1. The sensational manuscript find in St. Catherine’s monastery on Mt. Sinai in 1975 has not only yielded a large amount of new, important sources, but also raised many questions about their development, the origin of their scribes, and the monastery as an international centre of Christianity and culture. Complex, comparative investigations are needed to answer these questions and to draw a conclusive picture of the various traditions which co-existed and mutually influenced each other there.

This concerns especially the Old Church Slavonic-Glagolitic tradition which has left its traces in the Sinaitic centre. Altogether nine Glagolitic manuscripts of the Old Church Slavonic (OCS) period are still preserved in St. Catherine’s library, three of them in the old collection and six in the new one. A larger, still undefined number of former Sinaitic manuscripts can be found in other places to which they were transferred mainly during the 19th century, such as the Kiev Folia and the liturgical fragments of St. Petersburg2.

As outlined in earlier publications, we are presently engaged in the analysis and edition of three of the new findings: the new portion of the Sinaitic Euchology (Sin. slav. 1N, which is part of Sin. slav. 37 – EuchSin), the so-called Missal or Sacramentary (Sin. slav. 5N – MissSin), and Demetrius’ Psalter (Sin. slav. 3N – PsDem)3. Here we will

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1. It is our pleasure and duty to express our sincere thanks to H. E. Archbishop Damianos, and the brethren of St. Catherine’s monastery, especially father Nilus and father Justin, for permission to work with the mss. and for their kind help!

2. Cf. the preliminary list in Miklas 2011: 50–52.

3. Cf. Miklas 2000; Sadovski 2000; Miklas 2008a; and Miklas, Gau et al. 2008; see also the latest studies on the Euchology-Sacramentary-complex EuchSin, MissSin and the Petersburg fragments: Паренти 2009, Тончева 2009; Parenti 2011; Афанасьева
deal with the last of the three manuscripts, PsDem, which has not been described in much detail so far. On the basis of the digital and, to some extent, multispectral images of the manuscript made during an expedition to St. Catherine’s in autumn 2007⁴, A. N. Sobolev and M. Gau have produced a first transcript of the text, which has been reviewed by H. Miklas, while C. M. MacRobert is studying the textology and providing the critical apparatus⁵. In addition, D. Hürner has taken up a comparative analysis of the palaeography and the graphemics of PsDem in the framework of the Sinaitic tradition⁶.

2. Fortunately, Demetrius’ Psalter is better preserved than the other newly found manuscripts, particularly the Missal, so its decipherment rarely poses extraordinary problems. Nevertheless, it offers other difficulties, including the epithet of Demetrius, after whom I. Tarnanidis named the manuscript (1988: 92–93, 95–96). As Tarnanidis discovered, this scribe added some notes and prayer texts to the Psalter, including also two entries with his name (henceforth: subscriptions) and a parallel Greek-Latin-Glagolitic abecedarium. On the basis of the description and an image given in Tarnanidis’ catalogue, Demetrius was then identified with the hitherto anonymous scribe who wrote the first page of the Kiev Folia, inserted some lines and a whole page in MissSin (hand B), and added the Cyrillic name list and a Glagolitic paschalion in the Petersburg liturgical bifolio РНБ глаг. 2⁷.

According to Tarnanidis’ reading and interpretation of Demetrius’ first subscription, at the top of f. 1r (fig. 1a), its (corrupted or suspended) end ol- may have to be resolved as Ol<tarnik>, characterizing Demetrius as a Bematares. Doubts about the attribute olъtarьnikъ have been voiced, amongst others, by Vojtěch Tkadlíčk and Borjana Velčeva, who have proposed other readings (Велчева 1999: 92). None of these, however, is supported by the new images; instead they disclose two important details: first, ol- is followed by at least one more

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⁴ Cf. Miklas 2008a.
⁵ See her article in this volume.
⁶ In her PhD-thesis “Palaeography und Graphemics of the Western Old Church Slavonic-Glagolitic Folia of Kiev and Prague in the Context of the Sinaitic Tradition”, see Hürner 2011. For this article work was divided mainly as follows: codicology, phoneme-language, technical tasks – M. Gau and H. Miklas, palaeography, graphemics, cultural history – D. Hürner and H. Miklas.