before the eleventh of Tobi (= 6 of January), it can be assumed that there is at least one leaf missing between both fragments of codex MONB.WQ. Therefore, I reconstruct the pagination of the Berlin leaf as 1[35]/1[36].

6.4. *MONB.WS*

Codex *MONB.WS* includes nine preserved leaves that are to be distributed among three different parts of the codex:

- The first libellus of *MONB.WS* contains the catchwords for the psalm verses and the incipits of the “hymnos” chants for the three liturgical offices: evening, morning and mass. Sometimes we have the incipits for a hermeneia and its responsory for a mass. The successive leaves Berlin, SBB, Ms.or.oct. 409 f.39-40, which are the last leaves 129/130 and 131/132 of quire 7, belong to this part. One can find the data for the eleventh month, Epep, on them.
- The second part of *MONB.WS* consists only of one fragment, Berlin, SBB, Ms.or.oct. 409 f.46 with the pagination 175/176. This is a directory of hymns representing the incipits of the “trisagios,” “hymnos” and “poiekon” chants for the mass. This part lists again the liturgical feasts from the beginning until the end of the year. The leaf from Berlin gives the data for the eleventh month, Epep, and twelfth month, Mesori.
- The third libellus represents a different “directory of hymns” showing the “hermeneiai” with their responsories as well as the “kathismata” for important liturgical feasts, such as the Discovery of the Holy Cross on the seventeenth of Thout (= 14 of September). From this part, we have six leaves today. Firstly, there are the published successive four leaves from Leiden with pagination 179/180, 181/182, 183/184 and 185/186, which are the core of codex *MONB.WS*.⁴⁵ In this part again we have all liturgical feasts from the beginning of the calendar. Page 179 begins with the feast of the fifth of Thout (= 2 of September). The previous page must have contained the first four days from the beginning of the year and the title of this libellus, but, unfortunately, this leaf is missing today. Secondly, another leaf from Berlin SBB, Ms.or.oct. 409 f.47, with pagination 189/190,

⁴⁵ Pleyte – Boeser, MS. Insinger N° 39, 208-216.

offers the “hermeneiai” for the third month, Hathor. Today one leaf is missing between this Berlin fragment and the last leaf from Leiden. The last leaf of this part is the newcomer from Strasbourg, BNU, Kopt. 32. It has pagination 245/246 and gives us the hymns for the tenth month, Paoni.

The cardinals “first, second, and third” for the different codex parts are used here only conditionally. We can be sure that the “third” part follows the “second” part, because of the fact that only one leaf is missing between them. Probably the “second” part follows the “first” one. It is doubtful that codex MONB.WS really began with the “first” part. However, at the moment this is only speculation.

6.5. *MONB.WT*

Eight paper leaves are ascribed to codex MONB.WT. They have the following succession: Berlin, SBB, Ms.or.oct. 409 f.43; Ms.or.oct. 409, f.38; Oxford, BL, Clarendon Press b.3, Frg. 19, f.1-5 and Paris, BnF, Copte 129(20) f.183. The leaf with the inventory number Berlin, SBB, Ms.or.oct. 409, f.38 and the five folia from Oxford are successive. The two folia from Berlin and the five leaves from Oxford belong to the part containing the full texts of “poiekon” chants. The fragment from Paris belongs to another part that follows the “poiekon” libellus and contains psalm verses. At the moment it is difficult to define precisely this second part because of the bad condition of the Paris fragment. Although the study of the “poiekon” chants as a term and texts is still at the initial stages, we can determine the exact position of each of the eight leaves within the codex structure due to the preserved quire numbers and pagination of seven of the leaves (cf. the list at end). Only the leaf Berlin, SBB, Ms.or.oct. 409 f.43 has not preserved the upper margin and is missing some numbers. Despite that, the content allows us to place the leaf within the codex structure. One can find the “poiekon” chants for an unpreserved feast of the third month, Hathor, as well as for the twenty second and twenty fifth days of Hathor (= 18 and 21 of November). The determination of recto and verso of the unpaginated leaf does not leave any doubt. While the recto ends with the liturgical heading for the twenty fifth of Hathor, the verso side continues with the “poiekon” chants for this feast. As one can see in the attached list, the second Berlin leaf is the first one of quire 16. Quire 20 begins with the leaf from Paris. The most important question here is what the missing 15 quires contained. We can be sure that some quires include

the “poiekon” chants for the first seven months of the liturgical year. These could be, for example, quires 13, 14 and 15. Maybe the unpaginated leaf from Berlin folio 43 belongs to one of these quires. But what preceded the quires with “poiekon” chants? Based on a comparison with the other parchment and paper codices with typika, I assume that the first ten or more quires contained a “directory of pericopae” or “directory of hymns” such as “hermeneiai.”

6.6. *MONB.WN, MONB.WO, MONB.WR*

At this time, there is no new information about the three codices *MONB.WN*, *MONB.WO*, *MONB.WR*. Codex *MONB.WN* consisting today of only one leaf, Wien, ÖNB, P.Vindob. K 9718, has been published and analyzed by Ugo Zanetti.⁴⁶ Codex *MONB.WO* contains four paginated leaves from Leiden that were published in the 19th century by Willem Pleyte and Pieter A.A. Boeser.⁴⁷ The consequent leaves, Leiden, RMO, Ms. Copte 85 (Ins. 40) f.2-3, represent the core of the codex. At the moment there is nothing important to be added except for a small error in the *editio princeps* of folio 4.⁴⁸ The right pagination of this leaf is 77/78 not 76/77. Surely it is only a typo, which nevertheless can impact the analysis of the codex structure. Codex *MONB.WR* comprises today four leaves, which are kept in the IFAO in Cairo. These leaves were described by Catherine Louis, and published and analyzed by Ugo Zanetti.⁴⁹ The consequent leaves, Cairo, IFAO, Copte 292-293, are the core of the codex.

7. *Conclusion*

This article is one of a few that attempts to establish a basic foundation and framework for the investigation of liturgical codices, in particular those with a typikon core. The article gives a short preview of the codex structure with liturgical typika as a whole, and focuses on the concise presentation of eight paper codices with liturgical typika. The final aim of this investigation is to enrich our knowledge of the liturgical tradition in the White Monastery. Before this happens, we must become better acquainted with the sources for this liturgical rite.

⁴⁶ Zanetti, “Six Typika”, 263–267.

⁴⁷ Pleyte – Boeser, MS. Insinger N° 40, 217-228.

⁴⁸ Pleyte – Boeser, MS. Insinger N° 40, 225-226.

⁴⁹ Louis, *Catalogue*, n° 27, forthcoming; Zanetti, “Six Typika,” 255-262.

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CBCo Cahiers de la Bibliothèque copte
HTB Histoire du texte biblique
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OrChrP Orientalia Christiana Periodica
PIOL Publications de l'Institut Orientaliste de Louvain

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Appendix I

List of Paper Codices with Typika from the White Monastery

MONB- Sigla	Fol.	Inventory Numbers	Quire	Pagination	Content
WJ	2	Berlin, SBB, Ms.or.oct. 409 f. 42 Paris, Louvre. AF 1635		61/- -/-	directory of pericopae for the 6 th month. Mechir directory of pericopae (damaged, festivals cannot be identified yet)
WN	1	Wien, ÖNB, P. Vindob. K 9718		9/10	directory of pericopae for the 3 rd month, Hathor
WO	4	Leiden. RMO. Ms. Copte 85 (Ins. 40) f. 1 Leiden, RMO, Ms. Copte 85 (Ins. 40) f. 2-3		63/64 69/70 71/72	directory of pericopae. "hermeneiai"; "poiekon" chants for the mass and morning and evening services for the 5 th month. Tobi directory of pericopae. "hermeneiai"; "poiekon" chants for the mass and morning and evening services for the 5 th month. Tobi. and for the 6 th month. Mechir

	Leiden, RMO, Ms. Copte 85 (Ins. 40) f. 4	77/78	directory of pericopae, "hermeneiai", "poiekon" chants for the mass and morning and evening services for the 5 th month, Tobi, and for the 6 th month, Mechir
WP	4		
	Ann Arbor, UML, P. Mich. Inv. n° 4969,5	—/—	directory of pericopae for the three services for the 3 rd month, Hathor
	London, BL, Or. 3580 A.2	E 10	directory of pericopae for the three services for Easter Octave
	Cairo, IFAO, 279 A	—/—	directory of pericopae for the three services for the 10 th month Paoni and 11 th month, Epep
	Cairo, IFAO, 279 B	—/—	directory of pericopae for the three services for the 11 th month, Epep
WQ	2		
	Cairo, CM, n° 2648 b	131/132	directory of hymns with "hermeneiai" and their responsory as well as psalm catchwords and "hymnos" chants for mass dismissal for 4 th month, Choiak
	Berlin, SBB, Ms. or. 409 f. 41	1[35]/13[6]	directory of hymns with "hermeneiai" and their responsory as well as psalm catchwords and "hymnos" chants for mass dismissal for 5 th month, Tobi

WR	4	Cairo, IFAO, Copte 291	B 5	77/78	directory of pericopae for the mass and evening service for the 11 th month, Epep
		Cairo, IFAO, Copte 292-293	E 5	<95>/96	directory of pericopae for the mass and evening service for the 11 th month, Epep
			B 6	97/98	
		Cairo, IFAO, Copte 294	E 6	<115>/116	directory of pericopae for the mass and evening service for the 11 th month, Epep
WS	9	Berlin, SBB, Ms. or. oct. 409 f. 39		129/130	directory of hymns with psalm catchwords and the "hymnos" chants for the three services, sometimes "hermeneiai" with responsory for the 11 th month, Epep
		Berlin, SBB, Ms. or. oct. 409 f. 40	E 7	131/132	directory of hymns with psalm catchwords and the "hymnos" chants for the three services, sometimes "hermeneiai" with responsory for the 11 th month, Epep
		Berlin, SBB, Ms. or. oct. 409 f. 46		175/176	directory with incipits of "trisagios" and "poiekon" chants for the mass for the 11 th month Epep and 12 th month, Mesori
		Leiden, RMO, Ms. Copte 84 (Ins. 39) f. 1-2		179/180 181/182	directory of hymns with "hermeneiai" and their responsory for the 1 st month, Thout

	Leiden, RMO, Ms. Copte 84 (<i>Ins. 39</i>) f. 3-4	183/184	directory of hymns with "hermeneiai" and their responsory for the 1 st month. Thout, and the 2 nd month. Paopi
	Berlin, SBB. Ms. or. oct. 409 f. 47	185/186 189/190	directory of hymns with "hermeneiai" and their responsory for the 3 rd month. Hathor
	Strasbourg, BNU. Kopt. 32	245/246	directory of hymns with "hermeneiai" and their responsory for the 10 th month. Paoni
WT	8 Berlin, SBB. Ms. or. oct. 409. f. 43	---	directory of hymns with the full texts of the "poitekon" chants for the 3 rd month. Hathor
	Berlin, SBB. Ms. or. oct. 409. f. 38	151/	directory of hymns with the full texts of the "poitekon" chants for the holy week
	Oxford, BL, Clarendon Press b.3. Frg. 19. f. 1-2	152/ 153/	directory of hymns with the full texts of the "poitekon" chants for the holy week
	Oxford, BL, Clarendon Press b.3, Frg. 19, f. 3-5	155/ 156/ 157/	directory of hymns with the full texts of the "poitekon" chants for the holy week
	Paris, BnF. Copte 129(20) f. 183	20	list of psalm incipits