

GEORGI PARPULOV

A New Fragment from the Horologion of Mar Saba

Half a century ago, a cache of manuscript fragments came to light at the Sinai Monastery of Saint Catherine.¹ They lay in disarray, and it took some time to clean and sort them. Those written in Greek, the most numerous of the lot, were inventoried by PANAGIOTIS NIKOLOPOULOS, who distinguished 113 separate groups of folia copied in majuscule characters (ΜΓ).² Item 33 on his list consists of three quires which their scribe(s) have numbered 1 (α'), 2 (β'), and 16 (ιζ').³ NIKOLOPOULOS thought these might have been detached from a Psalter now in Saint Petersburg: National Library of Russia, Greek 216.⁴ That is impossible, since the text there is complete as it stands.⁵ In fact the first two quires once belonged to a Psalter (Greek 33) in the monastery's own library,⁶ while the third one comes from another codex altogether. Upon inspection (Figs 1–2), this solitary quire turns out to be part of a Book of Hours (*Horologion*).

Just three *Horologia* written in Greek majuscule have survived. One is appended to a Psalter now in Turin: Biblioteca Nazionale Universitaria,

1. “Excerpts from the personal diary of Archimandrite Mgr. Sophronios, sacristan of the Holy Monastery of Sinai, pertaining to the subject of the newly discovered manuscripts, May–July 1975” are translated and published in: *The New Finds of Sinai*. Athens 1999, pp. 27–49.

2. A Concise Description of the Greek New Finds of Sinai. In: *New Finds of Sinai*, pp. 139–288. Reviewed by PAUL GÉHIN and STIG FRØYSHOV, *Nouvelles découvertes sinaïtiques. À propos de la parution de l’inventaire des manuscrits grecs. Revue des études byzantines* 58 (2000) pp. 167–184. The Greek abbreviation ΜΓ stands for *μεγαλογράμματα γραφή*, i.e. majuscule script.

3. Diktyon # 61071. *New Finds of Sinai*, pp. 121, 147 and pl. 9.

4. Diktyon # 57288. *New Finds of Sinai*, pp. 107, 119–122.

5. BORIS FONKICH, *Византийский маюскул VIII–IX вв. К вопросу о датировке рукописей (Монфокон. Исследования по палеографии, кодикологии и дипломатике 5)*. Moscow 2020, pp. 67–73.

6. Diktyon # 58408. GEORGI PARPULOV, *The Greek and Latin Manuscripts of Mount Sinai and the Scholarly World*. In: *St Catherine’s Monastery at Mount Sinai: Its Manuscripts and Their Conservation*. London 2011, pp. 35–42 at p. 41; cf. *New Finds of Sinai* (as n. 1), p. 120. By coincidence, the shelfmarks “Greek 33” and “New Finds ΜΓ 33” contain the same number.

B.VII.30.⁷ Two more are preserved at Sinai: Greek 863⁸ and Greek 864.⁹ The former closely matches МГ 33 Quire 16 in terms of codicology and script: each gathering begins with the hair side of the parchment (rather than, as usual in Greek manuscripts, with its flesh side); each is marked with a cross and an ornamented numeral in the upper margin of its first page (Fig. 3); the blind-point ruling is of the *00D1* type; the text is in a peculiar kind of sloping pointed majuscule.¹⁰ Greek 863 measures 175 × 134 mm and has eighteen ruled lines to a page; Quire 16 of МГ 33 measures 165–172 × 131 mm¹¹ and has twenty ruled lines to a page. In its current state Greek 863 consists of fourteen gatherings which their scribe numbered 1 (α') through 14 (ιδ'). (The last of these was still in place in 1888¹² but later fell out and is now registered separately: Chest I, No. 58.¹³) Entitled *Horologion according to the Rule of the Lavra of Our Holy Father Sabas* (f. 1r), the manuscript combines two sections from the Psalter with

7. Diktyon # 63820. NICOLAE PREDĂ, Manuscrisul B. VII. 30 (Psalterium cum glossa) de la Biblioteca națională din Torino. Noțiuni de liturgică (Colecția liturgică 5). Bucharest 2018.

8. Diktyon # 59238. ALEKSEI DMITRIEVSJKII, Что такое κανὼν τῆς ψαλμοδίας, так нередко упоминаемый в жизнеописании прп. Саввы Освященного? Руководство для сельских пастырей 38 (1889) pp. 69–73; JUAN MATEOS, Un Horologion inédit de Saint-Sabas. Le Codex sinaïtique grec 863 (IXe siècle). In: Mélanges E. Tisserant. Vol. 3 (Studi e testi 233). Vatican City 1964, pp. 47–76. MATEOS was not aware of DMITRIEVSJKII's publication.

9. Diktyon # 59239. MAXIME (LEILA) AJJOUB – JOSEPH PARAMELLE, Livre d'heures du Sināi (Sinaiticus graecus 864). Introduction, texte critique, traduction, notes et index (Sources chrétiennes 486). Paris 2004. Reviewed by STIG FRØYSHOV, Часослов без последований Больших Часов (вечерни и утрени). Исследование недавно изданного Часослова Sin. gr. 864 (IX в.). Богословские труды 43–44 (2012) pp. 381–400 and 48 (2013) pp. 272–307.

10. DIETER HARLFINGER, Beispiele der Maiuscula ogivalis inclinata vom Sinai und aus Damaskus. In: Ἀληθῆς φιλία. Studi in onore di Giancarlo Prato. Spoleto 2010, pp. 461–477, at pp. 463–465 and 473. On the script see also PASQUALE ORSINI, Studies on Greek and Coptic Majuscule Scripts and Books (Studies in Manuscript Cultures 15). Berlin 2019, pp. 133–164. On the ruling type: JACQUES-HUBERT SAUTEL, Répertoire de réglures dans les manuscrits grecs sur parchemin (Bibliologia 13). Turnhout 1995, pp. 39, 83–87.

11. New Finds of Sinai (as n. 1), p. 147.

12. DMITRIEVSJKII, Что такое (as n. 8), p. 72.

13. Diktyon # 77934. STEFANO PARENTI, Un fascicolo ritrovato dell'horologion Sinai gr. 863 (IX secolo). *Orientalia christiana periodica* 75 (2009) pp. 343–358; ELENA VELKOVSKA, Sinai Chest I and the Collections of Sinai Fragments of James Rendell Harris. *Bollettino della Badia greca di Grottaferrata* III.10 (2013) pp. 223–252, at pp. 232 and 251.

the prayer offices of Prime, Terce, Sext, None, Communion, Vespers, and Compline.¹⁴ Quire 16 of ΜΓ 33 contains part of the following office, Nocturns (*Mesonyktikon*). There can be little doubt that it is a detached fragment from Sinai Greek 863, the recovery of whose remaining quires 15 and 17–19 is devoutly to be wished.¹⁵

Complete *Mesonyktikon* sections are extant in three relatively old Horologia: the aforesaid Sinai Greek 864 (ff. 40r–78v), which dates from the late ninth or early tenth century; Athos, Vatopedi Monastery, 1248 (f. 25r–v), which dates from 1074 or 1075;¹⁶ and Paris, Bibliothèque nationale de France, Grec 331 (ff. 145v–168v), which dates from the late eleventh century.¹⁷ In all three, Psalm 118 forms the central element of Nocturns.¹⁸ The same psalm is found in ΜΓ 33 Quire 16 (Fig. 2), where it now breaks off in the middle of the word δι]καιώμασιν from verse 48. What is unusual is that Psalm 102 (beginning in its currently defective state with verse 4)¹⁹ and Psalm 142 directly precede it (Fig. 1). Elsewhere (Vatopedi 1248, f. 32r; Paris gr. 331, ff. 9v–14r), these form part of Matins, just as they do in the current usage of the Eastern Orthodox Church. Quire 16 offers singular witness to their presence in the nightly prayer office. Singular, that is, as far as Greek documents are concerned: an eight-century Armenian text cites Psalms 102 and 142 as “introduction to the prayers of the middle of the night”,²⁰ while a Georgian manuscript (Sinai Iber. 34, f. 11v) includes them in its version of Nocturns.²¹ The latter codex was copied dur-

14. MATEOS, *Horologion inédit* (as n. 8), p. 47; GEORGI P ARPULOV, *Toward a History of Byzantine Psalters ca. 850–1350 AD*. Plovdiv 2014, p. 83.

15. None of the majuscule fragments listed in *New Finds of Sinai* (as n. 1), pp. 141–160, fits the bill.

16. Diktyon # 19392. EVFIMII DIAKOVSKII, *Последование часов и изобразительных. Историческое исследование*. Kiev 1913, pp. 106, 124, 126, 130, 136, 138, 173, 178, 181–182, 188. DIAKOVSKII cites the manuscript with its old shelf-mark 350/984. He did not notice that it can be dated from a paschal table on f. 77v, which begins with Anno Mundi 6583 (1 September 1074–31 August 1075).

17. Diktyon # 49903. IOANNES PHOUNTOULES, *Ἡ εἰκοσιτετράωρος ἀκοίμητος δοξολογία*. Athens 1963, pp. 70–74. The folio numbers given by PHOUNTOULES are slightly inaccurate.

18. Psalm 119 in the Hebrew Bible.

19. See the photograph in *New Finds of Sinai* (as n. 1), p. 121.

20. MICHAEL FINDIKYAN, *The Commentary on the Armenian Daily Office by Bishop Step'anos Siwnec'i (d. 735). Critical Edition and Translation with Textual and Liturgical Analysis (Orientalia christiana analecta 270)*. Rome 2004, pp. 122–124, 241, 329, cf. also pp. 548–549.

21. STIG FRØYSHOV, *L'horologe “géorgien” du Sinaiticus ibericus 34*. Thèse de doc-

ing the 960s at the Lavra of Saint Sabas, whose rule (κανών) Sinai Greek 863 professedly follows. Back in the fifth century, Sabas himself would permit those of his brethren who came from Armenia to fulfill the daily prayer rule (τῆς ψαλμοδίας κανόνα) in their own language.²² The venerable monastery which he founded still stands on the outskirts of Jerusalem.²³ The new fragment I have identified at Sinai adds a small new piece to the evidence for its pious past.

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Fig. 1. Sinai, Monastery of St Catherine, New Finds, Greek ΜΓ 33, quire 16, f. 3r (photograph: monastery)

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Fig. 3. Sinai, Monastery of St Catherine, Chest I, No. 58, f. 2r (photograph: Kurt Weitzmann)

Keywords

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torat. Sorbonne (Paris) 2004, pp. 90 (edition and translation of the text), 216–217 (dating and localisation of the manuscript), 488–509 (liturgical commentary). See also ID., *The Book of Hours of Armenia and Jerusalem*. In: *Studies in Oriental Liturgy. Proceedings of the Fifth International Congress of the Society of Oriental Liturgy (Studies in Eastern Christian Liturgy 4)*. Leuven 2019, pp. 107–155, at pp. 118–122.

22. See most recently DANIEL GALADZA, *Liturgy at the Great Lavra of St. Sabas from Its Beginnings to the First Crusade. A Preliminary Survey*. *Orientalia christiana periodica* 85 (2019) pp. 113–138, at p. 117.

23. ALBERT EHRHARD, *Das griechische Kloster Mâr-Saba in Palästina. Seine Geschichte und seine literarischen Denkmäler*. *Römische Quartalschrift* 7 (1893) pp. 32–79.

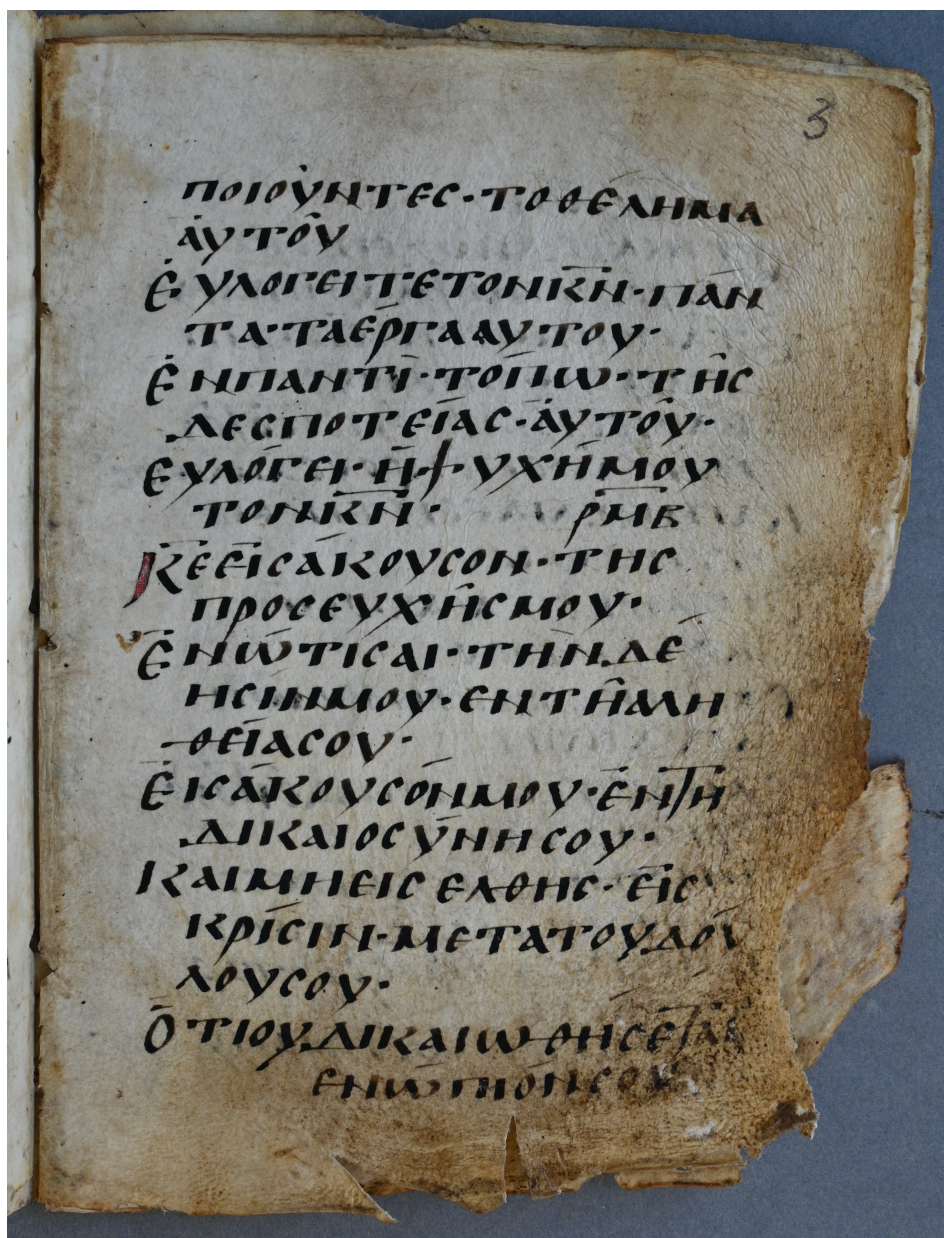


Fig. 1. Sinai, Monastery of St Catherine, New Finds, Greek MG 33, quire 16, f. 3r (photograph: monastery)

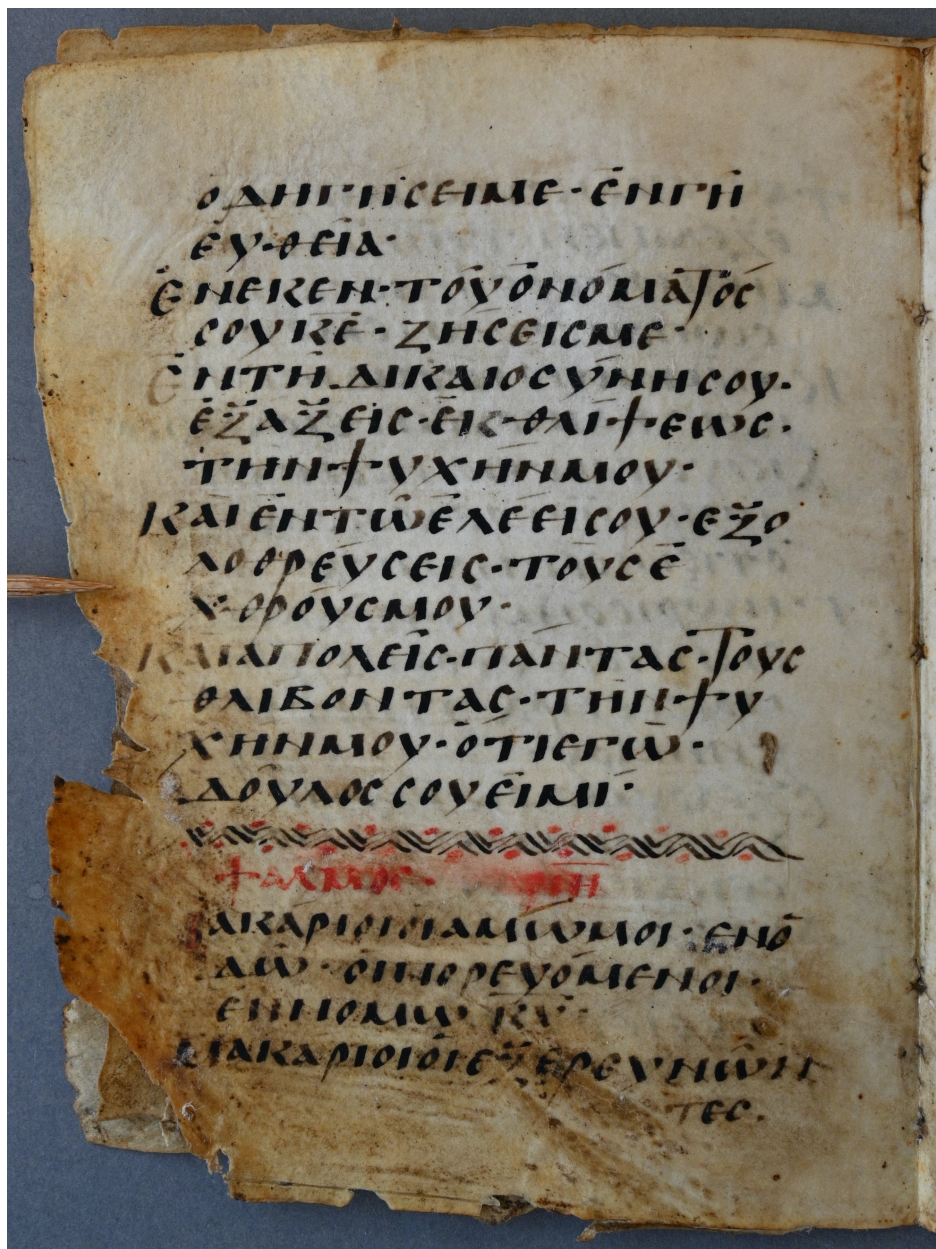


Fig. 2. Sinai, Monastery of St Catherine, New Finds, Greek ΜΓ 33, quire 16, f. 4v (photograph: monastery)

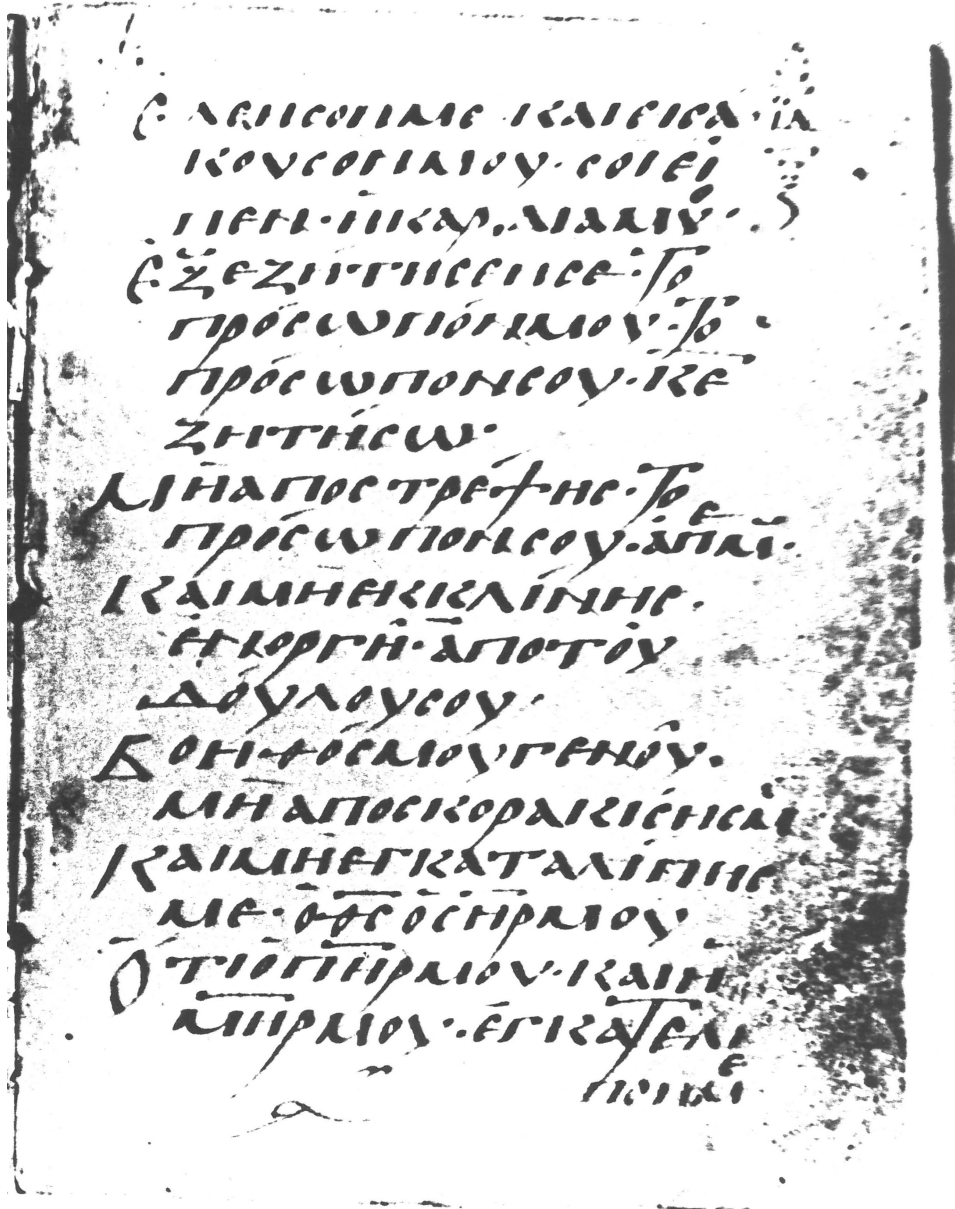


Fig. 3. Sinai, Monastery of St Catherine, Chest I, No. 58, f. 2r
(photograph: Kurt Weitzmann)