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## Codex Sinai Greek NF MG 53: A Codicological and Liturgical Study of the Oldest Greek Sinaitic Euchologion\*

*with 6 figures*

**ABSTRACT:** This article offers a reappraisal of Sinai Greek NF MG 53 (Sin. gr. NF MG 53), the oldest known Greek euchologion preserved at St Catherine's Monastery. The first part examines the manuscript's quire composition, its Greek script, and the marginal annotations in Arabic and Coptic, while the second part presents each of the prayers and rites of this euchologion, comparing them with other important Greek euchologia from Constantinople and South Italy. The combined analysis of its codicological and palaeographical features, together with the liturgiological study of its prayers and rites, allows us to consider the following questions: was the content and structure of the euchologion similar in Constantinople and Jerusalem? What implications does the earlier or later dating of liturgical manuscripts, such as Sin. gr. NF MG 53, have for the narratives of liturgical history? How do prayers believed to be from Constantinople arrive in Jerusalem at a time when clergy are supposedly fleeing Jerusalem for South Italy? However, the main purpose of this paper is not to revisit the liturgical history of the Byzantine Rite, but rather to help scholars gain better access to a new and important early source, presenting its liturgical contents after a detailed codicological and palaeographical study.

**KEYWORDS:** Byzantine Rite Liturgy; Greek Liturgical Manuscripts; Euchologion; Multilingualism; Sinaitic-Palestinian Area; St Catherine's Monastery (Mount Sinai)

### 1. INTRODUCTION

For several centuries, the Greek euchologion preserved in codex Vat. Barb. gr. 336 (*Diktyon* 64879) has attracted the attention of scholars and students of Byzantine liturgy because of its antiquity; it is judged on palaeographical grounds to be from the end of the eighth century<sup>1</sup>. For those less familiar with the complexities of liturgical history and who understood liturgical development as linear, monolithic, and uniform, the Barberini codex became *the* oldest extant Byzantine Rite euchologion, presented in some areas of scholarship as if all euchologia were the same, with no diversity among them<sup>2</sup>. The manuscript's edition, already published in its third revision, and the study of it have corrected this false impression: codex Vat. Barb. gr. 336 originates in Calabria and, apart from certain

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<sup>1</sup> See the extensive introduction to the latest edition of the manuscript, in Russian, *Evkhologii Barberini gr. 336. Izdanie teksta, predislovie i primechaniia* [Euchologion Barberini gr. 336: Edition of the text, foreword, and notes] (ed. E. VELKOVSKA – S. PARENTI, trans. S. Golovanov. Omsk 2011, 41–43). For the second edition in Italian, see: *L'Eucologio Barberini gr. 336* (ed. S. PARENTI – E. VELKOVSKA [Bibliotheca «Ephemerides Liturgicae» «Subsidia» 80]. Rome 2000, 19–42). For a discussion of the dating of Barberini gr. 336, see VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336*, 28–31; PARENTI – VELKOVSKA, *L'Eucologio Barberini gr. 336*, 19–20.

<sup>2</sup> See the helpful corrective by J. BAUM, *Coming of Age in Byzantium: Agency and Authority in Rites of Passage from Infancy to Adulthood*, in: *Authority in Byzantium*, ed. P. Armstrong. Farnham, Surrey 2013, 113–135, especially 114–115.

imperial rituals and patriarchal rites from Constantinople, it also contains local South Italian practices. Thus, the editors of the Barberini codex conclude that, “come ogni libro liturgico del Medioevo, l’eucologio Barberini è espressione della tradizione della regione dove è stato copiato, nel caso specifico dell’Italia meridionale bizantina.”<sup>3</sup>

An updated narrative of Byzantine liturgical history and the development of its books acknowledges mutual influence and interdependence between two cathedral traditions—that of Constantinople and that of Jerusalem. The story has been examined through the lens of mobility and migration: Byzantium and South Italy received elements of the Jerusalem and Palestinian tradition through the migration of an “intellectual elite” of clergy fleeing Persians, Arabs, and Monothelism in the seventh century; in the eighth and ninth centuries, clergy from Constantinople also found refuge in South Italy while fleeing iconoclasm<sup>4</sup>. In what has been referred to as “cross-fertilization,” Jerusalem then received the Constantinopolitan tradition from at least the tenth century, and by the thirteenth century, the synthesized Byzantine Rite, through the process of “liturgical Byzantinization.”<sup>5</sup>

With such a heuristic for Byzantine liturgical history, the discovery of new liturgical manuscripts among the Sinai New Finds, including various euchologia, has proven to be revolutionary for the study of Byzantine liturgy<sup>6</sup>. Of these euchologia, the manuscript Sin. gr. NF MG 53 (*Diktyon* 61091), which is believed to reflect the Palestinian liturgical tradition<sup>7</sup>, is potentially one of the most significant for a new understanding of that history. The groundbreaking doctoral thesis of Christos Kanavas has examined the manuscript in its entirety<sup>8</sup>, and articles on and editions of individual prayers contained in MG 53 have appeared over the last few decades by Elena Velkovska<sup>9</sup>, Stefano Parenti<sup>10</sup>, and Gabriel Radle<sup>11</sup>, to name just a few of the scholars who have sought to better understand this euchologion<sup>12</sup>.

The prayers and rites of Sin. gr. NF MG 53, examined together with codicology in mind, provide an opportunity to revisit certain paradigms of Byzantine liturgical history and pose additional questions. Was the content and structure of the euchologion similar in Constantinople and Jerusalem?

<sup>3</sup> S. PARENTI, La preghiera della cattedra nell’eucologio Barberini gr. 336. *BollGrott* III 8 (2011) 149–168, here 150.

<sup>4</sup> E. VELKOVA VELKOVSKA, The liturgical books of the Byzantine Rite: history and culture, in: *Liturgische Bücher in der Kulturgeschichte Europas*, ed. H. P. Neuheuser (*Bibliothek und Wissenschaft* 51). Wiesbaden 2018, 137–154, here 150–151, which expands upon R. F. TAFT, *The Byzantine Rite: A Short History*. Collegeville, MN 1992, especially 56–60. The Jerusalem and Palestinian tradition is often referred to as “Melkite,” but usually without a precise definition of this term.

<sup>5</sup> For an overview of the phenomenon of liturgical Byzantinization from the perspective of the liturgical calendar and lectionary as they relate to the liturgy of St James, see D. GALADZA, *Liturgy and Byzantinization in Jerusalem (Oxford Early Christian Studies)*. Oxford 2018.

<sup>6</sup> For the history of the Greek manuscripts of the Sinai New Finds, see G. ROSSETTO, *Greek Palimpsests at Saint Catherine’s Monastery (Sinai): Three Euchologia as Case Studies (VB 44)*. Vienna 2023, 17–19 and 95–110.

<sup>7</sup> PARENTI, La preghiera della cattedra 159: “... eucologio palestinese datato all’VIII/IX secolo, ma già con evidenti segni di bizantinizzazione”; H. BRAKMANN – T. CHRONZ, Ist das Jerusalemer Euchologion noch zu retten? *Archiv für Liturgiewissenschaft* 54 (2012) 1–28, here 10; G. RADLE, *Marriage in Byzantium: Christian Liturgical Rites from Betrothal to Consummation*. Cambridge 2024, 202, 356, and 365.

<sup>8</sup> See C. KANAVAS, *L’eucologio MG 53 (sec. IX) del monastero di S. Caterina del Sinai* (unpublished doctoral thesis, Pontificio Istituto Orientale). Rome 2013, which includes a normalized transcription of the Greek text.

<sup>9</sup> E. VELKOVSKA, La preghiera ‘per i fratelli che si fanno visita’ dell’eucologio slavo del Sinai e i suoi paralleli greci. *BollGrott* III s. 9 (2012) 277–285, here 281–282.

<sup>10</sup> PARENTI, La preghiera della cattedra 149–168; S. PARENTI, L’anafora di Crisostomo. Testo e contesti (*Jerusalem Theologisches Forum* 36). Münster 2020, 305 and 563.

<sup>11</sup> G. RADLE, When Infants Begin to Toddle: A Liturgical Rite of Passage in the Greco-Arabic Manuscript Sinai NF/MG53. *BollGrott* III 11 (2014) 159–168; G. RADLE, Liturgy and Charitable Ministration in Late Antiquity: Diakonia Prayers in the Earliest Euchologion Manuscripts. *Ex Fonte – Journal of Ecumenical Studies in Liturgy* 2 (2023) 259–296; RADLE, *Marriage in Byzantium* 365–366.

<sup>12</sup> A research project dedicated to Sin. gr. NF MG 53 was announced in 2009 in Norway, but the results remain to be published. See BRAKMANN – CHRONZ, Ist das Jerusalemer Euchologion noch zu retten? 10 n. 47. For additional bibliography on Sin. gr. NF MG 53, see the entry on this manuscript in Pinakes: <https://pinakes.irht.cnrs.fr/notices/cote/61091/> (accessed: 04-01-2026).

What implications does the earlier or later dating of liturgical manuscripts, such as Sin. gr. NF MG 53, have for the narratives of liturgical history? How do prayers believed to be from Constantinople arrive in Jerusalem at a time when clergy are supposedly fleeing Constantinople and Jerusalem for South Italy? While the main purpose of this paper is not to revisit Byzantine Rite liturgical history, but rather to help scholars gain better access to a new and important early source for their analysis, it is impossible not to consider these paradigms and the process of “hypothesis negation” when examining this manuscript, a new and important witness to the development of Byzantine liturgy<sup>13</sup>. To attempt to address these questions, to properly contextualise the manuscript’s content, and to fully appreciate the importance of this euchologion, Sin. gr. NF MG 53 must be approached as a whole, beginning first of all from a codicological and palaeographical perspective and then examining its liturgical content. This article seeks to present such an analysis for the first time, taking into consideration more recent scholarship in the fields of codicology, palaeography and liturgy<sup>14</sup>.

## 2. CODICOLOGY AND PALAEOGRAPHY

Next to Vat. Barb. gr. 336, Sin. gr. NF MG 53 is the only other majuscule euchologion which has come down to us in substantial form<sup>15</sup>. Its surviving 91 folios represent approximately one fourth of the original manuscript. What the manuscript contained on its initial leaves, which—as will be shown—are missing, is left to speculation, but it is not unwarranted to propose that they likely contained eucharistic liturgies, such as James, Basil, Chrysostom, and Presanctified, and other prayers from the rites related to baptism.

### 2.1. MANUSCRIPT DESCRIPTION

The euchologion Sin. gr. NF MG 53 is composed of 91 parchment folios<sup>16</sup>, one of which is preserved as a fragmentary folio detached from the main body of the codex. This was originally located between the folios currently numbered 4 and 5; we will refer to it as folio 4bis (figs. **1a**, **1b**). Sin. gr. NF MG 53 is incomplete at both beginning and end, and its binding is not extant. Certainly missing are at least 260 folios, i.e. the first 32 quires, as well as three folios of quire 33 (the first partially extant quire) and two folios of the last preserved quire. It is impossible to determine how many quires have been lost at the end of the codex. The quires always begin with the hair side, which is a characteristic of books copied in most of the Hebrew geo-cultural zones, as well as in the Arab-Islamic world<sup>17</sup>.

<sup>13</sup> Robert Taft has noted that “knowledge in a field advances not by the accumulation of new data but by the invention of new systems; not by hypothesis verification but by hypothesis negation.” R. F. TAFT, *Historicism Revisited*, in: *Beyond East and West: Problems in Liturgical Understanding*. Rome 2001, 32; R. F. TAFT, *The Structural Analysis of Liturgical Units: An Essay in Liturgical Methodology*, in: *Beyond East and West: Problems in Liturgical Understanding*. Rome 2001, 190.

<sup>14</sup> Christos Kanavas devoted the third chapter of his still unpublished dissertation to the physical description of the manuscript: KANAVAS, *L'eucologio MG 53 (sec. IX) del monastero di S. Caterina del Sinai* (see n. 8) 51–110. However, this important manuscript witness requires a re-evaluation which takes into account studies published after the year 2013.

<sup>15</sup> Other euchologia in majuscule letters include the approximately 25 folios of Sin. gr. NF MG 22 + Sin. gr. NF MG 67 (*Diktyon* 61060 + 61105): G. RADLE, *Sinai Greek NE/MG 22: Late 9<sup>th</sup>/Early 10<sup>th</sup> Century Euchology Testimony of the Liturgy of St John Chrysostom and the Liturgy of the Presanctified Gifts in the Byzantine Tradition*. *BollGrott* III 8 (2011) 169–221; G. RADLE, *Uncovering the Alexandrian Greek Rite of Marriage: Sinai NF/ MG 67 (9<sup>th</sup>/10<sup>th</sup> c.)*. *Ecclesia Orans* 38 (2011) 49–73, and one flyleaf from manuscript Erlangen A2 (*Diktyon* 14292), f. 60, which contains a fragment of the Great Synapte from the liturgy of Chrysostom or Basil: E. VELKOVSKA, *A Liturgical Fragment in Majuscule in Codex A2 in Erlangen*. *Byzantinoslavica* 56 (1995) 483–492. Both are in very fragmentary condition.

<sup>16</sup> The total number of folios belonging to this euchologion is not 92 as indicated in *Ta nea heurēmata tu Sina*, ed. P. G. Nikolopoulos et al. Athens 1998, 150.

<sup>17</sup> A. BAUSI et al., *Comparative Oriental Manuscript Studies: An Introduction*. Hamburg 2015, 79.

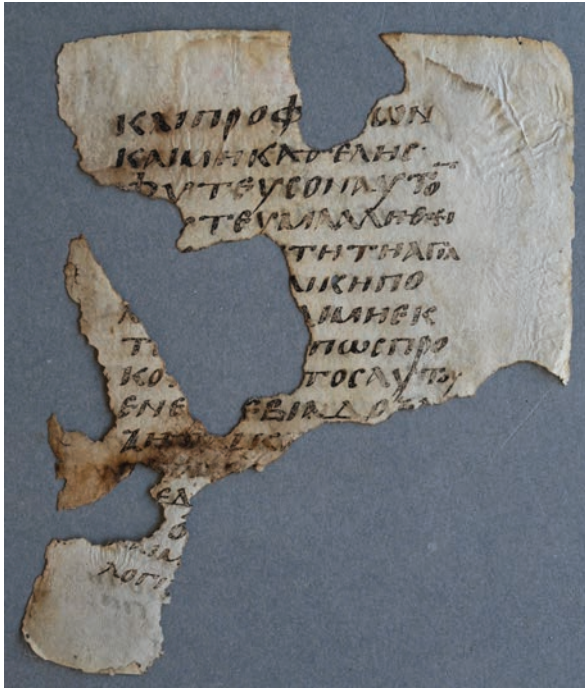


Fig. 1a: Sin. gr. NF MG 53, f. 4bis r  
(© St Catherine's Monastery, Sinai, Egypt)

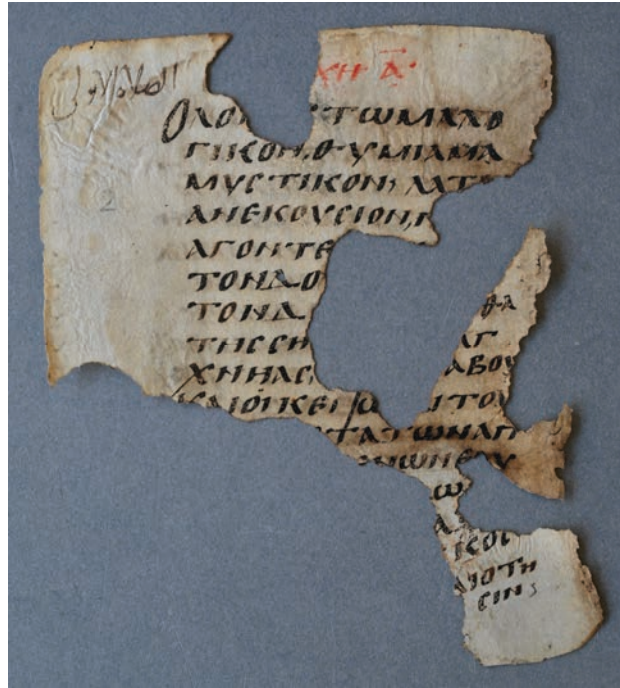


Fig. 1b: Sin. gr. NF MG 53, f. 4bis v  
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The manuscript measures 150×115 mm. The writing is arranged in a single column per page with an average of 16 lines. The letters are 3 mm high. The writing space (*Schriftspiegel*) is 115×70 mm. Circular prickings, which were probably made with an awl or the arm of a compass, are visible on those folios which have not been trimmed. The ruled lines were drawn with a drypoint, 7 mm apart, and tally with Sautel-Leroy system 4 and type 00D1<sup>18</sup>. According to the *Repertoire*, this type is widely attested in liturgical manuscripts from the tenth century onwards<sup>19</sup>.

The folios carry modern foliation (in pencil) in the upper outer margin of each recto, from number 1 to number 90. The loose fragmentary folio, i.e. folio 4bis, has been foliated as such by Father Justin and relocated to its original place in September 2024. The extant folios are arranged in 12 quires, which originally were all quaternions. However, only ten of them are complete. The quire structure is as follows: 1 × VIII-3: leaves 1, 2, 8 missing (ff. 1–4bis), 10 × VIII (ff. 5–84), 1 × VIII-2 (ff. 85–90): leaves 7, 8 missing.

Original quire marks are located in the upper outer margin of the first folio of each quire. They are written with majuscule Greek letters surrounded by a simple line-decoration in black ink, and were most probably added by the same scribe who wrote the euchologion. Those preserved are: λδ' (f. 5r), λε' (f. 13r), λς' (f. 21r), λζ' (f. 29r), λη' (f. 37r), λθ' (f. 45r), μ' (f. 53r), μα' (f. 61r), μβ' (f. 69r), μγ' (f. 77r), μδ' (f. 85r) (fig. 2).

## 2.2. GREEK SCRIPT

The euchologion is written in *scriptio continua*, with black ink, in sloping pointed majuscule. The angle of slope measures on average 115°. Red ink is used exclusively for titles. Rubrics, when present, are written in black ink, in a sloping pointed majuscule similar to that of the main text, but of smaller module (see e.g. f. 9r and f. 10v). The writing rests on the ruled line. The scribe only added diacritical signs to the text sporadically: those that are found consistently are the diaeresis on the

<sup>18</sup> J.-H. SAUTEL – J. LEROY, *Répertoire de réglures dans les manuscrits grecs sur parchemin*. Turnhout 1995, 32 and 39.

<sup>19</sup> SAUTEL – LEROY, *Répertoire* 83–87.

letters *iota* and *ypsilon* (e.g. f. 5r and f. 8v). We also come across the apostrophe (e.g. f. 8v); original accents and breathings are only found on a few words (accents: f. 7v and f. 55v; smooth breathing, e.g. f. 54r; angular rough breathing, f. 81v)<sup>20</sup>. In a few cases, accents were added with different ink, which appears to match the ink also used by the Arabic annotator throughout the manuscript. These accents were likely added at a later time and not in a consistent way. The only exception for accents being added consistently is on the two prayers against drought (ff. 69v–73r). As far as the original punctuation is concerned, we should notice the systematic use—by the scribe of the euchologion—of the high dot as well as of the dicolon.

Abbreviations are found throughout the manuscript: *nomina sacra* are regularly abbreviated, as well as the letter *ny* at the end of words, especially if located at the end of the ruled line. Other commonly used words such as *καί* and *ιερεύς* (e.g. f. 9r) are abbreviated. The scribe is careful not to trespass the writing space. For this reason, the letters at the end of the line are usually smaller or superimposed (cf. f. 50v, where *ἡμᾶς* is written with *alpha* on top of *my*) (fig. 3).

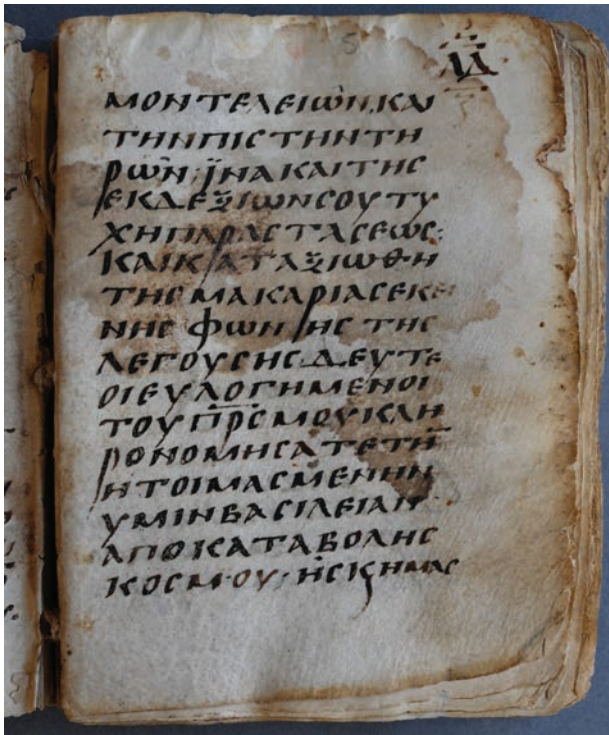


Fig. 2: Sin. gr. NF MG 53, f. 5r.  
The original quire mark λδ' (34) is visible  
on the upper outer margin of the folio  
(© St Catherine's Monastery, Sinai, Egypt)

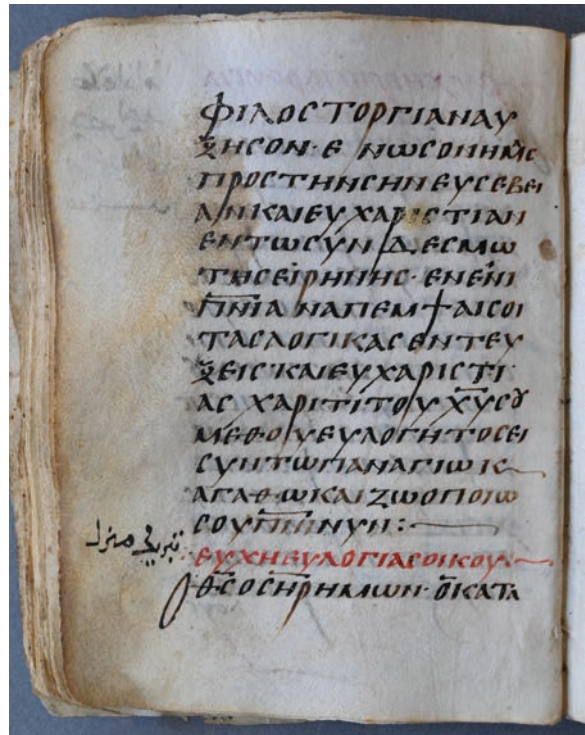


Fig. 3: Sin. gr. NF MG 53, f. 50v  
(© St Catherine's Monastery, Sinai, Egypt)

<sup>20</sup> It is interesting to note, by way of comparison, that in the other extant euchologia written in majuscule letters a complete system of accents and angular breathings is extant. The question of the presence of accentuation in manuscripts copied in majuscule letters in the 8th and 9th centuries is little studied in detail. The complete system of accentuation, with smooth and rough breathings, appears towards the end of the 8th century (see Vat. gr. 1666 [*Diktyon* 68297], year 800), spreads during the 9th century and stabilises towards the beginning of the 10th century.

## 2.3. CONSIDERATIONS FOR DATING THE MANUSCRIPT

In the catalogue of the Sinai Greek New Finds this euchologion is dated to the eighth–ninth century<sup>21</sup>, and this date has been repeated and accepted in subsequent publications<sup>22</sup>. However, a comparison with dated *specimina* suggests close similarities with two other manuscripts: (1) the Gospel lectionary Sin. gr. 210 + Sin. gr. NF MG 12 + Saint Petersburg, Library of the Russian Academy of Sciences, BAN RAIK 194 + Sin. Harris App. 16, 22 (Sinai [?], 861/862 or 877/878)<sup>23</sup> and with (2) the Uspenskij Psalter, Saint Petersburg, National Library of Russia, gr. 216 + Sin. gr. NF MG 33 (Jerusalem, Church of the Anastasis, 862/863 or 878)<sup>24</sup>. The main features, which are common to the dated *specimina* and to our MG 53 are: the use of black ink, a high contrast between thin and thick strokes, decorative thickenings at the end of thin strokes, the inclination to the left of vertical strokes (for example of *rho*, *phi*, *psi*), similar angle of slope (116° for the Gospel lectionary, 112.3° for the Uspenskij Psalter). Therefore, on palaeographical grounds, the manuscript should be dated to the second half of the ninth century<sup>25</sup>. The place of origin is most probably the Sinaitic-Palestinian area.

## 2.4. FRAGMENTS

Eventually, it is important to note that in the same box that contains the euchologion Sin. gr. NF MG 53, there is also a loose fragmentary bifolio that does not belong to the object of this study. It was misplaced during the cataloguing of the Sinai New Finds, probably because of the similar dimensions, *mise en page*, and writing. The fragment, which currently measures 150×106 mm, is written on palimpsest parchment in sloping pointed majuscule and most probably originates from a Jerusalem lectionary<sup>26</sup>. It contains the following pericopes: Luke 18:2–4a on the first folio and Jonah 4:3–6a on the second folio. The bifolio was not the central one of the original quire, since the text is not continuous. Codicological and palaeographical features have allowed us to identify the correct manuscript to which this bifolio originally belonged, namely Sin. gr. NF MG 8 (*Diktyon* 61046), a

<sup>21</sup> NIKOLOPOULOS et al., Ta nea heurēmata tu Sina (see n. 16) 150, pl. 75.

<sup>22</sup> See, for example, KANAVAS, L'eucologio MG 53 (sec. IX) del monastero di S. Caterina del Sinai (see n. 8) 51; L. PERRIA, Scritture e codici di origine orientale (Palestina, Sinai, dal IX al XII secolo. *RSBN* n.s. 36 (1999) 19–33, here 24; PARENTI, L'anafora di Crisostomo (see n. 10) 563; RADLE, Liturgy and Charitable Ministration in Late Antiquity (see n. 11) 262.

<sup>23</sup> *Diktyon* 58585 + 61050 + 57061 + 58341. Whether the year 6370 (the date that appears in the colophon, according to Velkovska) should be understood according to the Byzantine or the Alexandrian era is not clear. See C. FOSS, Three Apparent Early Examples of the Era of Creation. *ZPE* 31 (1978) 241–246; E. VELKOVSKA, Le sottoscrizioni e le note dell'evangelario agiopolita *Sinai gr. 210 e Sinai gr., Ne My 12. Studi sull'Oriente Cristiano* 20, 2 (2016) 189–206. See also D. HARLFINGER – D. R. REINSCH – J. A. M. SONDERKAMP (in Zusammenarbeit mit G. PRATO), *Specimina Sinaitica. Die datierten griechischen Handschriften des Katharinen-Klosters auf dem Berge Sinai, 9. bis 12. Jahrhundert*. Berlin 1983, 13. Both possibilities existed in the region of Jerusalem until the tenth century, at which point the previously dominant Alexandrian calculation fell out of common use and the Byzantine calculation was adopted. Thus, as Velkovska notes, the manuscript could be from 861/862 or 877/878. Alexander Treiger has insisted that the Alexandrian calculation would have still been common in the ninth century, and thus one should accept the later dating. See M. N. SWANSON, Some considerations for the dating of Fī Taṭlīt Allāh al-Wāḥid (Sin. Ar. 154) and al-Ġāmi' Wuḡūh al-Īmān (London, British Library or. 4950). *Parole de l'Orient* 18 (1993) 115–141; D. A. MOROZOV, Aleksandriiskaia era v Ierusalime IX v.: k datirovke Porfir'evskoī psaltiri [The Alexandrian era in Jerusalem in the ninth century and the date of Porfirij Uspenskij's Psalter]. *Monfokon. Issledovaniia po paleografii, kodikologii i diplomatike* [Montfaucon: research in paleography, codicology and diplomatics] 1 (2007) 89–93; D. A. MOROZOV, Aleksandriiskaia era v lavre sv. Savvy Osviashchennogo [The Alexandrian era at the Lavra of St Sabas the Sanctified]. *Kapterevskie chteniia* [Kapterev readings] 11 (2013) 69–71; A. TREIGER, New Works by Theodore Abū Qurra Preserved Under the Name of Thaddeus of Edessa. *Journal of Eastern Christian Studies* 68, 1–2 (2016) 1–51, especially 9–10.

<sup>24</sup> *Diktyon* 57288 + 61071. The observation on the Byzantine vs. Alexandrian era indicated in the previous footnote also has implications for the so-called Uspenskij Psalter, copied by deacon Theodore in 862/863—or, according to the Alexandrian era, in 878—at the Church of the Anastasis in Jerusalem.

<sup>25</sup> As we have noted, in MG 53 the system of diacritics does not yet appear in a developed form. However, within the 9th century it is not safe to use the criterion of the presence or absence of accentuation as a guiding element of relative chronology. Dated *specimina* are therefore the only safe ground on which to base such an assessment.

<sup>26</sup> ROSSETTO, Greek Palimpsests (see n. 6), 53, 62.

manuscript now in fragmentary condition, which also is written on palimpsest parchment, contains a Jerusalem lectionary, and is of comparable dimensions (in average 152×112 mm)<sup>27</sup>. Its sloping pointed majuscule is characterised by rigidity and the peculiar form of *epsilon*, with thick, straight vertical strokes and very short, thin horizontal strokes; *alpha*, with angular features; and *tau*, with vertical ornamental apices at the ends of the horizontal stroke (figs. 4a, 4b).



Fig. 4a: Sin. gr. NF MG 53, loose bifolio (detail).  
This bifolio originally belonged to Sin. gr. NF MG 8  
(© St Catherine's Monastery, Sinai, Egypt)

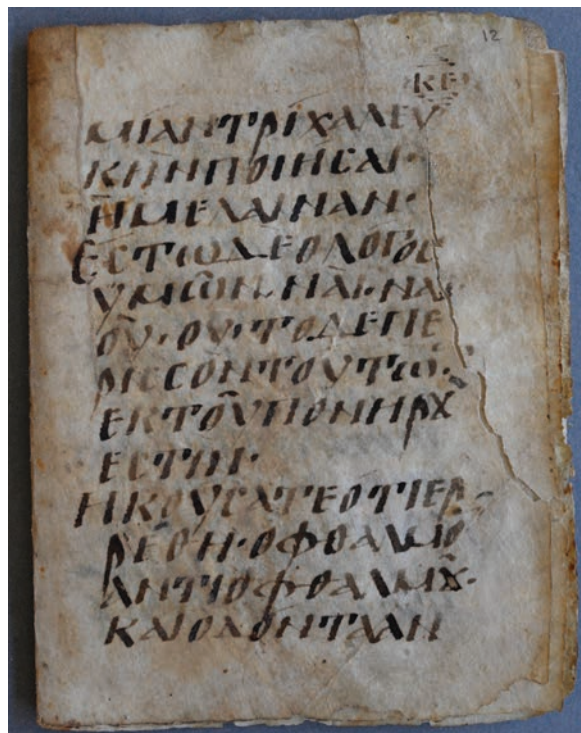


Fig. 4b: Sin. gr. NF MG 8, f. 12r. Jerusalem lectionary  
(© St Catherine's Monastery, Sinai, Egypt)

## 2.5. ANNOTATIONS IN ARABIC AND COPTIC

Apart from its Greek text, Sin. gr. NF MG 53 is thoroughly annotated with marginal notes in the Arabic language, confirming that the manuscript was used in an Arabic-speaking area. The Arabic-speaking user of the euchologion translates almost all the titles and rubrics of the prayers, and in a few cases transliterates Greek liturgical terms or expressions into the Arabic alphabet. For instance, on f. 15r, Κύριε ἐκέκραξα (“Lord, I have cried [to you]”) has been rendered as *kāryā akaqrāqsā* (كاريّا اكقراقسا) (fig. 5).

Another Arabic note located on f. 25v reads “Prayer for the day [*sic*] of Pentecost” (صلاه ليوم (العنصرة)). This is found in relation to Psalm 50, when the first prayer of Orthros (Εὐχὴ τοῦ πεντηκοστοῦ) would be recited, rather than in relation to the commemoration of Pentecost fifty days after Pascha, showing that the annotator translated the title literally, without paying attention to the content and context of the prayer.

<sup>27</sup> On this manuscript see D. GALADZA, A Greek Source of the Jerusalem Lectionary: Sinai Gr. N.E. MF 8 (10<sup>th</sup> c.), in: *Synaxis katholicē. Beiträge zu Gottesdienst und Geschichte der fünf altkirchlichen Patriarchate für Heinzgerd Brakmann zum 70. Geburtstag*, ed. D. Atanassova – T. Chronz (*Orientalia – Patristica – Oecumenica* 6.1). Münster 2014, 213–228; GALADZA, *Liturgy and Byzantinization in Jerusalem* (see n. 5), 187–188, 336–342, 369–370. The manuscript contains as undertext Dorotheus of Gaza, *Epistle 5* (identified by Giulia Rossetto on f. 8v) and is written in an early minuscule.

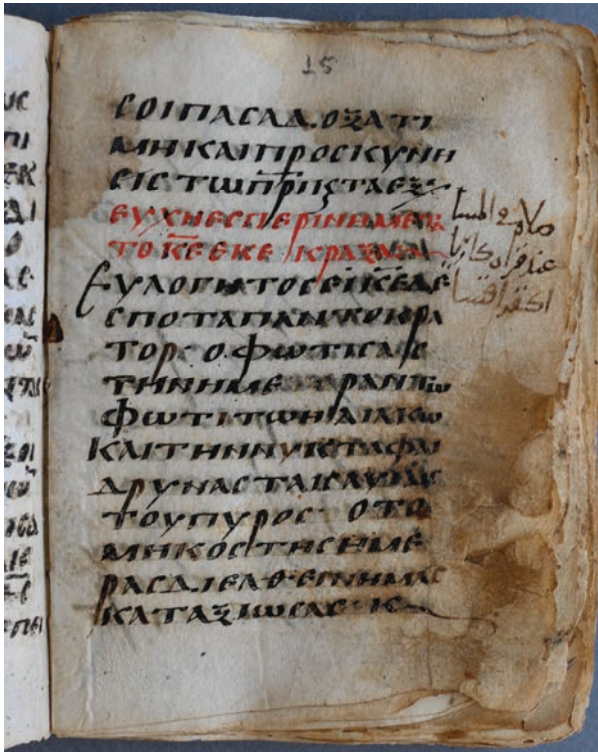


Fig. 5: Sin. gr. NF MG 53, f. 15r. Arabic marginal annotation translating the Greek prayer title, i.e. “Evening prayer at the time of the reading of the *kāryā akaqrāqsā*”. *kāryā akaqrāqsā* (كاريا اكرافسا) is the transliteration of the Greek Κύριε ἐκέκραξα (“Lord, I have cried [to you]”) (© St Catherine’s Monastery, Sinai, Egypt)

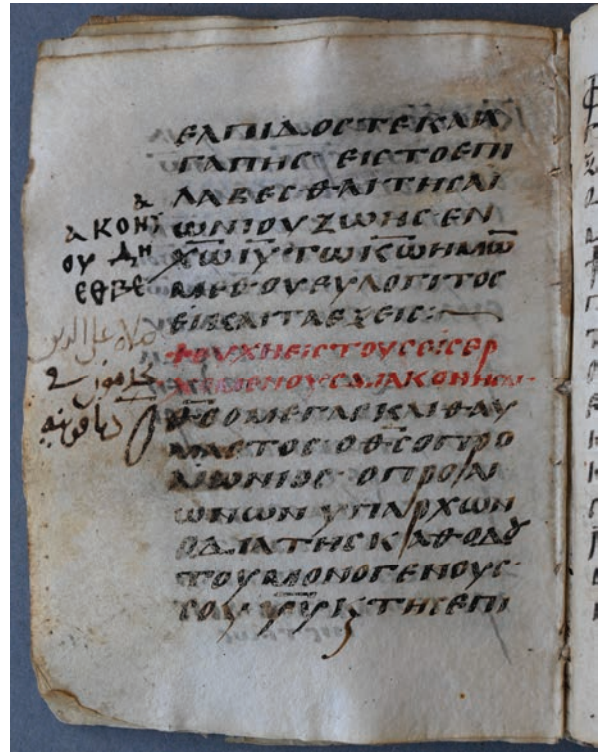


Fig. 6: Sin. gr. NF MG 53, f. 11v. Coptic marginal annotation translating the Greek prayer title. The note reads εὐβε οὐδ᾽ ἡακονια, i.e. “About a *diakonia*” (© St Catherine’s Monastery, Sinai, Egypt)

These marginalia are transcribed and translated in the table below. It is impossible to date them on palaeographical grounds, but the impression that one gets is that, at some point, the euchologion belonged to a member of the clergy whose first language was Arabic but who performed liturgies and prayers in Greek. The translations are added as an aid, which is quite common for Greek liturgical manuscripts used in the Sinaitic-Palestinian area<sup>28</sup>. This seems to be confirmed by the fact that accents were added to the Greek text by the Arabic annotator, as can be verified by the colour of the ink for accents and annotations, which is the same for the Arabic notes and the Greek accents.

Surprisingly, MG 53 also contains a number of annotations in Coptic that had previously escaped the attention of scholars who have studied the manuscript. These annotations, written in Bohairic with Sahidic influences, are found in the margins of three prayers, especially on folio 11v, 27r, and 49r. The first is found on f. 11v, corresponding to the “Prayer for joining a *diakonia*” (Εὐχή εἰς τοὺς εἰσερχομένους διακονῆσαι)<sup>29</sup>. In the left margin of the folio, next to the prayer’s title, we find its Arabic translation, i.e. “Prayer over those who serve in the *diakonia*” (صلاة على الذين يخدمون في دياقونيه), where the Arabic *diyāqūniyyah* is a loan-word from Greek. Above this annotation another note is visible, this time in Coptic, written from bottom to top and reading: “About a *diakonia*” (εὐβε οὐδ᾽ ἡακονια) (fig. 6). Interestingly, the Coptic marginal note on f. 49r seems to be connected to this one, in a context related to *diakonia*. It is located above the “Prayer for the reception at a funeral”

<sup>28</sup> For a similar case study see G. ROSSETTO – A. TREIGER, Sinai gr. NF Σ3: A Dated Palestinian Manuscript of the Liturgy of Saint James (Ascalon, 1097/8). *Byz* 93 (2023) 97–122.

<sup>29</sup> The prayer has been published by RADLE, *Liturgy and Charitable Ministration in Late Antiquity* (see n. 11), 259–296, but without noting the Coptic marginal annotations on 11v or elsewhere in the manuscript.

(Εὐχὴ ἐπὶ δοχῆς). The Arabic note on the margin reads: “Over the one who gathered *diakonia* or a blessing. It is said at his decease” (على من قد جمع دياقونيه او بركه تقال عند موافاته). The Coptic annotator simply adds: ἀγῶα[χι] (i.e.: “it is said”) in Sahidic.

The last Coptic note is found on f. 27r. Here we find the Εὐχὴ τῶν αἴνων within the prayers from the Horologion (Orthros). On the margin, the Arabic annotator wrote “Prayer said after the reading of *anīṭī*” (صلاة تقال بعد قراءة انيى), where *anīṭī* is the rendering of the Greek αἰνεῖτε, i.e. the incipit of Psalm 148. The same word is also written in Coptic (ἐνῖτε), right above the Arabic annotation.

The presence of Coptic annotations in this Byzantine Greek euchologion may seem unusual at first, but it is not in fact unique. The copyist of the previously mentioned Gospel lectionary of possible Sinaitic origin, Sin. gr. 210, is known by the colophon on f. 63v to have been a certain physician and deacon Menas<sup>30</sup>, or Mena in Coptic, Mīnā in Arabic — a name which is common among Egyptians, not Arabs<sup>31</sup>. In the same manuscript, the calendar also has Coptic elements: one of the pericopes is read on the first day of the month of Χοιῶκ, the Coptic name of the Egyptian month that runs from 27/28 November to 27/28 December<sup>32</sup>. Moreover, papyrological evidence has shown that Coptic and Greek coexisted for a long time, even after the ninth century<sup>33</sup>. In our specific case, this could be a sign of the presence of Copts who converted to Melkite Christianity and continued to use Coptic in the Sinaitic-Palestinian area—seemingly a rare phenomenon that requires further investigation<sup>34</sup>.

### 3. MANUSCRIPT CONTENTS

*Contents (general outline):*

*Lacuna (32 quires and 2 folios)*

1. Monastic Initiation (1r–4v, 4bis) (Kanavas par. 1–3)<sup>35</sup>

*Lacuna (1 folio)*

1. (continued) Monastic Initiation (5r–11v) (Kanavas par. 4–8)

2. Prayer for *Diakonia* (11v–13r)<sup>36</sup> (Kanavas par. 9)

3. Liturgy of the Hours (Vespers, Orthros, Hours) (13r–39v) (Kanavas par. 10–34)

4. Prayers for Various Occasions (39v–79r) (Kanavas par. 35–68)

5. Betrothal and Marriage (79r–82v) (Kanavas par. 69–72)

6. Prayers for Various Occasions (82v–88v) (Kanavas par. 73–77)

7. Prayers for the Dead (89r–90v) (Kanavas par. 78–80)

<sup>30</sup> “... [τοῦ φιλο]χρίστου ἀδ[ελφοῦ ἡμῶν] διακόνου μ[ηναῖ] ἱατροῦ] ...” See VELKOVSKA, Le sottoscrizioni e le note dell’evangelario agiopolita *Sinai gr.* 210 (see n. 23), 194.

<sup>31</sup> The name Menas (Μηνᾶ) is quite frequent in the Coptic Church and includes several Egyptian saints from Late Antiquity and the early Medieval period. See Wadi Abuliff, “Mena,” in *Bibliotheca Sanctorum Orientalium* (Rome 1999), vol. 2, col. 485–487; A. ŁAJTAR – E. WIPSYCKA, Martyrs who received two crowns. *Journal of Juristic Papyrology* 32 (2002) 49–54. For the Menas among the 40 new martyrs of Jerusalem (8th cent.) and Patriarch Menas of Constantinople (d. 552), see *Bibliotheca Sanctorum*, ed. Filippo Caraffa et al. (Rome 1967), vol. 6, col. 293–295, and vol. 9, col. 318–319.

<sup>32</sup> VELKOVSKA, Le sottoscrizioni e le note dell’evangelario agiopolita *Sinai gr.* 210 (see n. 23), 201–202.

<sup>33</sup> A. MIHÁLYKÓ TOTHNE, The persistence of Greek and the rise of Coptic in the early Christian liturgy in Egypt, in: *Proceedings of the 28th International Congress of Papyrology, Barcelona 2016*, ed. A. Nodar – S. Torallas Tovar. Barcelona 2019, 698–705, here 702–703; A. MIHÁLYKÓ TOTHNE, *The Christian Liturgical Papyri: An Introduction*. Tübingen 2019, 253–279.

<sup>34</sup> This is not a unique case: see also the Melkite Arabic Gospel lectionary Sin. ar. NF 15+24+36+64, used by Copts in the early 12th century, as evidenced by a Coptic colophon dated c. 1110 (826 AM, i.e. Era of the Martyrs), with ample notes in Coptic. The manuscript seems to have later returned to the Melkites, as it is now housed at St Catherine’s monastery. See R. TURNBULL, *Codex Sinaiticus Arabicus and Its Family. A Bayesian Approach*. Leiden – Boston 2025, 37. We thank Alin Suciu and Arsenius Mikhail for their insights into this aspect of Coptic-Melkite linguistic interaction.

<sup>35</sup> Kanavas does not identify the content and original location of folio 4bis.

<sup>36</sup> RADLE, *Liturgy and Charitable Ministration in Late Antiquity* (see n. 11), 259–296.

In the table of the contents and marginal annotations of Sin. gr. NF MG 53 which is attached at the end of this article, three categories have been used to indicate occurrences of the prayers found in this euchologion in other Greek manuscripts. These are:

1. **“Known in...”**

A reference to the oldest witness of this prayer in a Greek manuscript is indicated, which in many cases will be the late-eighth-century Greek euchologion Vat. Barb. gr. 336 from South Italy, the oldest extant Greek euchologion manuscript, or Paris BnF Coislin 213 (a. 1027), the oldest dated Greek euchologion copied in Constantinople. Both of these manuscripts have been used as points of reference and comparison in Byzantine liturgical studies in order to demonstrate antiquity and provenance.

2. **“Variant known in...”**

This indicates that the prayer is similar enough—but not identical—to another Greek prayer to warrant a reference that will assist further investigation.

3. **“Unknown”**

This indicates that the prayer is otherwise unknown in Greek manuscripts and is extant only in Sin. gr. NF MG 53.

#### 4. LITURGICAL COMMENTARY

One of the main questions surrounding this euchologion is how its content and its sequence of prayers compare to those of other euchologia, such as Vat. Barb. gr. 336. What has been preserved of Sin. gr. NF MG 53 differs significantly from the Barberini euchologion in several ways.

With regard to eucharistic liturgies, none has been preserved in Sin. gr. NF MG 53. Whether this euchologion ever contained any is not certain, although one could presume it contained one or more; which liturgies these may have been is left to speculation<sup>37</sup>. The extant prayers focus on monastic concerns (although marriage is also present), in an environment of war, physical and spiritual illness, and preoccupations with purity of food. Unlike the Barberini euchologion, the Sinai euchologion does not provide any prayers for patriarchal, episcopal, or imperial rites, suggesting that it was intended for the use of a priest or monk outside of a cathedral context. However, it is also possible that such prayers were found among the at least 260 folios that are now lost, which leaves room for even more speculation.

This euchologion’s numerous, otherwise unknown prayers, as well as its Greek script and Arabic marginal notes, suggest the manuscript was used in Sinai-Palestine or one of the Eastern Patriarchates. This is confirmed by some of the prayers from the Liturgy of the Hours, which Stig Frøyshov suggested were from Jerusalem since they differ from the prayers of the Liturgy of the Hours in the Barberini euchologion. However, the direct connection between the prayers here and the Jerusalem tradition remains to be shown<sup>38</sup>.

The Jerusalem tradition is believed to have been preserved in Georgian translation, and the Georgian manuscripts of the eucharistic liturgies often also contain lectionaries and prayers from the euchologion. There are, however, no extant euchologia in Greek that have such contents and that can be directly connected with the Jerusalem tradition. Thus far, no other manuscripts, whether from the Sinai New Finds or from other collections, have been identified through codicological and

<sup>37</sup> For a discussion of the various eucharistic liturgies found in euchologia, and particularly the presence of the liturgy of St James in these manuscripts, which is a eucharistic liturgy commonly found in manuscripts from Jerusalem and Sinai-Palestine, see GALADZA, *Liturgy and Byzantinization in Jerusalem* (see n. 5), 172–179.

<sup>38</sup> P. GÉHIN – S. FRØYSHOV, *Nouvelles découvertes sinaïtiques: À propos de la parution de l’inventaire des manuscrits grecs. REB 58 (2000) 167–184, here 177. See also PARENTI, La preghiera della cattedra* (see n. 3), 159 n. 48; BRAKMANN – CHRONZ, *Ist das Jerusalemer Euchologion noch zu retten?* (see n. 7), 10 n. 46 and n. 47.

palaeographical analysis as potential candidates for the missing folios of the first part of this manuscript, whether among fragments of the eucharistic liturgies or lectionaries. Since the initial 260 folios are missing, their contents must remain a matter of speculation.

With the correct order of the folios established through codicological analysis, the following liturgical commentary offers a preliminary overview of the liturgical content of the manuscript, intended to assist any future study and publication of its prayers and rites, paying particular attention to their presence or absence in other Greek euchologia.

#### 4.1. MONASTIC INITIATION (1r–4v, 4bis, 5r–11v) (KANAVAS PAR. 1–8)

The lacunary state of the first folios of the extant manuscript has elicited speculation on the contents of the prayers and the nature of the rites, suggesting those related to the rites of Christian initiation, based on the ambiguous language of the first visible words and phrases. For example, the prayer Ὁ εὐσπλαγχνος καὶ ἐλεήμων Θεὸς ὁ ἐτάζων καρδίας καὶ νεφροῦς ... (“The compassionate and merciful God, who searches hearts and minds ...”) is known from the context of the catechumenate<sup>39</sup>, which is why this part of the manuscript was initially identified as rites of Christian initiation and baptism<sup>40</sup>. However, seen together with the folios that immediately follow, the fragmentary information suggests this is in fact an initiation into monastic life and tonsure<sup>41</sup>.

Daniel Oltean has identified the prayer beginning on f. 1v as a variant of the second prayer during the tonsure, Ἄγιε, ἀγαθέ, ὁ ἐν ἀγίοις ἐπαναπαυόμενος, Ἰησοῦ Χριστέ ... (“O holy one, O good one, who rest among the saints, O Jesus Christ...”), in Vat. Barb. gr. 336<sup>42</sup>. The origin of this prayer, which Velkovska and Parenti classify as being part of “local tradition” (местные традиции) from South Italy, requires re-evaluation<sup>43</sup>. The Greek and Arabic rubrics on f. 1r immediately preceding the prayer in MG 53 that mention cutting hair in the form of a cross match the references to cutting hair (τῶν τριχῶν) in one of the diaconal petitions from Barberini gr. 336 (f. 232r) preceding the prayer for the first schema (τὴν εὐχὴν ταύτην τοῦ πρώτου σχήματος).

Although fragmentary, it appears that there is a title that precedes the instructions on f. 3r, beginning most probably with the word εὐχή (“prayer”; only the second letter of the first word is extant, identified as a *ypsilon*). Afterward, we can read ἁγίου and a word ending in -ατος, which could be something along the lines of Εὐχὴ τοῦ ἁγίου σχήματος (“Prayer of the Holy habit”). The next text on f. 3r, a rubric, indicates that the items of monastic vesture are to be placed in the church overnight:

<sup>39</sup> Vat. Barb. gr. 336, ff. 96v–97v; all occurrences of this prayer in A. DMITRIEVSKII, *Opisanie liturgicheskikh rukopisei, khroniashchikhsia v bibliotekakh pravoslavnago vostoka* [Description of liturgical manuscripts preserved in libraries of the Orthodox East], vol. 2: *Euchologia*. Kyiv 1901, and J. GOAR, *Euchologion sive Rituale Graecorum complectens ritus et ordines Divinae Liturgiae, officiorum, sacramentorum, consecrationum, benedictionum, funerum, orationum ... editio secunda expurgata et accuratior*. Venice 1730; reprint: Graz 1960, 288, are in the context of baptism or water blessing. See also the updated version: Dmitrievskii’s *Euchologia. A Modified English Version of Volume II of Aleksei Dmitrievskii’s Description of Liturgical Manuscripts Preserved in the Libraries of the Orthodox East* (Kyiv 1901), created by the Vienna *Euchologia Project*: I. Nesseris – D. Galadza – E. Schiffer – E. Afentoulidou – G. Rossetto – C. Rapp (*Kyivan Christianity Series* 32). Lviv 2023.

<sup>40</sup> The lack of a proper codicological analysis of the initial fragmentary folios led Kanavas to speculate that this was a baptismal rite. See KANAVAS, *L’euclologio MG 53 (sec. IX) del monastero di S. Caterina del Sinai* (see n. 8), 115–126.

<sup>41</sup> For monastic tonsure in the *Euchologium Sinaiticum*, see M. WAWRYK, *The Offices of Monastic Initiation in the Euchologium Sinaiticum and their Greek Sources*. *Harvard Ukrainian Studies* 10, 1–2 (1986) 5–47.

<sup>42</sup> Vat. Barb. gr. 336, ff. 233v–234r; VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 437 (no. 250); D. OLTEAN, *Devenir moine à Byzance. Coutumes sociales, règles monastiques et rituels liturgiques (OLA 291/Bibliothèque de Byzantion 24)*. Leuven 2020, 46.

<sup>43</sup> See VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 70 (Itogovaiā tablitsa soderzhaniā kodeksa po proiskhozhdeniū [Summary table of the codex’s contents by origin]), for the table indicating the regional provenance of each prayer.

Τί[θεντ]αι τὰ ἱμάτια ἀ[πὸ] τῆ[ς] ἑσπ]έρας ὑπὸ τὴν ἁγί[αν τ]ράπεζαν καὶ τῆ ἑπαύριον τ[ῆς] ἁγί]ας συνάξεως ἐ[πιτελ]ουμένης πρὸ τῆς εἰσό-δου τῶν ἁγίων εἰσέρχεται λυσιζωνος, ἀπὸ κο-λοβίου κλίνω[ν] μετὰ κηρῶν καὶ ψαλμ[ωδ]ίας καὶ βάλλει μετάνοιαν ἐπὶ τοῦ ἁγίου θυσιαστη-ρίου καὶ εὐχεται ὁ ἱερεὺς πρῶτον ὑπὲρ ἑαυτοῦ λέγων

The garments are placed from the evening prior under the holy table and on the next day, while the holy synaxis is taking place, before the entrance of the holy [gifts, i.e. the Great Entrance], he enters ungirded, in a tunic, bowing, with candles and psalmody, and he makes a prostration before the holy altar and the priest first prays for himself, saying...<sup>44</sup>

Immediately following this, the priest says the prayer Ὁ εὖσπλαγχνος καὶ ἐλεήμων Θεὸς ὁ ἐτάζων καρδίας καὶ νεφροῦς καὶ τὰ κρύφια τῶν ἀνθρώπων ἐπιστάμενος ... (“The compassionate and merciful God, who searches hearts and minds and knows the hidden things of men ...”), which is otherwise known in euchologia only from the initiation rites of baptism or from the blessing of water<sup>45</sup>. The content of the prayer is an apology for the priest to be made worthy to complete the rites he is about to perform. Both here, as seen in the Greek rubric and the Arabic marginal note, and in Barberini gr. 336, the priest is instructed to say the prayer “to himself” (ὑπὲρ ἑαυτοῦ λέγων), with the Barberini euchologion further instructing that the prayer should not conclude with an exclamation, confirming the private nature of this prayer by the priest<sup>46</sup>. This is unlike prayers at monastic tonsure found in other manuscripts, which are to be said audibly by the priest for all to hear<sup>47</sup>. The end of this prayer in MG 53 is found among the fragments of this manuscript (i.e. on the recto of f. 4bis) and its concluding rubric is damaged, so that it is impossible to make out more than a few syllables. While it might seem out of place to have a prayer usually recited before baptism during the rites of monastic tonsure, nevertheless, with regard to its content, this prayer for apology does not ask for anything that would not equally apply to monastic tonsure, seen as a continuation and progression of the vows of a Christian made at baptism to live according to the commandments of the Lord<sup>48</sup>.

Three prayers for monastic tonsure, being the rite proper, are numbered in sequence as first, second, and third, with the number, title, and incipit of the first prayer found on the verso of folio 4bis. After this loose fragment, one folio is missing. The missing folio (the last of the quire) contained the central part of the first prayer (Εὐχὴ α’), which clearly begins with the incipit Ὁλο[καύ]τωμα λογικόν, θυμίαμα μυστικόν, λατ[ρεί]αν ἐκούσιον... (“A rational whole-burnt offering, a mystical

<sup>44</sup> This rubric suggests that the one approaching for monastic tonsure bows to the altar, which is in the sanctuary, but does so not inside the sanctuary, but rather before whatever division or barrier there might have been (i.e. a templon or chancel barrier). A similar rubric is found in Paris BnF Coislin 367 (*Diktyon* 49508), ff. 136v–137r, edited by M. WAWRYK, *Initiatio monastica in liturgia byzantina. Officiorum schematis monastici magni et parvi necnon rasophoratus exordia et evolutio. Dissertatio historico-liturgica textibus nunc prima vice editis locupletata* (*OCA* 180). Rome 1968, 66\*, although in his manuscript the one being tonsured bows before the doors of the sanctuary, the tonsure takes place at the Small Entrance, and the *hegumenos* is mentioned instead of the priest.

<sup>45</sup> This is virtually the same prayer as in Barberini gr. 336, ff. 96v–97v, VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 337 (no. 121), where it is an apology of the priest to be worthy to perform the baptism. The same prayer is found in numerous other euchologia in the context of baptism. The use of this prayer of apology in this context of monastic initiation has been noted by S. PARENTI, A Prayer from the Liturgy of St. James in the *Liber Asceticus* of Maximus the Confessor. *Studi sull’Oriente Cristiano* 25, 2 (2021) 39–46, here 44–45.

<sup>46</sup> See H. BUCHINGER, Formen eucharistischen Betens in Jerusalem: Zur Taxonomie der Gebete der Jakobusliturgie, in: *From Alexandria to Jerusalem (and Beyond). Essays in Honor of Lorenzo Perrone*, ed. A. Cacciari – E. Fiori – D. Tripaldi – A. Villani (*Early Christianity in the Context of Antiquity* 26). Berlin 2025, 887–914, on types of prayers, including prayers of apology in the first person singular.

<sup>47</sup> Ὁ ἱερεὺς εἰς ἐπήκοον πάντων (“The priest, in the hearing of all”). See Athos Panteleimon 604 (*Diktyon* 22743), following DMITRIEVSKII, *Opisanie* (see n. 39), vol. 2, 561.

<sup>48</sup> For another example of reworking prayers from the catechumentate and baptism for monastic initiation, see S. PARENTI, Towards a Regional History of the Byzantine Euchology of the Sacraments. *Ecclesia Orans* 27 (2010) 109–121, here 115. For views from Constantinople on the relationship between monasticism and baptism in the Middle Byzantine period, when this manuscript was copied, see R. CHOLIJ, *Theodore Stoudite: The Ordering of Holiness*. Oxford 2002, especially 221–228.

incense, a voluntary service ...”), and ends on f. 5v<sup>49</sup>. The three prayers share similar incipits and phrases with other prayers for monastic tonsure, but they are not exactly identical<sup>50</sup>. This points to a common phenomenon in this manuscript, namely the fluidity and flexibility of prayer texts and their composition, which will be addressed below.

The individual rubrics and exclamations that follow the three prayers are said by the priest for each monastic garment and are not common in Greek monastic profession texts. The tunic (κολόβιον), cowl (κουκούλιον), monastic scapular or *analavos* (ἀνάλαβος), belt (ζώνη), cloak (παλλίον), and sandals (ὑποδήματα) mentioned in Sin. gr. NF MG 53 are not enumerated in Barberini gr. 336, but are alluded to in the final prayer before the octave following monastic tonsure in the Barberini euchologion<sup>51</sup>. Each of the formulae for the items of vesture follows a similar structure, beginning with the bestowal of the item, naming the one receiving it (ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα [“our brother, N.”]), at times including some additional spiritual attribute of the garment, and concluding with a trinitarian doxology. It is noteworthy that this section of the manuscript does not contain any Arabic marginal notes, suggesting the garments and the rite of vesture either did not require additional explanation and clarification, or were simply not used or noteworthy in the Arabic annotator’s milieu. The final prayer, virtually identical to a similar prayer in Paris BnF Coislin 213 (*Diktyon* 49354)<sup>52</sup>, concludes the rites of monastic tonsure in the Sinai euchologion.

#### 4.2. PRAYER FOR *DIAKONIA* (11v–13r) (KANAVAS PAR. 9)

The prayer that follows is for joining a *diakonia* (διακονία), understood here to mean a group that provides charitable service. Its text has been edited, translated, and analysed by Gabriel Radle, who has placed the prayer in the greater context of charitable groups in urban centres of the Mediterranean, from Rome to Constantinople and Palestine, during Late Antiquity, suggesting that, despite the proximity of *diakonia* prayers to monastic concerns in euchologia manuscripts—including this one—they are not exclusively monastic, even if textually they share numerous themes and phrases with prayers for monastic tonsure, initiation, and vesture<sup>53</sup>. Apart from this prayer, there are several other, different prayers for initiation into a *diakonia*, both for individuals and for multiple people, in other euchologia<sup>54</sup>.

<sup>49</sup> A prayer with phrases similar to the first prayer in Sin. gr. NF MG 53 is found in Sin. gr. 967 (*Diktyon* 59342), ff. 49v–50r. See WAWRYK, *Initiatio monastica in liturgia byzantina* (see n. 44), 84\*.

<sup>50</sup> The first prayer has been discussed in the previous footnote. The second prayer is very similar to Jerusalem, Patriarchal Library, Panagios Taphos 274 (*Diktyon* 35511), f. 4r–4v. For the third prayer, for example, there are significant similarities with WAWRYK, *Initiatio monastica in liturgia byzantina* (see n. 44) 51\* (line 10–16) from Messan. gr. 172 (*Diktyon* 40833), f. 11r–11v (Ὁ Θεὸς ἡμῶν, ὁ πιστὸς ἐν ἐπαγγελίαις καὶ ἀμεταμέλητος τοῖς χαρίσμασί ... [“O our God, faithful in promises and irrevocable in gifts ...”]), and 96\* (line 3)–97\* (line 5) from Grottaferrata Γ.β. XLIII (*Diktyon* 17940), ff. 86v–88r (Ὁ Θεὸς ὁ τῶν ἀγαθῶν χορηγός, Κύριε ὁ Θεὸς ἡμῶν, ὁ πιστὸς ἐν ταῖς ἐπαγγελίαις σου καὶ ἀμεταμέλητος ἐν τοῖς χαρίσμασί σου ... [“O God, the giver of good things, Lord our God, who are faithful in your promises and irrevocable in your gifts ...”]). There are also similarities with Paris BnF Coislin 213, f. 185v; M. ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI*. Rome 1996, 424. However, neither of these prayers is identical to the third prayer in MG 53, even if they have the same beginning and general content.

<sup>51</sup> Barberini gr. 336, f. 237r–237v; VELKOVSKA – PARENTI, *Evkhologiī Barberini gr. 336* (see n. 1), 439–440 (no. 254); OLTEAN, *Devenir moine à Byzance* (see n. 42), 46.

<sup>52</sup> Paris BnF Coislin 213, ff. 166v–167r; ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50) 401.

<sup>53</sup> RADLE, *Liturgy and Charitable Ministration in Late Antiquity* (see n. 11), 259–296.

<sup>54</sup> For example: Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ πιστὸς ἐν ἐπαγγελίαις καὶ ἀμεταμέλητος τοῖς χαρίσμασιν ... (“O Master, Lord our God, who are faithful in promise and irrevocable in your gifts ...”) in Barb. gr. 336, f. 225v, edited in VELKOVSKA – PARENTI, *Evkhologiī Barberini gr. 336* (see n. 1), 428 (no. 234), and in Grottaferrata Γ.β. VII (*Diktyon* 17899), ff. 91v–92r, edited in G. PASSARELLI, *L’ucologio cryptense Γ.β. VII (sec. X) (Analekta Blatadōn 36)*. Thessalonike 1982, 134 (no. 211); Κύριε ὁ Θεὸς ἡμῶν, ὁ καταξιώσας διὰ τὴν ἡμετέραν σωτηρίαν τεχθῆναι ... (“Lord our God, who for our salvation deigned to be born ...”) in Paris BnF Coislin 213, f. 206r. See C. RAPP, *Servants of God and One Another: Organizations of Lay Piety in Late Antiquity and Byzantium*, in: *Power and People: Collective Agency in Byzantium*, ed. C. Rapp. Washington, DC 2026, forthcoming.

This prayer is accompanied by the first of the three Coptic marginal notes. The first such marginal annotation here repeats the concern of this prayer, “about a *diakonia*,” while the third Coptic marginal note on f. 49r is found next to the prayer for a reception and agape feast at a funeral (Εὐχή ἐπὶ δοχῆς), which the accompanying Arabic marginal note connects to “the one who gathered *diakonia*.” The connection between *diakonia* and funerals is known from other contexts, such as the charter (τύπος) for a brotherhood (ἀδελφότης) or an association (σύστημα) “regarding the *diakonia*/service for those [i.e. the dead] destitute of God’s providence” described by Theodore of Stoudios and documented in the ninth and tenth centuries<sup>55</sup>.

#### 4.3. PRAYERS OF THE HOROLOGION (VESPERS, ORTHROS, HOURS) (13r–39v) (KANAVAS PAR. 10–34)

The series of prayers of the Horologion, or Liturgy of the Hours in modern Western usage, is among the most complete parts of this manuscript and a rare example of such prayers in a Greek euchologion believed to reflect the Hagiopolite tradition of Jerusalem and Palestine<sup>56</sup>. Thus, it offers invaluable insights into the regional history and development of the Liturgy of the Hours. Based on a preliminary study of the photographs published in the Sinai Greek New Finds catalogue edited by Panaghiotes G. Nikolopoulos, Paul Géhin and Stig Frøyshov hypothesised that the presence of only one prayer for each of the Hours—as opposed to multiple prayers found in euchologia believed to reflect a Constantinopolitan rite—was indicative of Hagiopolite liturgy, acknowledging that this was not a “conclusion définitive.”<sup>57</sup> In reality, however, Sin. gr. NF MG 53 contains three prayers each for the Third, Sixth, and Ninth Hours, which are found at the conclusion of the series of prayers for Vespers, Night Hours, Midnight Office, and Orthros. Based on the sequence of prayers, the order of the Horologion section of this euchologion begins with the evening.

Of the six prayers for Vespers (λυχνικόν) in Sin. gr. NF MG 53 (as opposed to sixteen in Barberini gr. 336), the first four are also found in Barberini gr. 336<sup>58</sup>, while the last two are not known in other Greek euchologia: the penultimate prayer (Εὐχή ἑσπερινή· Δέσποτα Κύριε παντοκράτορ, ὁ δεδωκώς ἡμῖν Θεὸς τὴν ἡμέραν εἰς ἔργασίαν ... [“Evening prayer: Master, Lord God almighty, who has given us the day for work ...”], ff. 18v–19v) gives thanks for the day in anticipation of the evening’s rest and is otherwise unknown; the last prayer (Εὐχή ἀπολύσεως λυχνικοῦ· Δέσποτα φιλόανθρωπε Κύριε, τὴν σὴν εἰρήνην δώρησαι ἡμῖν ὁδηγόν ... [“Prayer of the dismissal of Vespers: O Master, lover of mankind, Lord, grant us your peace, guide ...”], ff. 19v–20r), a dismissal prayer beseeching God for peace and mercy, is also otherwise unknown. The Arabic rubric, “Prayer at the moment of the sighting of the lamp,”<sup>59</sup> does not seem to indicate any kind of dismissal, even if the Greek rubric suggests that this is the concluding prayer of a liturgical rite that would have included the previous five prayers in one service.

<sup>55</sup> Εἰς τὴν διακονίαν τῶν ἀπρονοήτων (“For the *diakonia* of the needy”), in Paris BnF Coislin 269 (*Diktyon* 49410), ff. 23r–24v, preserved in the collection of Theodore Studite’s *Letters* (ed. G. FATOUROS, *Theodori Studitae Epistulae* [CFHB 31/1]. Berlin 1991, vol. 1, 154\*–155\* and 41–43; Epistula 13: Εἰς τὴν διακονίαν τῶν ἀπρονοήτων). For greater contextualization of this document, see G. DAGRON, «Ainsi rien n’échappera à la réglementation». État, Église, corporations, confréries: à propos des inhumations à Constantinople (IV<sup>e</sup>–X<sup>e</sup> siècle), in: *Hommes et richesses dans l’Empire byzantin*, vol. 2: VIII<sup>e</sup>–XV<sup>e</sup> siècle, ed. V. Kravari – J. Lefort – C. Morisson (*Réalités Byzantines* 3). Paris 1989, 155–182, here 162–164; RAPP, *Servants of God and One Another*, forthcoming.

<sup>56</sup> BRAKMANN – CHRONZ, Ist das Jerusalemer Euchologion noch zu retten? (see n. 7), 10.

<sup>57</sup> “La présence d’une seule prière pour chaque Heure (sur la photo 75 on voit la fin de celle de Sexte et le début de celle de None) est en effet un trait de la liturgie hagiopolite.” GÉHIN – FRØYSHOV, *Nouvelles découvertes sinaïtiques* (see n. 38), 177. See NIKOLOPOULOS et al. *Ta nea heurēmata tu Sina* (see n. 16), 150 tab. 75.

<sup>58</sup> Vat. Barb. gr. ff. 44r–55r; VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 297–305 (nos. 49–64).

<sup>59</sup> In the Arabic marginal annotation on f. 19v, the word *ru’yah*, used before a celestial body or light, is usually translated as “sighting” in English. The same expression is used for the sighting of the new month’s moon (*ru’yat al hila*). However, *siraj* here seems to be a literal translation for the Greek λύχνος (“lamp”). See also the Arabic marginal note on f. 13v with similar terminology. We thank Achraf Brahim for this observation and explanation of the English translation.

The First Hour of the Night contains a single prayer, evidently a dismissal prayer, as is seen from its title (i.e. ἀπολυτική) and content, which asks for repose of soul and body before sleep during the night and to be raised from sleep for night and morning hymnody<sup>60</sup>. The prayer does not match other known prayers for the First Hour, such as those found in Barberini gr. 336, but it is very similar to a prayer before sleep (Εὐχή ἄλλη τοῖς εἰς ὕπνον ἀπιοῦσιν [“Another prayer for those going to sleep”]) in Vat. gr. 1970 (*Diktyon* 68599), ff. 134v–135r<sup>61</sup>.

The absence of a clear title for the next liturgical offices, and their unique prayers, raise some questions. The titles speak of night and suggest they might be for the Night Office<sup>62</sup>, but the content of the prayers is also compatible with Orthros: the first prayer (Εὐχή νυκτερινή [“Night prayer”]) is trinitarian and asks for illumination; the second prayer (Ἄλλη ὁμοίως [“Another similar (prayer)”]) invokes the Prophet David and requests protection from the noonday and nighttime demon; the next two (ff. 23v–25v) are recited before and after the μεγαλεῖον (i.e. Gospel reading) of the Night Office (νυκτερινοῦ)<sup>63</sup>. Of the four prayers here for the Night Office, none are found in Vat. Barb. gr. 336, despite initial similarities between the first prayer in Sin. gr. NF MG 53 (Εὐχή νυκτερινή, ff. 21v–22v) and the second prayer of the morning in Vat. Barb. gr. 336 (Εὐχή ἑωθινή β', ff. 58v–59v). Both begin with a quotation from Isaiah 26:9 (Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμα μου πρὸς σε ὁ Θεός ... [“From the night my spirit rises early to you, o God ...”]) but then continue as different texts.

As already noted, the titles of the third and fourth prayers in the Night Office of Sin. gr. NF MG 53 indicate that they are to be said before and after the μεγαλεῖον (i. e. Gospel reading). The term μεγαλεῖον is synonymous with a “book containing the gospels” in John Moschos’ *Spiritual Meadow*<sup>64</sup>, suggesting that there was a Gospel reading at the Night Office of the liturgical tradition where this euchologion was used, with a prayer before and a prayer after its reading<sup>65</sup>. The next two prayers are for Psalm 50 and Psalm 148, respectively, and are virtually identical to prayers for the same psalms in Vat. Barb. gr. 336<sup>66</sup>. The Arabic and Coptic marginal notes around the prayer for Psalm 148 in Sin. gr. NF MG 53 (Ὁ Θεὸς ὁ Θεὸς ἡμῶν ὁ τὰς νοεράς καὶ λογικὰς δυνάμεις ὑποστησάμενος ... [“O God, our God, who has established the noetic and rational powers ...”]), ff. 27r–28r) suggest that this prayer received particular attention in the later use of the manuscript, since the annotations refer to its liturgical context of Orthros through various renderings of the Greek word αἰνεῖτε (“praise”)<sup>67</sup>. Respecting the titles of the prayers, it is possible to consider these as two

<sup>60</sup> For the complex history of the First Hour, see R. F. TAFT, *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today*. Collegeville, MN 1986, 206–207.

<sup>61</sup> This prayer quotes passages from Antiochus Monachus, *Homily* 19 (Περὶ πορνείας [“On fornication”]), in: *Pandectes scripturae sacrae* (PG 89, 1488–1492 [CPG 7843]).

<sup>62</sup> For a distinction between the Night Office/Nocturns (νυκτερινή), which could include a Gospel reading, and the Midnight Office (μεσονυκτικόν), which does not include a Gospel reading, see S. S. R. FRØYSHOV, *The Book of Hours of Armenia and Jerusalem: An Examination of the Relationship Between the Žamagirk’ and the Horologion*, in: *Studies in Oriental Liturgy. Proceedings of the Fifth International Congress of the Society of Oriental Liturgy New York, 10–15 June 2014*, ed. B. Groen – D. Galadza – N. Glibetic – G. Radle (*Eastern Christian Studies* 28). Leuven – Paris – Walpole, MA 2019, 107–155, here 118.

<sup>63</sup> Both titles use the word μεγαλίον/μεγαλίον, which should be corrected for iotacism as μεγαλεῖον/μεγαλεῖον.

<sup>64</sup> John Moschus, *Pratum spirituale* 51 (PG 87, 2908A [CPG 7376]); G. W. H. LAMPE, *A Patristic Greek Lexicon*. Oxford 1961, 835; PARENTI, *La preghiera della cattedra* (see n. 3), 159. The term is also used in the *Narration of John and Sophronios*. See A. LONGO, *Il Testo Integrale della «Narrazione degli abati Giovanni e Sofronio» attraverso le «Hermēneiai» di Nicone*. *RBSN* 12–13 (1965–1966) 223–267, here 263 (line 40).

<sup>65</sup> For possible structures of such a service with a Gospel reading, see R. ZERFASS, *Die Schriftlesung im Kathedraloffizium Jerusalems (Liturgiewissenschaftliche Quellen und Forschungen 48)*. Münster Westfalen 1968, 7–19; S. S. R. FRØYSHOV, *The Resurrection Office of First-Millennium Jerusalem Liturgy and its Adoption by Close Peripheries, Part II: The Gospel Reading and the Post-Gospel Section*, in: *Sion, mère des Églises: Mélanges liturgiques offerts au Père Charles Athanase Renoux*, ed. D. Findikyan – D. Galadza – A. Lossky (*Semaines d’études liturgiques Saint-Serge Subsidia* 1). Münster 2016, 109–147, here 136–139.

<sup>66</sup> Barberini gr. 336, 65r–66r, VELKOVSKA – PARENTI, *Evkhologii Barberini gr.336* (see n. 1), 312–313 (no. 78, Εὐχή τοῦ ν’-θ’); and Barberini gr. 336, 65r–66r, VELKOVSKA – PARENTI, *Evkhologii Barberini gr.336* (see n. 1), 313 (no. 79, Εὐχή ι’ εἰς τοὺς αἰνοὺς).

<sup>67</sup> See the Arabic and Coptic transcription of these annotations in the table. The sequence of Psalms 148, 149, and 150 are known as the Lauds or Praises (αἶνοι) and contain the word αἰνεῖτε approximately 18 times. See TAFT, *The Liturgy of the*

liturgical offices—Night Office and Orthros—that were still understood to be distinct but celebrated as one, much like Nocturns and Lauds in Late Antiquity<sup>68</sup>.

In terms of their structure, the Hours in Sin. gr. NF MG 53 are similar: each one contains three prayers, without any additional rubrics, and of these three prayers, only one is known from other manuscripts. The First Hour consists of three prayers, the first of which (εὐχὴ ἑωθινή) is found, with some variations, in several other Greek manuscripts<sup>69</sup>. For the Third Hour and the Sixth Hour, each contains three prayers: the first two are unknown elsewhere and the third prayer is identical to the first prayer of each respective Hour in codex Barberini gr. 336<sup>70</sup>. The Ninth Hour in MG 53 consists of three prayers, all of which are unknown in other Greek manuscripts.

Searching for the origins of the unknown prayers, neither their content nor a comparative regional analysis reveals any clear insights. Nevertheless, the themes of the prayers in Sin. gr. NF MG 53 are the same as those found in the near contemporary Horologion Sin. gr. 863 (*Diktyon* 59238)<sup>71</sup>. The two prayers common to MG 53 and Barberini gr. 336, which have been identified as being of Constantinopolitan origin in Barberini gr. 336<sup>72</sup>, are identified as “another similar” prayer (ἄλλη ὁμοίως) in the rubrics in MG 53. Such rubrics and the placement of the known prayers last among the three prayers of each Hour suggests that these were not the primary “local” prayers of the region in which this euchologion was copied, following Parenti’s approach to a “regional history” of the Byzantine Rite<sup>73</sup>.

#### 4.4. PRAYERS FOR VARIOUS OCCASIONS (39v–79r) (KANAVAS PAR. 35–68)

The first section of 34 prayers for various occasions includes five prayers related to repentance and confession (ff. 39v–44r); two for blessing offerings of food (ff. 44v–47v); three for reconciliation and reception in the context of community life (ff. 47v–50v); a prayer for blessing a house (ff. 50v–51v); four for meals (ff. 51v–55r); two for travel (ff. 55r–56v); four for impure foods and purification (ff. 56v–62v); six for sowing, cultivating crops, and harvest (ff. 63r–69v); four for calamities such as droughts and earthquakes (ff. 69v–75v); and three for rites of passage of children (ff. 75v–79r).

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Hours in East and West, especially 255–256, where the presence of the sequence of Psalms 148–150 is noted for both the “Psalmody of the Evening” and the “Psalmody of the Night” in the Coptic tradition. See also S. PARENTI, *The Harvard Manuscript and the History of the Horologion of the Greek Liturgical Psalter*, in: *A Byzantine Monastic Office*, 1105 A.D.: Houghton Library, MS gr. 3, ed. J. C. Anderson – S. Parenti. Washington, DC 2016, 257–353, here 302–303.

<sup>68</sup> TAFT, *The Liturgy of the Hours in East and West* 201–206.

<sup>69</sup> Εὐχὴ ἀντιφώνου πρώτου ὥρας πρώτης (“Prayer of the First Antiphon of the First Hour”) in Sin. gr. 958 (*Diktyon* 59333), f. 112r, part of Εὐχαὶ τῶν ἀντιφώνων τῶν ὥρων (“Prayer of the Antiphons of the Hours”), DMITRIEVSKII, *Opisanie* (see n. 41), vol. 2, 35; Εὐχὴ ὥρας α΄ ἀντιφώνου γ΄ (“Prayer of the First Hour, Third Antiphon”) in Paris BnF Coislin 213, f. 71r–71v, ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 101; Εὐχὴ ἀντιφώνου δ΄ (“Prayer of the Fourth Antiphon”) in Vat. Ott. gr. 344 (*Diktyon* 65587), f. 169v, V. POLIDORI, *L’Eucologio della Grande Chiesa di Otranto*: Cod. Ottoboni gr. 344 (AD 1177). Wrocław 2018, 209 (no. 232), as part of Εὐχαὶ τῶν ὥρων.

<sup>70</sup> Except for the First Hour, which only contains two prayers without rubrics, each of the Third, Sixth, and Ninth Hours in Barberini gr. 336 contains five prayers, of which the last two are a dismissal and *kefaloklisia* (κεφαλοκλισία) prayer. For the prayers in the Liturgy of the Hours in Barberini gr. 336, see M. ARRANZ, *Les prières presbytérales des Petites Heures dans l’ancien Euchologe byzantin*. *OCP* 39 (1973) 29–82.

<sup>71</sup> See J. MATEOS, *Un horologion inédit de Saint-Sabas. Le Codex sinaïtique grec 863 (IX<sup>e</sup> siècle)*, in: *Mélanges Eugène Tisserant (StT 233)*. Vatican City 1964, vol. 3, 47–76; S. PARENTI, *Un fascicolo ritrovato dell’horologion Sinai gr. 863 (IX secolo)*. *OCP* 75 (2009) 343–358. The themes of the Hours in Sin. gr. NF MG 53 and in Sin. gr. 863 are: thanksgiving for the new day and illumination (First Hour), descent of the Holy Spirit on Pentecost (Third Hour), Christ’s passion and crucifixion (Sixth Hour), and Christ’s death on the Cross (Ninth Hour). For different themes in earlier patristic and liturgical sources, see S. ALEXOPOULOS, *Anamnesis, Epiclesis, and Mimesis in the Minor Hours of the Byzantine Rite*. *Worship* 94 (2020) 228–245.

<sup>72</sup> Parenti and Velkovska use the designation “obshchii evkhologicheskii konstantinopol’skii fond” (general Constantinopolitan euchological pool” of prayers) to identify all of the prayers for the Third, Sixth, and Ninth Hours, while the two prayers for the First Hour in Barberini gr. 336 are identified as being of “Eastern” origin (vostochnyi fond). VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 70.

<sup>73</sup> PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 112–113 (“The phenomenon of the duplication”).

Each of these prayers merits its own study, and thus we will limit our comments here only to those that are essential to codicological and liturgical interests.

The first two prayers related to confession (Κύριε ὁ Θεὸς ἡμῶν ὁ κατ'εἰκόνα σὴν καὶ ὁμοίωσιν πλάσας τὸν ἄνθρωπον ... ["Lord our God, who fashioned man after your image and likeness ..."]) and Ἀγαθὲ καὶ δυνατὲ Κύριε ὁ τῆ δυνάμει σου, καθελὼν πάσας τὰς ἐπαναστάσεις τοῦ διαβόλου ... ["O good and mighty Lord, who by your power cast down all the assaults of the devil ..."]) refer to those beseeching help either in the first or third person plural and are otherwise unknown in manuscripts<sup>74</sup>. The next two prayers together form part of a rite of confession, with a first prayer (Εὐχὴ ὑπὲρ τῶν ἐν μετανοίᾳ· Δέσποτα Κύριε ὁ μόνος ἀναμάρτητος, ὁ πλούσιος ἐν ἐλέει καὶ ἀγαθὸς ἐν οἰκτιρμοῖς ... ["Prayer for those in repentance: Master, Lord, the only sinless one, rich in mercy and good in compassion ..."])<sup>75</sup> and a second *kefaloklisia* (κεφαλοκλισία), or inclination prayer (Εὐχὴ εἰς τὴν κλίσιν τῶν κεφαλῶν· Κύριε ὁ Θεὸς ἡμῶν ὁ τῷ Πέτρῳ καὶ τῇ πόρνῃ διὰ δακρῶν ἄφεσιν ἁμαρτιῶν δωρησάμενος ... ["Prayer at the bowing of the heads: Lord our God, who to Peter and to the harlot, through tears, granted forgiveness of sins ..."])<sup>76</sup>, both speaking of the one confessing in the singular, with the rubrics for the invocation of the given name of the penitent. Thus, these two prayers should be understood as a rite of individual confession. The last prayer related to confession is for loosing the bonds of an oath and is known in other manuscripts<sup>77</sup>.

The next two prayers, for the blessing food offerings, are unknown in other Greek manuscripts. The prayer for first-fruits (Δέσποτα Κύριε ὁ Θεὸς τῶν αἰώνων ὁ δωτὴρ τῶν ἀγαθῶν ἡ πηγὴ τῶν εὐλογιῶν ... ["Master, Lord, God of the ages, the giver of good things, the source of blessings ..."]) invokes several biblical figures, both of Old and New Testaments, as models of sacrifice and divine reward in return, while the prayer for offering a sacrifice on Holy Saturday (Ὁ Θεὸς ὁ πάσης κτίσεως δημιουργός, καὶ πάσης ἀγαθωσύνης πάροχος ... ["O God, the creator of all creation and the bestower of every goodness ..."]) is consistent with Armenian and Georgian traditions<sup>78</sup>.

The theme of the next set of three prayers relates to fraternal peace and communal living. The first, for love and reconciliation in the understanding of Christ (Κύριε ὁ Θεὸς ἡμῶν ὁ τῆς ἀγάπης φυτουργός καὶ τῆς εἰρήνης βραβευτής ... ["Lord our God, the planter of love and the bestower of peace ..."]), ff. 47v–48v), is known in Paris BnF Coislin 213<sup>79</sup>. The next prayer, for a reception at a funeral (Εὐχὴ ἐπὶ δοχῆς, f. 49r–49v), speaks in general terms of receiving the fruits of righteous labour and heavenly reward, and is otherwise unknown. As mentioned above, an Arabic marginal note (f. 49r) confirms the prayer's use at funerals and suggests the context is related to *diakonia*; an additional annotation in Coptic suggests the prayer received attention during subsequent use of MG53 at some point after the manuscript was copied. The last prayer, for the visit of brothers (Εὐχὴ ἐπὶ παρουσίᾳ ἀδελφῶν, f. 50r–50v) is known in Greek in Grottaferrata Γ.β. VII (*Diktyon* 17899) and in Slavonic in Sin. sl. 37, the so-called "Euchologium Sinaiticum"<sup>80</sup>.

<sup>74</sup> The understanding that these prayers are for multiple penitents is repeated in the Arabic marginal note on f. 41r.

<sup>75</sup> This prayer is found at the conclusion of a detailed rite of confession (Περὶ τοῦ πῶς δεῖ ἐξομολογεῖσθαι ["Concerning how one ought to confess"]) in Athos Dionysiou 489 (*Diktyon* 20457), f. 113v from the 15th century. See DMITRIEVSKII, Описание (see n. 41), vol. 2, 643.

<sup>76</sup> This prayer is known in numerous manuscripts, such as Vat. Barb. gr. 336, f. 199r (VELKOVSKA – PARENTI, *Evkhologii Barberini* gr. 336 (see n. 1), 408 (no. 202)); Paris BnF Coislin 213, f. 115r (ARRANZ, *L'Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 367).

<sup>77</sup> Paris BnF Coislin, ff. 116v–117r; ARRANZ, *L'Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 360.

<sup>78</sup> The prayer has been edited in D. GALADZA, *Prayers and Blessings for Holy Week in the 'Occasional Prayers' of the Byzantine Euchologion*, in: *Studia Patristica* CVIII, vol. 5: *Euchologia*, ed. M. Vinzent – C. Rapp. Leuven 2021, 33–54, here 46. See also E. KOVALCHUK, *The Encaenia of St Sophia: Animal Sacrifices in a Christian Context*. *Scrinium* 4 (2008) 158–200.

<sup>79</sup> Paris BnF Coislin 213, f. 114r–114v; ARRANZ, *L'Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 357.

<sup>80</sup> The prayer from Sin. gr. NF MG 53 has been edited by VELKOVSKA, *La preghiera 'per i fratelli che si fanno visita'* (see n. 9), 281–282. The prayer in Grottaferrata Γ.β. VII, ff. 85v–86r, is preceded by an equally rare prayer for the departure of brothers (Εὐχὴ εἰς χωρισμὸν ἀδελφῶν). See PASSARELLI, *L'eucologio cryptense* Γ.β. VII (see n. 54), 129 (nos. 201–202).

The prayer for blessing a house in Sin. gr. NF MG 53 is extremely widespread and found in numerous euchologia from a variety of regions, including Constantinople and South Italy<sup>81</sup>.

For the prayers before and after meals, Arabic marginal notes provide insights into how the four prayers would have been recited, revealing an elaborate sequence of prayers for a meal ritual. According to the Arabic annotations (ff. 51v, 53r, 53v, and 54r), the first prayer (Εὐχή πρὸ ἀρίστου, ff. 51v–52v)<sup>82</sup> should be said when the preparation of the food has been completed, then the second prayer (Εὐχή ἐν τῷ μέλλειν ἀριστᾶν, f. 53r–53v)<sup>83</sup> is said at the dining table immediately before eating, the third prayer (Εὐχή ὅταν λαμβάνωνται οἱ ἄρτοι, ff. 53v–54r)<sup>84</sup> is said when everyone has finished eating and the food is removed, and the fourth prayer (Εὐχή μετὰ τὸ ἀναστῆναι ἐκ τοῦ ἀρίστου, ff. 54r–55r)<sup>85</sup> is said when those who have eaten rise from the table.

Of the two prayers for travel, the first (Ὁ φιλόανθρωπος Θεός, ὁ πανταχοῦ παρῶν μάλιστα τοῖς ἐλπίζουσιν ἐπὶ σὲ ... [“O God, lover of mankind, who is present everywhere, especially with those who hope in You ...”], f. 55r–55v), for those on land, is otherwise unknown, while the second (Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ καταξιώσας συμπλεῦσαι τοῖς ἁγίοις σου ἀποστόλοις καὶ μαθηταῖς ... [“Master, Lord our God, who deigned to sail together with your holy apostles and disciples ...”], ff. 55v–56v), for travel by sea, is attested in other euchologia and reserved for a warship (δρόμων), to be recited by the patriarch of Constantinople<sup>86</sup>. In Sin. gr. NF MG 53, however, the prayer is identical, except that it makes no reference to the patriarch or to Constantinople.

The two prayers for eating impure foods (Κύριε ὁ Θεὸς ἡμῶν ὁ τῷ κορυφαίῳ τῶν ἀποστόλων Πέτρῳ, δι’ ὄπτασίας ... [“Lord our God, who to Peter, the chief of the apostles, through a vision ...”], ff. 56v–57v, and Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν ... [“Master, Lord our God, you who dwell on high and look upon the lowly ...”], ff. 58r–59r) should be understood as one rite in MG 53, with the second prayer being the concluding *kefaloklisia* prayer, as indicated by its title. Curiously, the first of these two prayers is the only one without an Arabic annotation in the whole manuscript. Both prayers are also known in Barberini gr. 336 and in Paris BnF Coislin 213, in which the texts are identical to the prayer in Sin. gr. NF MG 53, albeit with minor grammatical modifications, but have different titles<sup>87</sup>.

Other prayers follow for purification of water and wine as well as sowing and harvesting, most of which are unknown in other euchologia. The first prayer, for purification of a well (ff. 59r–60r), is

<sup>81</sup> Barberini gr. 336, f. 185r–185v edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr.336* (see n. 1), 396 (no. 183); Grottaferrata Γ.β. XI (*Diktyon* 17903), f. 10r–10v, edited by V. RUGGIERI, *The Cryptensis Euchology Gb XI. OCP* 52 (1986) 325–360, here 351 (19.14).

<sup>82</sup> This prayer is known in Paris BnF Coislin 213, f. 98r, with some differences at the beginning of the text and has been edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 350.

<sup>83</sup> This prayer is known in Barb. gr. 336, f. 191r–191v, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 401 (no. 190). The prayer is also known in Coptic euchologia: see A. MIKHAIL, *Occasional Prayers in Bohairic Coptic Euchologia: A Preliminary Overview and Inventory. Ex Fonte – Journal of Ecumenical Studies in Liturgy* 2 (2023) 337–362, here 347 (Prayer 2).

<sup>84</sup> This prayer is otherwise unknown.

<sup>85</sup> This prayer is found in various manuscripts: Barberini gr. 336, f. 191v, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 402 (no. 191); Paris BnF Coislin 213, f. 98v, edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 349; Grottaferrata Γ.β. VII, f. 76r–76v, edited in PASSARELLI, *L’Eucologio cryptense Γ.β. VII* (see n. 54), 121 (no. 177).

<sup>86</sup> Barb. gr. 336, f. 184r–184v, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 395–396 (no. 181). See E. MCGEER – A. CUTLER, *Dromon*, in: *ODB* I 662.

<sup>87</sup> Εὐχή ἐπὶ τῶν ἐν βρώμασιν σκανδαλισθέντων, Barberini gr. 336, ff. 199v–200v, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 409 (no. 204), and Paris BnF Coislin 213, f. 106r–106v, edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 369; Εὐχή ἐπὶ μαροφαγῆσαντος [“Prayer for one who has eaten something unclean”], Barberini gr. 336, ff. 200v–201r, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 409 (no. 205), and BnF Coislin 213, ff. 106v–107r, edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 370. See also RADLE, *Uncovering the Alexandrian Greek Rite of Marriage* (see n. 15), 52–53.

otherwise unknown<sup>88</sup>. The second prayer, which is for purification of wine, is called an order (τάξις) and is accompanied by a detailed rubric in Greek and a marginal note in Arabic (ff. 60v–62v). The Arabic note supplements the Greek at times, for example indicating the unclean object that falls into the wine as a “doe mouse.” Both rubrics indicate that the vessel is to be washed inside and out, the priest then incenses the vessel with a thurible, and sprinkles it with holy water blessed on Theophany before saying the prayer. After the prayer, the rubric continues, indicating that the priest is to drink the purified wine “in the presence of all.” Both the Greek text and rubric are almost identical in Sin. gr. NF MG 53 and in the euchologion Paris BnF Coislin 213<sup>89</sup>.

The next four prayers are related to sowing, cultivation, and harvest: the first, for good weather, is known in the Barberini gr. 336 euchologion<sup>90</sup>, while the next three are unknown. The enigmatic title “Prayer in every place” (Εὐχή ἐν παντί τόπῳ, ff. 63v–64r) for the second prayer—matched by equally generic requests to God for bodily purification, spiritual illumination, guidance in the way of peace, and heavenly blessings—suggest that it is an apology in preparation for sowing, which is the concern of the third prayer (Εὐχή εἰς σπόρον [“Prayer for sowing”], ff. 64r–65v). The prayer for harvest (Εὐχή εἰς ἀρχὴν θερούς [“Prayer for the beginning of the harvest”], ff. 66r–67r) is also unknown in other euchologia.

Grape planting and harvesting are the specific concerns of the next two prayers, the first (ff. 67r–68v) being unknown, while the second (f. 69r–69v) is known in multiple euchologia, some of which, namely Vatican Barb. gr. 336 and Paris BnF Coislin 213, indicate in their rubrics that this prayer was said by the patriarch of Constantinople on 15 August at the Church of Blachernae for the vineyards of the emperor<sup>91</sup>. However, the rubric for this prayer in Sin. gr. NF MG 53 for planting or for a plantation (Εὐχή εἰς φυτεῖαν) is much more generic, without any references to patriarchs, emperors, topography, or dates of liturgical feasts.

Drought, fear, and earthquakes are the focus of the next four prayers. The first prayer for drought (ff. 69v–72r) is known in Barberini gr. 336<sup>92</sup>, while the second prayer, entitled “another [prayer] for drought” (Ἄλλη ἐπὶ ἀνομβρίας), employs phrases similar to those of the prayer for the common cup in the rite of marriage<sup>93</sup>, but after a similar incipit it is clear that the text is not the same and is

<sup>88</sup> See V. RUGGIERI, Il pozzo e la cisterna: l’acqua nella vita quotidiana e nell’eucologio bizantino. *OCP* 83 (2017) 35–57, especially 47–48, where other euchologia with prayers for purification of water are discussed. Ruggieri notes parallels between certain phrases in this prayer in Sin. gr. NF MG 53 and a prayer in the Coptic rite of blessing water on Theophany.

<sup>89</sup> Paris BnF Coislin 213, ff. 105r–106r, edited in ARRANZ, L’Eucologio Costantinopolitano agli inizi del secolo XI (see n. 50), 383–384.

<sup>90</sup> Barberini gr. 336, f. 209r–209v, edited in Velkovska – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 416 (no. 217); PARENTI, *La preghiera della cattedra* (see n. 3), 164–165.

<sup>91</sup> The prayer is found in Barberini gr. 336, f. 182r–182v (Εὐχή γινομένη ὑπὸ τοῦ πατριάρχου ὅτε πρὸς συνήθη ἐπιτελεῖ τὴν τρύγην ὁ βασιλεὺς [“Prayer said by the patriarch when, according to custom, the emperor carries out the grape harvest”]), edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1) 394 (no. 177), and Paris BnF Coislin 213, f. 112v (Εὐχή γινομένη ὑπὸ τοῦ πατριάρχου ὅτε πρὸς συνήθειαν ἐπιτελεῖ τὴν τρύγην ὁ βασιλεὺς τῆ ἱε' Αὐγούστου ἐν Βλαχέρναις [“Prayer said by the patriarch when the emperor customarily conducts the grape harvest on 15 August at Blachernae”]), edited in ARRANZ, L’Eucologio Costantinopolitano agli inizi del secolo XI (see n. 50), 345. The same text of the prayer is also found in euchologia described by DMITRIEVSKII, *Opisanie* (see n. 41), vol. 2: Sin. gr. 959 (*Diktyon* 59334), f. 63r–63v (Εὐχή ἐπὶ τρύγης [“Prayer at the grape harvest”]), Sin. gr. 971 (*Diktyon* 59346), f. 193r–193v (Εὐχή ἐπὶ τρύγην), and Sin. gr. 968 (*Diktyon* 59343), ff. 217v–218r (Εὐχή, λεγομένη τῆ ἱε' τοῦ Αὐγούστου εἰς τὴν Κοίμησιν τῆς ὑπεραγίας Θεοτόκου [“Prayer said on 15 August for the Dormition of the Most Holy Theotokos”]).

<sup>92</sup> See Barberini gr. 336, ff. 194r–195r (Εὐχή ἐπὶ ἀνομβρίας ἄλλη [“Another prayer in time of drought”]), edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 404 (no. 195). See also Grottaferrata Γ.β. VII, ff. 92v–93v (Εὐχή ἄλλη ἐπὶ ἀνομβρίας), edited in PASSARELLI, L’eucologio cryptense Γ.β. VII (see n. 54), 135 (no. 214).

<sup>93</sup> Barberini gr. 336, f. 188r–188v (Εὐχή τοῦ κοινοῦ ποτηρίου: Ὁ Θεὸς ὁ πάντα ποιήσας τῆ ἰσχύϊ σου καὶ στερεώσας τὴν οἰκουμένην καὶ κοσμήσας τὸν στέφανον πάντων τῶν πεποιημένων ὑπὸ σοῦ ... [“Prayer of the common cup: O God, who by your might made all things, established the inhabited world, and adorned the crown of all things made by you ...”]), edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 399 (no. 188); Paris BnF Coislin 213, f. 103r, edited in ARRANZ, L’Eucologio Costantinopolitano agli inizi del secolo XI (see n. 50), 329.

otherwise unknown in Greek euchologia<sup>94</sup>. It is noteworthy that the duplication of prayers elsewhere in Sin. gr. NF MG 53 has revealed a sequence of prayers that could be understood to form liturgical offices unto themselves; nevertheless, in the case of these two prayers for droughts, there is no such indication and the Arabic marginal note implies this is simply an additional prayer to be used in the absence of rain. The next prayer (ff. 72r–73r), however, presents its liturgical context as a procession (λιτή) in times of fear, which is a Byzantine Rite practice known in Constantinople and elsewhere, including Jerusalem and South Italy<sup>95</sup>. Earthquakes are also a well-known concern in Constantinople and the prayer for earthquakes in MG 53 is the same as the one in the Constantinopolitan euchologion Paris BnF Coislin 213<sup>96</sup>.

The last three prayers of this section of occasional prayers in Sin. gr. NF MG 53 address rites of passage of boys in childhood and adolescence. The prayer for “children led by the hand” (Εὐχή ἐπὶ παιδίοις ἀρχομένοις ὑπὸ χεῖρα, ff. 75v–76r) is an example of “orational repurposing,” where a prayer for one concern is reused for another<sup>97</sup>. In this case, the use of a generic prayer for “children led by the hand” is made more specific by the Arabic marginal note, which indicates the age of the boy when he begins to walk. In other manuscripts, the same prayer is used for a child’s first haircut or for the naming of the child on the eighth day after birth<sup>98</sup>. Similar cases are known elsewhere, particularly in the rites of weighing (καμπανισμός), which were prayers and offerings of victuals made either for healing or for fulfilling an oath as a penance<sup>99</sup>. The prayers themselves were often generic and could be interchangeable, with different, more specific titles given to the same prayer text in different manuscripts, depending on the need of the one requesting the prayer. The following two prayers, for a first haircut (ff. 76r–77v) and for a man’s shave (ff. 77v–79r) are otherwise unknown in euchologia, although these same concerns exist in other Greek euchologia<sup>100</sup>.

<sup>94</sup> See KANAVAS, L’Eucologio MG 53 (sec. IX) del monastero di S. Caterina del Sinai (see n. 8) 358, who identifies the prayer for drought as the prayer for the common cup.

<sup>95</sup> See ARRANZ, L’Eucologio Costantinopolitano agli inizi del secolo XI (see n. 50), 135; PASSARELLI, L’Eucologio cryptense Γ.β. VII (see n. 54), 196. For more on processions, see J. F. BALDOVIN, *The Urban Character of Christian Worship. The Origins, Development, and Meaning of Stational Liturgy* (OCA 228). Rome 1987; A. BERGER, *Imperial and Ecclesiastical Processions*, in: *Byzantine Constantinople: Monuments, Topography and Everyday Life*, ed. N. Necipoğlu. Leiden 2001, 73–88.

<sup>96</sup> Paris BnF Coislin 213, f. 100v, edited in ARRANZ, L’Eucologio Costantinopolitano agli inizi del secolo XI (see n. 50), 396. For more on prayers for earthquakes, see M. ROOSIEN, *Ritual and Earthquakes in Constantinople: Liturgy, Ecology, and Empire*. Cambridge 2024, 155–160.

<sup>97</sup> RADLE, *When Infants Begin to Toddle* (see n. 11), 163–164; I. NESSERIS, *Schooling Prayers: Some Preliminary Observations*, in: C. Rapp – E. Afentoulidou – D. Galadza – I. Nesseris – G. Rossetto – E. Schiffer, *Byzantine Prayer Books as Sources for Social History and Daily Life*. *JÖB* 67 (2017) 173–211, here 209–210.

<sup>98</sup> Grottaferrata Γ.β. VII, f. 77r (Εὐχή εἰς τριχοκουρίαν· Κύριε ὁ Θεὸς ἡμῶν, ἡ πηγὴ τῶν εὐλογιῶν, ὁ φυλάσσων τὰ νήπια ... [“Prayer for the hair-cutting: Lord our God, the fountain of blessings, who safeguard the infants ...”]), edited in PASSARELLI, L’Eucologio cryptense Γ.β. VII (see n. 54), 122 (no. 179). The prayer is also found in Vat. gr. 1833 (*Diktyon* 68462), f. 71v (Εὐχή ἐπὶ παιδίου λαμβάνοντος ὄνομα ὅτε εἰς τοὺς πύλωνας ἔρχεται τῇ ἡμέρᾳ. Τοῦ Κυρίου δεηθῶμεν. Κύριε ὁ Θεὸς ἡμῶν, ἡ πηγὴ τῶν εὐλογιῶν, ὁ φυλάσσων τὰ νήπια ... [“Prayer over a child receiving a name, when it comes to the doors on the eighth day: Let us pray to the Lord. Lord our God, the source of blessings, who guard the infants ...”]). See RADLE, *When Infants Begin to Toddle* (see n. 11), 165–166.

<sup>99</sup> The word καμπανισμός comes from the verb καμπανίζω, which is well attested in Byzantine Greek with the meaning of “to weigh.” The verb seems to come from καμπανός or καμπανόν (balance, weighing scale), namely the Greek form of the Latin *campana*. The rite of *kampanismos* is found in prayer books written in Calabria and in Salento. It involved an offering to the church of the equivalent weight of a child (or later of a man or of an animal), in victuals. However, the purpose of the rite was different in the two regions. In Calabria it had the goal of healing a serious illness, while in Salento an offering of gifts corresponding to the weight of the bidder was done for the purpose of fulfilling an unspecified penance (ὁμολογία). On this rite see A. JACOB, *Le rite du kampanismos dans les euchologes italo-grecs*, in: *Mélanges liturgiques offerts au R.P. Dom Bernard Botte O.S.B. de l’Abbaye du Mont César*. Leuven 1972, 223–244, here 230; L. SAFRAN, *The Medieval Salento: Art and Identity in Southern Italy*. Philadelphia, PA 2014, 148–150; POLIDORI, *L’Eucologio della Grande Chiesa di Otranto* (see n. 69), 25.

<sup>100</sup> See, for example, RADLE, *When Infants Begin to Toddle* (see n. 11) 165. For similar rites of passage for women, see G. RADLE, *The Veiling of Women in Byzantium: Liturgy, Hair, and Identity in a Medieval Rite of Passage*. *Speculum: A Journal of Medieval Studies* 94, 4 (2019) 1070–1115.

If we look at the numerous prayers for various occasions in Sin. gr. NF MG 53 as a whole, those common to MG 53 and to other euchologia are quite striking. In many cases, and despite constant change and evolution, one can observe a certain degree of stability in various euchologia throughout history for eucharistic liturgies, baptism, ordination rites, and other prayers considered to be more “official” and regulated by the church hierarchy, whereas a greater degree of variability has been noted for other prayers, particularly those associated with domestic rituals<sup>101</sup>. Here, however, the stability of the text of many of these “occasional” prayers over the centuries suggests an established model in the euchologia that transcends regional boundaries and could point to a broader “general euchological fund” of prayers, which Parenti and Velkovska have identified as “Constantinopolitan.”<sup>102</sup>

#### 4.5. BETROTHAL AND MARRIAGE (79r–82v) (PAR. 69–72)

Prayers for marriage and betrothal, two for each, interrupt the prayers for various occasions in Sin. gr. NF MG 53. Of the two prayers for the betrothal rite, the first (f. 79r–79v) is common to both Barberini gr. 336 and Paris BnF Coislin 213, and the Arabic marginal note indicates that it is “for the possessions of the marriage” (i.e. goods, fortune, and real-estate that could be part of a dowry), even if no possessions are mentioned and the prayer focuses on the union and good works of the couple<sup>103</sup>. The second prayer (ff. 79v–80r), indicated as another for the same rite (ἄλλη ὁμοίως· Δέσποτα φιλόανθρωπε Κύριε ὁ διὰ τῆς προφητικῆς φωνῆς ἐνηγήσας ὅτι παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρὶ ... [“Another similar (prayer): O Master, lover of mankind, Lord, who through the prophetic voice proclaimed that by the Lord a woman is joined to a man ...”]), is rare in Greek sources, but known from Georgian manuscripts believed to reflect a Hagiopolite or Palestinian tradition, according to Radle, who has studied Byzantine marriage rites extensively<sup>104</sup>. The prayer is also found in other, later euchologia, including Athens, EBE, Metochion of the Holy Sepulchre 182 (*Diktyon* 6579)<sup>105</sup>, although in that manuscript the prayer is twice as long, continuing with another anamnestic remembrance of God’s creation of man and woman before yet another epicletic section asking for various physical, material, and spiritual benefits. The concluding ekphosis of the two prayers is identical, which suggests that the prayer in Sin. gr. NF MG 53 is either the original form and Athens, EBE, Metochion of the Holy Sepulchre 182 contains an expanded version, or that Sin. gr. NF MG 53 was an abbreviated version from a longer prayer that has been preserved in Athens, EBE, Metochion of the Holy Sepulchre 182. Arguments from comparative liturgy (i.e. shorter texts are more ancient)

<sup>101</sup> This is particularly noted for marriage rites. See S. PARENTI, *The Christian Rite of Marriage in the East*, in: *Handbook for Liturgical Studies*, vol. 4: *Sacraments and Sacramentals*, ed. A. J. Chupungco. Collegeville, MN 2000, 255–274, here 262. For “occasional prayers” in general, see A. I. ALMAZOV, *К истории молитв на разные случаи (Замѣтки и памятники)* [On the history of prayers for various occasions (Notes and artefacts)]. Odessa 1896. See also J. GETCHA, *The Euchologion Unveiled: An Explanation of Byzantine Liturgical Practice II (Orthodox Liturgy Series 4)*. Yonkers, NY 2021, 251, for references to Barb. gr. 336 in the context of the historical development of various sacramental rites, showing a significant degree of continuity from antiquity to contemporary usage.

<sup>102</sup> See again the four designations of Parenti and Velkovska used to identify the regional origin of prayers in Vatican Barberini gr. 336: “общий евхологический константинопольский фонд” (“general Constantinopolitan euchological fund [of prayers]”) designates prayers that are not of the “Eastern fund” (“восточный фонд”), “Patriarchal fund,” or “local [i.e. South Italian] traditions” (местные традиции). VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 70.

<sup>103</sup> Barberini gr. 336, f. 186r, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 397 (no. 184); Paris BnF Coislin 213, f. 101v.

<sup>104</sup> G. RADLE, *The Nuptial Rites in Two Rediscovered First-Millennium Sinai Euchologies*, in: *Rites and Rituals of the Christian East. Proceedings of the Fourth International Congress of the Society of Oriental Liturgy*, Lebanon, 10–15 July 2012, ed. B. Groen – D. Galadza – N. Glibetic – G. Radle (*Eastern Christian Studies* 22). Leuven 2014, 303–315, here 306. See, more recently, RADLE, *Marriage in Byzantium* (see n. 7), 220–221 and 365–366.

<sup>105</sup> See *Mikron Euchologion*, vol. 1: *Ai akoluthiai kai taxeis Mnēstrōn kai Gamu, Euchelaiu, Cheirotoniōn kai Baptismatos kata tus en Athēnais idia kōdikas* (ed. P. N. TREMPÉLAS. Athens <sup>2</sup>1998, 86).

suggest the former is more likely<sup>106</sup>, which is strengthened by the neat composition of the shorter version (i.e. address to God, anamnesis, epiclesis, and doxology), as opposed to a complex orational construction oscillating between anamnesis and epiclesis.

For the marriage rite itself, there are four elements: (1) the prayer for marriage (Εὐχή ἐπὶ γάμῳ, ff. 80r–81r), which is common to Barberini gr. 336; (2) the rite of crowning and joining of the right hands, known as *dextrarum iunctio*, according to a rubric that says “then he crowns both and, holding their right hands, he gives them over to each other” (Ἐῖτα στέφει ἀμφοτέρους καὶ κρατήσας αὐτῶν τὰς δεξιὰς παραδίδωσιν ἀλλήλοις, f. 81r); (3) after this, the priest says “Peace be with all,” the deacon commands that the heads be bowed, and the priest says the *kefaloklisia*, or inclination, prayer (ff. 81v–82v); and (4) they receive Communion before the dismissal (f. 82v). According to Radle, this manuscript contains a “pure Constantinopolitan nuptial rite” because it shares all the same prayers for this rite with Barberini gr. 336, even if some elements, such as the Litany or the prayer for the Common Cup, are missing<sup>107</sup>. Considering that marriage rites are connected with domestic ritual and therefore believed to reflect local liturgical traditions<sup>108</sup>, it is noteworthy that the marriage rite in Sinai gr. NF MG 53, an euchologion which is considered to be from Jerusalem or Palestine, is labelled by liturgiologists as “pure Constantinopolitan.”

#### 4.6. PRAYERS FOR VARIOUS OCCASIONS (82v–88v) (PAR. 73–77)

The five prayers that follow are for captives and against spiritual and physical illness. The first prayer (Εὐχή ὑπὲρ τῶν ἐν αἰχμαλωσίᾳ ἢ ἐν κινδύνοις πολέμων ἢ ἐπιδρομῆς ἀλλοφύλων· Ἐπίφανον Κύριε τὸ πρόσωπόν σου ἐπὶ τοὺς δούλους σου καὶ τὴν παρὰ σοῦ βοήθειαν ... [“Prayer for those in captivity or in dangers of wars or from the incursion of foreigners: Make your face shine upon your servants, O Lord, and grant the help that comes from you ...”], ff. 82v–83v), which is said for those held in captivity, and is otherwise unknown; the other four are also unique, even if their incipit or content is strikingly similar to prayers in other euchologia.

The prayer for those who are possessed by unclean spirits (Εὐχή ἐπὶ ἐνεργουμένων· Ὁ πᾶσιν ἀκαθάρτοις πνεύμασιν ἐπιτιμήσας ... [“Prayer over those possessed: He who rebuked all unclean spirits ...”], ff. 84r–85r), which speaks of the restoration of the human person as a temple of the Holy Spirit and is written for a subject in the singular, is followed by a “another similar” prayer (Ἄλλη ὁμοίως· Ὁ Θεὸς ὁ αἰώνιος ὁ λυτρωσάμενος ἐκ τῆς αἰχμαλωσίας τοῦ διαβόλου τὸ γένος τῶν ἀνθρώπων ... [“O eternal God, who delivered the human race from the captivity of the devil ...”], ff. 85r–86r), written for multiple possessed. While the first prayer against unclean spirits has similarities to prayers in Coislin and Grottaferrata euchologia<sup>109</sup>, the second, “other” prayer is virtually identical to a prayer in the Barberini and Coislin euchologia, which requests freedom from diabolical restoration to a way of life worthy of the holy mysteries of Christ<sup>110</sup>.

<sup>106</sup> See R. F. TAFT, *Comparative Liturgy Fifty Years after Anton Baumstark* (d. 1948): A Reply to Recent Critics. *Worship* 73 (1999) 521–540, especially 525–527.

<sup>107</sup> RADLE, *The Nuptial Rites in Two Rediscovered First-Millennium Sinai Euchologies* 304. The expression “pure Constantinopolitan nuptial rite” has been replaced by “the simplest version of the rite of marriage known to have been practiced at Constantinople” or simply “the Constantinopolitan rite” in Radle’s more recent publications. See, for example, RADLE, *Marriage in Byzantium* (see n. 7), 365.

<sup>108</sup> For more discussion of the relationship between domestic marriages and regional liturgical traditions in euchologia, see RADLE, *Marriage in Byzantium* (see n. 7), especially 184–190.

<sup>109</sup> See Paris BnF Coislin 213, 117r–117v (Εὐχή ἄλλη ἐπὶ χειμαζομένων [“Another prayer for those being afflicted”]), edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 371–372; Grottaferrata Γ.β. VII, f. 103v (Εὐχή ὑπὲρ ἐνεργουμένων ἢ πειραζομένων ὑπὸ οἰασδήποτε ἐπιθυμίας πονηρᾶς ἢ πονηροῦ πνεύματος [“Prayer for those under demonic influence or tempted by any kind of evil desire or by an evil spirit”]), edited in PASSARELLI, *L’ucologio cryptense* Γ.β. VII (see n. 54), 143 (no. 237).

<sup>110</sup> Barberini gr. 336, ff. 201r–202r, edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 410 (no. 206); Paris BnF Coislin 213, f. 117r (Εὐχή ἐπὶ χειμαζομένων [“Prayer for those being afflicted”]), edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 371.

Next is a prayer for the oil of the sick (Εὐχή ἐπὶ ἐλαίου ἀσθενούντων· Ὁ πολὺς ἐν ἐλέει καὶ πλούσιος ἐν ἀγαθότητι Κύριε ὁ Πατήρ τῶν οἰκτιρμῶν ... [“O Lord, abundant in mercy and rich in goodness, the Father of mercies ...”], ff. 86v–87v), whose incipit is identical to that of the same prayer in the Barberini and Coislin euchologia, as well as several others, but afterwards continues with variations; nevertheless, the text appears closer to that of Coislin 213<sup>111</sup>. As Stefano Parenti has observed, the text of the prayers is similar, but their titles and their relation to other prayers for the same concern is different: in Sin. gr. NF MG 53 this is the only prayer for the oil of the sick, while in Barb. gr. 336 it is the second prayer and explicitly identified as such (i.e. Εὐχή ἐπὶ ἐλαίου ἀρρώτου, β’)<sup>112</sup>. Thus, Parenti believes the sequence of two prayers found in Barberini reveals the first prayer as being Constantinopolitan and confirms the second one—which is the only one in Sin. gr. NF MG 53—to be of Palestinian origin<sup>113</sup>.

The final prayer for the sick (Εὐχή ἐπὶ νοσούντων· Ἰατρὲ ψυχῶν καὶ σωμάτων, Δέσποτα Κύριε ... [“Physician of souls and bodies, O Master, Lord ...”], ff. 87v–88v) in MG 53 is also found in other euchologia, where an indication is given (i.e. τὸν δοῦλόν σου τόνδε [“this your servant *N.*”]) allowing the priest to insert the name of the sick individual into the text<sup>114</sup>. Sin. gr. NF MG 53, on the other hand, does not include such an indication.

Whether the differences between the texts of these prayers in the various euchologia manuscripts, differences that make them similar but not identical, should be explained as scribal errors, editorial intervention, or different redactions of the model text from which they were copied, remains an open question.

#### 4.7. PRAYERS FOR THE DEAD (89r–90v) (PAR. 78–80)

After the prayers for healing come three prayers for the dead, found at the end of the manuscript in its current state. These three prayers point to problems of the textual composition of prayers, their variety, and their purported provenance<sup>115</sup>.

The first prayer (Ὁ ὢν καὶ προὖν εἰς τοὺς αἰῶνας, ὁ ὑπὸ μυριάδων ἀγγέλων καὶ ἀρχαγγέλων ... [“He who is and who existed before the ages, the one (glorified) by myriads of angels and archangels ...”], ff. 88v–89v), refers to an incensation of the dead in its title (Εὐχή ἐπὶ θυμιάματι κεκοιμημένων) and is known in Paris BnF Coislin 213 (f. 88v), where it is has a similar title (Εὐχή θυμιάματος ἐπὶ κεκοιμημένου)<sup>116</sup>. The second prayer (Παρά σοῦ καὶ πρὸς σὲ τὰ πνεύματα τὰ τῶν ἐπ[ε]γνώκτων σε [Δέσπο]τα ... [“From you and toward you are the spirits of those who have acknowledged you, O Master”], ff. 89v–90r) is called the prayer for those who have fallen asleep (Εὐχή εἰς κεκοιμημένους) and has a similar incipit to another known prayer for the dead (Εὐχή ἑτέρα ἐπὶ τελευτῆ κεκοιμημένου, f. 90v), but the remainder is different<sup>117</sup>. While the first two prayers are found in Paris BnF Coislin 213 but are otherwise rare, the third prayer (Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκὸς ... [“O God of spirits and of all flesh ...”], f. 90r–90v), on the other hand, is extremely widespread and known already from approximately the year 600 onward in papyrus fragments from the Negev and in

<sup>111</sup> Barberini gr. 336, ff. 197v–198r, edited in VELKOVSKA – PARENTI, *Evkhologiī Barberini gr. 336* (see n. 1), 406–407 (no. 200); Paris BnF Coislin 213, f. 109r, edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 378; Grottaferrata Γ.β. VII, f. 81r–81v, edited in PASSARELLI, *L’eucologio cryptense Γ.β. VII* (see n. 54), 125 (no. 191).

<sup>112</sup> Barberini gr. 336, f. 197r–197v, edited in VELKOVSKA – PARENTI, *Evkhologiī Barberini gr. 336* (see n. 1), 406 (no. 199).

<sup>113</sup> PARENTI, *La preghiera della cattedra* (see n. 3), 165.

<sup>114</sup> Barberini gr. 336, f. 195r–195v (Εὐχή ἐπὶ ἀρρώστου [“Prayer for the sick”]), edited in VELKOVSKA – PARENTI, *Evkhologiī Barberini gr. 336* (see n. 1), 404 (no. 196); Paris BnF Coislin 213, f. 108r, edited in ARRANZ, *L’Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50) 377; Grottaferrata Γ.β. VII, ff. 80v–81r, edited in PASSARELLI, *L’eucologio cryptense Γ.β. VII* (see n. 54), 125 (no. 189).

<sup>115</sup> TH. CHRISTODOULOU, *Hē nekrōsimē akoluthia kata tus cheirografus kōdikes 10<sup>u</sup>–12<sup>u</sup> aiōnos*, 2 vols. Thera 2005, vol. 1, 180–222 and 643–653, lists 54 different prayers for the dead.

<sup>116</sup> Paris BnF Coislin 213, f. 88v. See CHRISTODOULOU, *Hē nekrōsimē akoluthia* vol. 1, 215, 219, 653.

<sup>117</sup> Paris BnF Coislin 213, f. 90v. See CHRISTODOULOU, *Hē nekrōsimē akoluthia* vol. 1, 653.

inscriptions from Nubia<sup>118</sup>. Despite the presence of this prayer in the region of Palestine during Late Antiquity and its widespread diffusion in Greek euchologia, it is completely absent from Georgian liturgical texts connected to Jerusalem and Palestine<sup>119</sup>. This last prayer is referred to as “another similar” prayer (ἄλλη ὁμοίως), suggesting it was added to the other two, rather than the primary prayer for the dead in this manuscript and its native liturgical tradition<sup>120</sup>.

## 5. CONCLUSIONS

A codicological and liturgical analysis of the euchologion Sin. gr. NF MG 53 reveals similarities and differences with the oldest known Greek euchologion, Vatican Barb. gr. 336. In some cases, these insights challenge some of the established paradigms of the history and development of Greek liturgical texts. Based on what has been presented above, the following conclusions can be drawn and several open questions can be articulated:

### 5.1. COMPOSITION AND CONTENT OF THE MANUSCRIPT

Today the manuscript Sin. gr. NF MG 53 consists of 91 parchment folios. Originally, however, the euchologion was made up of at least 351 ff., a number that is very similar to the original number of folios in the Barberini euchologion, which was around 313 ff. Since the beginning and end are missing, we do not know what MG 53 originally contained at its beginning: probably some eucharistic liturgies (James, Basil, Chrysostom) or even non-euchological material, as it might have been the case for the euchologion Barberini<sup>121</sup>. A comparison of the extant quire structure of MG 53 with the

<sup>118</sup> C. J. KRAEMER, *Excavations at Nessana*, vol. 3: Non-literary papyri. Princeton 1958, 309; M. STROPPIA, *Riedizione di P. Ness. III 96*, in: *Comunicazioni dell'Istituto Papirologico «G. Vitelli»*. Florence 2019, vol. 13, 19–21. See also Barberini gr. 336, f. 248r–248v (no. 264); Paris BnF Coislin 213, f. 88v. CHRISTODOULOU, *Hē nekrōsimē akolouthia* vol. 1, 184–188. For an analysis of this prayer, see D. GALADZA, *A Prayer for the Dead: “O God of spirits and all flesh”*, in: *Prayer in the Ancient World*, general ed. D. K. Falk – R. A. Werline, vol. 3: Christianity, ed. H. Buchinger – H. Löhr – A. Mihálykó – G. Rouwhorst. Leiden forthcoming.

<sup>119</sup> The earliest manuscripts from Jerusalem preserved in Georgian translation, namely Sinai Geo. O. 12, Sinai Geo. O. 66, and Sinai Geo. N. 54, present the rite of Jerusalem and the rite of the Lavra of St Sabas, but none of them transmit the prayer “O God of spirits and all flesh.” See B. OUTTIER, *Die georgische Tradition*, in: *Liturgie im Angesicht des Todes. Judentum und Ostkirchen*, ed. H. Becker – H. Ühlein (*Pietas Liturgica* 10–11). St. Ottilien 1997, vol. 1, 573–586 (Edition) and 767–771 (Commentary: “Der georgische Begräbnisritus”), vol. 2, 1253–1278 (Translation); L. EBRALIDZE, *I riti funebri nella liturgia gerosolimitana secondo le fonti georgiane* (unpublished doctoral thesis, Pontificio Istituto Orientale). Rome 2022. The structure of these rites consists of a visitation of the body of the newly-deceased, a rite for digging the tomb, procession of the body from the house to the church, and the funeral rite itself, which consists of a unit of scriptural readings (Psalm, Old Testament reading, New Testament reading from 1 Corinthians 15 divided into three parts) repeated three times with different pericopes related to death and afterlife, a Gospel reading (John 5:24–30), a prayer and final kiss, procession to the cemetery, and a final prayer and dismissal.

<sup>120</sup> E. VELKOVSKA, *Funeral Rites according to the Byzantine Liturgical Sources*. *DOP* 55 (2001) 21–51, here 27–29.

<sup>121</sup> The editors of Vat. Barb. gr. 336 note that ff. 266r–279r, which contain excerpts from the *Canones Apostolorum* and the *Epitoma Libri VIII Constitutionum Apostolorum* (CPG 1741), including prayers for ordination, were originally located at the beginning of the manuscript. They were later moved to the end, most likely during the repair and rebinding of the codex. Although it is possible to trace, at least partially, the movements of the euchologion Barberini, it is not known when the misplacement happened. Thus, according to the two scholars the original manuscript of the euchologion did not begin with the liturgy of Basil; it began with canonical regulations. See PARENTI – VELKOVSKA, *L'eucologio Barberini gr. 336* (see n. 1), 26; VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 44. This fact has implications for the study and definition of the euchologion as a type of liturgical book. Irmgard Hutter holds a different opinion, arguing based on her analysis of the codicology and decoration that five quires are missing from the beginning of the manuscript. She believes that the *Apostolic Constitutions* were originally located at the end of the manuscript. See I. HUTTER, *Corpus der Italogriechischen dekorierten Handschriften der Biblioteca Apostolica Vaticana (Denkmäler der Buchkunst 16,1–3/Corpus der byzantinischen Miniaturenhandschriften VI.1–3)*. Stuttgart 2022, vol. 1: Textband I, 1–4. In our opinion, it cannot be completely ruled out that the five missing quires at the beginning of the euchologion Barberini may have contained the liturgy of St James.

content of the manuscript does not show a division into *libelli*, suggesting that the various prayers and rites of the euchologion were not prepared individually and assembled later, but were rather copied continuously, without regard for codicological divisions imposed by various quires. However, it should be kept in mind that only one quarter of the manuscript is preserved, i.e. 91 folios.

### 5.2. DATING OF THE MANUSCRIPT

Palaeographic analysis of Sin. gr. NF MG 53 points to a production of the euchologion in the second half of the ninth century, not in the eighth–ninth century as previously held by scholars. Palaeographic features, such as the colour of the ink and the shape of the strokes, as well as codicological peculiarities, for example the beginning of the quires with the hair side, are consistent with Sinai-Palestine as the place of origin of the manuscript. Both dating and place of origin are confirmed by the comparison with two dated manuscripts copied in sloping pointed majuscule, namely Sin. gr. 210 with its *membra disiecta* (Gospel lectionary possibly copied at Sinai and dated 861/862 or 877/878) and Saint Petersburg, National Library of Russia, gr. 216 + Sin. gr. NF MG 33 (Psalter copied in Jerusalem and dated 862/863 or 878). The annotations in Arabic and Coptic by later users confirm a successive employment in the same area.

One might ask about the implications of this later dating for liturgical studies and the historical narratives of the development of Byzantine Rite liturgy. The Gospel lectionary Sin. gr. 210 is considered one of the more faithful and most complete Greek manuscript witnesses of the Jerusalem lectionary pericope order<sup>122</sup>. The Uspenskij Psalter in Saint Petersburg, National Library of Russia, gr. 216 is known to have been copied in Jerusalem at the Church of the Anastasis, presumably for use there. Do the parallels from codicological and palaeographical analysis allow us to conclude that Sin. gr. NF MG 53 reflects the content of euchologia from Jerusalem or was it copied with the intent that it be used in Jerusalem and its environs?

### 5.3. LITURGICAL PROVENANCE AND TRADITION OF THE PRAYERS

A liturgical analysis comparing occurrences of the prayers in Sin. gr. NF MG 53 with other euchologia confirms that, out of a total of 76 prayers, 26 (34%) preserved in MG 53 are identical to those of the eighth-century euchologion Barberini gr. 336 from South Italy, 11 (14%) are known in the Constantinopolitan euchologion Paris BnF Coislin 213 (a. 1027), 5 (7%) are known in other manuscripts, and 34 (45%) are currently otherwise unknown in Greek manuscripts.

Occurrence of Prayers in Other Greek Manuscripts	Number	Percentage
Prayer also known in Vat. Barb. gr. 336	26	34%
Prayer unknown in Vat. Barb. gr. 336 but known in Paris BnF Coislin 213	11	14%
Prayer unknown in Vat. Barb. gr. 336 but known in other Greek manuscripts	5	7%
Prayer unknown beyond Sin. gr. NF MG 53	34	45%

<sup>122</sup> S. VERHELST, *Le lectionnaire de Jérusalem. Ses traditions judéo-chrétiennes et son histoire suivant l'index des péripécopes évangéliques*, conclu par le sanctoral du Sin. géo. 58 novus (*Spicilegii Friburgensis Subsidia* 24). Freiburg 2012, 207–214; VELKOVSKA, *Le sottoscrizioni e le note dell'evangelario agiopolita Sinai gr. 210* (see n. 23); GALADZA, *Liturgical Byzantinization in Jerusalem* (see n. 5), 361–363.

For the sake of comparison, it is instructive to see the breakdown of the provenance of the prayers in the Barberini euchologion. According to the summary table of provenance of the contents of Vat. Barb. gr. 336, the editors of that euchologion, Stefano Parenti and Elena Velkovska, ascribe the provenance of its 288 prayers as follows: 186 (65%) are considered generally Constantinopolitan, 26 (9%) are identified as Patriarchal, 63 (22%) are assigned the provenance of “Eastern,” and only 13 (4%) are considered local tradition (i.e. South Italian)<sup>123</sup>.

Provenance of Prayers	Number	Percentage
General Constantinopolitan euchological fund (общий евхологический константинопольский фонд)	186	65%
Patriarchal fund (патриарший фонд)	26	9%
Eastern [Melkite Palestinian] fund (восточный фонд)	63	22%
Local [South Italian] traditions (местные традиции)	13	4%

Although the exact methods by which the four possible regions of provenance of the prayers are not fully explained in the edition of the Barberini euchologion<sup>124</sup>, in another article, Stefano Parenti recounts how Constantinopolitan provenance was determined: a “comparison between Barberini gr. 336 and Paris Coislin 213 permits us beyond all doubt to attribute to the Constantinopolitan tradition the prayers common to both manuscripts,”<sup>125</sup> keeping in mind that there can exist different recensions, i.e. “metropolitan” and “peripheral,” of the same prayers that may also be called pre- and post-iconoclast recensions of the euchologion<sup>126</sup>.

If we attempt to apply this heuristic from liturgical studies to the prayers in Sin. gr. NF MG 53—and if the theories of Parenti and Velkovska are correct—it appears that this euchologion from Sinai-Palestine reveals more that is “Constantinopolitan” than one might expect.

In the case of the six prayers for Vespers (ff. 13r–20r), the first four prayers which it shares with Vat. Barb. gr. 336 are considered to be of Constantinopolitan origin, according to the editors of the latter, while the last two prayers (ff. 18v–20r) are unknown in other Greek manuscripts. Without speculating too much on the complex question of the Liturgy of the Hours between Jerusalem and Constantinople in the ninth century<sup>127</sup>, it would appear that Vespers in Sin gr. NF MG 53 is quite Constantinopolitan, here composed of four prayers from Constantinople and two otherwise unknown prayers that may be of local origin (i.e. Jerusalem).

<sup>123</sup> See VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 70 (Itogovaia tablitsa sodержaniia kodeksa po proiskhozhdeniiu [Summary table of contents of the codex according to its origin]). The “Patriarchal fund” can be assumed to also be “Constantinopolitan,” but consists of rites specifically involving the patriarch.

<sup>124</sup> The introduction to the Russian edition of Vat. Barb. gr. 336 presents an overview of the sources and internal stratification of the Barberini euchologion, dealing with several—but not all—of the prayers, giving a justification for some of the classifications. See VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 52–65.

<sup>125</sup> PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 111. An initial overview of the Greek manuscripts of religious content known to have been copied in Constantinople before the end of the 13th century reveals a total of approximately twenty manuscripts, among them only one euchologion (Coislin 213), raising questions about the manuscript sources of the Constantinopolitan tradition.

<sup>126</sup> PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 112. See also RADLE, *Marriage in Byzantium* (see n. 7) 193–199 for the application of this method to marriage rites.

<sup>127</sup> For a recent debate on this question, see S. S. R. FRØYSHOV, *The Early History of the Hagiopolitan Daily Office in Constantinople*. *DOP* 74 (2020) 351–382; S. PARENTI, *The Beginning of the Hagiopolite Liturgy in Constantinople: New Narrative or Historical Novel? About an Article by Stig R. Frøyshov*. *MEG* 22 (2022) 399–427.

However, in the prayers for the Third and Sixth Hours (ff. 31v–37r), the opposite pattern appears, with two unknown prayers—perhaps local, from Jerusalem—preceding the one known prayer of purported Constantinopolitan provenance.

Elsewhere in Sin. gr. NF MG 53 we find a mix of prayers with purported provenances in places where substitution and duplication have been theorised to occur, for example in the prayers of inclination (κεφαλοκλισία). Parenti suggested that these prayers may indicate “orational duplication” and can reveal the regional provenance of a prayer or manuscript. Let us look at three examples in MG 53. In the first example, of the two prayers for repentance (ff. 41r–43r), the second (indicated as Εὐχή εἰς τὴν κλίσιν τῶν κεφαλῶν [“Prayer at the bowing of the heads”]) is purportedly Constantinopolitan. In the second example, of the two prayers for eating impure foods (ff. 56v–59r), the second is a prayer for inclination (Εὐχή εἰς τὸ κλίνειν τὰς κεφαλάς); both of them are known from Barb. gr. 336 and both are believed to be of Constantinopolitan provenance. In a third example, namely the two prayers for drought in Sin. gr. NF MG 53, the first prayer (ff. 69v–72r) is known in Barberini gr. 336 and identified as Constantinopolitan<sup>128</sup>, while the second prayer (“another for drought”; Ἄλλη ἐπὶ ἀνομβρίας) is unknown in other Greek euchologia. If we follow Parenti and apply the insights from the phenomenon of “euchological duplication” to these examples, then the model or dominant tradition of Sin. gr. NF MG 53 would be Constantinopolitan, with the “other,” foreign prayers added after.

Such a state of affairs, with a great number of reputedly Constantinopolitan prayers in a ninth-century euchologion from Sinai-Palestine, raises several questions. In terms of methodology, how reliable are the theories of attribution which ascribe Constantinopolitan provenance based on two euchologia manuscripts? In terms of chronology, is it possible that the prayer tradition of Constantinople found its place so firmly in the euchologia connected to Sinai-Palestine, displacing prayers connected to Jerusalem already before the tenth century? Methodology based on tendentious attributions of provenance are bound to raise questions of chronology that await resolution, especially with regard to the process of liturgical Byzantinization, when considering euchologia such as Sin. gr. NF MG 53<sup>129</sup>.

#### 5.4. COMPOSITION OF THE PRAYERS

Apart from the problems of provenance, the question of the various redactions of the same prayers—whether “metropolitan,” “peripheral,” pre- or post-iconoclast—leads to another question, namely the existence of prayers composed of phrases—especially incipits—common to other prayers but ultimately not the same text. In many cases, the prayers of Sin. gr. NF MG 53 are shorter than those of later euchologia manuscripts to which they bear some resemblance—particularly through common incipits. The prayer for the unction of the sick, common to Barb. gr. 336, Paris BnF Coislin 213, and Sin. gr. NF MG 53 (ff. 86v–87v), serves as an example. In all three euchologia, the prayer has the same incipit (Ὁ πολὺς ἐν ἐλέει καὶ πλούσιος ἐν ἀγαθότητι ...) and contains most of the same

<sup>128</sup> See Barberini gr. 336, ff. 194r–195r (Εὐχή ἐπὶ ἀνομβρίας ἄλλη [“Another prayer in time of drought”]), edited in VELKOVSKA – PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 404 (no. 195). See also Grottaferrata Γ.β. VII, ff. 92v–93v (Εὐχή ἄλλη ἐπὶ ἀνομβρίας [“Another prayer in time of drought”]), edited in PASSARELLI, *L’eucologio cryptense Γ.β. VII* (see n. 54), 135 (no. 214).

<sup>129</sup> See also PARENTI, *La preghiera della cattedra* (see n. 3), 159, who classifies Sin. gr. NF MG 53 as a Palestinian euchologion dated to the 8th/9th century, but with already evident signs of Byzantinization (“...eucologio palestinese datato all’VIII/IX secolo, ma già con evidenti segni di bizantinizzazione”). Radle has recently called the framework of Byzantinization into question, noting it is difficult to ascertain when it began due to the exchange of liturgical texts and practices between Constantinople and Jerusalem during Late Antiquity. See RADLE, *Marriage in Byzantium* (see n. 7), 200–204. As already noted, “because of the complexity of the development, over time, of the Liturgy of the Hours in the Horologion and of the eucharistic liturgies in the Euchologion, liturgical Byzantinization is more clearly visible in the liturgical calendar and lectionary, which were distinct in Jerusalem and Constantinople and could be distinguished from liturgical manuscripts from the eighth century onwards” and such changes “would have been noticeable to the average person attending a liturgical service.” See GALADZA, *Liturgy and Byzantinization in Jerusalem* (see n. 5), 5, 10 and 350.

elements, up to the seventeenth word, at which point the prayer in the Paris euchologion is expanded<sup>130</sup>, compared to the version in the Barberini euchologion<sup>131</sup>. Parenti considers the original version of this prayer to be found in Barb. gr. 336, where it is of “Eastern” provenance, while the version in Coislin 213 is a later redaction from Constantinople, amalgamating two prayers into one and extending it<sup>132</sup>. However, the supposedly later redaction from Constantinople is already visible in the text of the prayer in Sin. gr. NF MG 53, in which it is closer to the text from Coislin than it is to the prayer in Barberini<sup>133</sup>. All these differences make it clear that common incipits of prayers do not mean that their texts are the same, showing that simple descriptions of the prayers is insufficient; ultimately, editions of the full text of prayers are necessary to understand not only their content but their relation to similar prayers in other euchologia manuscripts.

##### 5.5. THE PLACE OF SIN. GR. NF MG 53 IN THE HISTORY OF THE BYZANTINE RITE

Since codicological and palaeographical study has determined Sin. gr. NF MG 53 to be the oldest extant Greek Sinaitic euchologion from the Sinai-Palestine region, dating it to the end of the ninth century, we return to the heuristic presented at the beginning of this paper: how can this euchologion be properly categorised, and what implications do its dating and content have for the history of the development of Byzantine Rite liturgy? Both the striking number of prayers related to *diakonia* and the relationship between these prayers throughout the manuscript, often highlighted through marginal annotations in languages other than Greek, deserve further attention. The prayer of apology (ff. 3v–4bis r) during monastic initiation raises questions about the development of prayers of the presider and apologia, as well as the relationship between monastic and non-monastic, or cathedral, contexts<sup>134</sup>. Ultimately, the problems of the textual redactions of the prayers—which await a published edition—and the proposed provenance of these prayers from the perspective of liturgiology—often counterintuitively pointing to Constantinople in what has been considered a Palestinian euchologion—return to the questions of the relationship between Constantinople and Jerusalem. Only the closer study of Sin. gr. NF MG 53 in comparison with Vat. Barb. gr. 336 and other euchologia can help resolve questions about the current established paradigms of Byzantine liturgical regional history and the “movement of gradual suppression of the local liturgical rites in favor of the Byzantine rite,” that “had already been underway since at least the 10th century.”<sup>135</sup>

<sup>130</sup> See Paris BnF Coislin 213, 109r, edited in ARRANZ, *L'Eucologio Costantinopolitano agli inizi del secolo XI* (see n. 50), 378.

<sup>131</sup> See Barberini gr. 336, ff. 197v–198r, edited in VELKOVSKA–PARENTI, *Evkhologii Barberini gr. 336* (see n. 1), 406–407 (no. 200).

<sup>132</sup> See PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 117–118, where Parenti does not name this phenomenon but calls it simply redacting, reworking, amalgamating, or harmonizing.

<sup>133</sup> For more on the history of this prayer, see M. ARRANZ, *Le preghiere degli infermi nella tradizione bizantina. I sacramenti della restaurazione dell'antico Eucologio costantinopolitano II-5. OCP 62* (1996) 295–351, here 307–309. See also PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 118, for insights into the theological implications for the differences in the redaction of this prayer.

<sup>134</sup> For the question of the development of adelphopoiesis from a monastic to a non-monastic ritual, see C. RAPP, *Brother-Making in Late Antiquity and Byzantium: Monks, Laymen, and Christian Ritual*. New York 2016.

<sup>135</sup> PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments* (see n. 48), 114.

SIN. GR. NF MG 53  
CONTENTS AND MARGINAL ANNOTATIONS IN ARABIC AND COPTIC

We have normalized the orthography of the title and the incipits of the Greek prayers, respecting the presence or absence of the original punctuation and reporting scribal errors only when necessary for sense. The fragmentary nature of folios 1–3 and the missing texts requiring integration is indicated with square brackets.

Abbreviations in the column headings: Other Greek Mss = Occurrence of prayers in other Greek manuscripts | Annotations = Transcription of Arabic and Coptic annotations | Translation = English Translation of Arabic and Coptic annotations

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
<i>Lacuna (32 quires and 2 ff.)</i>						
<b>1. Monastic Initiation (1r–4v, 4bis) (Kanavas par. 1–3)</b>						
1r	[Monastic initiation]		/	1. 10: Χριστόν σου, μεθ' [οὐ εὐ- λογητός εἰ [σὺν τῷ] παναγίῳ καὶ [ἀγα]θῷ καὶ ζωοποιῷ σου Πνεύματι ν]ῶν:  Rubric Εἶτα κ[ουρεύει α]ῦτον σταυρο- εὐ[φῶς ὁ ἱερ]εὺς ἐκ τῆς ἀγίας [τραπ]ιέζης λαβ[ι. .]	Annotation on f. 1r, after the prayer بعد ذلك يخلق شعره شبه الصليب	After that his hair is cut like the cross
1v–3r	[Monastic initiation]	Variant known in Vat. Barb. gr. 336, ff. 233v– 234r	/	[±10]χεται  [Ἄγ]ιε ἀγαθέ, ὁ τ[οῦ] ἀγαθοῦ Π[ατρ]ὸς Υἱό]ς, ὁ τὴν ὑπερ[η]- φανίαν ἐκ]κόττ[ων ...		
3r	Monastic initiation		[E]ῦ[χὴ τοῦ] ἀγίου [±6]αρος	Rubric Τ[ῆ] εντ[α] τὰ ἱμάτια ἀ[πό] τῆ[ς] ἐσπ[έρ]ας ὑπὸ τὴν ἀγ[ί]αν τ[ρά]- πεζάν καὶ τῆ ἐπαύριον τ[ῆ]ς	Annotation on f. 3r (pro- bably translation of the title) المقدس [...] Annotations on f. 3r (in- structions) نضع الثياب من العشي تحت المديح المقدس]	... the Holy  We put the vestments from the evening under

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
3v–4v	Monastic initiation	Variant known in Vat. Barb. gr. 336, ff. 96v–97v	/	ἀγ[ί]ας συνάξεως ἐπιτελοῦμένης πρὸ τῆς εἰσόδου τῶν ἀγίων εἰσεργεταί λυσίζωνος ἀπὸ κολοβίου κλίνω[ν] μετὰ κτηρῶν καὶ ψαλαμ[φ]ίας καὶ βάλλαι μετάνοιαν ἐπὶ τοῦ ἀγίου θουαστηρίου καὶ εὐχεται ὁ ἱερεὺς πρῶτον ὑπὲρ ἑαυτοῦ λέγων	Annotation on f. 3v, upper margin, translates the last part of the Greek instructions on f. 3r يُصلي الكاهن هذه الصلاة من أجل نفسه	the holy altar ... The following day he completes [or: it is completed] before the time of <i>al-cijā</i> ... untied ... his belt from his sticharion ...
4bis r	Monastic initiation		(Continuation of the prayer beginning on f. 3v)	Ὁ εὐσεπλαγχνος καὶ ἐλεήμων Θεὸς ὁ ἐτάζων καρδίας καὶ νεφροὺς καὶ τὰ κρύφια τῶν ἀνθρώπων ἐπιστάμενος . . . καὶ οἰκοδόμησον αὐτὸν ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων σου    (continues on f. 4bis r)		The priest prays this prayer for himself
4bis v	Monastic initiation	Unknown	Εὐχὴ α'	καὶ προφ[η]τῶν καὶ μὴ καθέλης φύτευσον αὐτὸν [φύ]τευμα ἀληθεί[ας ἐν] τῇ ἀγίᾳ [σου καθολικῆ] πολ[ι]τῆ[ι] μὴ ἐκτίλη[ς] ὁ[π]πως προκο[π]τον[τος] αὐτοῦ ἐν ε[δ]υσ[βε]βείᾳ δοξάζηται κα[ί]... An illegible rubric (only a few letters are preserved) occupies the last two lines of this folio		The first prayer

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
<i>Lacuna (1 f.)</i>						
<b>1. Monastic Initiation (continued) (5r–11v) (Kanavas par. 4–8)</b>						
5r–5v	Monastic initiation		(Continuation of the prayer from f. 4bis v)	μον τελειῶν καὶ τὴν πίστιν πη- ρῶν ἵνα καὶ τῆς ἐκ δεξιῶν σου ...	No annotation	
5v–6v	Monastic initiation	Variant known in Jerusa- lem, Patriarchal Library, Panagios Taphos 274, f. 4r–4v	Εὐχὴ β'	Εἰς τὸν ζυγόν σου Δέσποτα τὸν σωτήριον πρόσδεξι τὸν ...	Annotation on f. 5v الصلاة الثانية	The second prayer
6v–9r	Monastic initiation	Unknown	Εὐχὴ γ'	Ὁ πιστὸς τῆ ἐπαγγελία καὶ ἀμε- ταμέλητος τοῖς χαρίσμασι, καὶ ἀκατάληπτος τῆ φιλανθρωπία Δέσποτα Κύριε, ὁ καλέσας τὸ πλάσμα σου κλήσει ἀγία καὶ συναγαγὼν τὸν δοῦλόν σου τόνδε, εἰς τὴν πνευματικὴν ταύτην καὶ ἀγγελικὴν ζωὴν ...	Annotation on f. 6v الصلاة الثالثة	The third prayer
9r	Monastic initiation		Ἐπὶ τῷ κολοβίῳ	Rubric Ἐνδύεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα τὸ κολόβιον ...	No annotation	
9v	Monastic initiation		Ἐπὶ τῷ κουκουλ- λίῳ	Ἐποδέχεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα τὸ κουκούλιον ...	No annotation	
9v	Monastic initiation		Ἐπὶ τῷ ἀναλαβῶ	Ἀναβάλλεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα τὸν ἀναλαβὸν ...	No annotation	
10r	Monastic initiation		Ἐπὶ τῇ ζώνῃ	Περιζώννεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα τὴν ὄσφυν ...	No annotation	
10r	Monastic initiation		Ἐπὶ τῷ παλλίῳ	Περιβάλλεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα τὴν στολὴν ...	No annotation	
10v	Monastic initiation		Ἐπὶ τοῖς υποδή- μασιν	Ἐποδύεται ὁ ἀδελφὸς ἡμῶν ὁ δεῖνα ὑποδήματα ...	No annotation	

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
10v–11v	Monastic initiation	Known in Paris BnF Coislin 213, ff. 166v–167r	/	Rubric Καὶ μετὰ τὸ λαβεῖν τὸ ἄγιον σχῆμα εὐχεται ὑπὲρ ἑαυτοῦ ὁ διάκονος εἶτα κλίνει τὸ γόνυ ἐπὶ τοῦ θυσιαστηρίου. Καὶ εὐχεται ὁ ἱερεὺς τὴν ὑποτεταγμένην εὐχὴν. Incipit Κύριε ὁ Θεὸς ἡμῶν ἡ δύναμις τῆς σωτηρίας ἡμῶν ...	No annotation	
<b>2. Prayer for <i>Diakonia</i> (11v–13r) (Kanavas par. 9)</b>						
11v–13r	Joining a <i>diakonia</i>	Unknown	Εὐχὴ εἰς τοὺς εἰσερχομένους διακονῆσαι	Ὁ Θεὸς ὁ μέγας καὶ θαυμαστός, ὁ Θεὸς ὁ προαιώνιος, ὁ πρὸ αἰώνων ὑπάρχων ...	Annotation on f. 11v صلاة على الذين يخدمون في دياقونيه	Prayer over those who serve in the <i>diyāqūniyyah</i>
<b>3. Prayers of the Horologion (Vespers, Orthros, Hours) (13r–39v) (Kanavas par. 10–34)</b>						
13r–14r	Liturgy of the Hours (Vespers)	Known in Vat. Barb. gr. 336, f. 45r–45v	Εὐχὴ λυχνικοῦ	Κύριε ὁ Θεὸς ἡμῶν μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων δούλων σου ...	Annotation on f. 13v صلاة لرويه السراج	Prayer for the sighting [sic] of the lamp
14r–15r	Liturgy of the Hours (Vespers)	Known in Vat. Barb. gr. 336, f. 48r–48v	Εὐχὴ πρὸ τοῦ Κύριε ἐκέκραξα	Ἐσπέρας καὶ πρωΐ καὶ μεσημβρίας αἰνοῦμεν εὐλογοῦμεν εὐχαριστοῦμεν καὶ δεόμεθά σου Δέσποτα τῶν ἀπάντων ...	Annotation on f. 14r صلاة قبل قراءة المسكور اسمها	Prayer before [the] reading, the name of which has been mentioned
15r–17r	Liturgy of the Hours (Vespers)	Known in Vat. Barb. gr. 336, ff. 48v–49v	Εὐχὴ ἑσπερινὴ μετὰ τὸ Κύριε, ἐκέκραξα	Εὐλογητὸς εἶ Κύριε Δέσποτα παντοκράτωρ, ὁ φωτίσας τὴν ἡμέραν τῷ φωτὶ τῷ ἡλιακῷ καὶ τὴν νύκτα φαιδρῶνας ταῖς σὺντάς τοῦ πυρός ...	Annotation on f. 15r صلاة في المساء عند قراءة كاريبا اكفراسا	Evening prayer at the time of the reading of the <i>kāriyā akaqrāqsā</i>
17r–18v	Liturgy of the Hours (Vespers)	Known in Vat. Barb. gr. 336, ff. 50r–51r	Ἄλλη ὁμοίως	Κύριε Κύριε ὁ ρυσάμενος ἡμᾶς ἀπὸ παντὸς βέλους πεπομένου,	Annotation on f. 17r لمثل ذلك	For the same

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
18v-19v	Liturgy of the Hours (Vespers)	Unknown	Εὐχὴ ἑσπερινή	ἡμέρας ῥῦσαι ἡμᾶς καὶ ἀπὸ παντὸς πράγματος ἐν σκότει διαπορευομένου ...	Annotation on f. 18v صلاة المساء	Evening prayer
19v-20r	Liturgy of the Hours (Vespers)	Unknown	Εὐχὴ ἀπολύσεως λυχνικοῦ	Δέσποτα Κύριε παντοκράτορ, ὁ δεδοικὸς ἡμῖν Θεὸς τὴν ἡμέραν εἰς ἔργασίαν ...	Annotation on f. 19v صلاة عند روية السراج	Prayer at the moment of the sighting of the lamp
20r-21v	Liturgy of the Hours (First Hour of Night)	Variant known in Vat. gr. 1970, ff. 134v-135r	Εὐχὴ ἀπολυτικὴ ἀ΄ ὥρας τῆς νυκτός	Δέσποτα Κύριε ὁ Θεὸς ἡμῶν δὸς ἡμῖν εἰς ὕπνον ...	Annotation on f. 20r صلاة تقال في اول ساعة من الليل	Prayer said at the first hour of the night
21v-22v	Liturgy of the Hours (Night Office)	Unknown	Εὐχὴ νυκτερινή	Ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμα μου πρὸς σέ ὁ Θεὸς διότι φῶς τὰ προστάγματα σου ἐπὶ τῆς γῆς, διαναστάτες ἐξ ὕπνου ...	Annotation on f. 21v صلاة ليلية	Night prayer
22v-23v	Liturgy of the Hours (Night Office)	Unknown	Ἄλλη ὁμοίως	Κύριε ὁ Θεὸς ὁ διὰ τοῦ ἁγίου σου Πνεύματος λαλήσας ἐν στόματι τοῦ θεράποντος σου Δαυὶδ ...	Annotation on f. 22v لمثل ذلك	For the same
23v-24r	Liturgy of the Hours (Night Office)	Unknown	Εὐχὴ τοῦ μεγάλου ( <i>lege</i> μεγάλειου) τοῦ νυκτερινοῦ	Κύριε ὁ Θεὸς ὁ αἰώνιος, ὁ τῶν κρυπτῶν γνώστης ...	Annotation on f. 23v صلاة تقال لطول الليل	Prayer said for the whole of the night
24v-25v	Liturgy of the Hours (Night Office)	Unknown	Εὐχὴ μετὰ τὸ μεγάλιον ( <i>lege</i> μεγάλειον) τὸν νυκτερινόν	Ὁ συντρίψας τὰς κεφαλὰς τοῦ νοητοῦ δράκοντος ἐπὶ τοῦ ὕδατος ...	Annotation on f. 24v صلاة تقال في زمان طول الليل	Prayer said at the time of the whole night
25v-27r	Liturgy of the Hours (Orthros)	Known in Vat. Barb. gr. 336, ff. 65r-66r	Εὐχὴ τοῦ πεντηκοστοῦ	Κύριε ὁ Θεὸς ἡμῶν ὁ πῆν διὰ μετάνοιαις ἄφρασιν τοῖς ἀνθρώποις, δορησάμενος καὶ τὸν ἡμῖν ἐπὶ τὴν ἑσπέρην ἄμαρ-	Annotation on f. 25v صلاة ليوم العنصرة و تقال أيضا في سائر الاوقات استعطف	Prayer for the day [sic] of Pentecost, also said at other times as an entreaty

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
27r–28r	Liturgy of the Hours (Orthros)	Known in Vat. Barb. gr. 336, f. 66r	Εὐχή τῶν αἰώνων	τιμάτων και εξομολογήσεως ... Ὁ Θεὸς ὁ Θεὸς ἡμῶν ὁ τὰς νοερὰς και λογικὰς δυνάμεις ὑποστηράζων, τῷ σῶθι θελήματι σου δεόμεθα και σὲ ἱκετεύομεν ...	Annotation on f. 27r صلاة تقال بعد قراء النبي Annotation in Coptic: <i>enite</i>	Prayer said after the reading of <i>aniti</i> <i>enite</i> (i.e. <i>aiवेते</i> )
28r–28v	Liturgy of the Hours (First Hour)	Variant known in Sin. gr. 958, f. 112r	Εὐχή ἐοθινή	Ὁ ἀγαθὸς και φιλόανθρωπος Θεὸς ὁ χαρισάμενος ἡμῖν τὴν νόκτα εἰρηνηκτὴν ...	Annotation on f. 28r صلاة للسمر	Prayer for the time before daybreak
29r–30r	Liturgy of the Hours (First Hour)	Unknown	Ἄλλη ὁμοίως	Φωτὸς δημιουργῆ και ἡμέρας νομοθέτα, σοὶ χάριν ὁμολογοῦμεν ...	Annotation on f. 29r لمثل ذلك	For the same
30r–31r	Liturgy of the Hours (First Hour)	Unknown	Ἄλλη ὁμοίως	Εὐχαριστοῦμεν σοὶ Κύριε ὁ Θεὸς ἡμῶν ὁ πατὴρ τοῦ Κυρίου και Θεοῦ και σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ τῆς ἀγαθότητος ...	Annotation on f. 30r لمثل ذلك	For the same
31v–32r	Liturgy of the Hours (Third Hour)	Unknown	Εὐχή γ' ὥρας	Ὁ ἐν Τριῳδῷ ἀνυμνοῦμενος Κύριος ὁ κατὰ ταύτην τὴν ἄγταν ὥραν ...	Annotation on f. 31v صلاة للساعة الثالثة	Prayer for the third hour
32r–33r	Liturgy of the Hours (Third Hour)	Unknown	Ἄλλη ὁμοίως γ' ὥρας	Εὐχαριστοῦμεν σοὶ Δέσποτα Κύριε ὅτι κατηξίωσας ἡμᾶς, εἰς τὴν παροῦσαν ὥραν ἐλάβειν...	Annotation on f. 32r أخرى للساعة الثالثة	Another prayer for the third hour
33r–34r	Liturgy of the Hours (Third Hour)	Known in Vat. Barb. gr. 336, f. 71r	Ἄλλη ὁμοίως γ' ὥρας	Ὁ Θεὸς ὁ καταξίωσας ἡμᾶς, ἐν τῇ ὥρᾳ ταύτῃ ἐλάβειν, ἐν ...	Annotation on f. 33r أخرى للساعة الثالثة	Another prayer for the third hour
34r–35r	Liturgy of the Hours (Sixth Hour)	Unknown	Εὐχή ς' ὥρας	Δέσποτα Κύριε τῶν δυνάμεων ὁ διὰ τοῦ τιμίου σταυροῦ τοῦ Χριστοῦ σου, κατὰ ταύτην τὴν ὥραν ...	Annotation on f. 34r صلاة للساعة السادسة	Prayer for the sixth hour

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
35r–36r	Liturgy of the Hours (Sixth Hour)	Unknown	Ἄλλη ὁμοίως	Εὐχαριστοῦμεν σοὶ Δέσποτα, Κύριε προσκυνητὴ παντοκράτορ, ὅτι τοὺς καιροὺς τῶν παθημάτων ...	Annotation on f. 35r لمثل ذلك	For the same
36r–37r	Liturgy of the Hours (Sixth Hour)	Known in Vat. Barb. gr. 336, f. 73r	Ἄλλη ὁμοίως ὄρας	Ἄγιε Δέσποτα ὁ Θεὸς ἡμῶν, ὁ κατὰ τὴν παρούσαν ὥραν ἐν τῷ προσκυνητῷ σου σταυρῷ ...	Annotation on f. 36r أخرى للساعة السادسة	Another prayer for the sixth hour
37r–37v	Liturgy of the Hours (Ninth Hour)	Unknown	Εὐχὴ ὄρας	Δέσποτα Σωτήρ τοῦ κόσμου, ὁ καταξιώσας ἐν ταύτῃ τῇ ὥρᾳ θεῖναι τὴν ψυχὴν σου ...	Annotation on f. 37r صلاة الساعة التاسعة	Prayer for the ninth hour
38r–38v	Liturgy of the Hours (Ninth Hour)	Unknown	Ἄλλη ὁμοίως ὄρας	Ὁ λυτρώτην καὶ σωτήρα πάντων ἀνθρώπων εἰς τὸν κόσμον ἐκπέμψας, Δέσποτα ...	Annotation on f. 38r صلاة الساعة التاسعة	Prayer for the ninth hour
38v–39v	Liturgy of the Hours (Ninth Hour)	Unknown	Ἄλλη ὁμοίως ὄρας	Ὁ Θεὸς καὶ Πατήρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς ζωῆς ἡμῶν καὶ τῆς ἐλπίδος ...	Annotation on f. 38v أخرى أيضا الساعة التاسعة	Another one, also for the ninth hour
<b>4. Prayers for Various Occasions (39v–79r) (Kanavas par. 36–68)</b>						
39v–40r	Prayers for various occasions: <i>thoughts/judgment</i>	Unknown	Εὐχὴ περὶ ἐννοιῶν	Κύριε ὁ Θεὸς ἡμῶν ὁ κατ' εἰκόνα σὴν καὶ ὁμοίωσιν πλάσας τὸν ἄνθρωπον ...	Annotation on f. 39v صلاة من أجل جودة الذهن والتعيز	Prayer for the quality of mind and of discernment
40r–41r	Prayers for various occasions: <i>for those afflicted by sadness</i>	Unknown	Εὐχὴ ὑπὲρ θλιβομένων	Ἀγαθὴ καὶ δυνατὴ Κύριε ὁ τῆς δυνάμει σου, καθελὼν πάσας τὰς ἐπαναστάσεις τοῦ διαβόλου ...	Annotation on f. 40r صلاة من أجل المحزونين	Prayer for the saddened/afflicted
41r–42r	Prayers for various occasions: <i>for those who repent</i>	Known in Athos, Dionysiou, 489, f. 113v	Εὐχὴ ὑπὲρ τῶν ἐν μετανοίᾳ	Δέσποτα Κύριε ὁ μόνος ἀναμάρτητος, ὁ πλούσιος ἐν ἐλεεί καὶ ἀγαθὸς ἐν οἰκτιρμοῖς, ὁ μὴ βουλόμενος τὸν θάνατον τοῦ ἁμαρτωλοῦ ...	Annotation on f. 41r صلاة تقال من أجل التائبين	Prayer for the repentant (pl.)

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
42r–43r	Prayers for various occasions: <i>for those who repent [prayer of inclination]</i>	Known in Vat. Barb. gr. 336, f. 199r	Εὐχή εἰς τὴν κλίσιν τῶν κεφαλῶν	Κύριε ὁ Θεὸς ἡμῶν ὁ τῷ Πέτρῳ καὶ τῇ πόρῃ διὰ δακρύων ἄφεσιν ἁμαρτιῶν δωρησάμενος καὶ τὸν τελώνην τὰ οἰκεῖα ἐπεγνώκῃσθα πταισμάτα δικαιοσύας ...	Annotation on f. 42r صلاة تقال عند امالة الرأس	Prayer said when the head is inclined
43r–44r	Prayers for various occasions: <i>for those under penalties, who have taken an oath</i>	Known in Paris BnF Coislin 213, ff. 116v–117r	Εὐχή ὑπὲρ τῶν ἐπιτιμίων λόγῳ ἑαυτοῦς δεσμευσάντων	Εὐσπλαγγνε ἀγαθὲ καὶ φιλάνθρωπε Κύριε ὁ Θεὸς διὰ τοὺς σοὺς οἰκτιρισμοὺς ἐξαιτουστέιλαις τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον ...	Annotation on f. 43r رابط من اجل من ربط من ربيته او رباط هو نفسه	Prayer for the one who has been bound by his superior or who has himself bound himself [sic]
44v–45v	Prayers for various occasions: <i>offering of first fruits</i>	Unknown	Εὐχή ἐπὶ προσφερόντων ἀπαρχάς	Δέσποτα Κύριε ὁ Θεὸς τῶν αἰώνων ὁ δοτὴρ τῶν ἀγαθῶν ἡ πηγὴ τῶν εὐλογιῶν ...	Annotation on f. 44v صلاة على ما يقدم الكنيسة من بواذر الثمرات والعلات	Prayer over the first fruits and harvests presented to the church
46r–47v	Prayers for various occasions: <i>sacrifice on Holy Saturday</i>	Unknown	Εὐχή τῶν θυμάτων ἐξαρέτως τῷ ἀγίῳ σαββάτῳ	Ὁ Θεὸς ὁ πάσης κτίσεως δημιουργός, καὶ πάσης ἀγαθωσύνης πάροχος, ὁ κατ' εἰκόνα σὴν δημιουργήσας τὸν ἄνθρωπον ...	Annotation on f. 46r صلاة على الماكل من البايح الحوانية خاصية ليوم سبت الفصح	Prayer over what is eaten of animal sacrifices, especially for the Saturday of Pascha
47v–48v	Prayers for various occasions: <i>for love and peace (reconciliation)</i>	Known in Paris BnF Coislin 213, f. 114r–114v	Εὐχή εἰς ἀγάπην ἤγουν εἰρήνην	Κύριε ὁ Θεὸς ἡμῶν ὁ τῆς ἀγάπης φουτοργός καὶ τῆς εἰρήνης βραβευτής καὶ τῆς ὁμονοίας δοτὴρ χάρισαι ἡμῖν τὴν ἀγάπην σου ...	Annotation on f. 47v على المحبة والصلح	For love and reconciliation
49r–49v	Prayers for various occasions: <i>reception (at a funeral)</i>	Unknown	Εὐχή ἐπὶ δοχῆς	Θεὲ τοῦ ἐλέος καὶ Κύριε τῆς ἀφάρτου φιλανθρωπίας, ὁ τὸν ἀγαθὸν σκοπὸν τῆς ἐκάστου προαιρέσεως οὐκ ἀποδοκιμάζων ...	Annotation on f. 49r على من جمع ديارنيه او بركه تقال عند موافاته	Over the one who gathered [sic] <i>diyāqūniyyah</i> or a blessing [Arabic: <i>barakah</i> ]. It is said at his decease
					Annotation in Coptic: ⲁϥⲟⲩⲁ[ⲕⲓ]	It is said

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
50r–50v	Prayers for various occasions: <i>visit of (monastic) brothers</i>	Known in Grottaferrata Γ.β. VII, ff. 85v–86r	Εὐχή ἐπὶ παρουσίᾳ ἀδελφῶν	Ὁ ἐπισκεψάμενος, τὸν προπάτορα ἡμῶν Ἀβραάμ, ἐν μεσημβρία καὶ φιλοφρόνως αὐτὸν πανοικεῖ εὐλογήσας ...	Annotation on f. 50r صلاه اذا ما حضر احد من الاخوة من سفر	Prayer if someone among the brothers arrives from a journey
50v–51v	Prayers for various occasions: <i>blessing of a house</i>	Known in Vat. Barb. gr. 336, f. 185r–185v	Εὐχή εὐλογίας οἴκου	Ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ὁ καταξίωσας ὑπὸ τὴν σκιερὴν Ζακχαρίου εἰσελθεῖν καὶ σωτηρία αὐτῷ τε καὶ παντὶ τῷ οἴκῳ αὐτοῦ γενόμενος κατὰ τὴν σὴν ἄχραντον καὶ ἀθάνατον φωνὴν ...	Annotation on f. 50v تبريك منزل	Blessing [Arabic: <i>tabrīk</i> ] of a house
51v–52v	Prayers for various occasions: <i>before a meal</i>	Variant known in Paris BnF Coislin 213, f. 98r	Εὐχή πρὸ ἀρίστου	Ὁ Θεὸς ὁ πάσης χάρις καὶ εὐφροσύνης χορηγὸς ὁ θησαυρὸς τῶν αἰωνίων καὶ ἀτελευτήτων ἀγαθῶν, ὁ χαρισάμενος ἡμῖν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν ἄρτον στήριζοντα καὶ οἶνον εὐφραίνοντα καρδίαν ἀνθρώπου δὸς ἡμῖν γενέσθαι τὴν ἐτοιμασθεῖσαν ἀπόλαυσιν παρὰ πῆς σῆς ἀγαθότητος ...	Annotation on f. 51v على الطعام اذا فرغ من اصلاحه قبل وقت الاكل	[Prayer] over food, when one has finished preparing it, before the time of eating
53r–53v	Prayers for various occasions: <i>before a meal</i>	Known in Vat. Barb. gr. 336, f. 191r–191v	Εὐχή ἐν τῷ μέλλειν ἀριστᾶν	Κύριε ὁ Θεὸς ἡμῶν ὁ ἐπουράνιος καὶ ζωοποιὸς ἄρτος, ἡ ἀληθινὴ τροφὴ τοῦ παντός ὁ καὶ τὴν παρούσαν ζωὴν ἡμῶν κυβερνῶν καὶ τῆς μελλούσης ἡμῖν τὴν ἀπόλαυσιν ἐπαγγελάμενος ...	Annotation on f. 53r صلاه اذا هموا بالاكل تقال على المائدة	Prayer [for] when they are about to eat. It is said over the dining table
53v–54r	Prayers for various occasions: <i>for collecting the bread / food at the end of the meal</i>	Unknown	Εὐχή ὅταν λαμβάνονται οἱ ἄρτοι	Πλησθέντες τῶν ἀγαθῶν σοῦ Κύριε ἐκ τῆς τραπέζης τῶν δούλων σου ...	Annotation on f. 53v تقال في وقت الشبع ورفع الطعام	[Prayer] said at the time of satiety and the removal of food

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
54r–55r	Prayers for various occasions: <i>after a meal</i>	Known in Vat. Barb. gr. 336, f. 191v	Εὐχή μετὰ τὸ ἀναστῆναι ἐκ τοῦ ἀρίστου	Σοὶ τῷ ἀληθινῷ καὶ φιλανθρώπῳ Θεῷ, ἡμεῖς οἱ ἀμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, ἐμπλησθέντες τῶν πλουσίων σου ἀγαθῶν, εὐχαριστίαν προσάγομεν, καὶ δεόμεθά σου Δέσποτα ...	Annotation on f. 54r تقال بعد القيام عن المائدة	[Prayer] said after rising from the table
55r–55v	Prayers for various occasions: <i>for those setting off to travel</i>	Unknown	Εὐχή ὑπὲρ ἀποδημούντων	Ὁ φιλάνθρωπος Θεός, ὁ πανταχοῦ παρὼν μάλιστα τοῖς ἐλπίζουσιν ἐπὶ σέ, αὐτὸς καὶ τοῖς δούλοις σου συνόδουσον ...	Annotation on f. 55r صلاة <وا>المسبر السافرين اذا	Prayer said for the travelers when they want to set off
55v–56v	Prayers for various occasions: <i>for those setting off to travel by sea</i>	Known in Vat. Barb. gr. 336, f. 184r–184v	Εὐχή ὑπὲρ πλεόντων	Δέσποτα Κύριε ὁ Θεός ἡμῶν ὁ καταξιώσας συμπελῆσαι τοῖς ἁγίοις σου ἀποστόλοις καὶ μαθηταῖς, καὶ ἐπιμήσας τῷ λαῷ σου τῶν ἀνέμων καὶ τῆς θαλάσσης γαληνιᾶν τὰ κύματα κελεύσας ...	Annotation on f. 55v صلاة على المسافرين في البحر	Prayer for those who travel in the sea
56v–57v	Prayers for various occasions: <i>eating impure food</i>	Known in Vat. Barb. gr. 336, ff. 199v–200v	Εὐχή ἐπὶ μαροφαγισάντων	Κύριε ὁ Θεός ἡμῶν ὁ τῷ κορυφαίῳ τῶν ἀποστόλων Πέτρῳ, δι' ὀπτασίας καὶ φωνῆς νομοθεήσας, μηδὲν κοινὸν ἢ ἀκάθαρτον ἡγεῖσθαι τῶν ὑπὸ σοῦ δημιουργηθέντων εἰς ἀποτροπὴν τῶν ἀνθρώπων ...	No annotation	
58r–59r	Prayers for various occasions: <i>eating impure food [prayer of inclination]</i>	Known in Vat. Barb. gr. 336, ff. 200v–201r	Εὐχή εἰς τὸ κλῖναι τὰς κεφαλὰς	Δέσποτα Κύριε ὁ Θεός ἡμῶν ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν ὁ ἐν ἁγίοις ἀναπαυόμενος, ὁ ἐπαινος τοῦ Ἰσραὴλ ...	Annotation on f. 58r صلاة على اماله الراس	Prayer for the inclination of the head
59r–60r	Prayers for various occasions: <i>purification of the water of a well</i>	Unknown	Εὐχή ἀκαθάρτου ἐμπεσόντος εἰς λάκκον	Κύριε ὁ Θεός τῶν πατέρων ἡμῶν τοῦ Ἀβραάμ καὶ Ἰσαὰκ, καὶ Ἰακώβ, ὁ κλείσας τὴν	Annotation on f. 59r صلاة اذا سقط شيء نجس في جب اقيت	Prayer said when something impure falls into a well

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
60v-62v	Prayers for various occasions: <i>purification of wine</i>	Known in Paris BnF Coislin 213, ff. 105r-106r	Τάξις γνομένη ἐι συμβῆ πεσεῖν προσφάτως μισρόν τι εἰς οἶνον	<p>Rubric  Χρητὸ ἐμπεσον ἀκάθαρτον παραρηγήμα ἐπαίρεσθαι, καὶ ῥύστεσθαι ἐξω, καὶ ἕτερον ἀγγεῖον πλύνεσθαι καθαρῶς ἔσθθεν καὶ ἔξωθεν καὶ εἰθ' οὐ- τως ὁ ἱερὺς λαμβάνει θυμίαμα καὶ θυμιατὸν καὶ θυμιατὸν ὀφειλόντως ἔσθθεν καὶ ἔξωθεν τὸ αὐτὸ ἀγγεῖον καὶ μετὰ ταῦτα βάλλει ὕδωρ ὀλίγον τῶν ἁγίων θεοφανείων ποτῶν ἐξ αὐτοῦ σταυροῦς γ', εἶτα μεταβλήσκει- ται ὁ οἶνος ἐκ τοῦ μιathέντος ἀγγεῖου εἰς τὸ πλυθὲν, καὶ μετὰ τούτων δέον ἐνεχθῆναι κηροῦς καὶ θυμιατὸν καὶ ἐν τῷ θυμιατῶ- λέγει ὁ ἱερὺς τὴν ὑποτεταγ- μένην εὐχὴν.</p> <p>Incipit  Ἄγιε Κύριε ὁ Θεὸς ἡμῶν ὁ τῆ σῆ εὐσπλαγγνω ἐπὶ γῆς ἐπι- δημία πάσαν ἀκαθαρσίαν τοῦ ἔχθροῦ καταργήσας ...</p> <p>Rubric  Καὶ μετὰ τὸ ποιῆσαι τὸν ἱερέα τὴν εὐχὴν ἐπιβάλλει ἐπάνω τοῦ μεταβληθέντος οἴνου, ἐκ τοῦ</p>	<p>Annotation on f. 60v  كيف يجب نعمل اذا وقعت فيه في نبيذ او شي نجس غير ها  ينبغي اولاً نخرج النجس من الينا الذي وقع فيه ويلقى خارجاً ويُغسل وياخذ الكاهن القبطون ويُخر الينا من داخل وخرج على ما يجب وبعد ذلك يلقى ما مقتص</p> <p>Annotation on f. 61r  قليلاً في ذلك الينا الغارغ ويجعله صلباناً ثم يُغرغ النبيذ من الينا القديم الى الآخر المغسول وبعد ذلك اذا ملأه ويُخر يقول الكاهن هذه الصلاة</p>	<p>What to do if a doe mouse falls into wine or another impure thing. First, one should take the impure (thing) out of the vessel in which it has fallen and to throw it out, and to wash another vessel a pure washing, inside and out. The priest takes the thurible [Arabic: <i>al-ḥimḡāḡīn</i>] and incenses the vessel, inside and out, as it should be. After that he throws a bit of holy water [f. 61r] in that empty vessel and then he makes it three crosses. Then he empties the wine from the old vessel into the other washed one. And after that, once he fills it and incenses, the priest says this prayer</p> <p>[f. 62r] After the priest has prayed, he throws holy water over the drink, making three crosses. The</p>

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
63r–63v	Prayers for various occasions: <i>good weather</i>	Known in Vat. Barb. gr. 336, f. 209r–209v	Εὐχή ὑπὲρ εὐκρασίας ἀέρων	ὑδατος τῶν ἁγίων θεοφανείων ποιῶν σταυροῦς γ' καὶ λαμβάνει πρῶτος ὁ ἱερεὺς ἐξ αὐτοῦ τοῦ οἴνου, καὶ ἀπογεύεται παρῴσια πάντων, εἰ δὲ συμβῆ τὸ ἐμπροσθεν ἀκάθαρτον ἐν τῷ ἀγγεῖῳ τοῦ οἴνου χρονίσαν συσσωπῆναι, ἐκγέσθαι τὸν τοιοῦτον οἶνον καὶ μηδένα τὸ σύνολον ἐξ αὐτοῦ ἄπασθαι.	على الشراب من الماء المقس تلك صلبان ويتناول الكاهن أولا من ذلك الشراب ويشرب في حضرة الكل وان كان قد سقط النجس في انا النبيذ واقام مدة حتى نما شي فليدق ذلك الشراب ولا يبتى منه بته	priest communes first from that drink, and he drinks in the presence of all. If an impurity has fallen into the wine vessel and remained for a while until something has grown, then let that drink be poured out and not approached at all
63v–64r	Prayers for various occasions: <i>purification</i>	Unknown	Εὐχή ἐν παντὶ τόπῳ	Ὁ διδοὺς ὑετὸν ἐπὶ τὴν γῆν, καὶ ἀποστέλλον ὑδὸρ ἐπὶ τὴν ὑπ' οὐρανὸν καὶ πάντα ποικίλως, καὶ ἀρμυδιῶς ἐξ ἀγαθότητος θαυματουργῶν πρὸς ζῶην καὶ σωτηρίαν ...	Annotation on f. 63r تقال من اجل اعتدال الهواء	[Prayer] said for the temperateness of the weather/air
64r–65v	Prayers for various occasions: <i>sowing</i>	Unknown	Εὐχή εἰς σπόρον	Βασίλευ τῆς δόξης ἀθάνατε, καθάρσιον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ τῷ τῆς θεογνωσίας ἀγιασμῷ ...	Annotation on f. 63v صلاة تقال في كل موضع	Prayer said in every place
66r–67r	Prayers for various occasions: <i>beginning of harvest</i>	Unknown	Εὐχή εἰς ἀρχὴν θερούς	Ὁ τὸν οὐρανὸν ἐκτείνεις, καὶ τὴν γῆν θεμελιώσας καὶ ταύτην δεδικῶς, τοῖς υἱοῖς τῶν ἀνθρώπων ...	Annotation on f. 64r على الأرض اذا ارادوا يزرعوا	Over the soil, when they want to cultivate
67r–68v	Prayers for various occasions: <i>plantation (of a vineyard)</i>	Unknown	Εὐχή εἰς φυτεῖαν	Σὺ χάρις Δέσποτα τῷ προλαμβάνοντι τὰς αἰτήσεις ἡμῶν καὶ προφθάνοντι ταῖς εὐεργεσίαις τὸ τῶν ἀνθρώπων γένος ...	Annotation on f. 66r تقال في اوان الحصاد	Said at the time of harvest
				Ὁ πάντα κτίσας καὶ καταρτίσας τὰ ἐν οὐρανῷ καὶ τὰ ἐπὶ τῆς γῆς καὶ δοὺς ἀνθρώπῳ ἐξουσίαν ὥστε τὴν γῆν ἐργάζεσθαι ...	Annotation on f. 67r تقال اذا اراد ينصب نصبه	[Prayer] said if one wishes to put up what he has to put up

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
69r-69v	Prayers for various occasions: <i>grape harvest</i>	Known in Vat. Barb. gr. 336, f. 182r-182v	Εὐχή εἰς τρυγητόν	Ὁ Θεὸς ὁ σωτήρ ἡμῶν ὁ εὐδοκίσις ἀπέλεον κληθῆναι τὸν μονογενῆ σου Υἱὸν καὶ Θεὸν τὸν Κύριον Ἰησοῦν Χριστόν καὶ δι' αὐτοῦ καρπὸν ἀθανασίας ἡμῖν χαρισάμενος ...	Annotation on f. 69r نقال وقت فُتف العنب	[Prayer] said at the time of grape harvest
69v-72r	Prayers for various occasions: <i>drought</i>	Known in Vat. Barb. gr. 336, ff. 194r-195r	Εὐχή ἐπὶ ἀνομβρίας	Κύριε ὁ Θεὸς ὁ παντοκράτωρ ὁ ἀνάγων νεφέλαις ἐξ ἐσχάτων τῆς γῆς, ἀστραπαῖς εἰς νετὸν πεποιηκῶς, ὁ ἐξάγων ἀνέμους ἐκ θησαυρῶν σου ...	Annotation on f. 69v نقال في عدم المطر	[Prayer] said during the absence of rain
72r-73r	Prayers for various occasions: <i>drought</i>	Unknown	Ἄλλη ἐπὶ ἀνομβρίας	Ὁ Θεὸς ὁ ποιήσας τὰ πάντα τῆ ἰσχύ σου ὁ στερεὸν βροντῆν καὶ ἐδράσας τὴν οἰκουμένην ὁ περιβάλλων τὸν οὐρανὸν ἐν νεφέλαις ...	Annotation on f. 72r ايضا في تاخير المطر	Also during the delay of rain
73r-74r	Prayers for various occasions: <i>Procession against fear</i>	Known in Paris BnF Coislin 213, f. 81v	Εὐχή εἰς λιτὴν διὰ φόβον	Πάλιν σοῦ Κύριε τοῦ φύλαν-θρόπου Δεσπότης μνήμη παι-δείας, πάλιν δούλων ἀχρείων σου, συγχωρήσεως δέησις γι-νωσκόντων, ὡς ὅσον ὑπερβάλ-λεις τῷ μεγέθει, τοσοῦτον καὶ τῆ ἀμνησικακῆ εὐσπλαγγιᾶ ...	Annotation on f. 73r صلاة في أوان الأزعاع	Prayer at the time of frights
74r-75v	Prayers for various occasions: <i>earthquakes</i>	Known in Paris BnF Coislin 213, f. 100v	Εὐχή ἐπὶ σεισμῶν	Ὁ φοβερός καὶ θαυμαστός καὶ μέγας, ὑπερένδοξός τε καὶ ἀληθινὸς Θεὸς ὁ ποιῶν πάντα καὶ μετασκευάζων αὐτὰ, ὁ ἐπιβλέπων ἐπὶ τὴν γῆν καὶ ποτῶν αὐτὴν τρέμειν ...	Annotation on f. 74r نقال اذا حدثت زلزلة	Said when an earth tremor occurs
75v-76r	Prayers for various occasions: <i>children led by the hand (i.e. beginning to walk)</i>	Known in Grottaferrata Γ.β. VII, f. 77r	Εὐχή ἐπὶ παιδίοις ἀρχομένοις ὑπὸ χεῖρα	Κύριε ὁ Θεὸς ἡμῶν ἡ πηγὴ τῶν εὐλογιῶν, ὁ φυλάσσων τὰ νήπια καὶ φρουρῶν τὴν ἀκακίαν αὐτῶν ἐν τῷ	Annotation on f. 75v صلاة نقال على الصبي بعد مشيه وهو ابن سبع سنين الى اسفل	Prayer said over the boy after he (starts to) walk when he is seven years old or under

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
76r–77v	Prayers for various occasions: <i>first haircut</i>	Unknown	Εὐχὴ ἐπὶ παιδίῳ κειρομένῳ ἐν ἀρχῇ	Σὺ Δέσποτα φιλάνθρωπε Κύριε ἐχαρίσω τῇ Σάρρα τὸν Ἰσαάκ, καὶ τῇ Ρεβέκκα τὸν Ἰακώβ, καὶ τῇ Ἄννη τὸν Σαμουὴλ ...	Annotation on f. 76r صلاة تقال على الغلمان وهم ابنا خمس عشر وما حولها	Prayer for the youth (pl.) when they are fifteen or so
77v–79r	Prayers for various occasions: <i>beard cutting / man's shave</i>	Unknown	Εὐχὴ ἐπὶ ἀνθρώπῳ κειρομένῳ τὸ γένειον	Κύριε ὁ Θεὸς ἡμῶν ὁ πλάσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ τῇ θείᾳ χάριτι καὶ σοφίᾳ σου τὴν ψυχὴν αὐτοῦ καὶ τὸ πνεῦμα ...	Annotation on f. 77v صلاة تقال على الأحداث اول ما يذرون و على الذين يطقون لحاهم	Prayer over the pubescent boys as soon as their sideburns grow and over those who shave their beards
<b>5. Betrothal and Marriage (79r–82v) (Kanavas par. 69–72)</b>						
79r–79v	Betrothal	Known in Vat. Barb. gr. 336, f. 186r	Εὐχὴ ἐπὶ μνηστεία γάμων	Ὁ Θεὸς ὁ αἰώνιος ὁ τὰ διηρημένα συναγαγὼν εἰς ἐνότητα καὶ σύνδεσμον διαθέσεως τιθεὶς ἄρρηκτον ...	Annotation on f. 79r صلاة على املاك العرس	Prayer for the possessions of the marriage
79v–80r	Betrothal	Variant known in Athens, EBE, Metochion of the Holy Sepulchre 182	Ἄλλη ὁμοίως	Δέσποτα φιλάνθρωπε Κύριε ὁ διὰ τῆς προφητικῆς φωνῆς ἐνηχῆσας ὅτι παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρὶ ...	Annotation on f. 79v مثلا	Likewise
80r–81r	Marriage	Known in Vat. Barb. gr. 336, f. 187r–187v	Εὐχὴ ἐπὶ γάμῳ	Ὁ Θεὸς ὁ ἄγιος ὁ πλάσας τὸν ἄνθρωπον καὶ ἐκ τῆς πλευρᾶς αὐτοῦ ἀνοικοδομήσας γυναῖκα, καὶ συζεύξας αὐτῷ βοηθὸν κατ' αὐτόν ...  Rubric Εἶτα στέφει ἀμφοτέρους καὶ κρατῆσας αὐτῶν τὰς δεξιὰς παραδίδωσιν ἀλλήλους καὶ λέγει· εἰρήνη πᾶσι	Annotation on f. 80r صلاة على العرس  Annotation on f. 81r ثم يكلمها ويمسك احدهما بيمينه الى بعض [صاحبه] ويسلم بعضهم اذ يقول المسلم لكما	Prayer for the wedding [Arabic: <i>al-ʿurs</i> ]  Then he crowns them and one of them takes the right hand of the other, and they greet one another while he [i.e. the priest] says “Peace be to you both”

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
81v–82v	Marriage	Known in Vat. Barb. gr. 336, ff. 187v–188r		<p>Rubric Καὶ λέγοντος τοῦ διακόνου· τάς κεφαλὰς ἡμῶν. Εὐχεται ὁ ἱερεὺς οὗτος·</p> <p>Incipit Κύριε ὁ Θεὸς ἡμῶν ὁ ἐν τῇ σω- τηρίᾳ σου οἰκονομία κατα- ξιώσας ἐν Κανᾷ τῆς Γαλιλαίας τίμιον ἀναδείξει τὸν γάμον διὰ τῆς σῆς παρουσίας ...</p> <p>Rubric Καὶ μετὰ τὸ ἄμην μεταδιδούς αὐτοῖς τῆς ζῴοποιου κοινωνίας ἀπολύει.</p>	<p>Annotation on f. 81v فإنما قال الشمامس فتمثل رؤوسنا يقول الكاهن هذه الصلوة</p> <p>Annotation on f. 82v ومن بعد قول الجماعة امين يقرئها القرآن المقدس ويطلق سبيلهما</p>	<p>Thus, when the deacon says “Let us bow our heads,” the priest says this prayer</p> <p>After the congregation (Arabic: <i>ḡamā’a</i>) says “Amen,” he gives the Holy Communion to (both of) them, and he dismisses them (<i>lit.</i> releases their path)</p>
<b>6. Prayers for Various Occasions (82v–88v) (Kanavas par. 73–77)</b>						
82v–83v	Prayers for various occasions: <i>for those in captivity, dangers of war, incursion of foreigners</i>	Unknown	Εὐχὴ ὑπὲρ τῶν ἐν αἰχμαλωσίᾳ ἢ ἐν κινδύνοις πολέμων ἢ ἐπιδρομῆς ἀλλο- φύλων	Ἐπίσανον Κύριε τὸ πρόσωπόν σου ἐπὶ τοὺς δούλους σου καὶ τὴν παρὰ σοῦ βοήθειαν ἐξα- πόστειλον δυνατέ καὶ ἐξελού τὸν λαόν σου ἀπὸ πάσης ταλαιπωρίας ...	<p>Annotation on f. 82v صلاة تقال من اجل من هم في الاسر او في الشدايد او في منابذه الاعدا</p>	Prayer said for those who are in captivity, or in afflictions, or resisting enemies
84r–85r	Prayers for various occasions: <i>for those attacked (by impure spirits)</i>	Variant known in Paris BnF Coisl. 213, f. 117r– 117v	Εὐχὴ ἐπὶ ἐνεργουμένων	Ὁ πᾶσιν ἀκαθάρτοις πνεύμασιν ἐπιτιμῆσας καὶ δυνάμει ρήμα- τος, τοῦ μονογενοῦς σου Υἱοῦ ἐκδώσας αὐτὰ Κύριε παντο- κράτορ, ἀρρηγτε καὶ παντο- δύναμε βασιλεὺ ...	<p>Annotation on f. 84r صلاة تقال على الذين يصرعون وفيهم روح سو</p>	Prayer said over those who experience an epilep- tic fit [Arabic: <i>yuṣra’ ūn</i> ] and have a bad spirit in- side them

Folio	Concern	Other Greek Mss	Greek title	Incipit	Annotations	Translation
85r–86r	Prayers for various occasions: <i>for those attacked (by impure spirits)</i>	Known in Vat. Barb. gr. 336, ff. 201r–202r	Ἄλλη ὁμοίως	Ὁ Θεὸς ὁ αἰώνιος ὁ λυτρωσάμενος ἐκ τῆς αἰχμαλωσίας τοῦ διαβόλου τὸ γένος τῶν ἀνθρώπων ῥύσαι καὶ τοὺς δούλους σου τούτους πάσης ἐνεργείας πνευμάτων ἀκαθάρτων ...	Annotation on f. 85r لمثل ذلك	For the same
86v–87v	Prayers for various occasions: <i>for the sick / holy unction</i>	Variant known in Paris BnF Coisl. 213, f. 109r	Εὐχὴ ἐπὶ ἐλαίου ἀσθενούντων	Ὁ πολὺς ἐν ἐλέει καὶ πλούσιος ἐν ἀγαθότητι Κύριε ὁ Πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ διὰ τοῦ μονογενοῦς σου Υἱοῦ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν θεράπευσας πάσαν νόσον ...	Annotation on f. 86v صلوة على زيت المرضى	Prayer over the oil of the sick
87v–88v	Prayers for various occasions: <i>for the sick</i>	Known in Vat. Barb. gr. 336, f. 195r–195v	Εὐχὴ ἐπὶ νοσούντων	Ἰατρὲ ψυχῶν καὶ σομιάτων, Δέσποτα Κύριε, ὁ πέμψας εἰς τὸν κόσμον τὸν μονογενῆ σου Υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, πάσαν νόσον ἰώμενον, ἐξαιρούμενον θανάτου μεταπέθνετα ...	Annotation on f. 87v صلوة على ذوي الاسقام	Prayer over those who have ailments
<b>7. Prayers for the Dead (89r–90v) (Kanavas par. 78–80)</b>						
88v–89v	Prayers for various occasions: <i>incense for the dead</i>	Known in Paris BnF Coisl. 213, f. 88v	Εὐχὴ ἐπὶ θυμιάματι κεκοιμημένων	Ὁ τῶν καὶ προῶν εἰς τοὺς αἰῶνας, ὁ ὑπὸ μυριάδιον ἀγγέλων καὶ ἀρχαγγέλων ...	Annotation on f. 88v صلاة بخور للمتوفين	Prayer of incense for the dead
89v–90r	Prayers for various occasions: <i>for the dead</i>	Variant known in Paris BnF Coisl. 213, f. 90v	Εὐχὴ εἰς κεκοιμημένους	Παρά σοῦ καὶ πρὸς σὲ τὰ πνεύματα τὰ τῶν ἐπεργνω]κότων σε [Δέσπο]τα φύλαξον[...]	Annotation on f. 89v صلاة للدين قد تبحروا	Prayer for those who have departed
90r–90v	Prayers for various occasions: <i>for the dead</i>	Known in Vat. Barb. gr. 336, f. 248r–248v	Ἄλλη ὁμοίως	Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ὁ τόν[ ]	Annotation on f. 90r لمثل ذلك	For the same

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## FIGURES

- Fig. 1a: *Sin. gr. NF MG 53, f. 4bis r* (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 1b: *Sin. gr. NF MG 53, f. 4bis v* (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 2: *Sin. gr. NF MG 53, f. 5r*. The original quire mark λδ' (34) is visible on the upper outer margin of the folio (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 3: *Sin. gr. NF MG 53, f. 50v* (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 4a: *Sin. gr. NF MG 53, loose bifolio (detail)*. This bifolio originally belonged to *Sin. gr. NF MG 8* (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 4b: *Sin. gr. NF MG 8, f. 12r*. Jerusalem lectionary (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 5: *Sin. gr. NF MG 53, f. 15r*. Arabic marginal annotation translating the Greek prayer title, i.e. “Evening prayer at the time of the reading of the *kāryā akaqrāqsā*”. *kāryā akaqrāqsā* (كاريا اكقرقسا) is the transliteration of the Greek Κύριε ἐκέκραξα (© St Catherine's Monastery, Sinai, Egypt).
- Fig. 6: *Sin. gr. NF MG 53, f. 11v*. Coptic marginal annotation translating the Greek prayer title. The note reads εὐβε οὐδὲνακονια, i.e. “About a *diakonia*” (© St Catherine's Monastery, Sinai, Egypt).