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Occasional Prayers in Bohairic Coptic Euchologia A Preliminary Overview and Inventory

ARSENIUS MIKHAIL



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Author

Arsenius Mikhail is Professor of Liturgical Studies at St. Athanasius & St. Cyril Coptic Theological School in California, and invited lecturer in Coptic Liturgy at the Pontifical Oriental Institute, Rome.

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ORCID [0000-0003-0855-7332](https://orcid.org/0000-0003-0855-7332)

Abstract

While the Bohairic Coptic Euchologion is a liturgical book primarily providing the prayer texts needed by the priest for the celebration of the Eucharist, its manuscripts often contain other contents. One of these possible additional texts is a group of stand-alone prayers written for various blessings in daily situations, such as before and after meals, blessing of oil, water, and prayers for the sick. This article is an initial survey of this small corpus of 17 prayers scattered throughout several Bohairic Euchologia manuscripts. The overview and inventory of these prayers given here paves the way towards the future publication, translation, as well as the textual and historical analysis of these prayers in future contributions on this previously unexplored theme in Bohairic liturgy.

Keywords

Coptic Liturgy | Euchologia | Occasional Prayers | Blessing | Manuscripts

[↗](#) indicates an embedded hyperlink, the full link is given in the bibliography.

Occasional Prayers in Bohairic Coptic Euchologia

A Preliminary Overview and Inventory

Arsenius MIKHAIL

Studies of the Bohairic Coptic Euchologion (Ar. *خولاجي*, *ḥūlāǧī*, from Gr. *Εὐχολόγιον*), rather few overall, have tended to focus on this book's principal content: The texts of the three Bohairic anaphoras attributed to Basil of Caesarea (BAS),¹ Gregory the Theologian (GREG),² and Mark/Cyril of Alexandria (MARK/CYRIL).³ More recently, Ugo Zanetti has focused attention on another significant content of Euchologia manuscripts, the genre known as *Prayer of the Fraction* (Boh. *εγκη ἰφωα*, Ar. *صلاة القسمة*, *ṣalāt al-qisma*), providing an inventory of 72 such prayers from printed Euchologia as well as medieval manuscripts.⁴ Yet, an understudied content of the Bohairic Euchologion is a group of variable single prayers of blessing, found in only a few printed editions and in numerous manuscripts of the Bohairic Euchologion. These prayers do not appear as elements of cohesive services or rites but rather appear to represent an anthology from

¹ Cf. Achim BUDDE, *Die ägyptische Basilius-Anaphora. Text – Kommentar – Geschichte* (JThF 7), Münster 2004.

² Cf. Ernst HAMMERSCHMIDT, *Die koptische Gregoriosanaphora. Syrische und griechische Einflüsse auf eine ägyptische Liturgie* (BBA 8), Berlin 1957.

³ No critical edition exists of the Coptic version of MARK, which in Coptic tradition goes under the name of Cyril of Alexandria (CYRIL). For an English translation based mainly on the codex *Bodleian Huntington 360* (13th c.) supplemented with other texts from printed editions, see Frank E. BRIGHTMAN (ed.), *Liturgies Eastern and Western Being the Texts Original or Translated of the Principal Liturgies of the Church*, vol. 1: *Eastern Liturgies*, Oxford 1896, 144–188.

⁴ Cf. Ugo ZANETTI, *Inventaire des prières de la fraction de la liturgie copte*, in: Dilia ATANASSOVA – Tinatin CHRONZ (eds.), *СΥΝΑΞΙΣ ΚΑΘΟΛΙΚΗ*. Beiträge zu Gottesdienst und Geschichte der fünf altkirchlichen Patriarchate für Heinzgerd BRAKMAN zum 70. Geburtstag (OPOe 6/2), Vienna 2014, 767–800.

which a priest is to select for a given situation. Such situations include praying before and after meals, praying over a sick person, or over someone embarking on a journey. As such, they can be referenced using the term “occasional prayers”, a term that has proven useful as used in the Byzantine tradition, especially within the context of the Vienna Euchologia Project, despite its somewhat artificial character.⁵ Since this small group of Bohairic occasional prayers (11 total in print Euchologia) have never been studied in detail, the aim of this present article is to provide a preliminary overview of this type of Bohairic liturgical prayer and an inventory of where such prayers appear in well-known editions as well as in select manuscripts of the Bohairic Euchologion since the 13th century. This present study will in turn pave the way toward the publication and analysis of some of these prayers that were not included in the printed editions of the Bohairic Euchologion.

1 *Occasional Prayers in the Byzantine Tradition*

As remarked above, Bohairic occasional prayers have gone mostly unnoticed in scholarship on Coptic liturgical books, sometimes mentioned briefly and generically as “various final blessings”, or not at all.⁶ By contrast, scholarship on Byzantine Euchologia has begun to direct much attention in recent years to the genre designated therein as occasional prayers. This is due in no small part to the fact that occasional prayers constitute a much larger and more robust genre of liturgical prayers in the

⁵ That is, since Byzantine Euchologia themselves do not contain a consistent corpus of prayers termed “occasional” prayers. Nonetheless, the term has been useful in scholarship to describe this diverse and fluid type of prayers. See the discussion of the term in Claudia RAPP et al., *Byzantine Prayer Books as Sources for Social History and Daily Life*, in: *JÖB* 67 (2017) 173–211, here: 174 f.

⁶ Thus, for example, Hanna Malak mentions them briefly in his summary of the contents of the Coptic Catholic Euchologion by Rāfāʿīl al-Tūḥī, but ignores their existence altogether in the Coptic Orthodox famous edition by ‘Abd al-Masīḥ Ṣalīb al-Baramūsī: Hanna MALAK, *Les livres liturgiques de l’église copte*, in: *Mélanges Eugène TISSERANT*, vol. 3/2: *Orient chrétien* (StT 233), Vatican City 1964, 1–35, here: 6 f. Similarly, Zanetti makes only a brief mention of them in his description of Bohairic liturgical manuscripts: Ugo ZANETTI, *Bohairic Liturgical Manuscripts*, in: *OCF* 61 (1995) 65–94, here: 78.

Byzantine world, appearing in numerous manuscripts in a variety of selections and orders, with no overall number determined so far. To give one example, the oldest extant Byzantine Euchologion, the codex *Barberini Gr. 336* (late eighth century) contains five sections of occasional prayers (36 prayers total)⁷ covering social contexts such as harvest, meals, travel, drought, and various rites of passage.⁸

Byzantine occasional prayers is one of the main foci of the ongoing work of the Vienna Euchologia Project, conducted at the Austrian Academy of Sciences under the direction of Claudia Rapp.⁹ The project seeks to study Byzantine social history using occasional prayers and the Euchologia that contain them as a window into the needs and concerns of the communities in which they were used.¹⁰ One of the two goals of the project is to create a database of such prayers providing both the full text of prayers and links to the manuscripts containing them. This long-awaited open access database will be extremely valuable given the present difficulty and complexity of studying this corpus. As Rapp remarks, multiple versions of the same prayer often exist, while sometimes the same prayer can be used (with little or no modification) for different purposes across manuscripts.¹¹ For the time being, several thematic studies have been published by members of the Vienna Euchologia Project, such as Giulia Rossetto's study of three palimpsest Euchologia from the Monastery of

⁷ Cf. Stefano PARENTI – Elena VELKOVSKA (eds.), *L'Eucologio Barberini gr. 336* (BEL.S 80), Rome 2000; Russian edition: Stefano PARENTI – Elena VELKOVSKA (eds.), *Евхологий Барберини гр. 336. Издание текста, предисловие и примечания* [trans. by Sergei GOLOVANOV], Omsk 2011, 396 f. (§§ 182–183). 401–404 (§§ 190–195). 411–417 (§§ 208–219). 425–433 (§§ 229–242). 452 f. (§§ 271–272).

⁸ For examples of studies of such quotidian contexts and the various blessings thereof, see the articles in publications of the Vienna Euchologia Project (notes 9 and 12). See also Gabriel RADLE, *When Infants Begin to Toddle. A Liturgical Rite of Passage in the Greco-Arabic Manuscript Sinai NF/MG 53*, in: *BBGG.3* 11 (2014) 159–168; ID., *The Veiling of Women in Byzantium. Liturgy, Hair, and Identity in a Medieval Rite of Passage*, in: *Speculum* 94/4 (2019) 1070–1115; ID., *Liturgy and Charitable Ministration in Late Antiquity. Diakonia Prayers in the Earliest Euchologion Manuscripts*, in: *ExF* 2 (2023) 259–296.

⁹ Cf. AUSTRIAN ACADEMY OF SCIENCES – INSTITUTE FOR MEDIEVAL RESEARCH, *Euchologia-Project*. [↗](#)

¹⁰ Cf. RAPP et al., *Byzantine Prayer Books*, 173–211.


¹¹ Cf. *ibid.*, 175.

St. Catherine's in Sinai,¹² and several other articles on topics such as prayers on repentant converts, childbed prayers, schooling prayers, and others.¹³ Other than prayer texts included in the foregoing studies, one has to be content for the time being with classical editions of euchological texts, such as those by Jacques Goar¹⁴ and by Alexej Dmitrievskij,¹⁵ and the number of modern studies of individual Euchologia conducted at the Pontifical Oriental Institute.¹⁶

2 *The Present Corpus: Definitions & Criteria*

Before proceeding further, it is necessary to provide some fundamental definitions and criteria for this diverse corpus of prayers, termed here for the first time "Bohairic occasional prayers". This is in view of the fact that, as in Byzantine Euchologia, no such term appears in Bohairic manuscripts either. Nonetheless, one can propose the following criteria for defining this understudied corpus of Bohairic liturgical prayers.

¹² Cf. Giulia ROSSETTO, Greek Palimpsests at Saint Catherine's Monastery (Sinai). Three Euchologia as Case Studies (VBF 44), Vienna 2023, esp. 95–96 for a discussion of occasional prayers.

¹³ In addition to RAPP et al., Byzantine Prayer Books, see also Claudia RAPP et al., Das Wiener Euchologien-Projekt: Anlassgebete als Quelle zur Sozial- und Alltagsgeschichte. Drei Fallbeispiele, in: Das Mittelalter 24/2 (2019) 337–369; Markus VINZENT – Claudia RAPP (eds.), Studia Patristica, vol. 108: Papers Presented at the Eighteenth International Conference on Patristic Studies Held in Oxford 2019, vol. 5: Euchologia, Leuven 2021. A relatively updated list of publications is available here: https://www.oeaw.ac.at/fileadmin/Institute/imafo/pdf/forschung/byzanzforschung/VEP_Project_Publications_2022-05.pdf. 

¹⁴ Cf. Jacques GOAR, *Εὐχολόγιον sive Rituale Graecorum*, Venice 1730 [Reprint: Graz 21960].

¹⁵ Cf. Alexej ДМИТРИЕВСКИЙ, Описание литургических рукописей, хранящихся в библиотеках православного Востока, vol. 2: *Εὐχολόγια*, Kiev 1895.

¹⁶ See for example: Andreas A. THIERMEYER, Das Euchologion Ottoboni gr. 434 [unpubl. dissertation Pontificio Istituto Orientale, Rome], 1992; Stephan J. KOSTER, Das Euchologion Sevastianov 474 (X. Jhdt.) der Staatsbibliothek in Moskau [unpubl. dissertation Pontificio Istituto Orientale, Rome], 1996; Gaetano PASSARELLI, L'Eucologio Cryptense Γ.β. VII (sec. X) (AB 36), Thessaloniki 1982; James DUNCAN, Coislin 213: Euchologe de la Grande Église [unpubl. dissertation Pontificio Istituto Orientale, Rome], 1983; Stefano PARENTI, L'Eucologio manoscritto G.B IV (X sec.) della Biblioteca di Grottaferrata [unpubl. dissertation Pontificio Istituto Orientale, Rome], 1993.

The prayers overviewed in this study share most of the following criteria:

1. The prayers appear in Bohairic manuscripts of the Euchologion. Thus, while daily concerns such as sickness and death are also the subject of well-known “sacramental” rites with their own priestly prayers (e.g. Anointing of the Sick, Funerals, etc.), the group of prayers discussed here appear specifically in numerous manuscripts of the Bohairic Euchologion (i. e. the book of liturgies) rather than in the many other types of Bohairic liturgical manuscripts of sacramentary rites. While one can posit that any liturgical prayer used in specific situations can be labeled “occasional,” the prayers grouped here generally do not belong to such known sacramental rites.

2. Eleven of the prayers in this group were included in the two main printed editions of the Coptic Euchologion, by Ṭūḥī (1736)¹⁷ and by Ṣalīb (1902),¹⁸ respectively. In the case of the latter in particular, these prayers appear under the collective title “Prayers of Benediction or Blessing (صلوات تبريك أو بركة)”, further supporting their treatment as a discrete genre.

3. Thus, another criterion that should be stated is that these prayers do not come as part of the eucharistic liturgy or in services of the daily cycle (i. e. vespers and/or matins), otherwise the main themes of any Bohairic Euchologion, print or manuscript.

4. The prayers in this group usually appear as stand-alone blessings, rather than as part of full liturgical rites. This criterion applies more strictly within the manuscript tradition, since Ṣalīb’s Euchologion supplements some of these prayers with brief introductory and concluding elements. One objection to this criterion may be that fundamentally and originally, Euchologia only provide the presider’s parts. But while this is certainly true for early Euchologia and until ca. 15th century,

¹⁷ Cf. Rāfā’ī AL-Ṭūḥī, ΠΙΧΩΜ ΕΤΕ ΠΙΦΟΜΤ ἸΑΝΑΦΟΡΑ ἸΤΕ ΝΑΙ ΝΕ ἸΠΑΓΙΟΙΣ ΒΑCΙΛΙΟΙC ΝΕΜ ΠΑΓΙΟΙC ΓΡΗΓΟΡΙΟΙC ΠΘΕΟΛΟΓΟC ΝΕΜ ΠΑΓΙΟΙC ΚΥΡΙΛΛΟC ΝΕΜ ΝΙΚΕΕΥΧΗ ΕΘΟΥΑΒ [The book of the three anaphoras, which are of Saint Basil and Saint Gregory the Theologian and Saint Cyril, and other holy prayers], Rome 1736, 371–383.

¹⁸ Cf. ‘Abd al-Masīḥ ṢALĪB, ΠΙΧΩΜ ἸΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ ΠΙΧΩΜ ἸΤΕ ΨΩΜΨ ἸΑΝΑΦΟΡΑ ἸΤΕ ΠΑΓΙΟΙC ΒΑCΙΛΙΟΙC ΝΕΜ ΠΑΓΙΟΙC ΓΡΗΓΟΡΙΟΙC ΝΕΜ ΠΑΓΙΟΙC ΚΥΡΙΛΛΟC ΝΕΜ ΖΑΝΚΕΕΥΧΗ ΕΥΟΥΑΒ [The book of the Holy Euchologion, which is the book of the three Anaphoras of Saint Basil and Saint Gregory and Saint Cyril, and other holy prayers], Cairo 1902, 759–777. See also the edition and Italian translation with helpful introduction and notes: Andrea NICOLOTTI (ed.), *Il libro delle anafore della Chiesa copta ortodossa* (JThF 45), Münster 2023, 822–835 (§§ 1075–1094).

younger Euchologia begin increasingly to include all parts (priest, deacon, and congregation) as well as detailed ritual instructions. Yet, one continues to find these occasional prayers copied as stand-alone blessings without any ritual context, even in such late “plenary” Euchologia down to the 19th century.

Although the term “occasional prayers” is strictly speaking a scholarly construct, it can still be useful in this context as a blanket term for this fluid group of prayers. This term is indeed useful, not least in order to highlight the interesting parallels observed in this Bohairic corpus with prayers in Byzantine Euchologia. Such parallels provide fascinating examples of the movement of prayer texts between liturgical rites and across vast geographic regions in the medieval period, a topic that I will explore further in future articles.

3 *Occasional Prayers in Egyptian Sources*

The existence of such stand-alone priestly occasional prayers in the Egyptian sources of the first and early-second millennia is rather ambiguous. The collection of Greek prayers attributed to Sarapion of Thmuis, which often goes by the name of the Euchologion of Sarapion (SAR) in scholarship, contains mostly prayers intended for full liturgical rites.¹⁹ Some prayer sequences seem obvious in this regard, such as prayers for the liturgy of the Eucharist (SAR 1–6, 19–27) Baptism (SAR 7–11, 15–16), and Ordination (SAR 12–14), which presume a liturgical celebration with a full *ordo* rather than a stand-alone blessing. The only examples of single prayers in the collection appears to be SAR 18, “Prayer for one who has died and is being carried out”,²⁰ though here too, one can at least suggest the possibility of a full funeral rite. Prayer 17, “For oil of the sick or for bread or water”,²¹ seems to be the only example that can function analo-

¹⁹ The 12th-century *Codex Athos, Lavra 149* (Diktyon 27081, CPG 2495). For extensive bibliography, see Heinzgerd BRAKMANN, ΒΑΠΤΙΣΜΑ ΔΙΝΕΣΕΩΣ. Ordines und Orationen kirchlicher Eingliederung in Alexandrien und Ägypten, in: ID. et al. (eds.), “Neugeboren aus Wasser und Heiligem Geist”. Kölner Kolloquium zur Initiatio Christiana (JThF 37), Münster 2020, 85–196, here: 90 f.

²⁰ Maxwell E. JOHNSON, *The Prayers of Sarapion of Thmuis. A Literary, Liturgical, and Theological Analysis* (OCA 249), Rome 1995, 68 f.

²¹ *Ibid.*, 66 f.

gously to our later medieval occasional prayers, since it seems to be written for a variety of blessing contexts without necessarily being imbedded within a liturgical celebration. At any rate, given the nature of the Sarapion Euchology, which gives only priestly prayers in sequence without reference to liturgical context, determining such context shall remain hypothetical.

The same can be said about the so-called “Great Euchologion” of the White Monastery, a fragmentary Euchologion of 29 extant leaves (out of an original 227), written in the Sahidic dialect in the end of the tenth century.²² The extant folia contain mostly prayers for the Eucharist from 13 anaphoras, as well as several prayers for the marriage rite.²³ Other Euchologia fragments from the White Monastery helpfully inventoried by Diliana Atanassova show no signs of such occasional prayers,²⁴ nor do any appear unequivocally among the 323 liturgical papyri, ostraca, and parchments of the first millennium inventoried by Ágnes Mihálykó.²⁵ A possible point of comparison can only be established between the later corpus of Bohairic occasional prayers and two Greek prayers found in the Barcelona Papyrus.²⁶ These prayers appear to be stand-alone priestly prayers written

²² Cf. *Codex Vatican, Borgia Copt. 109(100)*, fol. 1–11 + *Paris, BnF Copt. 129(20)*, fols. 121–136 + *Cairo, Coptic Museum 3911(545)* + *London, British Library Or. 3580 A.13* (CMCL MONB.VE). For further information, see Ágnes T. MIHÁLYKÓ, *The Christian Liturgical Papyri. An Introduction* (STAC 114), Tübingen 2019, 48, and Diliana ATANASSOVA, *The Primary Sources of Southern Egyptian Liturgy. Retrospect and Prospect*, in: Bert GROEN et al. (eds.), *Rites and Rituals of the Christian East. Proceedings of the Fourth International Congress of the Society of Oriental Liturgy, Lebanon, 10–15 July 2012* (ECS 22), Leuven 2014, 47–96, here: 67 f.

²³ Cf. Emmanuel LANGE, *Le grand euchologe du Monastère Blanc. Texte copte édité avec traduction française* (PO 28/2), Paris 1958. For further information and bibliography, see ATANASSOVA, *The Primary Sources of Southern Egyptian Liturgy*, 67 f.

²⁴ Cf. ATANASSOVA, *The Primary Sources of Southern Egyptian Liturgy*, 68–73.

²⁵ Cf. MIHÁLYKÓ, *The Christian Liturgical Papyri*, 287–369.

²⁶ Cf. *P. Monts. Roca inv. 154b–155a*, dated to the late-fourth or early-fifth centuries (Mihálykó 236). Most studies of this papyrus have focused on the Greek text of the anaphora: Michael ZHELTOV, *The Anaphora and the Thanksgiving Prayer from the Barcelona Papyrus. An Underestimated Testimony to the Anaphoral History in the Fourth Century*, in: *VigChr* 62 (2008) 467–504; Nathan P. CHASE, *The Anaphoral Tradition in the “Barcelona Papyrus”* (STT 53), Turnhout 2023. For the prayers of healing, see the edition of the entire papyrus:

for the laying on of hands and for blessing of oil in the context of healing, though they do not resemble the Bohairic equivalents to any great extent.²⁷ Thus, with very limited and questionable precursors in earlier Egyptian sources, the corpus of Bohairic occasional prayers distinguishes itself as an interesting topic of medieval Bohairic liturgical practice that is in great need of being addressed and explored for the first time.

4 *Inventory of the Bohairic Occasional Prayers*

Below is an inventory of the Bohairic occasional prayers identified thus far in print and manuscripts. The list assigns each prayer a number based on the numbers found in the Euchologion edition by ‘Abd al-Masīḥ Ṣalīb. This is followed by the heading of the prayer as well as its incipit, and references to page numbers (sections when applicable) in the editions of Ṣalīb, its Italian translation by Andrea Nicolotti, and the edition by Ṭūḥī. For the print sources of these prayers, I rely exclusively on the two most influential editions of the Bohairic Euchologion. First is the Coptic Catholic Euchologion published by Rāfā’īl al-Ṭūḥī in 1736, representing the *editio princeps* of the Coptic Euchologion and containing the texts of the three Bohairic liturgies of BAS, GREG, and MARK/CYRIL, and several other prayers, including eleven occasional prayers.²⁸ Second, reference is made to the most influential and comprehensive Coptic Orthodox edition prepared by Hegumen ‘Abd al-Masīḥ Ṣalīb al-Mas’ūdī al-Baramūsī in 1902, largely considered close to being a critical edition of the Coptic Euchologion,²⁹ and enjoying official status by the Coptic Orthodox Holy Synod as the approved source of any modern edition or translation.³⁰ Naturally, the list of manuscripts included in this study is not meant to be comprehensive of all extant Bohairic Euchologia, though it includes most of the oldest and significant witnesses

Ramón ROCA-PUIG, *Anàfora de Barcelona i altres pregàries. Missa del segle IV, Barcelona* 31999.

²⁷ For more detailed comparison, I refer the reader to a future study under preparation on the Bohairic occasional prayers for healing.

²⁸ For a most recent overview, see NICOLOTTI, *Il libro delle anafore*, 15–17.

²⁹ Cf. ZANETTI, *Bohairic Liturgical Manuscripts*, 78.

³⁰ Cf. (Bishop) MATTĀ’US, *القرارات المجمعية الخاصة بالطقوس الكنسية* [The synodical decisions concerned with ecclesiastical rites], *Dayr al-Suryān* 2001, 24.

going back to the 13th century. For the sake of space, I only list manuscript authorities below for prayers not attested in Ṣalīb's Euchologion. For a more complete list of manuscripts, I give another list further below grouping all the occasional prayers by manuscripts in which they appear within the limited manuscript sample chosen for this study. It is hoped that a future project to catalogue all extant Bohairic Euchologia will enable researchers to compile more comprehensive lists of occasional prayers.³¹

- 1 A prayer for the blessed bread, i. e. the *Eulogia*³² bread (صلاة على خبز البركة أي خبز الأولوجية): *O Master Lord God Pantocrator, the giver of good things* (ϥⲛⲏⲃ ⲡⲟⲥ ϥⲓ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϥⲣⲉϥⲓ ⲛⲏⲓⲁⲓⲣⲁⲑⲟⲛ): Ṣalīb, 759; Nicolotti §§ 1075–1079; Ṭūhī, 371.
- 2 A prayer for the table before eating (صلاة على المائدة قبل الأكل): *O Master Lord Jesus Christ our God, the life-giving and heavenly bread* (ϥⲛⲏⲃ ⲡⲟⲥ ⲓⲏⲥ ⲡⲓⲭⲥ ⲡⲉⲛⲛⲟⲩⲧⲓ ⲡⲓⲱⲓⲕ ⲛⲉⲣⲉϥⲧⲁⲛⲏⲃⲟ ⲟⲩⲟⲩ ⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ): Ṣalīb, 761; Nicolotti §§ 1080–1081; Ṭūhī, 372.
- 3 A prayer for the table after eating (صلاة على المائدة بعد الأكل): *We thank you, O Lord God the Pantocrator, for you have prepared for us this table* (ⲧⲉⲛⲱⲉⲡⲣⲓⲙⲟⲧ ⲛⲧⲟⲧⲕ ⲡⲟⲥ ϥⲓ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲭⲉ ⲛⲑⲟⲕ ⲁⲕⲟⲃⲟⲧⲓ ⲛⲁⲛ ⲛⲧⲁⲓⲧⲣⲁⲡⲉⲗⲁ): Ṣalīb, 764; Nicolotti §§ 1082–1085; Ṭūhī, 374.
- 4 Another prayer for the table after eating (صلاة ثانية على المائدة بعد الأكل): *O Jesus Christ the true lamb of everyone* (ⲓⲏⲥ ⲡⲓⲭⲥ ⲡⲓⲣⲓⲛⲃ ⲛⲉⲁⲗⲗⲏⲑⲓⲛⲟⲥ ⲛⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ): Ṣalīb, 767; Nicolotti § 1086; Ṭūhī, 374.
- 5 A third prayer for the table after eating (صلاة ثالثة على المائدة بعد الأكل): *O God, bless those who have done mercy unto us* (ϥⲓ ⲛⲉⲃⲣⲁⲕⲏⲧⲓ ⲛⲁⲛ ⲛⲧⲁⲓⲧⲣⲁⲡⲉⲗⲁ): Ṣalīb, 768; Nicolotti §§ 1087–1089; Ṭūhī, 374.

³¹ Cf. Arsenius MIKHAIL, A Typology of Bohairic Coptic Euchologia. Introduction to a Project & Preliminary Results, in: Chrysostomos NASSIS et al. (eds.), ΛΟΓΙΚΗ ΛΑΤΡΕΙΑ. Proceedings of the Eighth International Congress of the Society of Oriental Liturgy, Thessaloniki, Greece, 13–18 June 2022 [forthcoming].

³² That is, the bread offering that was not chosen for the eucharistic consecration and is thus distributed to those present (whether communicants or not) at the conclusion of the service (Ar. أولوجية, *al-ūḡīyyah*, from Gr. εὐλογία). See Robert F. TAFT, A History of the Liturgy of St. John Chrysostom, vol. 6: The Communion, Thanksgiving, and Concluding Rites (OCA 281), Rome 2008, 708–711.

- κα οὔσμογ ἵννη εταγερπιναι νεμαν): Šalīb, 770; Nicolotti § 1087; Ṭūhī, 376.
- 6 A fourth prayer for the table after eating (صلاة رابعة على المائدة بعد الأكل): *We thank you, O Lord our God, for we have been filled of your earthly good things* (τενωεπρμोट ἕτοτκ πῶς πεννογῑ εανμοζ ἐβολῑεν νεκαγαθον ἕτε πκαρι): Šalīb, 771; Nicolotti § 1088; Ṭūhī, 377.
- 7 A prayer for the oil (صلاة على الزيت): *O Lord, the healer of the brokenness of our souls and bodies* (πῶς φη ετταλσο ἵνῑῑοῑῑεν ἕτε νενῑγχι νεν νενσωμα): Šalīb, 772; Nicolotti § 1089; Ṭūhī, 378.
- 8 A prayer for water (صلاة على الماء): *O Master Lord Jesus Christ, the lamb and Logos of God the Father* (φῑηῑβ πῶς ἱῑς πῑς πῑριῑῑ ογοζ ἵλογοζ ἕτε φῑ φῑωτ): Šalīb, 774; Nicolotti §§ 1090–1093; Ṭūhī, 380.
- 8^{bis} A prayer for water (صلاة على المياه): *O Master Lord Jesus Christ, the lamb and Logos of God the Father* (φῑηῑβ πῶς ἱῑς πῑς πῑριῑῑ ογοζ ἵλογοζ ἕτε φῑ φῑωτ): Ṭūhī, 379.³³
- 9 A prayer said by the priest upon he who intends to travel (صلاة يقولها الكاهن على من يريد أن يسافر): *O Lord Jesus Christ our God, who was a fellow traveler with your servant Jacob* (πῶς ἱῑς πῑς πεννογῑ φη ετακερωφῑρ ἵμοωῑ νεν πεκβωκ ιακωβ): Šalīb, 775; Nicolotti § 1094; Ṭūhī, 379.
- 10 A prayer for the grapes on the fifth of Abīb (صلاة على العنب في خامس شهر أبيب): *O Lord God the Pantocrator, who gave the law to his servant Moses* (πῶς φῑ πῑπαντοκρατωρ φη εταγῑ ἵφ-νομοζ ἵπεφωκ μωγς): *Suryān Liturgy 496*, fols. 125^v–128^r.
- 11 A prayer for the table before eating (οὔεγχοῑ ἕχεν ῑτραπεζα ῑαχεν πιογωμ): *O God the great the eternal our hope and our refuge* (φῑ πῑνωῑ πῑα ἐνεζ तेनरेलपि नम पेनमानफोट): *Suryān Liturgy 496*, fols. 134^v–135^r.

³³ This is a mere variant of Prayer 8, thus far unattested as such in available manuscripts.

- 12 A prayer over the oil (οἰεγχ<η> ἔχεν πινεε): *O Master Lord Jesus Christ...whose saintly disciples and holy apostles taught the nations* (φνηβ πῶς ἰη̅ς π̅χ̅...φη ετα νεφαγιος ἡμαθητης ογορ ἡαποστολος εθογαβ ἐτ̅σβω ἡνιλαος): *Vatican Copt. 25*, fol. 222^r–223^v; *Suryān Liturgy 496*, fols. 138^r–139^v.
- 13 A spell for the sting of a poisonous beast (رقية للدغة الوحش (النافث السم): *I adjure you, O every venomous bite of beast* (†ταρκο ἡμωτεν βα λογζ νιβεν ἡτε νιθηριον): Ṭūḥī, 382; *Vatican Copt. 25*, fol. 223^v–225^r; *Suryān Liturgy 496*, fol. 141^v–142^v; *Coptic Museum Liturgy 412*, fols. 240^v–241^v.
- 14 A prayer for the sting of a poisonous beast (صلاة للدغة الوحش (النافث السم): *O Master Lord God the Pantocrator...we ask and entreat you for your servant* (φνηβ πῶς φ† πιπαντοκρατωρ...τεν†χο ογορ τεντωβζ ἡμοκ ἐρρη ἔχεν πεκβωκ): *Suryān Liturgy 496*, fols. 142^v–143^v.
- 15 A prayer on one who is sick with a fever (صلاة تُقرأ على من هو (مريض بالحما): *O Lord God the Pantocrator who dwells in mercy and compassion* (πῶς φ† πιπαντοκρατωρ φη ετωπ βεν ογναι νεμ γανμετωενζητ): *Suryān Liturgy 496*, fols. 143^v–144^v.
- 16 A prayer of blessing over the table (صلاة بركة على المائدة): *O Master Lord Jesus Christ...who came to the seashore* (φνηβ πῶς ἰη̅ς π̅χ̅...φη εταϋωεναϋ εσκιν φιομ): *Suryān Liturgy 496*, fols. 34^{2r}–40^{2v}.³⁴
- 17 A prayer for private offerings (ἑγχα ἡογα): *We ask you O Christ our God accept these offerings* (τεν†χο ἐροκ π̅χ̅ πεννογ† βι ἡναιογχα): *Rylands Copt. 426*.³⁵

³⁴ The superscript 2 indicates that there were two sequences of folia within the manuscript with identical folio numbers. The prayer indicated appears on the repeated folio range 34–40.

³⁵ I thank the anonymous reviewer of this article for pointing out the existence of certain occasional prayers in this Euchologion. Unfortunately, I was unable to examine this important early witness. Information given here is based on the catalogue description in Walter E. CRUM, *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library Manchester, London 1909*, 200 (Crum 59). I was thus also unable to verify the foliation of this prayer, not given in Crum's description.

5 Occasional Prayers arranged by Manuscript

The following list provides references to all the occasional prayers mentioned above arranged by the manuscripts containing them. The purpose of this list is to facilitate the identification of patterns of the occurrence of such prayers and their sequence in the Euchologia in terms of date and provenance. The list is based on a larger sample of Euchologia containing such prayers (19 total). Nonetheless, the following limitations of the sample selection should be noted: As with all such studies of Euchologia manuscripts, many more such witnesses have yet to be examined and utilized. From those manuscripts that are available in digital reproduction or as detailed catalogue entries, I select below only those Euchologia manuscripts with a relatively known date and/or provenance in order to increase the chances of identifying meaningful relationships between the witnesses and knowledge of the chronological and regional history of such prayers. All numerical references to prayers are based on the inventory above.

Manuscript	Date	Provenance	Prayers
<i>Vatican Copt. 17</i>	AD 1288	St. Antony Monastery	1, 2, 3, 8
<i>Bodleian Huntington 360</i>	13 th c.	Scetis	2, 3, 6, 1
<i>Coptic Museum Liturgy 463</i>	13 th c.	Unknown	1
<i>Rylands Copt. 426</i>	13 th c.	Unknown	2, 3, 17
<i>BnF Copt. 82</i>	AD 1307	St. Sergius Church, Old Cairo	1, 2, 3, 8
<i>Borgia Copt. 7</i>	AD 1379	St. Antony Monastery	1, 3, 5, 7
<i>Bodleian Marsh 5</i>	14 th c.	Unknown	1, 3
<i>Vatican Copt. 24</i>	14 th c.	Unknown	1, 3
<i>Vatican Copt. 25</i>	14 th c.	Unknown	1, 3, 2, 6, 8, 9, 12, 13
<i>Borgia Copt. 124</i>	AD 1495	St. Macarius Monastery	1, 2, 3, 12, 8, 9

<i>BnF Copt. 31</i>	15 th c.	Cyprus	6
<i>Suryān Liturgy 468</i>	AD 1601	Baramūs Monastery	1, 2, 3, 8, 7, 9
<i>BnF Copt. 83</i>	AD 1602	St. Macarius Monastery	3, 4, 8, 1
<i>Coptic Museum Liturgy 462</i>	19 th c.	Ġirġā	1, 2, 3
<i>Macarius Liturgy 144</i>	AD 1846	St. Macarius Monastery	1, 3
<i>Coptic Museum Liturgy 412</i>	AD 1867	Sūhāġ	13
<i>Macarius Liturgy 232</i>	AD 1899	St. Macarius Monastery	1, 3, 5, 7, 8
<i>Macarius Liturgy 133</i>	19 th c.	St. Macarius Monastery	1, 3, 8
<i>Suryān Liturgy 496</i>	Unknown	Suryān Monastery	1, 10, 2, 11, 3, 6, 8, 12, 9, 13, 14, 15, 16

6 General Comments on the Bohairic Occasional Prayers

In terms of topics, the following groups can be distinguished in the extant corpus of Bohairic occasional prayers:

1. *Prayers related to food consumption*: Prayers 1–6, 10, 11, 16
2. *Prayers related to healing and cleansing*: Prayers 7, 8, 8^{bis}, 12–15
3. *Prayer related to travel*: Prayer 9
4. *Prayer of personal offering*: Prayer 17 (pending further identification of the exact type of offering envisioned in this prayer, if any).

As can be seen, the most common theme to feature in these prayers is food consumption, consisting mostly of prayers for the blessing of food before and after eating. More specifically, the corpus includes three prayers before the meal and four prayers after the meal, all appearing as alternatives. This fact alone, the interchangeability of many of these prayers, points to their diverse provenances, apparent already in early Eu-

chologia. Even in the 13th century, an Euchologion such as *Bodleian Huntington 360* was already receptive of more than one prayer tradition, since it includes two prayers after meals (Prayers 3 and 6). While it is too early at this stage of research to make further assertions about the provenance of these prayers individually, it is sufficient here simply to acknowledge that even some of the earliest extant Euchologia manuscripts already display the *fait accompli* of this cross-fertilization of alternative prayers from diverse provenances.

In view of several planned studies analyzing these prayers by theme, the following general remarks can be given at this time. First, the fact that only 19 Euchologia have been identified so far containing any occasional prayers indicates that the inclusion of such prayers was by no means a consistent or ubiquitous feature of Bohairic Euchologia. Nonetheless, such prayers are indeed attested since the earliest witnesses of the late 13th century (*Vatican Copt. 17*, *Bodleian Huntington 360*, *Rylands Copt. 426*, and *Coptic Museum Liturgy 463*), and continued to appear in some Euchologia all the way until the late 19th century. Since the primary function of the Euchologion is rather to serve the eucharistic liturgy, it may be the case that such occasional prayers were considered highly optional and only included in more sizeable codices aiming to provide a more or less comprehensive copy of the Euchologion. This is confirmed by the fact that among all the witnesses listed above, most provide also the texts of the three anaphoras, with the exception of two manuscripts: *Macarius Liturgy 144* (AD 1846) a manuscript of BAS only, and *Macarius Liturgy 232* (AD 1899), a manuscript of BAS and GREG only. In other words, an Euchologion manuscript is more likely to provide some occasional prayers if it already gives all three liturgical formularies.

Such prayers also appear in Euchologia of both monastic and parish provenance. Although the sample overall includes more monastic Euchologia, this is to be expected, since extant Euchologia manuscripts in general tend to come from monastic contexts, where such preservation tended to be more feasible throughout history, and where most travelers acquiring manuscripts for libraries outside Egypt tended to focus their activities. With that in mind, we see such prayers appearing in parish Euchologia already by the early 14th century with *Paris, BnF Copt. 82* (AD 1307), an Euchologion from the Church of Saint Sergius (*Abū Sarġah*) in

Qaṣr al-Ġamʿ in Old Cairo and continue with examples from Ġirġā and Sūhāġ down to the late 19th century. Since we have no witnesses of these prayers prior to the 13th century, it is unfortunately not possible to determine at this time whether these prayers developed in a monastic or a parish context first. Yet, closer analysis of the texts of the prayers may provide fresh insight into this question.

Taken individually, by far the most common prayer is Prayer 1 for the blessed bread distributed after the eucharistic service. The prayer appears in 16 out of 19 Euchologia, no doubt because of the utility of such prayer for any community celebrating the Eucharist. Its inclusion here as an occasional prayer is because it is not part of the official formulary of any of the three Bohairic anaphoras but appears as a stand-alone blessing of the additional oblation loaves prepared for the service. Prayer 3, a blessing after meals, is also quite common, with 16 witnesses altogether. By contrast, several prayers are known to us only from a single manuscript source, *Suryān Liturgy 496*, containing an extensive collection of Euchological prayers both for the eucharistic liturgy and for occasional uses, explicitly stated as gathered from several Euchologia. Thus, the scribe of *Suryān 496* was deliberately collecting prayers that are no longer copied into standard Euchologia manuscripts of the time, which explains how it is our only witness for Prayers 10, 11, and 14–16. These prayers are thus far unpublished, a desideratum I hope to address in a future study. Such *unica* include also the prayer for private offerings (Prayer 17), found so far only in *Rylands Copt. 426*.

Another observation is worth making about the sequence or configuration of these prayers in the various witnesses. Three Euchologia contain the same set of prayers in the same order. Prayers 1, 2, 3, and 8 all appear in this order in *Vatican Copt. 17* (AD 1288), *Paris, BnF Copt. 82* (AD 1307), and with the addition of Prayers 7 and 9 in *Suryān Liturgy 468* (AD 1601). In a similar fashion, Prayers 1, 3, 5, and 7 appear in this order in *Borgia Copt. 7* (AD 1379) and *Macarius Liturgy 232* (AD 1899), the latter adding to these Prayer 8. Several witnesses also favored the inclusion of only Prayers 1 and 3. Such is the case in *Bodleian Marsh 5* (14th century), *Vatican Copt. 24* (14th century), and *Macarius Liturgy 144* (AD 1846). One wonders if these patterns are meaningful in terms of the provenance of these respective groups of manuscripts, though there may be other factors at

play, such as the exact needs of a given manuscript user(s), or the general ubiquity of certain prayers throughout Egypt irrespective of particular provenance, a fact that is more likely to be true for younger Euchologia.

7 *Bohairic Occasional Prayers Beyond Egypt*

The final remark that should be made at this time in view of more detailed studies of the prayer texts is in relation to the wider array of occasional prayers found in Byzantine Euchologia manuscripts. As a matter of fact, several of the prayers seen in this Bohairic corpus have exact parallels in the Byzantine world. Once again here, I restrict myself to some readily available comparisons to well-known Byzantine Euchologia. One can certainly envisage that closer analysis of these parallels may reveal interesting cases of cross-influence or “prayer migration” between Egypt on the one hand and various regions of the Byzantine liturgical world on the other, such as Sinai, Palestine, Southern Italy, and Constantinople. Such connections will only be possible via detailed analysis of the Byzantine manuscript witnesses of each prayer undertaken with a view towards hypothesizing the prayer’s origin and the way in which it was likely taken up by various Christian traditions that came into contact in the medieval period.

The first such example is Prayer 2. A blessing of the table before eating, it is an expanded version of “A prayer at the time of eating (Εὐχὴ ἐν τῷ μέλλειν ἀριστᾶν)”, found in the oldest Byzantine Euchologion, *Barberini Gr. 336* (8th c.). In the Barberini Euchologion, the prayer appears also as part of a pair (§§ 190–191) before and after eating, within a section of six occasional prayers. The Barberini version is much briefer, which is to be expected of a version approximately 500 years older than the earliest Bohairic witnesses, *Vatican Copt. 17* (AD 1288), *Bodleian Huntington 360* (13th c.), and *Rylands Copt. 426* (13th c.). The tendency for Bohairic prayers to appear in much shorter recensions in the Barberini Euchologion has already been observed in other instances, such as the Prothesis Prayer of CHR expanded as the Coptic Prothesis Prayer.³⁶ Besides the Barberini Eu-

³⁶ Cf. Barb. Gr. 336, 23 (PARENTI – VELKOVSKA 281). For the Coptic prayer, see Ramez MIKHAIL, *The Presentation of the Lamb. The Prothesis and Preparatory Rites of the Coptic Liturgy* (SECL 2), Münster 2020, 312–333.

chologion, the prayer also appears in the oldest Constantinopolitan Euchologion, *Paris, BnF Coislin 213* (AD 1027).³⁷ This may or may not suggest a Constantinopolitan origin of the prayer, since Stefano Parenti rightly points out that the Church of Constantinople itself borrowed euchological prayers from Jerusalem after the 9th century.³⁸ Based on the apparatus in the Barberini edition by Parenti and Velkovska, the prayer is also attested in several Euchologia from the regions of Southern Italy and Sicily, such as *Grottaferrata* Γ. β. VII (10th c.) from Campania,³⁹ *St. Petersburg RNB Gr. 226* (10th c.) from northern Calabria,⁴⁰ and *Oxford, Bodleian Auct. E. 5. 13* (AD 1121–1132) from Messina in Sicily.⁴¹ It remains to be seen whether any of these later witnesses transmit a recension more akin to the Bohairic one in length.

Another instance is Prayer 9 for travelers, which appears verbatim in the Barberini Euchologion under the heading “Prayer for the travelers (Εὐχὴ ἐπὶ ἀποδημούντων)”.⁴² Once again, this prayer also appears in *Paris, BnF Coislin 213* (AD 1027),⁴³ as well as some of the same Southern Italian and Sicilian Euchologia mentioned above.⁴⁴ But closer to the Egyptian realm, the prayer also appears in two Euchologia from the Monastery of Saint Catherine in Sinai: *Sinai Gr. 958*, an 11th-century Euchologion from Syria/Palestine,⁴⁵ and *Sinai Gr. 960* (12th/13th c.), which Rossetto attributes

³⁷ Cf. DUNCAN, *Coislin 213*, 150. See also Miguel ARRANZ, *L'eucologio costantinopolitano agli inizi del secolo XI. Hagiasmatarion & Archieratikon (Rituale & Pontificale) con l'aggiunta del Leitourgikon (Messale)*, Rome 1996, 347.

³⁸ Cf. Stefano PARENTI, *Towards a Regional History of the Byzantine Euchology of the Sacraments*, in: *EO 27* (2010) 109–121, here: 117.

³⁹ Cf. PASSARELLI, *L'Eucologio Cryptense* Γ.β. VII, § 174.

⁴⁰ Cf. André JACOB, *L'euchologe de Porphyre Uspenski Cod. Leningr. Gr. 226* (Xe siècle), in: *Le Muséon* 68 (1965) 173–214, § 170.

⁴¹ Description in André JACOB, *Un euchologe du Saint-Sauveur “in Lingua Phari” de Messine. Le Bodleianus Auct. E.5.13*, in: *BIHBR* 42 (1972) 109–139.

⁴² *Barb. Gr.* 336, 192 (PARENTI – VELKOVSKA 402).

⁴³ Cf. ARRANZ, *L'eucologio costantinopolitano*, 358.

⁴⁴ For example, JACOB, *L'euchologe de Porphyre Uspenski*, § 172; JACOB, *Un euchologe du Saint-Sauveur*, § 38; PASSARELLI, *L'Eucologio Cryptense* Γ.β. VII, § 199.

⁴⁵ Transcribed in ДМИТРИЕВСКИЈ, *Описание*, 2:33. For information and bibliography on this manuscript, see also ROSSETTO, *Greek Palimpsests*, 101.

to either Cyprus or Syria/Palestine.⁴⁶ Much of this may indicate an origin of the prayer in the Middle East, rather than in Constantinople, though the exact relationship between these witnesses and hypotheses regarding a more precise localization in the Middle East remain to be elucidated.

Likewise, Prayer 7 for the oil is given in the Barberini Euchologion under the title, "Prayer on the oil of the sick (Εὐχὴ ἐπὶ ἐλαίου ἀρρώστου)", as the fourth out of five prayers for the sick.⁴⁷ Once again, the Bohairic and Byzantine versions agree entirely. Interesting witnesses besides the Barberini Euchologion include *Vatican, Ottoboni Gr. 434* (AD 1174) from the Middle East or perhaps Sinai,⁴⁸ *Paris, BnF Coislin 213* (AD 1027) from Constantinople,⁴⁹ and *Sinai Gr. 959* (11th c.), an Euchologion from Palestine.⁵⁰

The present scope and space do not allow for closer analysis of the Byzantine versions of these prayers nor to hazard any hypotheses at this point about their original provenance or the possible pathways by which they came to feature also in the Bohairic tradition. For the time being, it is sufficient simply to highlight these similarities and by extension the value of studying the Bohairic occasional prayers, in part, for their relevance to comparative liturgy and the dynamics of cross-influence of liturgical traditions in the medieval period.

8 Conclusion

As the title of this short paper indicates, the present goal was nothing more than to introduce the topic of Bohairic occasional prayers for the first time in the scholarly literature. To date, this genre of prayers has been known only through a limited set of nine, published in the Euchologion of 'Abd al-Masīḥ Ṣalīb (1902) and a group of eleven in the Euchologion by Ṭūḥī (1736), while all studies of the Bohairic Euchologion have focused on

⁴⁶ Cf. ROSSETTO, Greek Palimpsests, 101, reference to the prayer appears on page 134.

⁴⁷ Cf. Barb. Gr. 336, 199 (PARENTI – VELKOVSKA 406).

⁴⁸ Cf. THIEMEYER, Das Euchologion Ottoboni gr. 434, § 103. For the provenance, see Robert F. TAFT – Stefano PARENTI, Il Grande Ingresso. Edizione italiana rivista, ampliata e aggiornata (AK 10), Grottaferrata 2014, 708.

⁴⁹ Cf. ARRANZ, L'eucologio costantinopolitano, 379.

⁵⁰ Cf. ДМИТРИЕВСКИЈ, Описание, 2:49. Description in ROSSETTO, Greek Palimpsests, 101.

the book's principal content, the eucharistic liturgies of BAS, GREG, and MARK/CYRIL. However, an initial survey of Euchologia manuscripts has shown already that such prayers have enjoyed a steady presence since the earliest extant Bohairic Euchologia of the 13th century. This survey has also demonstrated that the corpus of occasional prayers consists of at least 17 prayers identified so far.

Already this preliminary work has established the manuscript basis for all such prayers found in Ṣalīb's Euchologion and has also pointed to several other prayers that have never been published, all while pointing to several possible connections to the Byzantine tradition. The road is paved therefore to explore this new direction of inquiry into the Bohairic Euchologion and its contents. What remains in the next few studies is to analyze these occasional prayers more closely, to publish their critical texts and translations, and to explore their respective themes, what they can tell us about the communities that copied and used them, and the exact nature of their relationships to the wider Byzantine tradition of the Christian East.

Abbreviations

AB	Ἀνάλεκτα Βλατάδων
AK	Ἀνάλεκτα Κρυπτοφέρρης
BBA	Berliner byzantinische Arbeiten
BBGG	Bollettino della Badia Greca di Grottaferrata
BEL.S	Biblioteca "Ephemerides Liturgicae". Subsidia
BIHBR	Bulletin de l'Institut Historique Belge de Rome
ECS	Eastern Christian Studies
EO	Ecclesia Orans
ExF	Ex Fonte – Journal of Ecumenical Studies in Liturgy
JÖB	Jahrbuch der Österreichischen Byzantinistik
JThF	Jerusalem Theologisches Forum
OCA	Orientalia Christiana Analecta
OCP	Orientalia Christiana Periodica
OPOe	Orientalia – Patristica – Oecumenica
PO	Patrologia Orientalis
SECL	Studies in Eastern Christian Liturgies
StT	Studi e Testi
STT	Studia Traditionis Theologiae
STAC	Studien und Texte zu Antike und Christentum
VBf	Veröffentlichungen zur Byzanzforschung
VigChr	Vigiliae Christianae

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