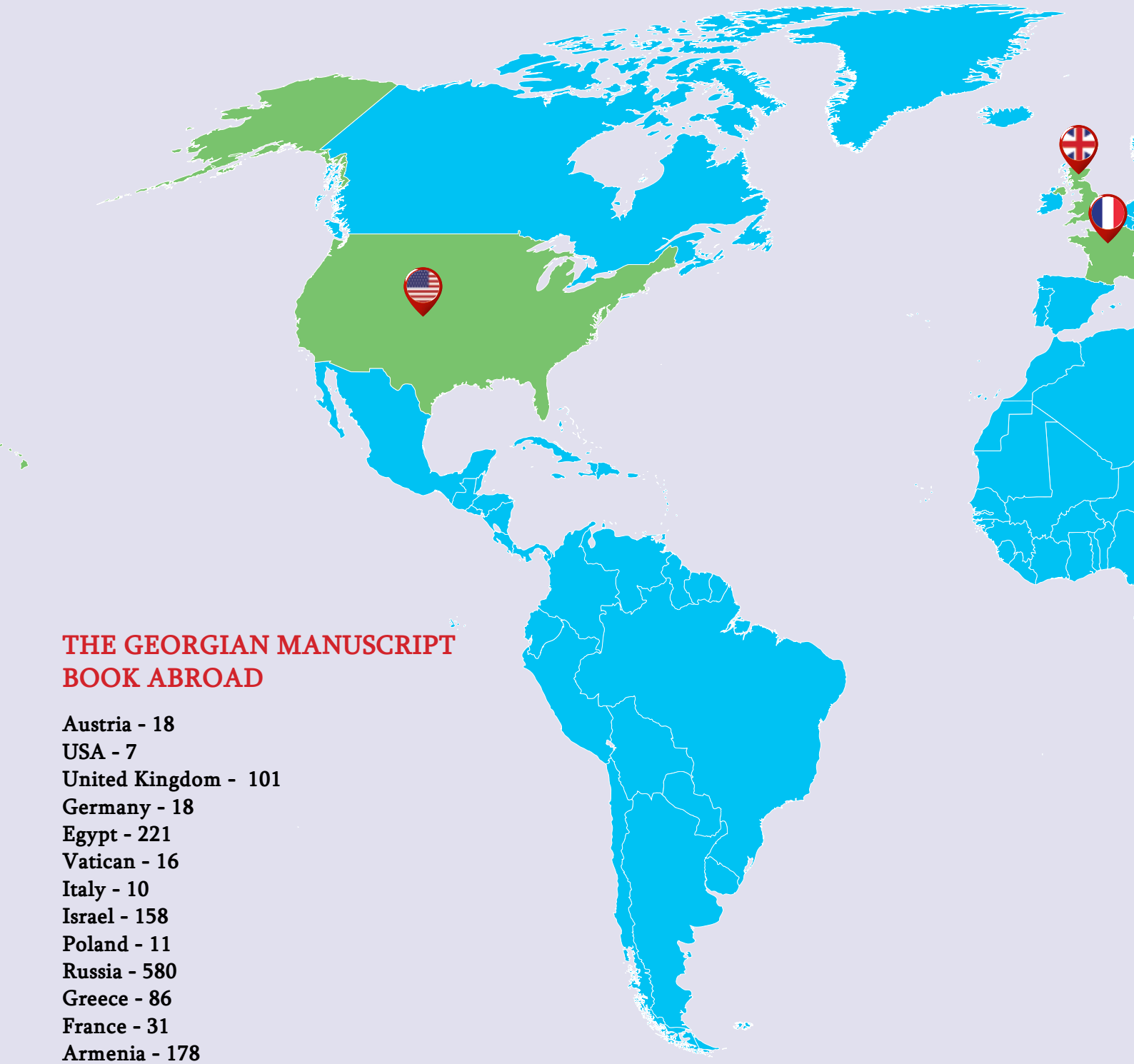
THE GEORGIAN MANUSCRIPT BOOK ABROAD



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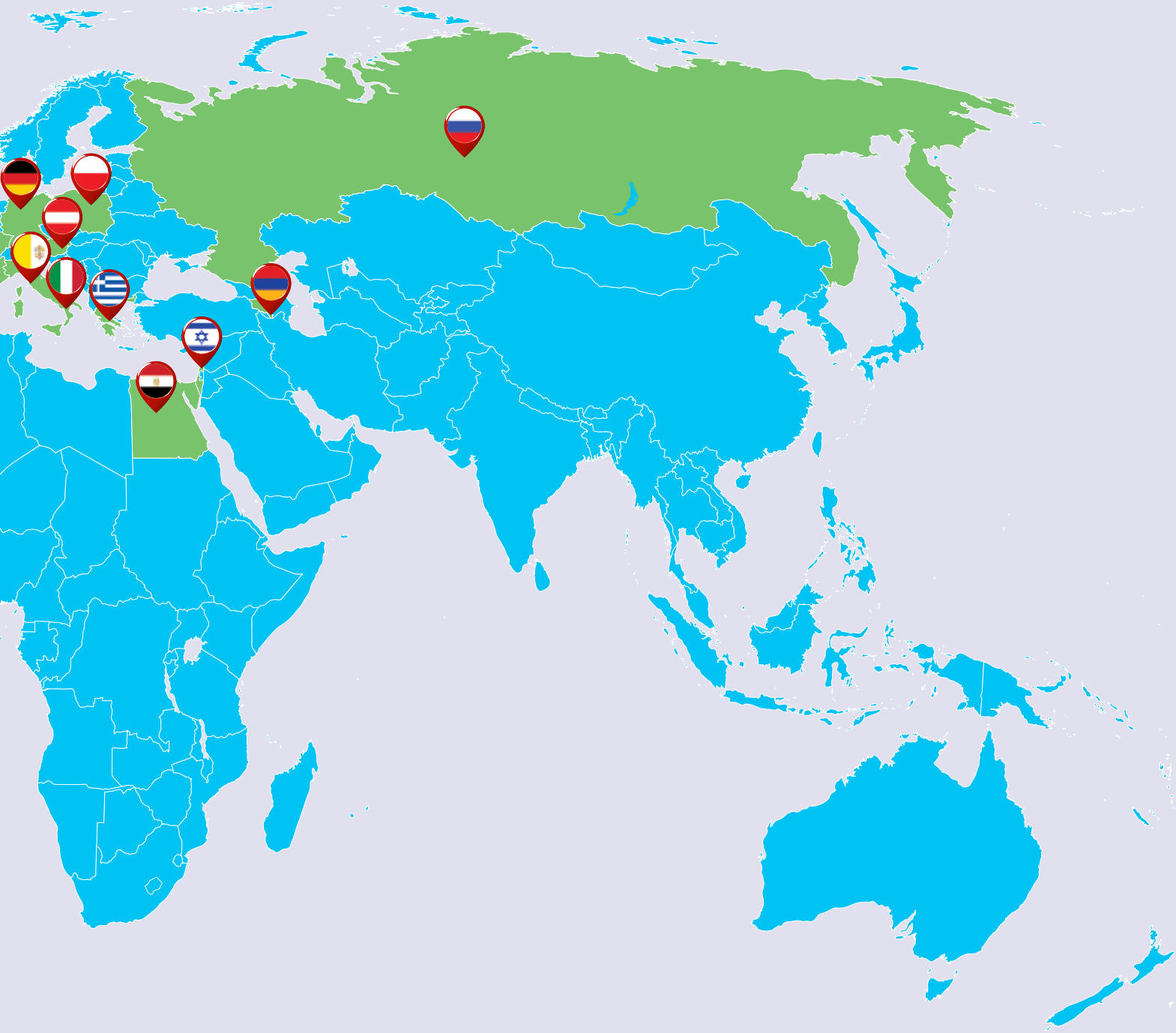

Korneli Kekelidze Georgian National

Center of Manuscripts

THE GEORGIAN MANUSCRIPT BOOK ABROAD

Compiled by Nestan Chkhikvadze, Maia Karanadze,

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Foreword

This publication was prepared under the project "Georgian Manuscript Book Abroad – A Monograph in Georgian and English" funded by the Rustaveli National Science Foundation in 2015. Data about 1532 Georgian manuscripts and fragments held at universities, libraries and museums of twenty one countries throughout the world, which earlier was scattered over multiple publications, has been brought together in this monograph. A part of these manuscripts is not studied and analyzed in terms of history of medieval manuscripts both in Georgia and elsewhere. Even if there exist results of studies of foreign and Georgian scholars about Georgian manuscripts held abroad, it is not easy to find them. To fill in the existing gap, the monograph will give you information about the manuscripts, as well as about the results of their study. At the same time, thanks to the most recent results of integrated studies of Georgian manuscripts, perfections have been introduced into the catalogues and scientific publications produced earlier.

Apart from their cultural and historical value, the significance of Georgian manuscripts held in universities and libraries abroad is further highlighted by the research conducted by foreign Bizantologists and Orientalists. Thanks to such keen scientific interests of foreign researchers, microfilms of the oldest Georgian manuscripts kept in the Monastery of St. Catherine on Mount Sinai and in the library of the Greek Patriarchate in Jerusalem, became available to the Georgian scientific community: in 1950s, with the assistance of the Library of Congress (United States), the microfilms were given to the K. Kekelidze Institute of Manuscripts (now the K. Kekelidze Georgian National Center of Manuscripts). Annotations of manuscripts found in the present volume are supplied with brief information about each Center abroad where the manuscripts are held. In the monograph we also mention and give great respect to foreign scholars and public figures who have contributed to the transfer of Georgian manuscripts from private collections to libraries, as well as to documenting and studying these manuscripts, earlier inaccessible to Georgian researchers, defining their significance, and popularizing them abroad.

The basis for understanding the importance of a manuscript book and its history is primarily the information about its content, the place of copying, the writing material, the script used for copying, and the individuals involved in the production of the manuscript. When one lacks opportunity to describe the manuscript books held in each center and to clarify the data on them, the only way out is to rely on available scientific publications. That is why in the process of working on this volume, when collecting information about Georgian manuscripts held in repositories abroad, we relied on the printed catalogues, or the resources uploaded on websites of libraries and museums. We were guided by the following principle: to provide the main summarized data for each manuscript. This volume does not include detailed information which is traditionally introduced into scientifically-based catalogues, namely information about the writing materials, calligraphy features, or on which pages this or that composition and Testaments are written. In case of necessity, the Testaments are not quoted in full. Each description used by the reader is placed in the beginning of each chapter of the monograph and is not repeated in the bibliography attached to a separate entry.

As for the bibliography published in the present volume, it includes scientific literature associated with the results of the study not only of this or that manuscript book or its fragment, but also the literature on the study of a redaction identical with the redaction of a manuscript held this or that

collection. The manuscripts from large collections (Sinai, Mount Athos and Jerusalem) are listed by thematic-chronological principle. The volume is complemented with a subject index. It should be emphasized that this volume refers only to the Georgian manuscript book and therefore it does not include separate collections of historical documents, epistolary material, copies of epigraphic monuments and foreign manuscript catalogs held in the National Library of France, Naples National Library, the Wardrop Collection at the Bodleian Library in Oxford, Library of the Institute of Oriental Manuscripts of Russian Academy of Sciences and Russian National Library).

In the process of working on the project, the team of authors watched all the novelties related to the Georgian manuscript book, spread by electronic media. Based on this, the latest information about the Georgian manuscript fragment that was released in 2012 at the Sotheby's auction was introduced into the present volume.

It is hoped that the present volume will be of assistance to persons interested in the Georgian manuscript book.

Nestan Chkhikvadze

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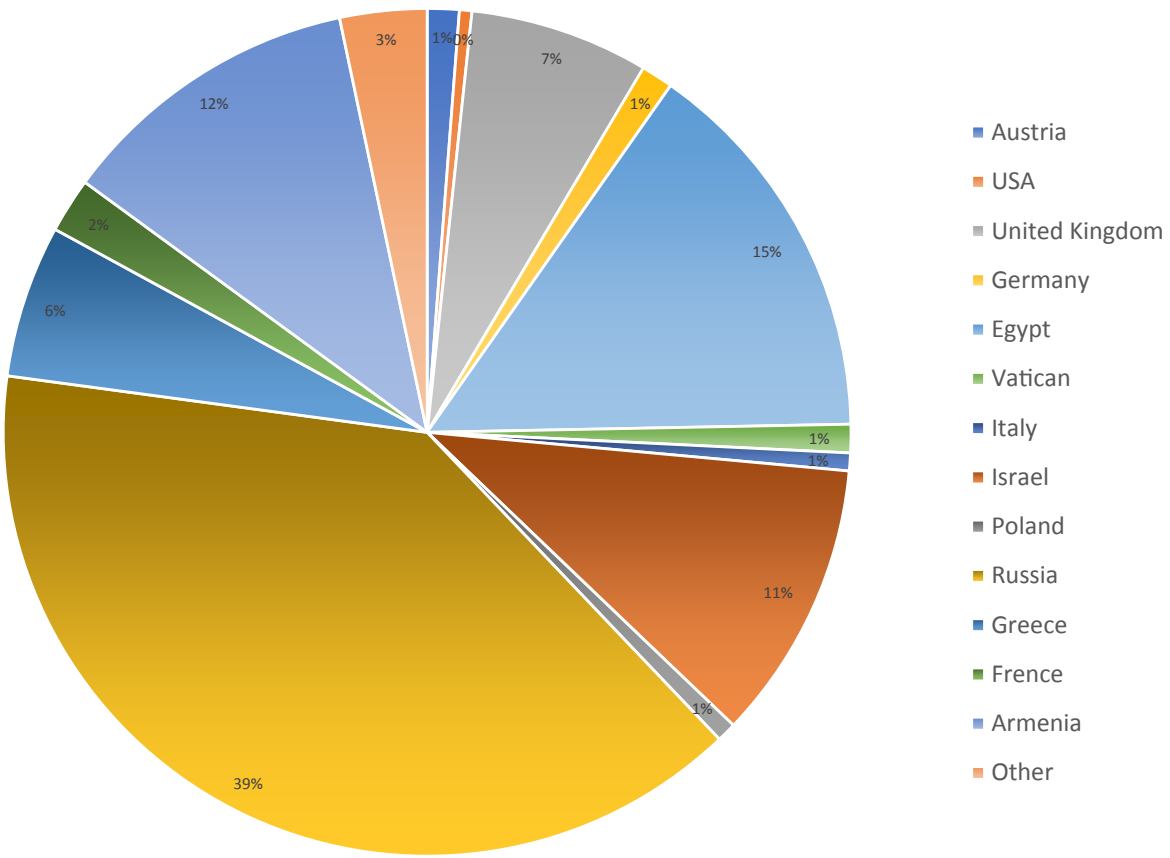

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Republic of Austria

Georgian manuscript books have first appeared in Austria almost one hundred and fifty years ago. These monuments of Georgian written culture are currently kept in three institutions, two of which are scientific centers of national significance: the Graz University Library and the Austrian National Library (Vienna). Besides, there are Georgian manuscripts in the book repository of the Church of the Mechitarist Order in Vienna. The Georgian manuscripts were transferred to Austria from the east, namely from Egypt: most of them probably belong to the Sinai-Palestinian collections. The Georgian society learned about existence of these books thanks to European scholars. Hugo Schuchardt's contribution to this direction is of special note. At the end of the 19th century, he established close contacts with Georgian scholars and contributed to the study of Georgian manuscripts preserved in Austria.

Hugo Schuchardt

Hugo Schuchardt was an eminent Austrian linguist, professor of Graz University, a real member of the Vienna Academy of Sciences. He was an Honorary Doctor of several European Universities and Academies of Sciences. In 1880 Hugo Schuchardt got interested in Georgian language and laid contacts with Georgian scholars and public men. He corresponded with Ilia Chavchavadze, Petre Melikishvili, Niko Marr, Aleksandre Tsagareli, Aleksandre Khakhanashvili, Philipe Gogichaishvili, Davit Karichashvili, Noe Jordania, Davit Sarajishvili, Niko Gogoberidze and others. The Austrian scholar published about twenty works dedicated to Georgian language and cultural heritage. H. Schuchardt's archives contain letters from various libraries of the world (Oxford, Berlin, Rome) with answers to his inquiry, whether they had Georgian manuscripts in their collections. As early as in April 1896, he sent the similar question to the administration of Torre del Greco near Naples. His interest in Georgian cultural heritage was so high that H. Schuchardt decided to purchase the Georgian manuscriptsfromMount Sinai from the Vienna artist. It is noteworthy that Schuchardt's archives contain 13,000 letters, from which the very first one was received from Heinrich von Zeissberg, Professor of Vienna University. He provided H. Shuchardt with the first account about Georgian manuscripts. Hugo Schuchadrt worked extensively on the Georgian manuscripts, which he acquired in 1897 from the Austrian artist Alphons Mielich. The scientist sent his lengthy unpublished research about these old written monuments to A. Shanidze. This work is currently kept in the collection of the Central Archives of Georgia.

Grigol Peradze (1899-1942)

Grigol Peradze graduated from the Theological Seminary. In the beginning of November, 1921, with assistance of Artur Leist, Grigol Peradze moved to Berlin. He studied Theology and Oriental languages in the University of Berlin. He continued his studies at the philosophical faculty in the University of Bonn. Shortly he studied sixteen languages. In 1931, Grigol Peradze was ordained a priest in the Greek Orthodox Cathedral

of St. Sophia in London. There he was tonsured monk, and received the rank of a Deacon. The same year he moved to France where he served in a Georgian Church of St. Nino founded by him in Paris. There he started publishing the magazine "Jvari Vazisa". Gr. Peradze carried out his activities in Warsaw, Poland, as a director of the seminary. He has essentially contributed to identification and study of Georgian manuscripts held in museums and libraries of different European countries. He has greatly contributed to safeguarding Georgia's national treasure in France. Gr. Peradze authored many kartvelological articles published in European languages, including "Old Georgian Literature and its Problems", "Old Christian Literature in Georgian Translations", etc. Of special note is his English translation of Korneli Kekelidze's work "Foreign Authors in Old Georgian Literature". On 6 December 1942, Gr. Peradze took the blame of a Jewish prisoner of the concentration camp who had a large family, and entered a gas-chamber in his place.Grigol Peradze was canonized by the Georgian Church.

Austrian National Library

The Austrian National Library is one of Europe's most important book repositories. The library is located in the Habsburg's Palace in Vienna. The institution has its origin in the medieval collections of imperial library of the Habsburg Dynasty. It includes the incunabula, the first printed books, papyri (in Greek, Coptic and Arabic languages), maps, globes and musical scores of the composers. At the same time, the library is known for its rich literature on artificial languages. Currently the library holds the five most important Georgian manuscript books. They have been studied by both European and Georgian scholars. The first scientific catalogue of the Georgian manuscripts in the Austrian National Library was compiled by Grigol Peradze. He published it in 1940 (Peradze 1940). In 2004, the Catalogue was translated into Georgian (ფერაძე 2004). In 2004 and 2008, V. Imnaishvili published articles focused on the Georgian manuscripts abroad (იმნაიშვილი 2004; 2008). In a monograph published in 2004, he overviewed the 10th-12th cc. manuscripts from Graz. Paleographic and codicological information concerning the Georgian manuscripts found in the present volume is based on the above publications, online data found on the website of the Austrian National Library and on scholarly publications dedicated to certain manuscripts.

Vien.Geo.1. Four Gospels. 12th c., 14th c; 257 folios; parchment; 17x10.8 cm; in *Nuskhuri*; titles and beginnings of the indentions are written in *Asomtavruli*. The manuscript came to the collection in 1873. The manuscript is bound in a later cover. of European type.The manuscript was described by Gr. Peradze and T. Jojua. The latter studied it by use of the Source Study methods (Peradze 1940: 223; ფერაძე: 2004:161, ჯოჯუა 2005: 181-221). Z. Sarjveladze established the recentional features of the Gospel (სარჯველაძე 1984:52). The Four Gospels belong to the redaction of Giorgi the Athonite. This excludes 10th century as the date of copying suggested in the above-mentioned descriptions. The codex is a convolute and contains two parts copied at different times: the first part is a Gospel and the second one is the contents of Gospel readings for the entire year. Belonging of the manuscript's parts to different periods was established based on the analysis of a digital version of the manuscript. Text of the Four Gospels is the main text of the manuscript. Later on, the manuscript was supplemented with contents of readings written in brown ink, lacking any decoration.

Due to the fact that the text of the Gospel in this manuscript is not subdivided into paragraphs and the quire numbers are written on outer margins, the manuscript is not compliant with the 11th-century tradition of copying Georgian Gospels. At a later stage, new texts were added to the manuscript and editing was done: the text is written in black ink; it is divided into paragraphs by introducing *Nuskhuri* characters; contents of the readings for entire year was supplemented; comments about liturgical function of this or that paragraph have been added on the margins, sometimes between the lines, written in black and green ink, e.g.: "Hallelujah, listen to", "for Paul and Peter", "chant", etc. A colophon is written within the tailpiece on leaf 49v, executed by the refiner of the text and commentator to whom this text may belong: "May Lord have mercy upon the souls of Giorgi's parents, and may his brothers be relieved of sins, amen". Text of the colophon does not comply with the norms of the Georgian language in classical era. It is to be noted that on p. 233v T. Jojua read the following colophon: "...This holy Gospel is [copied] for Stepane, Phebronia and Gurandukht and Kvirike, Iovane and Davit". On the digital photo this inscription is not legible, though lines of the text written in small *Nuskhuri* letters of classical era can be outlined. The colophon was washed off, therefore its continuous text, as well as the overwritten text copied in large *Nuskhuri* characters is illegible. Based on codicological data, the main text of the Vien.Geo.1 codex should be dated to the 12th century and the supplemented part – to the 14th century.

Vien.Geo.2. Collection of the Fragments. 7th-8th cc., 13th-14th cc. 140 folios; parchment; palimpsest; initial size was probably 30.5x27 cm.; new size 14.7x12.5 cm (ქაჯაია 1981:44). The manuscript was probably brought to Vienna sometime in 1881-1902: Al. Tsagareli described a manuscript similar to Vien.Geo.2 in 1881, though it was not found by N. Marr when he visited Jerusalem in 1902. In 1931, the Vienna National Library rebound the manuscript into a new cover. The manuscript was described by Gr. Peradze. He dated the upper layer of the text to the 12th-13th cc. (Peradze 1940: 223-224. ფერაძე: 2004:161-162). The manuscript drew attention of West European and Georgian scholars thanks to its antiquity and diversity of texts. The text of the lower layer is copied in *Asomtavruli* script and that in the upper layer – in *Nuskhuri*. The upper text is a Menaion for May. It dates to the 13th-14th cc. The lower text contains translation of compositions of the early redaction, a set of fragments copied at different times and by different scribes: thirteen handwritings can be distinguished. The manuscript contains *Khanmeti* texts of the 5th-8th cc. Some of them have been published: fragments of Four Gospels (ქაჯაია 1984), Sufferings of the Holy Martyrs Cyprian and Justina (ქაჯაია 1981: 41-49; 2001: 291-297). The British theologian, Professor J. Birdzal has significantly contributed to the study of palimpsest texts found in the lower layer: the "Protoevangelium of James" and Old Testament fragments (Deuteronomy, Judges, Ezra). The scholar has published results of his studies (Birdzal 1969 (a): 108-112; 1969(b), 103-105; 1970, 49-72; 1971, 62-89; 1972,97-105). Apart from *Khanmeti* texts, the lower palimpsest layer contains non-*Khanmeti* ones as well: books of Chronicles, Exodus and Isaiah, Joshua 19, 15, Third Epistle by John (7-8) in Georgian translation (Esbroeck van 1984: 460-461). Lately on, German scholar Jost Gippert got interested in the lower layer of Vien. Geo.2 (Gippetr 2003: 31-46; გიპერტი 2004: 149-161). In collaboration with Georgian scholars (Z. Sarjveladze and L. Kajaia) and by editorship of J. Gippert a monograph was published, which comprises *Khanmeti* redaction of the "Passion of St. Christine" (ქაჯაია 2006; Gippert 2007). The chronological framework of the palimpsest texts included in the manuscript covers the period from the 5th

c. to the 10th c. (ქაჯაია 2001: 291). The manuscript contains colophons written by Tevda (Tevdore) Digmeli, historical figure of the 14th century. This individual is often mentioned in colophons found in the Jerusalemite manuscripts. The Testament in Al. Tsagareli's Catalogue is printed in an incomplete form (Цагарели 1888: 164): "I, the beggist sinner, the lame monk and confessor Tevdoradze put this Menaion for May in the Holy Sepulcher... and if the Georgians fail to be [there] on the Easter, it should be put in the metochion [The Cross Monastery]..." According to recent studies, Tevda was a monk from Gareji Monastery. He took several manuscripts from Georgia to Jerusalem. (კეკელია 2010/2011: 239-243). Supposedly he also took Vien.Geo.2. from Georgia to Monastery of the Cross. Correspondingly we can suppose that the oldest *Khanmeti* texts are from the manuscript copied in Georgia. Other analogous fact has not been supported by the evidence till now.

Vien.Geo.3. Menaion. 10th-11th cc. 258 folios; parchment + 4 paper; 24.9x18.9; written in *Nuskhuri* in brown ink; scribe: Iovane Khakhuleli. The manuscript is a Menaion for February of Giorgi the Athonite's redaction. Iovane Khakhuleli has probably commissioned the manuscript and at the same time he was the scribe: "I, wretched and worthless man, Iovane Khakhuleli copied [this] ..." (258v). In the first half of the 11th century, Iovane Khakhuleli carried out activities in the Cross Monastery in Jerusalem. The manuscript under consideration belonged to the Georgian collection of the Cross Monastery before it was brought to Austria. It was described first by Al. Tsagareli (Цагарели 1888: 164 n°.35) and later on by Gr. Peradze (Peradze 1940: 225-226; ფერაძე 2004: 162-164). The manuscript was purchased in 1931 in Alexandria (სარჯველაძე 1984: 52; იმნაიშვილი 2008: 10). It is of great importance for the study of history of Menaia's Georgian redactions.

Vien.Geo.4. Ascetic-Homiletic Collection. 1160. 300 folios; paper; 30x24 cm; written in *Nuskhuri* in black ink; title and initials are written in cinnabar ink; defective; the later cover from plain leather. Scribe: Nikolaos Nikrai. Place of copying: the Monastery of Gareji. The second time the manuscript was rebound by Archbishop Vlasi (of Urbnisi) and the third time – by Besarion (Kiotishvili). The Collection contains twelve compositions of church literature (ascetics, hagiography, homiletics and bibliology). Probably the manuscript was compiled not for liturgical use, bur for educational purpose. The text is decorated with headpiece and colored initials; graphical images of Christ, Theotokos, St. George, etc. are found on the margins. The Collection is preceded by the Contents, which probably was added in the 16th century (1560), when the manuscript was rebound. Gr. Peradze extensively studied issues associated with Vien.Geo.4: he described the manuscript in a comparatively complete way and defined it as a Collection of Patericon content (Peradze 1940: 220-227; ფერაძე 2004: 160-165). In a critical edition of the Old Testament texts in Georgian translation, the Vienna manuscript is mentioned as a Collection, which comprises an early redaction (წიგნნი 1989: 593). Textological and recensional peculiarities of the compositions from the collection have drawn attention of scholars. The following compositions were studied individually: "The Praise", "The Life of St. Nisime" (ასათიანი 2003: 53-59), dogmatic-polemical composition "Putting Curse on the Heretics" (ჯოჯუა 2003: 54-113). In a process of the study of the Georgian recension of "The Praise" an interesting feature was revealed: the Georgian translation of this text from Vien.Geo.4 differs from all other Georgian translations and Greek originals (სარჯველაძე1983: 75-87). The translator perceived the text as a praise of the Theotokos (ქურციკიძე 2003: 613). An unknown hymnographer converted the text into Iambic (ჩიტუნაშვილი 2010: 513-537). The text of the "Explanation of the Remember Me" from Vien. Geo.4 was included into the Exegetical-Panegyric compositions of Gregory of Nyssa published in 2004

(ნოსელი 2004: 198-285). Of interest are the colophons from the manuscript: they contain accounts about attitude of the Georgians to the bookmen of the 11th-18th cc. and to the library of the Cross Monastery. The manuscript was rebound twice while in Jerusalem: in 1570, on the initiative of Barnaba Tbileli, and in 1823-1824 by Besarion Kiotishvili. From the colophons written in 1772 and 1778 by priest-monk Ioane and Archimandrite Anton it becomes clear that in the 18th century the Georgians still cared for expansion of the Cross Monastery's library not only with new manuscripts, but with first printed books produced in the Georgian printing shop. The manuscript has been studied by means of source study methods (ქავთარია 2003; კლდიაშვილი 2005: 143-162; ჯოჯუა 2012).

Vien.Geo.5. Four Gospels. 16th-17th cc. 281 folios; paper; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* characters and in cinnabar ink. Some of the initials are decorated. Scribe and place of copying is unknown. The cover has been restored: fragments of an old cover are fixed on the new one. The manuscript is placed within the silver box decorated with floral patterns. On the front cover is a depiction of Crucifixion. Four Evangelists are depicted in the corners. The text belongs to the redaction of Giorgi the Athonite. Each Gospel is preceded by the Contents. The scribe supplied the manuscript with indices (251r-280r) structured according to Greek rule and in concordance with Synaxarion. The manuscript was dated to the 12th-13th centuries, but taking into consideration its composition and paleographic features, 16th-17th centuries should be regarded as the date of copying. The text of Vien.Geo.5 has not been published. On 280r leaf of the manuscript is a colophon in *Mkhedruli* script. Iakob Samebeli (Dumbadze), historical figure of the second half of the 17th century is mentioned in it. As is well known, in 1647-1658 he was the Metropolitan of Shemokmedi. In 1687, in Rome he met with Pope Innocent XI. In 1696 he traveled to Russia and visited the Monastery of Don. Iakob Samebeli died in 1713 in Jerusalem. The library purchased the Four Gospels on 15 August, 1938 in Vienna. According to the entry found in the register of the library, "The book belonged to the last king of Georgia, Prince Bagration-Mukhraneli who was shot in 1921. His spouse sold this Gospel in Tiflis in 1929" (იმნაიშვილი 2008: 12).

Graz University Library

The Graz University Library is the third among Austrian book repositories. Its founding history leads to the 16th century. The College of Jesuits founded in 1573 was transformed into a university in 1580. Initially the focus was made onTheology and Natural Sciences. With the support of the monasteries, collection of the University Library was growing. Since 1773 university has been established as a state institution, and in 1781 library was officially inaugurated. The library currently has a rich collection of incunabula, manuscripts and printed books. Of special note are 42 units of Egyptian origin copied on the papyrus. Five Georgian manuscripts and two manuscript fragments were significant acquisitions of the library collection. All of them came down from Mount Sinai and date tothe 7th-11th cc. The credit for the collection of Georgian manuscripts in Graz University goes to Hugo Schuchardt. In addition to these manuscripts, Schuchardt handed over several hundred Georgian printed books, documents and letters to the library. In 2001, Vakhtang Imnaishvili dedicated the work to Georgian manuscripts held in Graz: "From Mount Sinai to Graz (History of Georgian Manuscripts in Graz)".

1. Graz. Geo. 2058/1. 1r

2. Graz. Geo. 2058/1. 1v

The publication mainly refers to Georgian manuscripts from the University of Graz, more precisely, to the history of their transfer from Mount Sinai to Graz (იმნაიშვილი 2001).

GrazGeo.2058/1.Khanmeti Lectionary. 7th c. 27 folios; parchment. The manuscript lacks beginning and ending. It is badly damaged; 18.8x16.1 cm; written in *Asomtavruli* in brown ink; titles are written in cinnabar ink. The first line of text on some leaves is partially truncated and only lower half of the characters is visible. This is a sign that the manuscript was rebound several times. The first leaf is ripped out; other leaves are assembled. The text was dated based on paleographic and language features, namely after taking into consideration the use of an archaic, a second-person subject (S2) and third-person object (O3) prefix "khan" in verbs. In some of the Graz manuscript fragments prefix "khan" has been scraped, though it is still legible. In parallel with *Khanmeti* words, the Lectionary from Graz also contains *Haemeti* forms (სარჯველაძე 1984: 34). Correspondingly, the fragments can be dated to the 7th century.Apart from the language anachronisms, the Lectionary is of special interest from the point of view of redactional peculiarities. It reflects the process of shaping of the Jerusalem Lectionary in the 5th-7th centuries. It contains readings for Holy Saturday orthros, Easter orthros and vespers, and Easter Triodion vesper readings selected exclusively from the New Testament that is an additional argument for archaism of the manuscript (შანიძე 1929: 322; Tarchnischvili 1960: 261-280; იადგარი 1980: 670). The *Khanmeti* version of the Lectionary originated in Palestine. The manuscript was kept on Mount Sinai. It is listed in Al. Tsagareli's catalogue under number 9. According to the scholar, the manuscript contains 28 leaves and the text is the Gospel of John (Цагарели 1888: 199-200 n°9). The text starts with verses Matthew 28, 4-5 and ends with verses Luke 12, 33-34. Of special note is the fact that the Testament of Iovane-Zosime dated to 983 is considered to be a constituent part, namely the last leaf of the manuscript. To date, this very leaf is held in the Mingana Collection in Birmingham with shelfmark

Mingana,Geo.7. In 1960, G. Garitte studied and published this leaf n°29 as a part of *Khanmeti* Lectionary together with other Georgian fragments of the Collection. As it turned out, Iovane-Zosime's Testament is written on a palimpsest parchment leaf of different size (18.5x12.2 cm)[1] (Garitte 1960: 249-251). It became clear that 28 leaves (and not 29 as considered earlier) of the *Khanmeti* Lectionary survived. 27 leaves out of 28 are held in Graz and one more leaf is held in the National Library of France with shelfmark Geo.30. A. Shanidze defined content, date of copying and significance of the leaves from the Graz Collection and published the text twice (შანიძე 1929: 313-353; 1944). In recent years, J. Gippert got interested in *Khanmeti* Lectionary. In collaboration with Georgian scholars Z. Sarjveladze and V. Imnaishvili he published a new reading of the Lectionary text[2]. Apart from the above-mentioned scientific publications, a number of articles dedicated to the study of Graz Lectionary and Georgian redactions of the Lectionary have been published (Кекелидзе 1912; დანელია 1987; 1997; Renoux 1971; Outtier 1972:173-175; იადგარი 1980: 663-691; ჭელიძე 2005; მელიქიშვილი 2012(a): 69-77; ხევსურიანი 2016: 13-23).

Graz Geo. 2058/2. Psalm Book: First half of the 10th c. 282 (+1) folios[3]; parchment; palimpsest with the lower layer in Armenian and the upper one in Georgian; 13.8x11 cm; written in *Asomtavruli* in brown ink; titles, numbers of the Psalms and colophons are written in cinnabar ink. The later pagination of the leaves is incorrect. Brown stamped leather cover; scribe: Serapion; commissioned by Davit. Psalm Book of Graz contains text of early Byzantine tradition. Text starts with leaf 5r. Characters have faded. They were refreshed with the 10th century *Nuskhuri* letters. The manuscript contains Psalms and hymns. The text ends with hymn 5, 17. The number of verses in the Psalm Book is not indicated. In difference from Psalm Books of the same redaction, Psalms in the Graz manuscript often have long titles. The manuscript has been studied. It was taken into consideration in a critical edition of the Psalms' texts (შანიძე 1960(b)). The second publication of this manuscript exists (იმნაიშვილი 2004: 78-220).

Graz Geo. 2058/3. Life of St. Simeon Salus. 10th c. [981]. 164 (173) folios; parchment; 11.5x10.3 cm; written in *Nuskhuri* in dark brown ink; titles and colophons are written in cinnabar ink; indentions begin with *Asomtavruli* characters. Scribe: Teodore Tskudieli. Commissioned by Ioane Kumurdoeli. The cover dates to 981. It was made by Iovane-Zosime. The manuscript starts from 2r. The later pagination of the leaves is incorrect. According to it, there are 173 leaves. V. Imnaishvili established that the number of leaves totals 164. The present volume is based on pagination given by V. Imnaishvili (იმნაიშვილი 2004: 227). The number of pages according to the actual pagination is shown in brackets. The Life of St. Simeon the Salus was described by Al. Tsagareli during his visit to Mount Sinai in 1883. The scholar dated the manuscript to the 9th-10th centuries (Цагарели 1888: 226 n°69). H. Schuchardt established that the manuscript described by Al. Tsagareli and the one in Graz were the same. On the last page of the manuscript 16 (173*) r is written a phrase "say a prayer" abbreviated to four letters that was characteristic of manuscripts copied by Iovane-Zosime. Redactional peculiarities of the text from Graz manuscript have not been studied. The text was published by V. Imnaishvili (იმნაიშვილი 2004: 228-258). History of the manuscript cover and of binding has been studied (კარანაძე 2002: 9-16; 2007(b): 346-351).

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[1] See details about this manuscripts in the Birmingham Collection.

[2] http://titus.unifranffurt.de/texte/etcs/ageo/xanmeti/grlekt/grlek.htm

[3] According to critical publications of early Georgian redactions, the number of the manuscript leaves is 275 (შანიძე 1960(b): 021). This evaluation was based on the count of micro-images in the microfilm of the manuscript.

Graz Geo. 2058/3

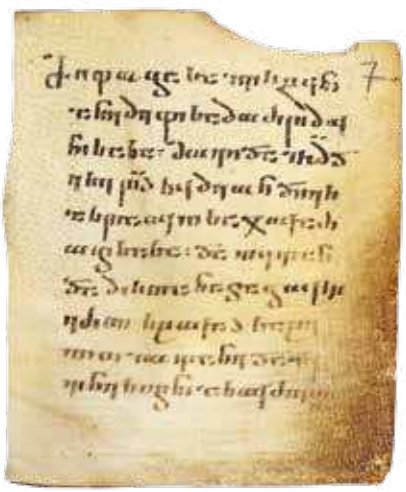
3. Cover. Front side.

4. Cover. Lower side.

5. Cover.

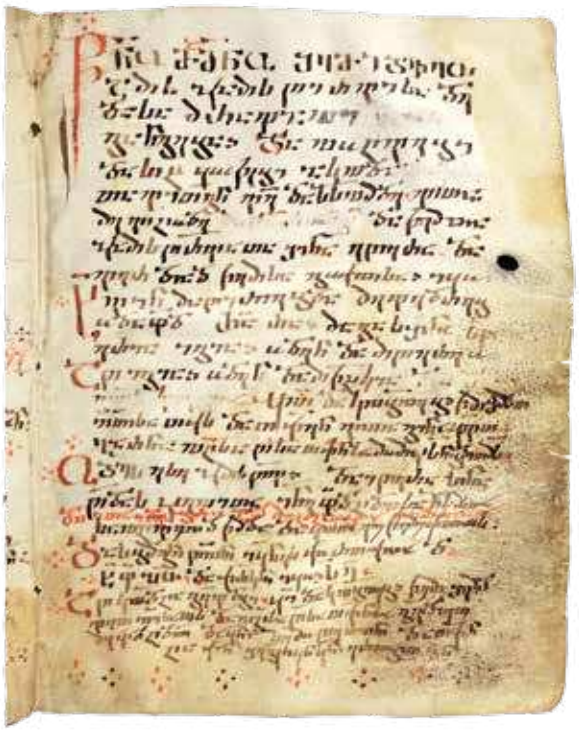
6. 172r

7. 172v



8. 7r

9. The inner side of the upper cover.



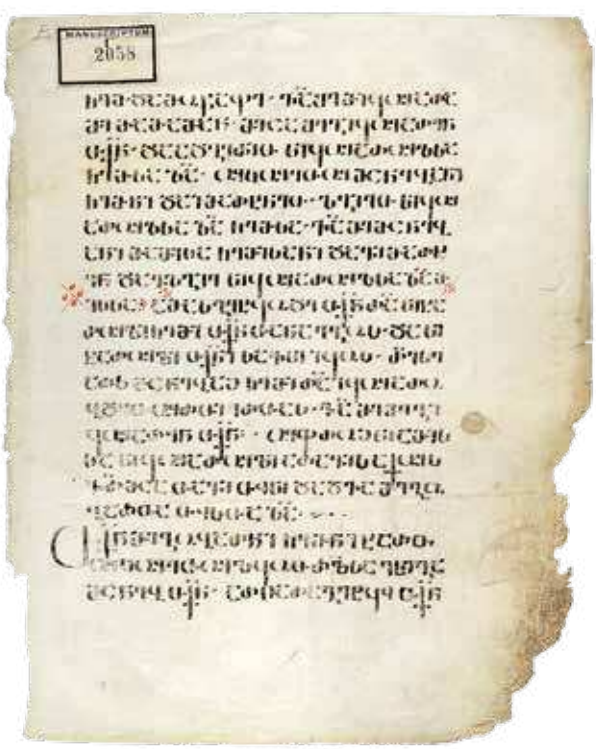
10. Graz. Geo. 2058/4. 95r

Graz Geo.2058/4. The Liturgy of St. James. The Rule of Renovation. 985. 110 folios; parchment; acephalous; 20x15 cm; lacks cover. The manuscript consists of two parts copied at different times: I. 1r-95r, in large *Asomtavruli* characters; written in dark brown ink; certain fragments of the text are marked off by means of cinnabar ink or by small figurative crosses. The first part contains quires 2-13. Iovane-Zosime is the scribe and editor of the manuscript (94v-95r). Commissioned by Kvirike (110v). Date of copying: 985. II. 96r-110r, in *Asomtavruli*. Calligraphy of this part of the manuscript differs from the calligraphy of the text in the first part of the manuscript, though it also dates to the 10th century. The first description of the manuscript was published by Al. Tsagareli (Цагарели 1888: 210 n°31). After 1883, one part of the manuscript passed into the ownership of the Strapov Monastery. Ak. Beliashvili found this part of the manuscript together with a wood board of the cover in Prague. The second, much larger part of the manuscript was purchased by an artist Alphons Mielich from whom it passed to H. Schuchardt (იმნაიშვილი 2004: 259). The Liturgy of St. James, found in the manuscript held at Graz, contains "The Rule of Renovation". It is of note that the scribe of both parts of the manuscript is the same person – Iovane-Zosime. Probably, the Gratz manuscript was first transferred from Jerusalem to Mount Sinai. The Georgian text is a translation of the Greek text produced prior to the Seventh Ecumenical Council. The manuscript was described twice: in 1929 by A. Shanidze who worked on photocopies and in 1932 by Gr. Peradze who had an opportunity to work on the original manuscript. According to the latter, Graz Geo.2058/4 is an ancient redaction of St. James' Liturgy (შანიძე 1929: 345-348; Peradze 1932: 255-272; ფერაძე 1940: 220). Staff of the K. Kekelidze Georgian National Center of Manuscripts published old Georgian translation of the Liturgy of St. James based on ten oldest manuscripts, including GrazGeo.2058/4 (Liturgia 2007).The liturgist Stéphane Verhelst supplied this publication with Greek retroversion of the Liturgy in Georgian translation, together with substantial commentaries of textological and theological content. It is of note that only the fragments of the Liturgy of St. James in Greek survived, while the text in old Georgian translation survived in full. Due to this, the Georgian translation acquired significance of the original in the study of the Liturgy of St. James (ხევსურიანი 2016: 15-16). Based on the Graz manuscript, text of the Liturgy of St. James was published twice by M. Tarchnišvili and V. Imnaishvili (Tarchnišvili 1950; იმნაიშვილი 2004: 265-294). The manuscript contains several colophons of Ioane-Zosime (59v, 94v, 110v) and his Testament. The latter gives interesting information about the process of compilation and copying of the manuscript. Fragments of the Testament follow: "... The original text of this Liturgy lacked many rules and prayers and words, from the beginning till the end, as I was aware from the priests... And the one who commissioned copying, asked me to introduce the lacking parts into the text. This is a result of my search activities... When this was written by hand of sinful Iovane... the year from creation was ხფპთ according to the Georgian calendar, and the Chhronikoni was სე. ..." (95r).

Graz Geo.2058/5. Liturgy of John Chrysostom. 10th-11th cc. Parchment; scroll; four sheets; lengths of the sheets are as follows : I – 9.5 cm, II – 64 cm, III – 57.5 cm, IV – 62 cm. The width of a sheet varies between 23.5 and 24.2 cm. The text is written both on recto and verso. The text starts from the second sheet. Geometrical figure composed of woven pattern is painted on the first sheet. The larger part of the first sheet is torn off and lost. Text is written in angular *Nuskhuri* and in brown ink; title and initials are written in cinnabar ink. Names of the scribe and commissioner are unknown. Several faded fragments of the text were renovated with large *Nuskhuri* characters written in black ink. The manuscript contains a number of colophons. The manuscript was described superficially by Al. Tsagareli, who dated the text to the 11th-12th centuries (Цагарели 1888: 209 n°29). When describing the manuscript, A. Shanidze relied on the data available in descriptions compiled by Al. Tsagareli and G. Chubinashvili. The latter described the manuscript in 1928 on the request of A. Shanidze. M. Tarchnišvili considered that the manuscript was copied in the 10th-11th centuries (Tarchnišvili 1938: 80-83). Graz.Geo.2058/5 was extensively described by V. Imnaishvili (იმნაიშვილი 2004: 295-299), who also published the text based on the publication of M. Tarchnišvili (იმნაიშვილი 2004: 300-313).

Fragments

Graz Geo.2058/ A, B, C, D. The manuscript fragments denoted by A, B and C have been studied by H. Schuchardt. In the scholar's opinion, B and C are the fragments of the same manuscript of the Mount Sinai origin. It is natural that the first accounts about these fragments were to be searched in the Catalogue compiled by Al. Tsagareli, though it turned out that they were not included. Consequently, in 1883 these leaves were not yet removed from the codex. Based on the Catalogue compiled by Al. Tsagareli, H. Schuchardt succeeded in identifying fragments B and C. In his opinion, the leaves belong to Tsag. 80, i.e. to the Ascetical Collection Sin.Geo.O.35 (Schuchardt 1928: 371-376).This manuscript was copied and bound by Iovane-Zosime. A. Shanidze identified "A" as a fragment from the readings of a Gospel from Mount Sinai: Sin.Geo.O.63 (Tsag.13) (შანიძე 1929). The manuscript from Mount Sinai has been described and studied (Цагарели 1888: 204; Mapp 1940: n°63; Gatitte 1974: 70-85; აღწერილობა 1987: 67-70).



11. Graz. Geo. 2058 A. 1r

Fragment A of the Gospel of John. One folio; parchment; 31.1x25 cm; written in *Asomtavruli* in dark brown ink; partially renovated text. A. Shanidze and H. Schuchardt have established that the "A" comprises a fragment from the Gospel of John, namely John 15, 8-9. In A. Shanidze's opin-

ion, this fragment belongs to a Lectionary, namely to Tsagareli. n°13 (შანიძე 1929: 349). The fragment was described and published by V. Imnaishvili (იმნაიშვილი 2004: 314-316).

Fragments B and C of the Polycephalion. 2 folios; parchment; leaf "B" – 33.8x27.4 cm, leaf "C" – 33.8x25 cm. The both fragments are written in black ink; in angled *Asomtavruli* in two columns. Pagination in the upper edge of the verso of leaf "B" is in *Asomtavruli* and Greek characters. Title is written in cinnabar ink and in *Asomtavruli* characters. In the next line is an explanatory note in Greek. Leaf "B" contains a fragment from St. Anton's letter included in vol. 40 of Patrologia Graeka. Title of the text on fragment C is written in cinnabar ink. H. Schuchardt extensively described fragments "B" and "C" and attributed them to manuscript Tsagareli n°80 (Schuchardt 1928: 371-376). According to the Catalogue compiled by Al. Tsagareli, the text belongs to "Teachings of the Fathers". It dates to the 10th-11th cc. (Цагарели 1888: 232-233 n°.80). Interest to these fragments is enhanced by the fact that the manuscript (Sin.Geo.O. 35, the same as Tsagareli n°80) to which the fragments Graz Geo.2058/B and C held in Graz belong was bound in 973 by Iovane-Zosime in the Monastery of Makvlovani. A. Shanidze published texts of the fragments "B" and "C' in 1929 in the Bulletin of Tbilisi University, vol. IX (შანიძე 1929: 353). In 1946, G. Garitte described Sin.Geo.O.35 more extensively and fundamentally (Garitte 1956(a): 97-122), though he did not mention Ioane-Zosime as the bookbinder. This is not surprising, because the colophon written by Ioane-Zosime in 973, which belonged to Sin. Geo.O.35, later was used as a lower flyleaf of Sin.Geo.O.67 (დვალი 1978: 72-83; კარანაძე 2002: 19, comm. 89; 33, comm. 132). In 2004, V. Imnaishvili described the above-mentioned manuscript fragments extensively and published them (იმნაიშვილი 2004: 317-322).

Fragment D. Hymnographic Collection. 12th c. one folio; parchment; in *Nuskhuri*; initials are written in *Asomtavruli* characters and in cinnabar ink. Fragment "D" is a photocopy of an unknown manuscript. The manuscript proper was held in Austria, in a private collection of Friedrich Mueller, who was one of the first Austrians who got interested in Georgian manuscripts. F. Mueller's archive is lost. Correspondingly, we lack data about the manuscripts owned by him. The photograph of the manuscript is supplied with note of H. Schuchardt: "From the manuscript sent by F. Mueller". In V. Imnaishvili's opinion, fragment "D" and Graz Geo.2058/5 were copied by the same person. The photocopy was described and published by V. Imnaishvili (იმნაიშვილი 2004: 323-326).

Church of the Mechitarist Order in Vienna

Congregation of the Mechitarists was established in the circle of Armenian Catholics. Its founder was Mechitar of Sebastia (Mkhitar Sebastatsi) who in 1700 established the congregation in Constantinople. In 1712, Mechitar of Sebastia together with his followers fled from persecution of the Turks and received the patronage of the Pope. He set up his Armenian Benedictine Order and founded a monastery on the small island of San Lazzaro in the Venetian lagoon. Later on he moved to Vienna. Activities of the Congregation of the Mechitarists were mainly focused on educational-literary activities. The Library of Mechitarists' Church in Vienna holds 170,000 books and 28,000 manuscripts and manuscript fragments.

Repository of the Mechitarists' Church in Vienna holds seven Georgian manuscript books. Information about these manuscripts is very scarce. Only the titles of these manuscripts are known: Chants of Moses, Psalm Book, Anna's Prayer, Jonas Chant, etc. All these manuscripts, according

to the available information, date to the 18th century. In our opinion, these are the manuscripts of Catholic content. It is not known how these manuscripts ended up in the Church of Mechitarists in Vienna, though we can assume the following: in the 17th-18th cc. many Catholic manuscripts were compiled and copied in Georgian, especially in Samtskhe-Javakheti province of Georgia. This was the region where a very strong Diaspora of Georgian and Armenian Catholics existed. In addition, the Pope of Rome subordinated Georgian Catholic Church to the Armenian Catholic Church. This made it easier for the Georgian manuscript books to enter the circle of the Mechitarists.

United States of America

Scientific centers and libraries in USA acquired the first copy of a Georgian manuscript in 1940, and the last one in 2012. Fourvery important codices of the 10th-11th centuries and a manuscript fragments are held in the collections, also three manuscripts of the 17-18th centuries. The copies are held in six different scientific centers: Houghton Library of Harvard University, Library of Princeton University, the Dumbarton Oaks Center for Byzantine Studies, The Walters art museum, Mount Vernon-Belvedere, Library of the University of Indiana and the Hill Museum and Manuscript Library. The fact of acquiring the Georgian manuscript by the latter in 2012 gives grounds for a hope that in future the lost folios of Georgian manuscripts might resurface and find place in the collections of the well known libraries or archives.
Paleographical and codicological data presented in this volume are based on the results found in scientific papers published abroad, as well as on the data available from publications of Georgian scholars. These publications are enumerated in the list of literature provided for each individual manuscript (Цагарели 1888: 239-240; Blake 1944: 226-285; 1945-1949: 97-104; ამირანაშვილი 1961: 212-213; კეკელიძე 1962: 5-36; Garitte 1964: 29-64; Fogg 1966; მენაბდე 1980; Шмерлинг 1979: 84-89; Raasted 1992: 219-232; Skemer 1996: 335-343; Jeffery 2003: 1-21; Kotzabassi 2010: XXIX, 304; Checklist 2013; Mc Collum 2015: 85-93; კლდიაშვილი 2018). In certain cases, when the revision was necessary, the team of authors relied on their experience in the study of Georgian manuscripts.

Houghton Library, Harvard University

The Houghton Library is a main repository of early printed books and manuscripts. In 1938, Harvard library director Keyes D. Metcalf was lobbying for a separate space for Harvard's rarities to decentralize collections. The new building was completed in 1942 with a gift from Arthur Houghton Jr., after whom was named the library. The largest holdings of the library are distributed between five main curatorial departments. Department of Early Books and Manuscripts includes a large collection of Medieval and Renaissance manuscripts and over 2,500 incunabula. The manuscript collection is represented by papyri, as well as by manuscripts in Latin, Greek, Arabic, Indian, Syriac, Slavonian and other main European languages. They date from 3000 B.C. to 1600 A.D.[1] The manuscript collection includes the oldest papyri, as well as manuscripts in Latin, Greek, Arabic, Hindi, Syriac, Slavonic and other main European languages. They date from 3000 BC to 1600 AD. Since 1940, Berta Four Gospels, the Georgian illuminated manuscript of special significance, is a part of the collection with the shelfmark MS.Georgian1.

MS Georgian 1. Berta Four Gospels. 10th c. 257 folios; parchment; 26.2x21.8 cm; written in *mtavruli* in brown ink. The manuscript is illuminated with decorated canon tables and coupled images of the standing figures of the evangelists. Robert Pierpont Blake and Sirarpie Der Nersessian were the first scholars to publish results of comprehensive codicological and art history study of the manuscript

[1] Information about the library collections can be found at the following web address: http://www.hcl.harvard.edu/libraries/houghton/collections/early.htm1

(Blake 1944: 226-285). As it turned out, the manuscript was purchased by American missionaries in Kars (Turkey) in 1830. This fact is mentioned in a colophon on page 2v: "This Georgian Gospel was found by Messrs. Smith and Dwight, American Missionaries, in the Armenian Church of Kars, June 28, 1830". Thanks to the above-mentioned study, paleographic and codicological data, as well as the colophons of the manuscript became available to the scholarship. Black and white photocopies of the Four Gospels are available at K. Kekelidze Georgian National Center of Manuscripts.[1] The fact of its production in one of the important monastic centers of Tao-Klarjeti, historical province of Georgia, raised keen interest to the manuscript. Data about place and time of copying the manuscript are available in the Testament of the scribe, iswrittenin calligraphic *Nuskhuri* charaters and found in the end of the Gospels. Based on mentioning of the members of the Bagrationies royal family in the Testament, the manuscript was dated to the end of the 10th century: "I poor Gabriel and my spouse had the honour to copy this holy Gospel in the laura of Big Berta, dedicated to the Holy Mother of God, as a prayer-offeringfor our kings: Sumbat Eristavta Eristavi and their children – Davit and Bagrat." Four Gospels of Berta, thanks to their refined calligraphy and structuring of the text, meet the requirements existing in Tao-Klarjeti scriptoriums of contemporary period. Importance of the above-mentioned manuscript extends beyond the bounds of Georgian literary culture, because it comprises new Byzantine translation of the Gospel, which in the opinion of R. Blake is an intermediate version between Opiza Gospels of 913 and Tbeti Gospels of 995 (Blake 1944: 257). In general, one should note that the Georgian Gospels of the 9th-10th centuries, which lack editorial homogeneity, are of special importance for reconstruction of early Byzantine redactions. From this point of view, of special note are the Four Gospels copied in scriptoriums of Tao-Klarjeti. Numerous publications of these texts are available (Адишкое 1916; Blake 1928, 1950; Briere 1955; Molitor 1965; შანიძე 1945; ადიშის 2003). The manuscript under consideration is among these editions. The study of its significance remains the task for future research. The manuscript is of interest from the point of view of illumination, since it is one of those Gospels, the process of embellishing of which with decorative canon tables and miniatures first started in scriptoriums of Tao-Klarjeti. Decoration of the manuscript differs from the decoration of contemporary Tao-Klarjeti manuscripts (Adishi, Jruchi I, and Tbeti I Four Gospels). R. Blake and S. Der Nersessian, who were the first to study the manuscript, considered that the Berta Gospels were decorated in accordance with the Armenian tradition, though did not follow it in full (Blake 1944: 258-278). Study of the Georgian manuscripts against the general Byzantine background made it clear that they maintain early redactions of Eastern Christian culture. Therefore, to identify direct sources of their inspiration, one should study the manuscripts within the general cultural and historical context, rather than study it detachedly. This type of study has shown that the artistic system of the Berta Four Gospels follows the early Byzantine tradition of manuscript illumination, which stands out for the diverse search for artistic shapes and isn't yet confined within strict frames of the Constantinopolitan period (ამირანაშვილი1961: 204-205; Шмерлинг 1979: 84-89). The manuscript is notable for the colophons written at different times. It is of special note that one of the colophons from Berta Gospels has preserved the earliest fragment from the poem "Knight in the Panther's Skin" by ShotaRustaveli: "Apostle correctly says that fear prepares the way for love", "God have mercy upon certain Iordane the sinner" (237r).

[1] The Central Library of the Academy of Sciences of the Georgian SSR received the above microfilm from Harvard Universityunder the exchange agreement between the libraries (ლოლაშვილი 1959, შანიძე 1960(a).

Colophons of the manuscript in *Mkhedruli* and *Nuskhuri* characters provide important data for studying history and historical geography of south-west Georgia (კლდიაშვილი 2018).

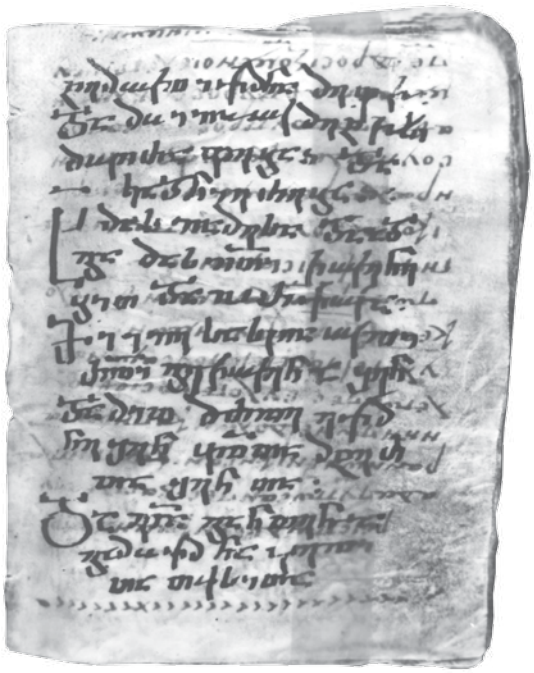
Princeton University Library

Princeton University was founded in 1746 as the College of new Jersey. It is one of the oldest and renowned universities in United States. Some one thousand manuscripts in different languages are held in the library of the University. In 1924, Robert Garrett (1875-1961), the former Olympic champion (1896), an amateur and collector of antiquities, donated his private collection of manuscripts, which consisted of 11,000 titles, including the Aksum scrolls, to Princeton University. The Georgian manuscript of our interest is held at the Department of Rare Books and Special Collections with the shelfmark Garrett MS 24. R. Garret purchased it in 1924 in Leipzig from a bookseller (Skemer 1996: 335-336).

12. MS Georgian 1. 237r

13. MS Georgian 1. 257v

Garrett MS. 24. The Syriac-Greek-Georgian palimpsest; Sermon by Alexander of Cyprus on the Invantion of the Cross. 986. 99 folios; parchment; 15x12 cm; written in *Nuskhuri*. Scribe: Iovane-Zosime. The manuscript comes from Sinai. In 1883, Al. Tsagareli, who described the manuscript, found it on Sinai. During next visits of N. Marr and Iv. Javakhishvili to Sinai, the manuscript already wasn't there. When describing the Georgian collection, Al. Tsagareli attributed number 93 to the above manuscript (Цагарели 1888: 239-240). In 1980, when L. Menabde published part 2 of his book "Centers of Old Georgian Literature Abroad", the Georgian society was not aware of the manuscript's new location (მენაბდე 1980: 62). After the publications of an article by G. Garitte (Garitte 1967: 39-53), a Catalogue of Manuscripts of the Princeton University an article by Jorgen Raasted (Raasted 1992: 219-232) on the mentioned manuscript, a more or less specified information about this manuscript became avaliable for as. The origin of the manuscript, as well as the lacking folios were revealed after the cataloguing process of the newly discovered



14. Garrett MS. 24. 64r

Georgian manuscripts at St. Catherine's Monastery was completed (New Finds 2005: 393-395). It turned out that the Princeton manuscript, earlier described by Al. Tsagareli as n°93 (Цагарели 1888: 293), wasa Sermon by Alexander of Cyprus on the Finding of the Cross. It was copied by Iovane-Zosime in 986. One folio of the manuscript is the part of the Mingana Collection at Cambridge University with the shelf number Mingana. Geo.4. The first 23 pages are held in a New Collection of Mount Sinai – Sin.Geo.N.20, and the last 30 pages described by Al. Tsagareli are held in the Geottingen University Library – Ms. Syr. 17,19,21,22,23,24,25 SuUB. The Greek text of the palimpsest was studied by J. Raasted. The scholar attributed the studied text to the Irmologion of Jerusalem tradition (Raasted 1992: 219-232). In 2003, based on the study of the manuscript, P.Jeffery published an article in which he gave an overview of medieval chant repertory forming (Jeffery 2003: 1-21). The Georgian text of the palimpsest is a homiletic composition copied by Iovane-Zosime. Compositions of this type traditionally were included in polycephalions – collections of ascetic and homiletic compositions, as well as codices produced on their basis. The Georgian manuscript should have been a collection of this type. The manuscript is supplied with Testament of Ioane-Zosime in which exact date of copying is mentioned: "When this manuscript was copied and completed by hand of Ioane, a big sinner, on Holy Sinai, the year was ხფჯ from the Creation (=986), according to the Georgian calendar, and the chronikoni was სვ (=986). The year was ხფთი,according to the Greek calendar, the chronikoniwas ჟდ, and indiction wasიდ. Christ have mercy upon Gabriel, Mikael, Kirile, Mikael, Ioane, Basili and all Christians, amen" (Цагарели1888: 239-240).

Dumbarton Oaks Center for Byzantine Studies, Washington

Dumbarton Oaks lies in the Georgetown neighborhood of Washington, D.O. It is a research center in Byzantine studies of international renown. Owners of the palace – the Blisses from the family of diplomats, gave rise to the collection of Dumbarton Oaks (They acquired the property in 1920). The collection includes significant samples of Byzantine art and those from Pre-Columbian period. Now it is managed by the Executive Committee for Harvard University. One Georgian manuscript from Jerusalem is held in the funds of the Center.

Dumbarton Oaks MS.2. Menaion. Mid-11th century**.** 377 folios; parchment; 23.5x17cm; written in *Nuskhuri*. Scribe: Iovane Dvali. Bookbinder: Nistereon. By content, this is the Menaion for December-February. The manuscript was owned by the Georgian Cross Monastery in Jerusalem. From there it was moved to the library of the Orthodox Patriarchate of Jerusalem. After 1883 it was

lost. Al. Tsagareli was the first to describe the manuscript. He published brief information in the Catalogue of the Cross Monastery manuscripts (Царарели 1888: 164 n°36). Neither N. Marr nor RP. Blake has seen this manuscript in the Cross Monastery. Ekvtime Takaishvili found it in west Europe (თაყაიშვილი 1947). It was R. Blake who in 1940s disseminated information about the above Menaion (Blake 1945-1949: 97-104). In 1960, K. Kekelidze and prominent Belgian Orientalist G. Garitte published results of their studies on the manuscript (კეკელიძე 1962: 5-36; Garitte 1964: 29-64). Black and white film copies of the Menaion are held in the K. Kekelidze Georgian National Center of Manuscripts. The manuscript was intended for the library of the Cross Monastery. Its copying was commissioned by Giorgi-Prokhore, Father-Superior and founder of the monastery. The manuscript is of special importance for Georgian Menaion texts, since it contains early redaction of liturgical collection, i.e. transitional text from Iadgaries of the 9th-10th centuries to Menaion compiled by Giorgi the Athonite. The first redaction of the Menaion is a Georgian phenomenon, in which two liturgical practices – of Jerusalem and Constantinople are fused together (ჯღამაია 2016:198). Therefore, this manuscript holds a special role in the study of liturgical collections of the Georgian church. Iovane Dvali, the prominent calligrapher, member of a team of bookmen gathered around Giorgi Prokhore, is the scribe of the Menaion. His Testament reads the following: "In name of God, three months of this book – December, January and February have been completed on the order of the God-bearer, Father and Superior Giorgi-Prokhore. God, may their souls be in Heaven together with the holy ones, amen. Holy fathers, mention in your prayers the sinfulswift writer IovaneDvali ... (377r)". What concerns the bookbinder Nistereon, he has bound a Menaion for July-August copied in 1049 on Golgotha on the commission of Iovane of Golgotha, now held at the National Center of Manuscripts (NCM[1] H 2337), as well as a Triodion (Sin.Geo.O.5) copied in 1052 for the Georgian church in St. Sabas.

Walters art museum, Mount Vernon-Belvedere, Baltimore

Ms.W.549. **Four Gospels**. 17th c.Written in *Nuskhuri*. Scribe: Papuna Mtserali (Scribe in Georgian). The manuscript is illuminated with miniatures of the Evangelists: Matthew (1v), Mark (67v), Luke (114v), John (190v); leather cover of the 18th-19th cc. The date was suggested by the stamped and gilded inner side of the cover. Apart from the cover, the manuscript has a gold and enamel book case. Of interest is its decoration: Harrowing of Hell on its front side and Ressurection on the back one, the both executed in enamel. The book case was made in Persia, therefore the iconographic themes decorating it were influenced by the Oriental-Persian paintings. The book case has a two-line inscription in *Mkhedruli* characters, which contains the date (1702): "With the permission and help of the Lord, we, very sinful secretary Giorgi Kvinikhidze, servant and slave of the great and elevated King of Kings of Kartli, Spasalar of all Iran, Beglar-Beg of Kandahar and Kirman, the former Giorgi, had this Holy Gospel made to save [our] souls and bodies. Amen. Chroniconi [was] ტჲ (=1702)."As is evident from the inscription, the book case was made on the commission of Giorgi Kvinikhidze, secretary of Giorgi XI, King of Kartli (Reigned in 1676-1688, 1703-1709). Photo of the book case on the

[1] Korne kiKekelidze Georgian National Centre of Manuscripts

Museum's website is accompanied by the caption according to which the case dates to 1687. In our opinion this imistake is due to erronous reading of graphems which are used to denote the chronikoni. In 1687, King of Kartli Giorgi XI was not yet the Spasalar of Iran and Beglarbeg of Kandaar and Kirman. According to the inscription, Giorgi XI was granted the above positions by Shah of Iran in 1702 and not in 1703 as it was accepted till now. Information about the manuscript is preserved in the private archive of G. Chubinashvili from the collections of K.Kekelidze Georgian National Center of Manuscripts(The archival processing of the above materials is going under way). The first description of the manuscript was compiled by E. Takaishvili (თაყაიშვილი 1991: 75-78).

Hill Museum and Manuscript Library

The Museum was founded by Benedictine monks at St. John's Abbey and University of Collegeville, Minnesota. Mission of the institution is to identify, catalog, archive and digitally photograph the contents of manuscripts belonging to threatened communities. In 2012, library of the above-mentioned museum purchased a fragment of the Georgian manuscripts at Sotheby's Auction for 4,375 pounds. Its shelfmark is Ms. 1599.

Schøyen collection Ms. 1599. H**omily of John Chrysostom."On this Transitory World, Death and Judgment"**. [10th-11th cc.]. One folio; parchment; palimpsest; the lower layer iswrittenin *Asomtavruli* (script is especially well discernable in the text field); the upper layer is written in *Nuskhuri in* brown ink; quire-by-quire pagination in *Asomtavruli* on recto: beginning of the ნ (=51st) quire. Content of the text and approximate date of the manuscript was established by A. Carter Mc Collum. The author also published a photocopy of the folio (Mc Collum 2015: 85-93). According to the scholar, the folio contains a fragment from the homily "On this Transitory World, Death and Judgment". According to certain publications, Greek original of the text CPG 4622 belongs to John Chrysostom. Others attribute it to Ephrem the Syrian. In Georgian tradition, author of the above homily is John Chrysostom. The Georgian text is preserved in the collections of Klarjeti-Palestine origin of the 10th century: Sin.Geo.O.36, 28v-34v; Sin.Geo.O.50, 156v-183v, Ivir.Geo.9, 66r-74v., NCM S-1139, 54r-70v. The fragment from Hill Museum contains the recension different from old Georgian translations. Correspondingly, it is an early text of Palestine redaction. It is of interest that the text is written in brown ink, which was mainly used in the scriptoriums of Tao-Klarjeti and St. Sabbas.

Lilly Library, University of Indiana

Lily Library of Indiana University, located in Blomington, State Indiana, safeguards the collection of British scientist and politician Edward David Allen (1901-1973). The collection contains docuemnts of 20th century, medieval Eastern manuscripts, and historical documents of a new epoch. Among them are two Georgian manuscripts:

Allen Mss: 19. Samadlobeli. 1746. 55 folios, paper; The manuscript contains 8 (four large and 4 small) miniatures. In the manuscript there is written inscription of Prince Teimuraz (Batonishvili) dated 1815, dedicated to the honorary member of the St. Petersburg academy, British linguist and diplomat Sir Gore Ouseley.

Allen Mss: 22. Sulkhan-Saba Orbeliani. Dictionary. 1724. 323 folios, paper; written in black and red ink. Scribe Ioane Laradze for Mzechabuk Orbeliani. On the 6th page of the manuscript there is an inscription made by owner, Prince Giorgi Bagraton-Mukhraneli.

Federal Republic of Germany

Georgian manuscripts in Germany first appeared in the first half of the 19th century, and the last ones – in the 21th century. These are the manuscripts or their fragments of the 10th-19th centuries. K. Vollers was the first scholar to enter information about Georgian manuscripts into the catalogue of Leipzig library (Vollers 1906; Assfalg 1963 (a): IX). He was consulted by librarians of the Bavarian State Library: H. Bojer, O. Meier and H. Striedl. There also existed a single-page, type written list of Georgian manuscripts held at the Berlin (former Prussian) State Library, which was rather poor in content. It was compiled by R. Meckelein. Later on, W. Voigt has collected all manuscripts diffused earlier from Marburg throughout the country, merging them with Berlin State Library (Assfalg 1963 (a): IX). The same collection was completed with Georgian manuscripts from Tubingen. As a result, eight Georgian manuscripts eventually landed in the Berlin State Library. Five manuscripts and fragments were held in Leipzig, one manuscript in Göttingen, and one more in Hale. In 1963, Julius Assfalg published the first catalogue of Georgian manuscripts held in Germany. This catalogue still remains the only inventory of that kind. The scholar dedicated his compilation to the memory of Michael Tarchnishvili, the Georgian scholar (Assfalg 1963 (a): X).

Constantin Von Tischendorf

Constantin Von Tischendorf was the German theologian, researcher of ancient languages and of history of Christian literature. He has significantly contributed to promotion of early Christian writings and paleography of the Bible. In 1840, as a young man, Von Tischendorf deciphered the palimpsest codex "Codex Ephraemi rescriptus" from the holdings of the Bibliothèque National de France. The 5th century Bible text in Greek is preserved in the lower layer of the palimpsest. In the 12th century it was over written with the texts of 38 homilies of Ephrem the Syrian. Since 1844 Von Tischendorf was a professor at the Leipzig University. In 1859 a new Chair in Biblical Paleography was established for him. After studying ancient manuscripts in large libraries of Europe, Von Tischendorf turned to studying manuscripts held in repositories in the Christian East and published texts of several manuscripts. He visited Mount Sinai three times. During one of his visits, he discovered the oldest manuscript of Bible – Codex Sinaiticus, comprising the most complete texts of New and Old Testaments, and brought it to St. Petersburg with the purpose of studying it. To date, Codex Sinaiticus is held at four scientific centers (British National Library, Library of Leipzig University, Library of St. Catherine's on Mount Sinai, and National Library of Russia in St. Petersburg). Apart from Biblical texts, Von Tischendorf has studied and published several New Testament apocryphae. He has also published several significant articles, which are considered of special importance by the scholarship. He has accumulated a collection of Greek, Syriac, Arabic, Coptic, Georgian manuscripts and manuscript fragments. During his visit to Jerusalem in 1845, Von Tischendorf acquired the Leipzig fragment. The scholar wrote in his "Reise in den Orient" that Greek and Georgian manuscripts and manuscript fragments were brought from Cross Monastery to Europe under the agreement with the Father Superior of the monastery. Supposedly, he obtained manuscripts held on Mount Sinai in the same way. To date, these manuscripts are held in the National Library of Russia in St. Petersburg, and in the Library of Leipzig University.

Michael Tarchnishvili (1897-1958)

Contribution of Michael Tarchnishvili in publishing ancient Georgian inscriptions and manuscripts held in libraries of different countries is invaluable. The scholar studied Georgian manuscripts held in Graz University (Austria) and Vatican Library. He published a book History of Georgian Literature (Tarchnisvili 1955) in German, which is based on volume 1 of "History of Old Georgian Literature" written by Korneli Kekelidze. He appended the book with a list of translated Georgian hagiographic compositions, keimena versions, and index of names. M. Tarchnishvili published the following titles of Old Georgian Literature: Old Georgian translations of Christian liturgies (Tarchnišvili 1950), Typikon of the Georgian Monastery of Petritsoni (Tarchnišvili 1954), Big Lectionary of the Jerusalem Church (Tarchnišvili 1959) and Georgian Manuscripts and Old Books in Repositories of Rome (თარხნიშვილი 1953; Tarchnichvili 1962). Articles written by Michael Tarchnishvili are published in "Bedi Kartlisa", "Byzantische Zeitschrift", "Le Museon", "Oriens Christianus","Archiv für Liturgiewissenschaft" etc. He printed articles about Georgia in "Enciclopedia Cattolica". M. Tarchnishvili published Old Georgian Liturgies, Typikon of Grigol Bakuriani, and Georgian Lectionary in "Corpus Scriptorum Christianorum Orientalis".

Julius Assfalg (1919-2001)

German Orientalist and Kartvelologist; Professor of Munich University; Head of the Arab unit of a Corpus of East Christian Literature. Together with Michael Tarchnishvili he edited and adapted Korneli Kekelidze's "A History of Old Georgian Literature", vol. I (1956) in German. He also published description of Georgian manuscripts held in Germany (1963). J. Assfalg's book describes the Georgian manuscripts and manuscript fragments held in different libraries and Societies in Germany. He has attributed 15 numbers to 28 titles: several collections with the same title (note Ms. or. fol. 926) or several fragments from the same branch of church literature are united under the same number (note God.Ms.V 1096). As a result, four or five titles can be found with the same number. During his work on the catalogue, J. Assfalg was consulted by Georgian and other European scholars: Ak. Shanidze, Il. Abuladze, G. Garitte and F. Halkin (Assfalg 1963 (a): IX).Recently, three more Georgian manuscripts were added to the collection at Berlin State Library: a) Gospel (Hs.or.14561), which was moved from the Collection of Russian Manuscripts to the Georgian Collection; b) AFairy Tale (Ms.or. Octav. 169). It was moved from the Collection of Armenian Manuscripts to the Georgian Collection, and c) Book of Psalms (Hs.or. 7931). History of its acquisition is unknown.

The recent volume has used J. Assfalg's description of Georgian manuscripts. Numbers attributed to the manuscripts in J. Assfalg's description are shown after the slash. The information about Georgian manuscripts in the Berlin State Library and Leipzig University Library is based on the research done in 2017 by the authors of this book.

Berlin State Library

Berlin State Library was founded in 1661. In 1701, King Frederich I renamed it into Berlin Royal Library. Since 1918, it was known as the Prussian State Library. In 1945, the latter was split into two libraries: German State Library in East Berlin and Prussian Cultural Heritage State Library in West Berlin. In 1992, after German reunification, the library collections kept in two buildings were handed over to the Prussian Cultural Heritage Foundation, which received the name of "German State Library – Prussian Cultural Heritage Foundation". Apart from the manuscripts in German, the Berlin State Library houses 41,600 Oriental and 18,000 European medieval manuscripts[1], including eight Georgian codices.

[1] When J. Assfalg started to work on Georgian manuscripts, they were already accumulated at a single location in Berlin State Library. Based on historical memory, the author gave notes about initial location of the Georgian manuscripts from Marburg and Tübingen.

15. Ms. or. fol. 573/ WdtB (ehem. PrSB).

Ms.or.fol.573/ WdtB (ehem. PrSB). Liturgy of Saint John Chrysostom. 15th-16th **cc.** scroll; parchment; contains five sheets; 15x178 cm; defective; written in *Nuskhuri* in brown ink; purchased in Cairo; the widespread redaction of the 11th c. The fragments have not been studied (Assfalg 1963 (a): 2-3).

Ms.or.oct.283 / WdtB.(PrSB). Horologion. 1728. 240 folios; paper;10,5x15,5cm; written in *Mkhedruli* in brown ink; initials are written in cinnabar ink; dark brown leather cover stamped in golden patterns. The 18th-century inscription in *Mkhedruli* is found on the inner side of the cover. The manuscript was copied in Astrakhan. According to the scribe, printed and handwritten originals of the Horologion were used for copying this manuscript. By the time of copying the manuscript, printed versions of 1710, 1717 and 1722 already existed (შარაშიძე 1959: 188, 189, 202, 207). The text consists of four parts: I. The prayers of confession, II. Horologion. It is followed by a calendar of the liturgical year (1st September-31st August); readings for the Lenten and Easter Triodion are included, III. Contents of the Horologion; IV.Easter calculation tables with explanations; "For the Faith" by Nikoloz, Bishop of Tbilisi. The manuscript is supplemented by data on the noble family of the Sologhashvilies, covering the period 1742-1755, and information about a battle between Russia and Prussia on 19 August, 1757. The fragments have not been studied yet. Prior to being transferred to the Berlin State Library, the manuscript was held in Marburg (Assfalg 1963 (a): 2-3).

Ms.or.oct.168 / WdtB (ehem PrSB). Catholic Collection.1778. 74 folios; paper; 11x16 cm; written in *Mkhedruli*; bound into the leather cover. The text lacks fragments. The manuscript is illuminated with coloured drawings executed in the same ink in which the text is written. They depict scenes from the life of Jesus Christ. Only one miniature is supplied with Georgian

explanatory inscription.The saints are depicted in two rows at the bottom of the page. The collection contains the following texts: “Secrets of hearing the Eucharist”, “Litany to Jesus Christ, our Lord”. These prayers should have been translated from Latin: Latin remarks to the original text were mechanically copied into the Georgian translation. Majority of the colophons are illegible. The fragments have not been studied yet. Prior to being transferred to the Berlin State Library, the manuscript was held in Marburg (Assfalg 1963 (a): 13-16).

Ms. or. fol. 2096/ WdtB (ehem. PrSB).Avgarozi (Amulet). 19th century. Paper; scroll; contains three sheets: 8x50 cm., 8x23.5 cm. and 8x20.5 cm. The scroll pieces are not joined together. The text is written in *Mkhedruli*. The following miniatures are found in the scroll: Theotokos with Child, Archangels Michael and Gabriel, Deesis, Holy Trinity, St. George, St. Marina, Apostles and Cherubim. The scroll is a typical *Avgarozi* of the 18th-19th centuries. It contains healing prayers and several chapters from the Gospel: Mathew 1,1, 20-28; 8, 5-9; 8, 9-13; Mark 1, 1-2; John 1,1,14-17. Avgarozies (Amulets) of the period under consideration were studied (ჩხოვაძე 2007: 154-162).Prior to being transferred to the Berlin State Library, the manuscript was held in Marburg (Assfalg 1963 (a): 16-19).

Ms.or.minutoli.135a / UB, (ehem.PrSB). Four Gospels (fragments). 12th century. Two folios; parchment; 19.5x23 cm; written in *Nuskhuri* in black ink; capital letters are written in cinnabar ink. The fragments contain: Mark 14, 9-14, 31(1 r-v) and John 14,19-15,7 (2r-v). Recension of the text belongs to Giorgi the Athonite. This recension was published (იმნაიშვილი 1979: 133-243). Prior to being transferred to the Berlin State

16. Ms. or. oct.168 / WdtB (ehem PrSB).

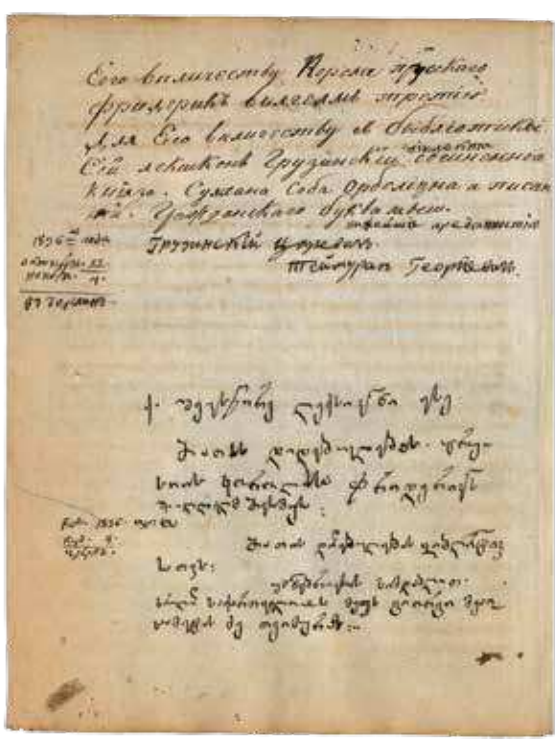
17. Ms. or. minutoli.135a / UB, (ehem.PrSB). 1r

18. Ms. or. fol. 926/ UB (ehem. PrSB).

Library, the manuscript was held in Tübingen (Assfalg 1963 (a): 1-2).

Ms. or. fol. 926/ UB (ehem. PrSB).Divine Liturgy of Saint John Chrysostom. 15th century. Parchment; text is written in *Nuskhuri*; four scrolls whose beginning is lost; I. Three sheets: 13x60 cm, 13x69 cm, 13x29 cm. Initials are written in cinnabar ink. The front side of a sheet is decorated with colour images of animals. Colophons are found on both sides of the scroll. II. Three sheets: 23x21 cm; 23x76cm., 23x54 cm. Colophons are found on both sides of the sheets. Their text is written by unskilled hand. The text is of the later recension; III. Three sheets: 22x34 cm, 22x17 cm, 22x94 cm. Titles and initials are written in cinnabar ink. In some places letters are missing and the text is difficult to read. Shaft is attached to the end of the scroll. Colophons are found on the back of the scroll; IV. Fragments of the same Kontakion written on three sheets of the scroll: 19x21.5 cm,19 x 71cm, 19x72 cm; written in two columns only on the front folio, on recto; initials and titles are written in cinnabar ink. The fragments have not yet been studied. Prior to being transferred to the Berlin State Library, the manuscript was held in Tübingen (Assfalg 1963 (a): 3-7).

Ms.or. quart.345 / UB (ehem. PrSB). Collection of Texts. 1838. 19th century. 85 folios; convolute;17.5 x 22 cm; written in *Mkhedruli* in brown ink; title of the third chapter is written in cinnabar ink; bound in the leather cover. The Collection comprises the following texts: I. Selected History of Kartli During King Erekle II ['s Reign]" (1r-45v). The composition narrates political events going under way in the Kartli kingdom and in the East till 1781. Scribe: Solomon Konstantinesdze (p. 170); II. Testament of Christ's Crucifixion, 19th c. (47r-59v); Scribe: Stepane Lomouvi (57r); III. Homilies, 15 pages. The text contains nine anonymous homilies (61r-77v); IV. "Lamentation of Erekle II" by Solomon Lionisdze (78r-85v); 1838; Scribe: Solomon Konstantinisdze. The last text is supplied with the scribe's testament, according to which the first and fourth texts were copied from the original composition of Solomon Lionisdze. Probably, second and third parts of the manuscript were added later on. The Collection has not yet been studied. Prior to being transferred to the Berlin State Library, the manuscript was held in Tübingen (Assfalg 1963 (a): 21-25).



19. Ms. or. quart. 279/ UB, (ehem. PrSB).

Ms. or.quart. 279/ UB, (ehem. PrSB). Georgian Dictionary by Sulkhan-Saba Orbeliani. 1836. 342 folios; paper; 16x21 cm.; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Stamped black leather cover from the first half of the 19th century with two clasps. Scribe: Davit, Bishop of Bodbe. The manuscript contains chapters and appendices characteristic of dictionaries: ABC for children; Testament of the author; Explanation of phonetic and other signs used in the dictionary; Georgian Dictionary (6r-331r); List of the names of Christ's 72 disciples; Text written by King Vakhtang; Georgian names for governmental positions; Chronicle informations (332r-336v). According to Georgian-Russian colophons found in the codex, in 1836 Prince Teimuraz presented the manuscript to King Frederick Wilhelm III of Prussia. The manuscript contains Prince Teimuraz's dedication (5Av) and colophon written by his hand in *Asomtavruli* (6r). Apart from these, biographical data on Metropolitan Davit (1728-1764) are written on the page merging with the upper cover. Prince Teimuraz's inscription was published by (იორდანიშვილი 1948: 76). Prior to being transferred to the Berlin State Library, the manuscript was held in Tübingen (Assfalg 1963 (a): 25-29).

Hs.or.14561. Four Gospels. 1729. 325 folios[1]; 4x4.9 cm; paper; written in *Nuskhuri* in black ink. The text contains only one miniature of the 19th century: Evangelist Luke accompanied by an ox; Silver cover: Jesus Christ is depicted in the center of the front cover and four Evangelists – in the corners. The back cover features Resurrection. Four half sphere supports bulge under the lower cover. This detail is characteristic of covers produced in Russia. Spine of the manuscript is massive, executed in relief. Scribe: Priest Davit. The text is not studied from the point of view of its redaction. Several colophons are found in the manuscript.

Ms.or.oct.169. Fairy Tale. 19th century. 51 pages; paper; 9x8.8 cm; written in brown ink; Cardboard cover covered with brown paper, 19th-20th cc; Scribe: Melania, daughter of Gedevantsi: "Chr. With assistance of God, comversation between the girl and boy ended. Copied entirely by Melania, daughter of Gedevantsi." (50v).

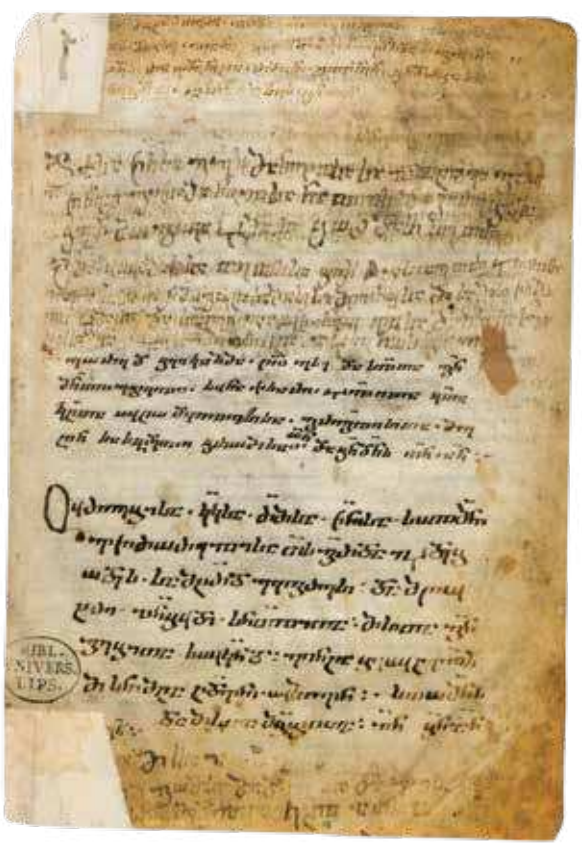
Hs.or. 7931. Psalter. 1795. Paper; 16x11cm; writtenin *Mkhedruli* in black ink; initials of the sections are written in red ink. The manuscript lacks cover. Endpapers are glued on a thin cardboard. A small leather fragment survives on the spine, which dates to the 19th century. The manuscript was a part of the private library. It entered collections of the State Library after publication of J. Assfalg's description of the manuscripts.

Leipzig University Library

The Leipzig University Library was founded in 1543. Three famous librarians worked in the library at different times: Joachim Feller compiled the first catalogue of the library. Christian Gottlieb Jöcher implemented alphabetical library catalogue. Ernst Gotthelf Gersdorf reorganized the scientific structure

[1] The manuscript lacks pagination. Information obtained by us is applied. The Four Gospels entered the collection of Berlin State Library in 1970.

20. Cod. Ms. V1094. UB. 1r



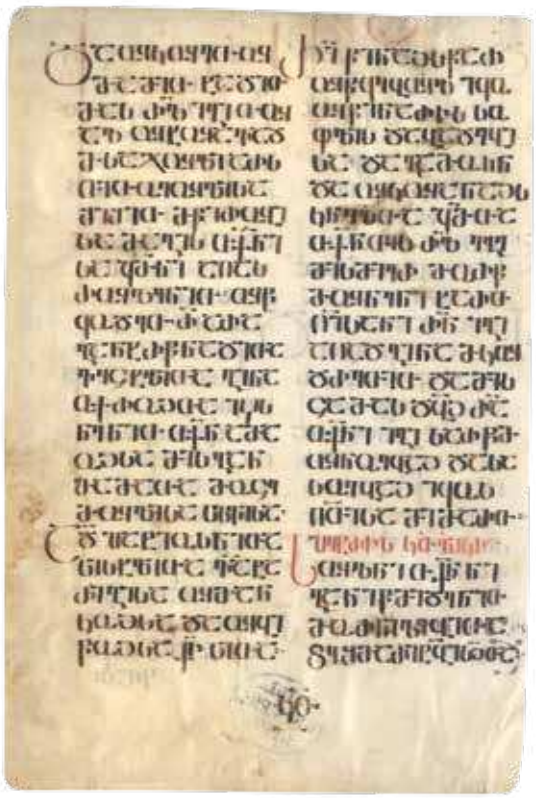
21. Cod. Ms. V 1095. UB.

of the library. The current stock of the Leipzig University Library comprises over five million volumes, 8,700 manuscripts, including 3,200 ones from theOriental Collection, 3,700 incunabula, 173,000 autographs, and the 16th century prints.

Cod.Ms. V1094.UB. Polycephalon. Fragments.11th c. 9 folios; parchment; 2 and 3 are double folios, 8 and 9 – a singlefolios; 29x39.5cm; written in *Nuskhuri*; titles are written in cinnabar ink. Alleged scribe: Giorgi-Prokhore. Fragments of the manuscript entered the library from Von Tischendorf's collection with the shelfmark Cod. Tisch. XL. The fragment contains hagiographic readings for October: the narratives are dedicated to St. James the Brother of the Lord, St. Aretas, Sts. Sergius and Bacchus, St. Gayane and Agathangelos. Probably, "Martyrdom of Artemius" found in Georgian Ms. 5/ MS. add. 1890.3, the manuscript held at Cambridge, should be continuation of these texts. It is of interest that the latter saint is mentioned in Palestine-Georgian calendar as well (Garitte 1958: 241, 242, 249, 250, 365, 467, 351, 414).

Cod. Ms. V 1095.UB. Collection of Texts. 12th c.The manuscript is stored in a modern folder. The Collection contains three fragments: **Fragment I –Triodion**. 12thc. 8 folios (ff. 1-6, 9, 11); parchment; 17.5x23 cm; writtenin *Nuskhuri*; initials are written in cinnabar ink. The fragments I and II of God.Ms.V1097 are written by the same hand. This fragment of the manuscript is a part of a liturgical collection. **Fragment II – Easter Triodion**.12th c. 3 folios; parchment; 15.5x15.5 cm; written in *Nuskhuri*; initials are written in cinnabar ink. **Fragment III –Agapes from the Synaxarion of the Cross Monastery in Jerusalem**.12th-17th cc. 4 folios (ff.. 12, 13, 14, 15), parchment, 22x31.5 cm; writtenin *Nuskhuri* characters by different hands. The first account

about Von Tishendorf's agape codex was published by Grigol Peradze (Peradze 1937:181-246). In his opinion, the agape text surviving thanks to the fragments from the Leipzig Library is older than the manuscript text described by N. Marr (Mapp 1914: XXV-XXVIII). Ekvtime Takaishvili was the first scholar who paid attention to Gr. Peradze's consideration. In 1954, with the assistance of the Foreign Ministry of the Georgian SSR, S. Janashia Museum obtained a microfilm of this manuscript. Von Tischendorf's codex contains 102 agapes, which are subdivided into two main parts. Part I contains pages 1r-2r written in the same hand. This is a list of agapes to be held during the Lenten and Easter Triodion weeks. Part II is not a list but agapes and remembrance texts written in different times by different individuals. The second part is not linked with the first one. The majority of the agapes are written in the 15th century. The last agape dates to 1620. Agapes of the Cross Monastery were studied and published on the basis of all available manuscripts by (Mapp 1914; მეტრეველი 1962: 72-78).



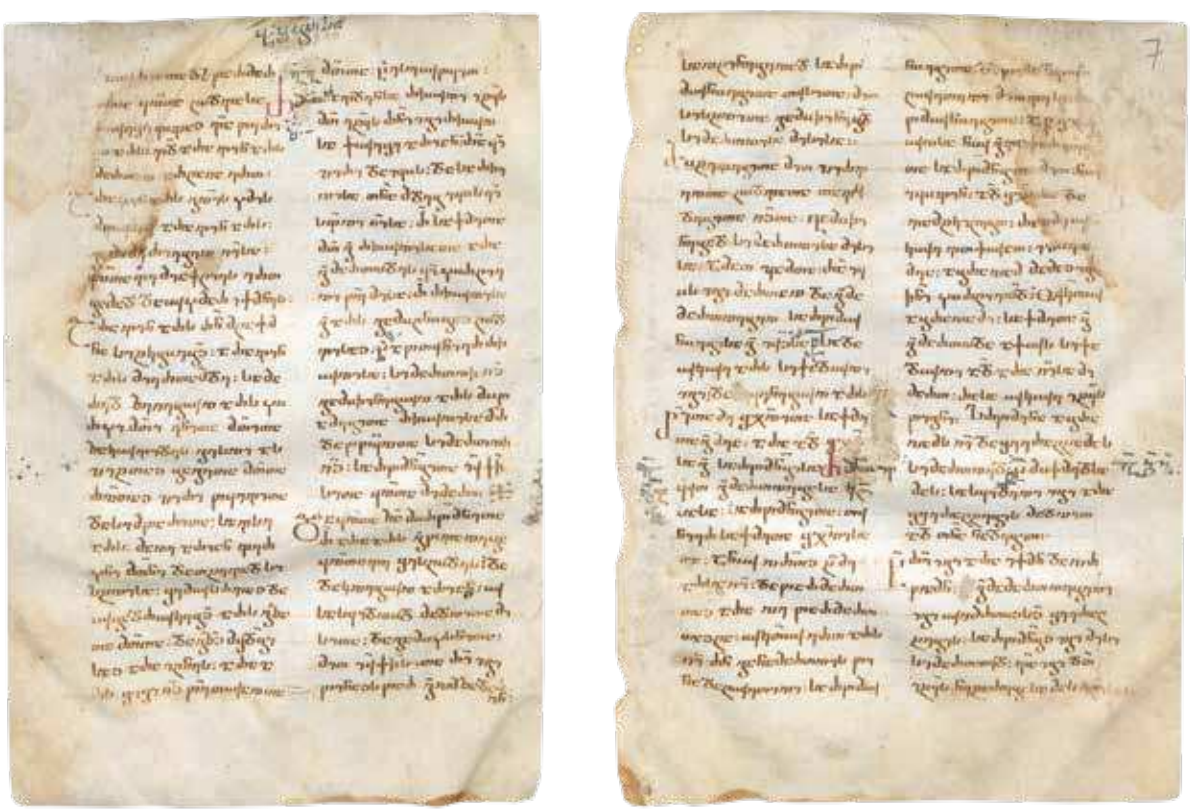
22. Cod. Ms. V1096.UB.

God.Ms.V1096.UB. Fragments of several texts.10th-11th cc.Bound together in a modern cover.Currently the text contains four fragments. Initially, at the time when J. Assfalg compiled the description, there were five fragments in the set. The first fragment is in Ethiopian language (3f.).The fourth one was in Armenian (1f.).Currently, it is not held together with other four fragments. The remaining three fragments are in Georgian: **Fragment II–Hymns for Easter and for Saturday.**10th c. 4 folios (4r-v,5r-v,6r-v,7r-v)[1]; parchment; palimpsest; 15.5x18 cm; the upper layer – Georgian, writtenin *Nuskhuri* in black ink; titles are written in cinnabar ink and in *Asomtavruli*. Scribe: Ioane-Zosime. This text is a fragment of Sin.Geo.O.34 which was studied together with the above-mentioned Collection (ხევსურიანი 1978: 88-122). The text of the lower Greek layer has not been identified. **Fragment III– Questions and Responses.** 10th-11th cc. 3 folios (8r-v,9r-v,10r-v), 16.5x 21.5 cm., parchment, a fragment, written in *Asomtavruli* in black ink; titles and initials are written in cinnabar ink; texts in the lower segments of pages are illegible. The last fragment of the Questions and Responses corresponds to the text of Question and Responses by Anastasius of Sinai (PG 89,725). **Fragment V– The First Epistle of Apostle Peter**. 10th c. 1 folio (12r-v); parchment, 17.5x23 cm., written in *Asomtavruli* in black ink; titles are written in cinnabar ink. The fragment

[1] J. Assfalg attributed the same number to all Georgian fragments in his description. (Assfalg 1963:42-48).

is the first folio of the 29th quire of an unknown manuscript. It comprises 1Peter 1,11-22. The text of early Byzantine tradition was studied and published (ლორთქიფანიძე1956: 017-018).

God.Ms.V 1097.Collection of Texts.11th-14th cc. Modern cover. The manuscript consists of four fragments: **Fragment I. Triodion.**12th c. 2 folios, parchment; 16.5x23 cm.;written in *Nuskhuri* in black ink; headpieces and initials are executed in cinnabar ink. It contains fragments of two different manuscripts: fragment 1 is a single folio of the 28th quire of an unknown collection of texts; fragment 2 and the first half of the Cod.Ms.V1095.UB are written with the same hand. The both pages contain Triodion fragments. The text is the 3rd hymn for the Holy Week. The 6th hymn on the first page mainly coincides with Greek ode, but the troparia are different. Four Psalms of Holy Saturday (or Easter Eve) are written on the second page of the Georgian text; the final part of the Easter Canon is writtenon the 11th page of Cod.Ms.V1098. Attribution of this part of the text was defined by means of the hymns for Lent and Easter found in it. **Fragment II. Liturgical Collection;** a fragment. 12th-13th cc. One double folio (ff. 3 and 4); parchment; 18.5x23 cm; writtenin *Nuskhuri*in brown ink; initials are written in cinnabar ink. The fragment contains readings for 7-9 September and 3-14 October, as well as the fragments from Acts of Apostles. **Fragment III. Epistle to the Romans;** a fragment.10th-11th cc. 4 folios (ff. 5-8); parchment; 17x20 cm.; written in *Nuskhuri* in brown ink. The text is of Palestinian redaction. It contains chapters 2, 4, 5, 13 of the Epistle to the Romans. **Fragment IV. Liturgical Collection;** a fragment.11th c. 4 foliod (ff. 9-12); parchment ; 18.5x23 cm ; written in *Nuskhuri* in brown ink; initials and titles



23. Cod. Ms.V1097.UB.

are written in cinnabar ink. On the first folio of this part of the text commemoration of the following saints are found: St. Theophane on 13 February, St. Anatolius on the same day, and St. Auxentius on 14 February.

Cod.Ms.V1098. **Menaion.** 12th c. 57 folios; parchment (56 folios) and paper (one folio); 17x22 cm.; written in *Nuskhuri* in brown ink; dark brown leather cover; initials and titles are written in cinnabar ink; defective. The 57 is not bound into the manuscript and it may not belong to the codex despite the fact that it also contains the Menaia text. The text is written on parchment contains texts on the following saints with feast day in July: St. Andrew, St. Martha – mother of Simeon the Wonderworker, St. Theodoret of Cyrus and St. Martha, St. Sisoes, St. Thomas, St. Procopius, St. Bagrat Tavromenian, 45 Holy Martyrs of Nikopolis, St. Euphemia (the Virgin), Sts. Proclus and Hilarion, St. Gabriel, Sts. Kvirike and Ivlita, theHoly Fathers of Chalcedon, St. Athenogenes, St. Marina, St. Emillian, St.Macrina, sister of St. Basil and Venerable Father Dios, Prophet Elias. Names of saints are written here and there on the margins.

Göttingen Library

The Göttingen State and University Library, known as SUB Göttingen, was founded in 1734. Thanks to rational arrangement of its archives, the SUB Göttingen shortly became a prototype of a German academic library. It is among the largest libraries in Germany. The Göttingen Library holds manuscripts and rare books, covers and collections of old maps and atlases, books from Asia and Africa. The holdings total 4.5 mln books and 2,900 oriental manuscripts. Oriental Department of the Göttingen Library holds a fragment of the Georgian manuscript.

24. Cod. Ms. Syr. 22.

Ms. Syr. 17, 19, 21, 22, 23, 24, 25. SuUB. Alexander of Cyprus. On the Invantion of the Cross. Cyril of Jerusalem. On the Appearance of the Precious Cross. 10th c. Parchment, palimpsest; 15x12 cm; in *Nuskhuri*. The fragment belongs to Sin.Geo.N.20. Its initial dimensions were reconstructed based on Sin.Geo.N.20. Scribe – Iovane-Zosime. The text in the lower layer is in Syriac. According to J. Assfalg, the palimpsest is held in the Syriac holdings of the Göttingen University with shelfmarks 84, 86, 88, 89, 90, 91 and 92. The Georgian text is fragmented. The fragments of the same manuscript are also held in Birmingham (Garitte 1967: 557), in Prince-

25. Cod. Ms. Syr. 22.

ton and in a New Syriac Collection Sin.Geo. N.20. All these fragments complement each other (შანიძე 1999: 113; New finds 2005: 393-395;).

Halle

One Georgian manuscript is held in Halle, in the Library of the German Oriental Society, managed by the"Seminar for the Languages and Cultures of North Africa". The Library is more than 150 years old. During these years, holdings of the library were enriched thanks to collaboration with Academies of Sciences of Berlin, Munich and St. Petersburg, with the Royal Society of Sciences and Asian Society of Göttingen. Library of the Society holds approximately 66,745 volumes (as at May 2012).

Ms. Georg. 1. DMG."Qaramaniani".19th c. 37 folios; paper; 13x16 cm; written in *Mkhedruli*. The text lacks its beginning and ending. Translated by Davit Orbeliani. The text is illustrated with two miniatures (35v, 36v).

United Kingdom of Great Britain and Northern Ireland

Georgian manuscripts in Great Britain are held in four significant institutions: the British Library and libraries of Cambridge, Oxford and Birmingham Universities. The first Georgian manuscript in Britain appeared in the 19th century. This was due to the keen interest of British, as well as of European scholarship in general, in the written culture and antiquities of the East.

British Library

The British Library is the most significant book repository in United Kingdom, which is the second largest library next to the Library of Congress by number of items catalogued. The British Library was part of the British Museum. In 1973 it was detached from the latter. Its holdings are based, among the others, on Sir Hans Sloan's collection of rare books and manuscripts, herbarium, engravings and paintings. The core of the British Library's historical collections is based on a series of donations and acquisitions from the 18th century. The Library inherited rare books and manuscripts from the Museum, which apart from Sir Hans Sloan were donated by Sir Robert Cotton (1570-1631), Robert Harley (1661-1721) and King George II, who donated the Old Royal Library. The British library holds Codex Sinaiticus, "Don Juan's" collection, Hebrew collections, etc.

Sir Hans Sloane (1660-1753)

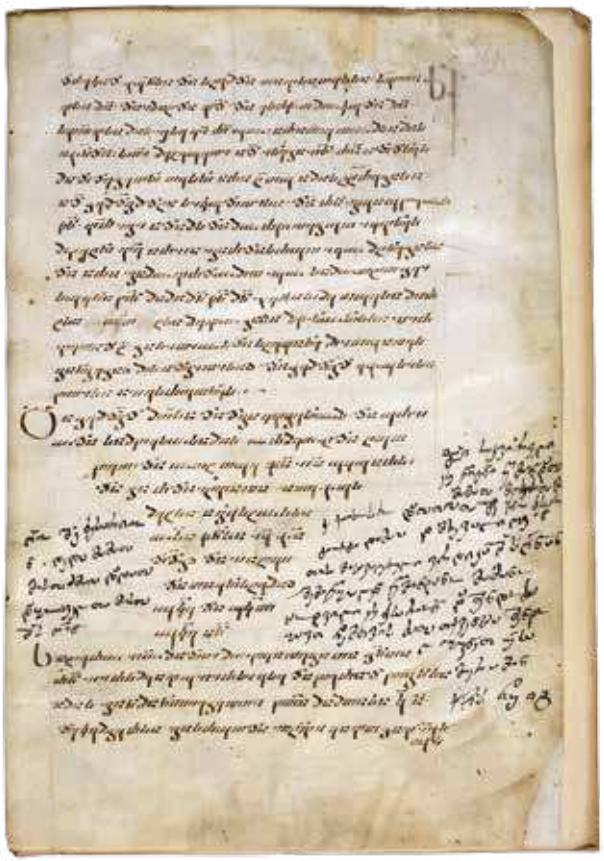
Sir Hans Sloane was afamous British physician, naturalist and collector of Irish descent. First he studied in London and then moved to France, where he took his MD degree. In 1687, he went to Jamaica as a physician. He studied there more than 800 species of plants and published a detailed catalogue.Sir Hans Sloane was a member of the Royal Society of London. In 1693, he became secretary to the Royal Society and in 1727 he succeeded Sir Isaac Newton as president.Sir Hans Sloanewas interested in antiquities and he built up his vast collections. In his will, Sloane bequeathed these collections to the nation. These collections became the foundation of the British National Museum opened in 1759.

Georgian manuscripts first entered holdings of the British Library in the beginning of the 19th century. These are three collections and fragments of church texts, the latter combined in two files. The manuscripts probably were acquired from scriptoriums in the East. They were copied in the 7th-17th centuries. Apart from the above, the Library owns an issue of a handwritten clandestine magazine "Musha" ("The Worker") published at the end of the 19th century. Its shelfmark is Or 5315. At this moment, this is the only surviving issue of the magazine. The first description of five Georgian manuscripts compiled by Al. Khakhanashvili in Georgian and Russian is available in the Library. They were published in 1905 and 1913 (ხახანაშვილი 1905: 12-20; Хаханов 1913: 5-14).

Descriptions of six Georgian manuscripts, including their colophons and commentaries, held in the oriental collections of the Museum and in Sloane's collection, and compiled by Oliver Wardrop, were printed in a catalogue of Armenian manuscripts published by the British Museum in 1913 (Wardrop 1913: 397-409).This catalogue lacks the three-page fragment of the Georgian text included in a Greek manuscript from Harley's collection.
Information included in this book isbased on the above-mentioned descriptions, publications dedicated to these texts and scientific information associated with the study of analogues collections of texts in general.The data and title of Add.Ms.11282 are revised by the authors of the present edition on the basis of the study of digital copies published on the website of the British Library (http://www.bl.uk/manuscripts/BriefDisplay.aspx).

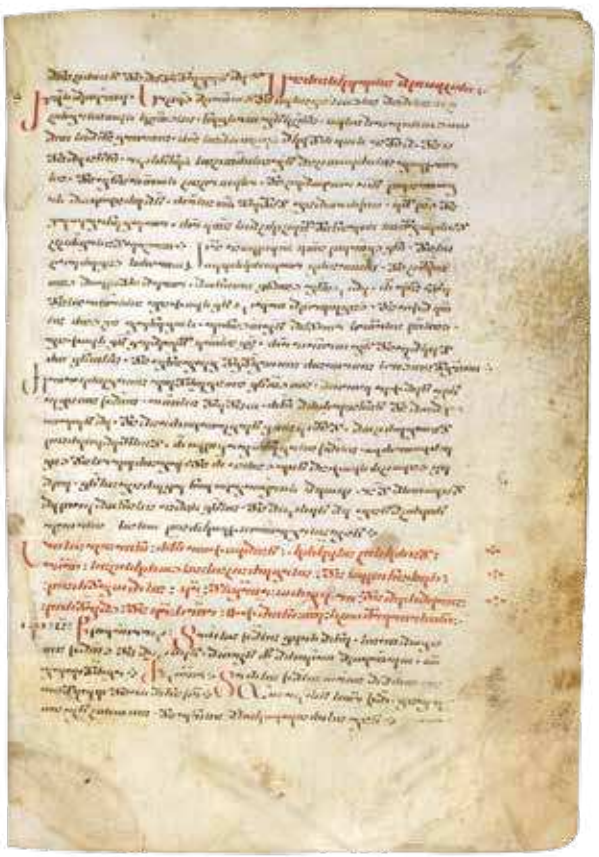
Add.Ms.11281. The Collection of Hagiographic Texts. 1034-1042. 369 folios; parchment; 34.5×25.5 cm; written in *Nuskhuri*. Scribe: Ioane Shavi. A note on the fly-leaf at the beginning reads that the manuscript was purchased in 1837 in Alexandria from an Armenian priest Kazanji. The Collection contains keimena redactions of the lives of the following 14 saints: St. Antony, St. Sabas, St. Chariton, St. Theodosius the Great, St. Barlaam, St. Ephrem the Syrian, St. John of Urha, St. Kviriakos of Palavra, Sts. Stephen and Nicon, Bishop Paul and Priest Iovane, John the Hermit, Simeon the Simple (the fool of God), and St. Gerasime. According to the Testament of the scribe, the Collection was copied for the library of Cross Monastery in Jerusalem on the order of Giorgi Prokhore: "I, the poorest and great sinner ... Shav Iovane had the honor of copying this book of the [lives] of holy fathers on the order and by prayers of the holy spiritual father, superior Prokhore... I completed and bound [the book] and put it in this holy place of the Cross, during whose construction I, the recalcitrant, was getting darker. ...as a prayer-offering for my superiors Iovane and Father Prokholi" (369r-v). The compositions are examples of early, St.Sabbas redaction. The collection of texts is known to the scholarship as "Palestinian Paterik". The manuscript is of special interest, especially for editorial features of the compositions. Compositions from the "Palestine Paterik" raise certain questions: identification of Greek or other language originals from which Georgian translation was made, remains problematic. The same is the state of affairs concerning the compositions found in the 9th-10th cc. Georgian Klarjeti-Palestinian manuscripts. The language of original texts and dates of the Georgian translations are not homogenous (იმნაიშვილი 1975: 331; მენაბდე 1980: 87; გაბიძაშვილი 2014: 3-146).When K. Kekelidze worked on publication of "St. Saba's Life", he suggested an interesting consideration. According to the scholar, citings from the Bible used in the above compositions differ from the known versions of the Holy Bible. This points out that we deal with an early translation. Namely, it dates to the period, when the process of canonization of the Bible translations was not yet launched (კეკელიძე 1946:139-2019). Issues associated with origination of the translations and accounts found in the colophons attracted attention of the scholars. The following Lives from this collection were published: "Life of Stephen and Nicon" (ხახანაშვილი 1905: 2-9; Хаханов 1913: 5-9), "Life of Iovane the Hermit" (კეკელიძე 1918:15-27; Garitte1954:79-80), "Life of Iovane of Urha" (Кекелидзе 1914:317-348; კეკელიძე 1918:139-219),"Life of St. Saba" (კეკელიძე 1946:139-219), "Life of Ephrem the Syrian" (Garitte 1957:78-117);"Life of Kyriakos of Palavra" (Garitte 1962:408-440), "Life of Anton the Great" (იმნაიშვილი 1970). The entire manuscript, supplied with the results of the study, was also published (იმნაიშვილი1975). The views about the place of copying the

manuscript, dates of the translations and identity of the scribes differ (ხახანაშვილი 1905:2,6; კეკელიძე 1946:120; Garitte 1957:IX; 1962:399; გოგუაძე 1968:250). In connection with the scribe, Oliver Wardrope considered that the manuscript was to be copied by the prominent calligrapher Iovane Dvali, a bookman from the team formed by Giorgi Prokhore. The researcher paid special attention to this issue (Wardrop 1913:401). Content of the testaments found in the manuscript contradicts the above consideration. The modern scholarship doesn't share consideration that Iovane Shavi, calligrapher from St. Sabbas's and Iovane Dvali are the same individuals (მენაბდე 1980:82,84,87). Mentioning in the Testament of the construction process of the Cross Monastery, as well as of Emperor Michael (Michael IV, 1034-1041, or Michael V, 1041-1042), made it possible to define the date of copying the manuscript by 1034-1042 (კეკელიძე 1946:120; მენაბდე 1980: 87). The manuscript is supplied with numerous colophons left by Georgian clergymen and pilgrims. They are written in *Nuskhuri* and *Mkhedruli*. The colophons make it possible to reconstruct history of the care for the manuscript, as well as history of its ownership.



26. Add. Ms. 11281. 69r

Add.MS.11282. Parakletike. XI c. 221 folios; parchment; 25x17.5 cm; written in *Nuskhuri* in in brown ink; folios are lacking in the beginning and in the end of the manuscript. Page with the Testament is lost. A note on the fly-leaf at the beginning, written in English reads that the manuscript was purchased in 1837 in Alexandria from an Armenian priest Kazanji. The collection starts with quire 6. The manuscript is a Parakletike. By composition it stands close to the manuscript from Sinai collection Sin. Geo.O.3 – a Parakletike dated to the 11th century (აღწერილობა 1979: 58-79), though does not exactly repeat it. The manuscript is skillfully rewritten and well structured. Titles, odes and beginnings of the hymns are written in cinnabar. Later corrections are introduced by different hand in black or red ink. The Parakletike contains the following rubrics: Sticharia of the Theotokos, Triodion of Theodore the Studite, Kontakia for Easter, Exaposteilaria of the twelve Resurrection Gospels; Gospel for the early morning liturgy. Sticharia for four voices are distributed by day of the week from Sunday through Friday; **Voice B.**Chants for Easter, on Sunday – for Theotokos; on Monday – for the Holy Archangels, penitential hymns and hymns for the saints, for Theotokos; on Tuesday – for St. John the Baptist, penitential hymns and hymns for the saints, for Theotokos; on Wednesday – for Theotokos and the Cross, for Theotokos; on Thursday – for the Apostles, St. Nicholas and Theotokos; on Friday – for the Cross, for Theotokos; on Saturday – for the saints and souls, for holy Prophets and martyrs, for Theotokos. **Voice G. D.**Voice canons for Monday, Tuesday and Thursday are the same as in the



27. Add. Ms. 11282. 6r

case of voice **B**. The differences are noted only in the canons for Wednesday: voice **G –** for Cross and Theotokos, for Theotokos; voice **D**– for Theotokos and Cross; for Cross and Saints, for Theotokos; and on Friday: voice **G**– for Cross and Theotokos; voice **D**– for Cross and Saints, two hymns for Theotokos, for Theophanes and Metrophanes. On Saturday: voice **G**– for saints and souls, for Holy Prophets and martyrs, for Theotokos; voice **D** – for Saints and soul, penitential hymns, for Holy Prophets, for Theotokos. Often, two and even three canons are available for each case. These canons are followed by hymns separated from them by means of small ornamental headpieces: "Hymn of the Holy Trinity, Voice **A**", "Other Hymns for a Battle, Voice **B** plagal", "Hymns in Case of Draft, Voice **D** plagal, "Hymns of Supplication to God and Thanksgiving ones, Voice **B** plagal", "Hymns for Dedication of a Church, Voice **B**", hymns for Apostle, Theotokos, Sunday, repentance, Cross, Apostles, Saints, Soul, Theotokos. It is of interest that the marginal notes written by different hand contain liturgical comments, e.g. "During it", "Chant during the night" "See the hymn to Theotokos on Wednesday", or "Epistle readings from Acts of the Apostles", "Paschal Hymn to the Theotokos" (7r-v, 8r, 21v, 24r...198v, 200r, 201r, etc.). On page 206r is found a colophon written by the same hand: "God have mercy upon Giorgi". Based on this marginal note we can suppose that we deal with an early version of Giorgi the Athonite's hymn-book. It is well known that it was characteristic of this great reformer of Georgian church literature not to specify liturgical function of a hymn. Therefore, other individuals, who felt responsible for implementing the new redaction into practice, would supply Giorgi the Athonite's versions of liturgical books with necessary comments (Khevsuriani 2016: 87-90). In case of our manuscript, the above mentioned Giorgi should have been one of those responsible men. Based on editorial and typological peculiarities of the manuscript, it should have been copied in the 11th century.

Or. 6581. Georgian-Hebrew Palimpsest. 6th-7th cc. Three small fragments; parchment; 4.5x5cm, 5x5.5cm, 5x2.5cm; from Syria-Palestine. Paleographically, the Georgian text can be dated to the 6th century. The fragments were purchased from Cairo Genizah together with Hebrew manuscripts. Only several graphemes and some two words can be made out from the palimpsest, though one can suppose that it belongs to the group of palimpsests held in Cambridge and Oxford (დანელია 1997: 122). Correspondingly, the fragments should be dated to the 6th-7th centuries.

Sloane 1338. An Akathistos Hymn Dedicated to Theotokos. 1622. 128 folios; paper without watermark; 15x10.5 cm; written in *Nuskhuri;* the first letter of each paragraph is written in *Asomtavruli.* The graphemes are often written in cinnabar ink. The codex is a collection

of hymns dedicated to Theotokos. The text in *Nuskhuri* script starts from 3r: "Lord, say the word, akathistos, Voice **D**.". The following hymns are delineated by means of an ornamental headpiece: 35v – "Iambics for Theotokos"; 112v – Prayer of Communion "said by St. Basil the Great". Supposedly, the book should have belonged to a private collection. Commissioner of the codex: Christepore, Catholicos-Patriarch of Georgia. Scribe: Lazare. The testament reads the following: "Chr., have mercy in both lives upon Catholicos of All Georgia (!), his beatitude Christepore, who has commissioned copying of this book by hand of your slave, unworthy of you,a sinner and a wretched man Lazare, kronikoni ჱი (=1622)" (124r-125r). Owner of the book seems to have been a member of the royal entourage accompanying King Vakhtang VI to Astrakhan: on 2r, in line with a rude Lorraine cross is a colophon written in black ink and *Mkhedruli*: "Ch. There was a dinner time on June 22, when eclipse of sun occurred in Astrakhan..." The manuscript is supplied with colophons, a supplication prayer in *Mkhedruli* script, the dates from creation and from Christ's birth, meaningless verbal spellings of numbers (thousands), and an alphabet written in red ink. Page 1r carries the signature of Thomas Smith.

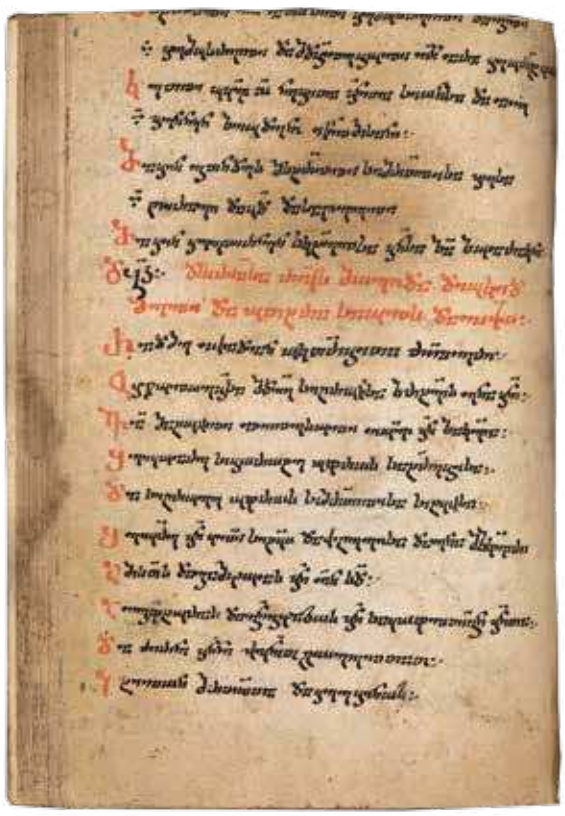
28. Or. 6581. 1r

Sloane 1338.

29. Sloane 1338. 2v

30. Cover. Front side.

31. Cover. Lower side.



32. Sloane 1350. 94v

33. Harley MS 5623. 254v

Sloane 1350. Psalter. 16th c. 154+2 folios; paper; 13x19 cm; written in *Nuskhuri*in black ink; titles and beginnings of psalms are written in red ink. The fly-leaf carries text written by Thomas Smith in English, which states that the text of the manuscript is written in Georgian *Nuskhuri*. It is possible that this small-size codex is from a private library since edges of its pages are gilded. The book underwent restoration. It is bound in a cover of European style. On the front cover is depicted Christ surrounded by the four Evangelists at the corners. The composition is accompanied by an inscription in Latin: "St. Ioannes, St. Matteus, St. Marko, St. Lu…" A rude image of a foliate cross is found on page 1v. Supplication inscriptions executed by the hand of the scribe are written in line with the cross. The text of the manuscript follows the latest G redactionof the Georgian Psalter (Compare with ᲗᲐᲜᲔᲫᲒ 1960). The text of this redaction has never been published or studied.

Harley MS 5623. Collection of Greek Liturgical Texts. 11th c. 254r-256v; Comprises two fragments of different texts: 254r-255v – Lections from the New testament for the whole year; parchment, 15x10 cm; written in *Nuskhuri* in brown ink; titles in cinnabar; turn from the 10th to the 11th century. 256r-v – Octoechos; parchment; 21.4x15 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The first part of the fragments (254r-255v) should be an Annual Gospel originating from Tao-Klarjeti: the text follows Opiza and Adishi recensions (Blake 1950). Manuscript fragment with the text of Octoechos originating from Mount Athos should be a part of the autograph (Khintibidze 1998: 404-411).

Or 5315. Magazine "Musha". 19th c.; 138 folios; paper; 23x19 cm; in *Mkhedruli*. The following are the authors of articles and poems: T. Ruiseli (Tato Kobulashvili), V. Doreli (Ivane (Vano) Dolmazash-

vili), V. Tcheretkheveli (Vaso Kulijanashvili), 'Norieli Slesari' / Fitter from Norio (Grigol Basilashvili), S.Z. (Solomon Azmaiparashvili) and an editor M. Khomizurov (Mikheil Sidamonidze).

34. Or 5315. 1r

Cambridge University Library

Cambridge University Library can be traced back in the 14th century. The holdings of the library were formed since 14th-17th cc. through donations. These were the books in Arabic, Hebrew and other languages. In 1660-1670 the library already held old printed books, incunabula and a large collection of manuscripts. In 1867-1886the library was managed by a prominent collector Henry Bradshow. He introduced effective structure, classification and cataloguing system, supplementing the library with new books. In the 20th century, holdings of the library were enhanced and new blocks built. Starting from the 21th century, the library works on building of a digital collection.

Eleven Georgian manuscripts, mainly fragments, are held in the library. Since in the scholarly literature the manuscripts might be denoted by different shelfmarks (Georgian Ms./ Taylor-Schechter Ms.), the present volume will use the both ones. According to the description compiled by R. P. Blake (Blake 1932 (b):208-224), the larger part of the Georgian fragments held at Cambridge are from Mount Sinai. Two Georgian fragments belong to the Taylor-Schechter-Collection of Cambridge University. This rich collection of Hebrew manuscripts was formed in 1896-1897 the initiative of Doctor of Cambridge Solomon Schechter and with financial support of Charles Tailor. Hebrew manuscripts and manuscript fragments purchased from Ben Ezra synagogue in Fustat, Old Cairo, formed the Taylor-Schechter Genizah Collection of Cambridge University. It holds 193,000 units of different content in Hebrew and other languages. The library purchased other nine fragments of the Georgian manuscripts from Von Tischendorf. They are held in the Collection of Near and Middle East. These are the fragments of Georgian manuscripts from Jerusalem and Sinai. It should also be noted that the two leaves of MS.add.1890.2 were listed among the Georgian manuscripts in Cambridge, though they contain texts in Armenian. Data on Georgian manuscripts from Cambridge University Library presented in this volume are taken from the description compiled by R. P. Blake (Blake 1932(a),(b):207-224), as well as from articles dedicated to separate fragment. The corrections were introduced by a team of the authors.

Georgian Ms. 1/Taylor-Schechter Ms. 12,183. Jeremiah 12, 10-16. 6th-7th cc. One folio; parchment, 24,3cm x 18,4 cm; palimpsest; written in *Asomtavruli* is preserved in the lower layer. Graphemes are large. The text fragments under consideration are of special importance not only for the study

of Georgian manuscript tradition, but also for Biblical Studies. At the end of the 19th century, this bilingual Georgian-Hebrew palimpsest was held in Genizah in Cairo. Scholar from Cambridge Dr. Solomon Schechter bought this fragment together with one more folio, the part of the Cambridge collection – Georgian MS. 2/Taylor-Schechter Ms. 12,741, as well as several Hebrew texts, from Genizah in Cairo. It should be noted that one more Georgian-Hebrew palimpsest folio from the Oxford University collection, with the shelfmark MS. Georg.c.I (P), belongs to the group of Cambridge palimpsests. The underwriting of the palimpsest is in Georgian. The upper layer contains the 9th century texts of Jerusalem Talmud in Hebrew. The fragments drew attention of the scholar from Cambridge from the very beginning. In 1929, Professor E.H. Mince from Cambridge University sent photocopies of the Cambridge fragments to A. Shanidze. The latter published the text only in 1937 (შანიძე 1937: 29-42). In 1932, the prominent Orientalist R. P. Blake described and studied the fragments held at Cambridge. He arrived to the conclusion that the fragments belonged to the same manuscript. R. P. Blake dated the Georgian text written on the lower layer of the palimpsest to about the mid-8th century (Blake 1932(b): 207-242). Based on the studies, it turned out that *khanmeti* texts of the Prophetess Jeremiah were preserved on the palimpsest folios both from Cambridge and Oxford: Jeremiah 12, 10-16 on Georgian Ms. 1/Taylor-Schechter Ms. 12,183, and Jeremiah 20, 9-16 on Georgian MS. 2/Taylor-Schechter Ms. 12,741, as well as Jeremiah 17, 26-18,8 on the MS. Georg.c.I (P) from Oxford collection. Based on the integrated study, namely after analysis of the parallel use of kh/h prefixes in second person subjective and the third person objective cases, as well as based on the results of palaeographic study of the Oxford palimpsest, the fragments were dated to the 6th-7th centuries (შანიძე 1937: 29-42; ჯავახიშვილი 1996: 264-27; ციხელაშვილი 2013;). Correspondingly, the palimpsest fragments under consideration in the present publication are dated to the 6th-7th centuries. These fragments, as the most ancient Georgian translations of Jeremiah's Book, drew the attention of R. P. Blake and J. Molitor, the scholars who were interested in Bible translation history. The scholars planned to recover the Syriac archetype through reconstruction of the lost Armenian redaction based on the Georgian version: in their opinion, the Georgian version was translated from the Armenian (Blake 1932(a): 25-42, Molitor 1963: 99-102). Comprehensive study of the Bible texts and comparison of the Georgian texts with available Greek, Syriac and Armenian ones has shown that the Jeremiah's text, which survives thanks to the Cambridge and Oxford palimpsest fragments, is a translation from the Greek Hexaplic redaction (Kharanauli 2001: 204-236; 2003:181-216; ხარანაული 2004: 314-333; მელიქიშვილი 2012: 56-67).

Georgian MS. 2/Taylor-Schechter Ms. 12,741. Jeremiah 20, 9 – 16; 6th-7th cc. One folio; parchment; palimpsest; 23x11.6 cm; written in *Asomtavruli.* The upper layer of the text is the Jerusalem Talmud. See the comment about this fragment at Georgian Ms. 1/Taylor-Schechter Ms. 12,183. This leaf differs from the above-mentioned fragment in size, because its margins were truncated.

Georgian Ms. 3/MS. add. 1890.1. Jerusalem Lectionary (fragment). I Kings 24,5-7; 10th c.; one folio; parchment; damaged; 14.9x13.6 cm; written in *Asomtavruli* in black ink. Only 15 lines are readable. Margins are truncated. Verso was washed off, therefore only few words and graphemes can be made out. The text is a fragment from I Kings 24, 5-7. According to the description, the calligraphy of the text is of Sinai-Palestinian type (Blake 1932: 213-216). When working on the issues of content and origination of the fragment, our attention was focused on identification of the source: on which redaction of the Georgian translation of the Bible the editor and scribe of the collection relied?

35. Georgian MS. 3/MS. add. 1890.1. 1r

It should be noted in general that the complete version of the "Books of Kings" in Georgian tradition is found only in four manuscripts. Readings from these Biblical books are included in the Lectionaries.[1]Based on the textological study of the Georgian redactions of Bible, it was established that only two redactions (A and B) of the first two books of the Kings (I Kings and II Kings) survive. The redaction B is found only in the later Bakar's Bible. The redaction A is found in other copies of the Books of Kings (three in total), though significant textual variability is noted in them (ცინდელიანი 1971: 46-65; 1983: 50-74; 1986: 21-36; მელიქიშვილი 2012(a):100-104). To establish the plausible source, date and place of creation of the fragment, the published redactions of the Georgian Bible were compared with early texts. It was established that the Georgian redaction accepted in the epoch and milieu timed with the period of production of the fragment held in Cambridge, cannot be considered the source for the latter.[2] During the search of the source for a text fragment from I Kings 24,5-7 held at Cambridge, the attention was drawn to the Typikon and Lectionaries from Jerusalem and important scholarly publications of their texts (Кекелидзе 1912; Tarchnischvili 1959). As it turned out, the fragment of the text from Cambridge is identical to the text of I Kings 24,5-7th at was read on the sixth Thursday of Great Lent in these type collections of Jerusalemite tradition (Compare with Кекелидзе 1912: 66; Tarchnischvili 1959: 96). Correspondingly, the text should be a fragment of the Lectionary copied on Mount Sinai and Jerusalem milieu.

Georgian MS. 4/MS. add. 1890.8. Collection of Liturgical Texts (a fragment)**.** 10th c**.** One folio; parchment; 18.2x1.2 cm; written in *Nuskhuri* in brown ink; title and marginalia are written in cinnabar ink. The fragment is a beginning of the text on the sixth quire. Two handwritings can be made out: one of them is calligraphic *Nuskhuri*, which looks much like the Sinaitic oneused in Sin.Geo.O.34. Additions and corrections to the text are made by different hand, which looks like Ioane-Zosime's handwriting. The text contains the following prayers: "Prayer for travellers", "Prayer concerning passions", "Prayer for Manase", "Prayer for every hour; a saying of Holy Apostles". Based on such content, the compiler of the description suggested that the text is

[1] It should be noted that until this day, the study of the Georgian translations of Bible, in the context of Biblical Studies, has been focused only on general texts of Old and New Testaments. Attention has not yet been paid to Biblical texts included in liturgical collections, which due to their liturgical use were to be translated into Georgian much earlier of the former, and therefore should represent the oldest layers of Biblical texts.

[2] From the manuscripts dealt with in the publication, only the codex known under the name of Oshki Bible – Ivir. Geo.9 – dates to the 10th century. From those ones produced in the Palestine milieu, Jer.Geo 7/11 dates to the 11th century and Jer.Geo.113 (Ja) – to the 13th-14th centuries.

36. Georgian MS. 4/MS. add. 1890.8. 1r

37. Georgian MS. 5/MS. add. 1890.3.

a fragment of Euchologion or of a Prayer-Book (Blake 1932(b): 214). Architectonics of writing, marginal signs, crisp colour of red ink looks similar to the ones used in Sin. Geo. O. 34. Supposedly, the texts should have been produced by the same team of Georgian bookmen (Compare with აღწერილობა 1978(a): 94).

Georgian Ms. 5/MS. add. 1890.3. Hagiohraphic Collection, (fragments). 11th c. 3 folios; parchment; 38.4x26.5 cm; written in N*uskhuri* in brown ink; leaves are damaged: they are truncated. Two leaves contain the text of the "Martyrdom of St. Arethas". The third leaf contains "The Life of St. Rhipsime". The handwriting is similar to the one found in MS. Georg.b. I supposedly copied by Giorgi-Prokhore, the founder of the Georgian Cross Monastery in Jerusalem.

Georgian Ms.6/ MS.add.1890.4. Menaion (fragment). 11th-12th cc. 2 folios; parchment; 25x21.4 cm; written in *Nuskhuri* in brown ink, titles are written in cinnabar ink; handwriting characteristic of Mount Athos. Itis a fragment of Menaion for April. The text has not been studied up to now.

Georgian Ms.7 /MS. add. 1890.5. Triodion for Lent; (fragment). 11th-12thh cc. 2 folios; parchment; 23.4x18.8 cm; written in *Nuskhuri* script in brown ink; headings and initials are written in cinnabar ink. A colophon in *Mkhedruli* in black ink is found on the lower margin of 2v. It is illegible. The fragment is damaged. The text has not been studied up to now.

Georgian Ms.8 /MS. add.1890.7. Menaion. (fragment) 11th-12th cc. 2 folios; parchment; 22x17.5 cm; written in *Nuskhuri* brown ink; headings and initials are written in cinnabar ink. Text on 1r is partially washed off. The fragment contains text for July. The text has not been studied up to now.

Georgian Ms.9 /MS. add.1890.6. Menaion (fragment). 14th c. One folio; parchment; 22.8x16.5 cm; writtenin *Nuskhuri* in black ink; headings and initials are written in cinnabar ink. The text is a fragment of Menaion for September. Of interest is a colophon in *Nuskhuri* script that assisted to identify origination and date of the fragment: "God have mercy upon the worst of sinners Tevdore and his parents..." Georgian manuscripts from Jerusalem collection abound in colophons of analogues

38. Georgian Ms.9 /MS. add. 1890.6. 1r. Colophon of Tevda (Tevdore) Digmeli.

content and with use of the same epithet. They were written by Tevdore / Tevda and date to the 14th century. Correspondingly, the fragment under consideration should belong to the manuscript from Jerusalem collection. Based on paleographic features and on the colophon, the fragment can be dated to the 14th century. About identification of Tevdore / Tevda see: კეკელია 2010, 696-706; 2010/2011, 239-243.

Georgian MS. 10 /MS. add. 1891.1. The Gospel of Nicodemus (fragment). 12th c. One folio; paper of eastern origin; 37.5x29 cm; written in *Nuskhuri* in brown ink; damaged. The calligraphy looks like the one used in copying the manuscripts from Gelati school. The text is addended with declamation signs, the feature characteristic of the 12th century Gelati school manuscripts.

Georgian MS. 11 /MS. add. 1891.2. A private letter. 1800. Paper; one folio; 20x18.8 cm; written in *Mkhedruli* in black ink.

Birmingham University Library

In the beginning of the 20th century, Alphonse Mingana, Orientalist who carried out his activities in Great Britain, paved the way to forming of a large collection of Oriental written antiquities. At this time, interest of the state and of the scholarship in Great Britain was focused on acquisition of the written antiquities. This tendency was not restricted just to the process of collection: in the first place the parties envisaged the study, cataloguing and publication of these rarities. It is not occasional that this collection was brought together by Alphonse Mingana, Orientalist and theologian.

Alphonse Mingana (1878-1937)

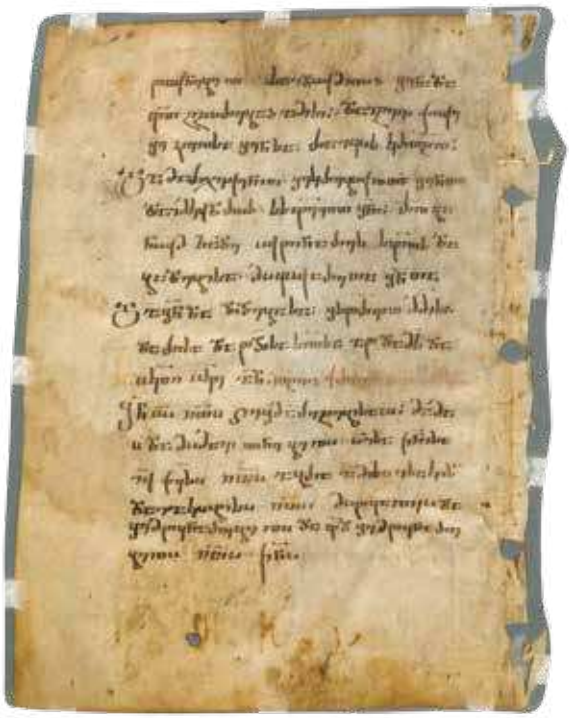
Alphonse Mingana was born in Zakho region, present day Iraq. He started education in the Seminary of Saint John of Mosul run by Dominican Fathers. In 1902-1910 he was a professor of the same seminary and taught Arabic languages. Since 1905 Alphonse Mingana has published many important Syriac written sources (Narsai's Homilies, the Chronicle of Arbela, etc.). In 1913 he travelled to the

Middle East with the purpose of the study and collection of written antiquities. In 1915 he moved to England and started to work at the John Rylands Library in Manchester. There he compiled a catalogue of Arabic manuscripts. Simultaneously he was an expert of oriental languages in the Manchester University. In 1920 Alphonse Mingana received citizenship of Great Britain. He launched publication of the scientific series focused on written culture: in 1926-1934 he published seven volumes of the "Woodbrooke Studies: "Christian documents in Syriac, Arabic and Garshuni, edited and translated". In 1935 Alphonse Mingana started publishing important texts under the series Woodbrooke Scientific Publications. Currently the Mangana Collection contains 662 Christian manuscripts written in Syriac and Garshuni, 270 Christian manuscripts in Arabic and 2,000 Islamic manuscripts in Arabic, as well as Coptic, Armenian, Hebrew, Persian, Samaritan and Sanskrit manuscripts. Fragments of eight Georgian manuscripts are also a part of the Collection. This collection initially was held at Selly Oak Celleges. It came to be cared for by the University of Birmingham's Special Collections department when the Selly Oak Colleges merged with the University in the 1990s.

Georgian manuscripts held in Birmingham belong to a collection of Oriental manuscripts purchased by Alphonse Mingana during his visit to the Middle East (Syria and Kurdistan in 1924-1925, and Egypt, Mount Sinai in 1929). Christian manuscripts in Arabic and Syriac purchased by Mingana bear his note that they all are from Sinai. Arabic manuscripts were removed from St. Catherine's Monastery prior to 1893 (Garitte 1960: 240). What concerns the Georgian manuscript leaves, Alphonse Mingana probably bought them in Alexandria: this kind of note is found on two leaves held in the British Museum. In those times, Alexandria was apparently one of the main markets for selling Oriental manuscripts. Georgian manuscript leaves from the Mingana collection originate from Mount Sinai. One of these leaves –Mingana.Geo.2, in 1883 was still in the monastery. In 1902 it was discovered that the leaf vanished from there. Prior to 1883, Mingana.Geo.1 and Mingana.Geo.3 were removed from St. Catherine's Monastery.We are not aware of the history these leaves have had before they were purchased for the Mingana collection. Existence of Georgian manuscript fragments in Selly Oak was unknown till 1954. In 1935, Grigol Peradze published an article in the journal Georgica about Georgian manuscripts held in Great Britain. In the article he wrote that he had visited Selly Oak but did not find Georgian manuscripts there. In 1954, J.D. Pearson – the librarian of the School of Oriental and African Studies in London published a book in which he mentioned that eight fragments of the Georgian manuscripts were held in Selly Oak (Pearson 1954:43). After noting this information, Gérard Garitte – the prominent Belgian Orientalist and expert in Georgian literature, got interested in these fragments. In 1960, he published description of the Georgian manuscript leaves from the Mingana Collection (Garitte 1960: 239-259). Paleographic and codicological description of the Georgian manuscript fragments from Birmingham given in the present volume has been compiled based on the G. Garitte's description, and was supplemented with new results obtained during current studies (Garitte 1963: 1-21; გარიტი 1973:170-183).

Mingana.Geo.1. Euchologion. 10th c. One folio; parchment; 18x13 cm; in *Nuskhuri*; titles are written in cinnabar ink. It is a fragment of one of the earliest recensions of Euchologion. As Gérard

Garitte has established, the leaf belongs to Sin. Geo.O.66. The entire manuscript was described by Al. Tsagareli n⁰37 (Цагарели 1888: 212). The manuscript contained 137 folios. During his visit in 1902, N. Marr saw 133 folios (Марр 1940:152-162). According to G. Garitte, the manuscript is a prayer-book, though the first part of Sin. Geo.O.66, to which belongs the folio now held at Birmingham, is one of the earliest recensions of Euchologion produced in Sinai-Palestine. It contains corrections introduced by Iovane-Zosime. The text differs from other, early Euchologion redactions from the Sinai Collection (კეკელიძე 1980: 584; აღწერილობა 1987: 70-72; Niw Fainds 2005: 413).



39. Mingana. Geo. 1. 1v

Mingana.Geo.2. Homily by Ephrem the Syrian. IX-X cc. One folio; parchment; 24.5x19.8 cm; in *Asomtavruli*. The fragment belongs to Sin. Geo.O.97. Correspondingly, it is one of the earliest Georgian translations of Ephrem the Syrian's work deriving from the Laura of St. Sabbas. Greek originals of the homilies found in the fragment and in the above-mentioned manuscript are unknown. All this points to the early date of Greek redactions and of their Georgian translations. In 1883 Al. Tsagareli inspected the manuscript (Цагарели 1988: 231 n.78), though by 1902, when Iv. Javakhishvili described the manuscript. The leaf of our interest was already lost (ჯავახიშვილი 1947: 137-138). Importance of Mingana.GeO.2 is magnified by the fact that it contains a Testament from Sin.Geo.O.97. The latter was published first by Al. Tsagareli and then by G. Garitte (Цагарели 1988: 231 n⁰78; Garitte 1960: 245). There is a colophon in Arabic on verso of the manuscript fragment. It lacks diacritical signs. Here follows translation of a fragment of the Testament: "In the name of the Father and of the Son and of the Holy Spirit, and with assistance of the Holy Mother of God and of the Father of ours St. Sabbas, and of all Holy Fathers, I, Giorgi Tkeleli, a wretched and sinful man, have become worthy of copying this book of the Father of ours Ephrem in the Lavra of the Great Father of ours Sabbas..."

40. Mingana.Geo. 2. 1r

Mingana.Geo.3. St. Makarios of Egypt. The First Epistle. 10th c. One folio; parchment; 14.5x11 cm; in *Nuskhuri*; a fragment of Sin.Geo.O.25. Recently, this manuscript from Sinai contains 213 foli-

41. Mingana. Geo. 3. 1r

42. Mingana. Geo. 3. 1v

43. Mingana. Geo. 4. 1r

os. The same number was noted by Al. Tsagareli who saw the manuscript in 1883 (Цагарели 1888: 228, n⁰74). Taking this into consideration, the leaf Mingana.Geo.3 was removed from the corresponding manuscript prior to 1883. Since Sin.Geo.O. 25 is an acephalous manuscript, to identify the text, G. Garitte compared the Mingana fragment with the text of Sin.Geo.O.35, which contains the First Epistle by St. Makarios of Egypt. Results of the comparison assisted the scholar to establish the linkage of Mangana fragment with the above-mentioned two manuscripts from Mount Sinai. As it turned out, nine leaves are lacking between the starting leaf of Sin.Geo.O.25 and Mingana.Geo.3. Text of the Mingana fragment and its Latin translation was published (Garitte 1960: 247-249). Editorial differences of the Georgian translations of Makarios of Egypt's works have been studied and published (ნინუა 1982).

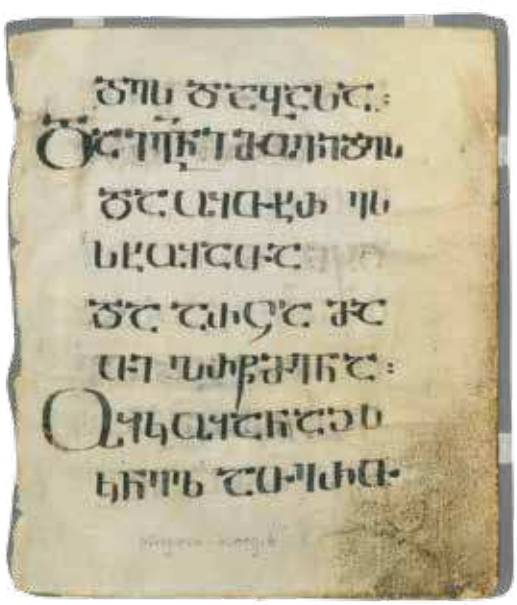
Mingana.Geo.4. Alexander Cyprus. On the Invantion of the Cross. 986.One folio; parchment; 15.2x12 cm; in *Nuskhuri*. Though G. Garitte failed to establish belonging of the fragment in a process of his work on the catalogue of Georgian manuscripts, he correctly stated that the text should have belonged to the vanished manuscript from Sinai Mount, and published the complete text that plaid significant role in defining origination of the fragment (Garitte 1960: 249-250). When working on analysis and description of Sin. Geo.N.20, M. Shanidze not only succeeded in establishing belonging of the fragment and its date, but also revealed other fragments of the manuscript disseminated throughout the world repositories. Namely she has established content of the Birmingham fragment and the mother manuscript to which Mingana.Geo.4 once belonged (შანიძე 1999; New Finds 2005: 393-395). As it turned out, the Birmingham fragment comes from the manuscript Garrett MS. 24 recently held at Princeton. The fragment is an autograph of Iovane-Zosime. It contains the text of "Finding of the Venerable Cross" written by Alexander of Crete. For details about this manuscript and its fragments see Garrett MS. 24, Princeton Manuscripts.

Mingana. Geo. 5. Easter Calculation Table. 10th c. One folio; parchment; 19.2x15.5 cm; in *Nuskhuri*; eleven lines of text + three lines in a different handwriting + two lines in Ar-

abic. The lines 1-11 are continuation of the text from leaf 301v: the 10th century Liturgical Collection Sin.Geo.O.12 of Jerusalem tradition. Size of the leaf from Mingana Collection and that of the Sinai manuscript are the same. Explanatory note written by Iovane-Zosime is found on the Birmingham fragment. The text is written exclusively on recto. It begins with the following text: "The 30th day of November, index 3; 31st day of December, index 5. If you want to find the day, select a day of the month and add (!) [to the above]". Verso of the fragment lacks the text. This means that the fragment from Birmingham is the last leaf of manuscript Sin.Geo.O. 12. Text of the Easter Calculation Table has been published (ჯავახიშვილი 1947: 32). Many manuscripts of Sinai Collection are appended with Easter Calculation Table, though of a different recension. Earlier, M. F. Brosset published text of the 10th century Table, donated by Von Tischendorf to Imperial Library of Russia (now the National Library), which stands close to the redaction of the Table held in Birmingham (Brosset 1868(a): 1-20).

44. Mingana. Geo. 5. 1r

Mingana.Geo.6. Gospel for the Holy Sunday Morning Service. 977. One folio; parchment; 14.5x12 cm; witten in large *Asomtavruli*. This fragment from Mingana Collection is the third leaf of the 7th quire of Sin.Geo.O.47 from Sinai (It fits between the pages 48 and 49 of Sin.O.Geo.47), which is a collection of readings for Sunday Morning Services. 16,12-14 verses of the Gospel according to Mark are written over the text. Iovane-Zosime is the scribe of the mother manuscript (აღწერილობა 1987: 47-55).



45. Mingana. Geo. 6. 1r

Mingana.Geo.7. Testament of Iovane-Zosime. 983. Palimpsest; one folio; 18.5x12.5 cm; in *Nuskhuri*; 10th, 12th-14th lines on recto are written in *Asomtavruli*. When describing the Sinai Collection, Al. Tsagareli filed this single leaf of Sinai provenance with 27 leaves of *khanmeti* Lectionary, now held in Graz, considering them parts of the same manuscript. The scholar has published a fragment of the Testament (Цагарели 1888: 199-200 n⁰9). G. Garitte studied Iovane-Zosime's Testament and published its complete text (Garitte 1960: 254-255). It turned out that the Testament is written on a palimpsest leaf which contains the 5th-6th cc. epistles of 1 John 3,23-4, 1 and 1 John 4,3-6 written in Greek majuscule letters. This leaf is not

46. Mingana. Geo. 7. 1r

47. Mingana. Geo. 7. 1v

48. Mingana. Geo. 8. 1r

linked with *khanmeti* Lectionary. It seems that it was erroneously filed together with 27 leaves of the Lectionary. In our opinion, it seems likely that the leaf held at Birmingham is the now-lost manuscript fragment from Sinai Collection, because dimensions of none of the10th century manuscripts both from new and old Sinai collections fit dimensions of a leaf on which Iovane-Zosime's Testament is written. Here follows translation of an entire text of the Testament: "Kyrie eleison. In the name of God, this book was bound for the third time on Holy [Mount] Sinai by the hand of Iovane, the biggest sinner, on the order and zealous instigation of Michael, the venerable priest of Katamon, in the days when I was in the most decrepit age. Say prayer for us. In the year 6587 after Creation, in Georgian style, and the Chroniconi was 203 in Georgian style. I ask you all, the God-loving fathers and brothers of ours, to mention in your prayers – us, the sinners, and //(v.) parents and brothers of ours and all our closest relatives, alive and dead, in soul and in flesh, since we believe in your prayers. If we missed something [when copying], have mercy upon us for the God's sake, and, in return, let Christ have mercy and grace upon you all, amen."

Mingana.Geo.8. Testament of Iovane-Zosime. Autograph. 10th c. One folio; palimpsest; parchment; 11x8.7 cm; in *Nuskhuri*. This is the final fragment of the Testament of Iovane-Zosime. His name is not actually mentioned in the text, though the handwriting unmistakingly belongs to Iovane-Zosime. End of the testament is followed by two lines in Arabic. The leaf is a palimpsest: the lower text should be a liturgical text in Greek majuscules. It is not known to which manuscript this leaf belonged. The Testament has been published (Garitte 1960: 258-259). Here follows translation of the complete text: Recto – "I ask you all, the God-loving fathers and brothers of ours, to mention us, the sinners, in your prayers, as well as parents and brothers of ours and all the nation of ours – alive and dead, in soul and in body, since we believe in your prayers. And if we missed something [when copying], have mercy upon us for the God's sake, and, in return, let Christ have mercy and grace upon you all, amen. Say prayer for us, the holy ones, say prayer for us, amen." Verso – "This holy book was bound for the second time on Holy [Mount] Sinai with the cow skin

and by hand of a cow man, the biggest sinner. If I missed something [when copying], have mercy upon me for the God's sake and mention me in your prayers, amen."

49. Mingana. Geo. 8. 1v

Bodleian Library in Oxford

The Bodleian Library in Oxford is one of the oldest libraries in Europe. It was named after Sir Thomas Bodley, collector of manuscripts, diplomat at the royal court of Queen Elisabeth (1533-1603). In 1602, this public man renovated the library which in 1410 was moved there from Oxford. Therefore, the Bodleian Library holds one of the most ancient collections of books in Europe. At present, the Bodleian Library in Oxford holds over 12 million items.

Oliver Wardrop (1864-1948)

Sir John Oliver Wardrop was a British diplomat, translator, traveler and the founder of Kartvelological Studies at Oxford University. After his first travel to Georgia in 1887, he published a book "The Kingdom of Georgia". Lately, after he studied Georgian language, Oliver Wardrop translated and acquainted the British Society with the following Georgian texts: "The Book of Wisdom and Lies" by Sulkhan-Saba Orbeliani, "English-Svanetian Vocabulary" (1911), "The Laws of King George V" (1914). In 1913 he published the first catalogue of Georgian manuscripts held at the British Museum (Wardrop 1913, 397-408). In 1919-1920 he was the first British Chief Commissioner of Transcaucasus. Due to establishment of the Soviet power in Georgia, these relations were ceased. But being in Britain, Oliver Wardrop continued his activities focused on popularization of Georgian history and culture. It is of interest that the Wardrop collection in the Bodleian contains a big number of folklore materials. One can conclude that Oliver Wardrop's goal was an intensive study of Georgian culture based not only on written monuments, but also on oral memory materials. These activities were supported by his sister Marjory Wardrop, who got involved in the studies. She visited Georgia several times and got interested in Georgian literature and folklore. She translated a Georgian medieval epic poem of the 12th century "Vepkhistkaosani" "The Knight in the Panther's Skin". The translation was published after Marjory's death, on Sir John Oliver Wardrop's initiative.The Wardrops had close contacts with representatives of the Georgian society: writers, public men and scholars. It was Oliver Wardrop thanks to whom nine miniatures removed from Tsereteli's "The Knight in the Panther's Skin" were located, purchased by the Georgian party and returned back to Georgia. Of interest is an attitude of Oliver Wardrope to Georgian culture. Correspondence between him and E. Taqaishvili is held in the National Center of Manuscripts in Tbilisi. These letters show that Sir John Oliver Wardrop was interested in Georgian culture not only as a collector, but as a real fan of the country, ready to promote studies of the Georgian culture and to popularize it in Great Britain and in Europe in general. It should also be noted that a catalogue of Georgian manuscripts held in the National Library of France was compiled by Oliver Wardrop in French. It is now held in the Wardrop's collection with the shelfmark MS.Wardr.c.I(31). The above facts attest to immense contribution of the Wardrops to popularization of Geor-

gian culture in Europe. Attitude of Oliver Wardrop to Georgian antiquities is well reflected in a letter sent by him on 13 December 1911 to Ekvtime Takaishvili. He wrote that he will stop buying manuscripts in Georgia to prevent their removal from the country and will rather focus on purchasing Georgian written monuments in antiquary shops in Europe. In 1910, Oliver Wardrop established the Marjory Wardrop Fund at Oxford University. The goal of the Fund was to promote Kartvelological studies. Till now, the Society remains faithful to the objective.

The Georgian manuscripts are held in the Wardrop Collection at the Department of Oriental Manuscripts. The collection unites the books acquired by Oliver Wardrop, as well as the Georgian manuscripts acquired prior to him or later on. The first seven titles presented in our volume belong to the old collection, which contains early Georgian-Hebrew palimpsest fragments (7th-8th cc.) and manuscripts copied in the Cross Monastery of Jerusalem in the 11th and 14th centuries. The Georgian collection of antiquities of written culture held in the Wardrop Collection at Oxford contains 210 items. From these only 70 items are manuscripts or manuscript fragments. The majority of these manuscripts date to the 18th-19th centuries. The manuscripts held at the Oxford Library are diverse in content: apart from church literature, one can find there lay collections, including two illuminated manuscripts of "The Knight in the Panther's Skin", photocopies of manuscripts (MS.Wardr.e.29, MS.Wardr.e.34, MS.Wardr.e.35-37) and the epistolary heritage, as well as other documents. At the same time, the Fund holds English catalogues of Georgian manuscripts and printed books compiled by Marjory and Oliver Wardrops at different times. It is of interest that the Fund contains materials in English, French and Italian. The big majority of these foreign-language books are the translations of Georgian titles accomplished by Marjory and Oliver Wardrops. English translations are mainly of political content, e.g.: MS.Wardr.c1(9) – Petition of the Georgian Church to the Viceroy of the Caucasus, MS.Wardr.c1(12) – a Treaty between Georgia and Russia, MS.Wardr.c1(13-15), MS.Wardr.c19 – Situation in Georgia in 1921, during the Bolshevik rule, MS.Wardr.c.20, MS.Wardr.c 23, MS.Wardr.c23 (4-6), MS.Wardr .c.25 – different-language documents about Georgia, MS.Wardr.c 26 – written materials about history and literature of Georgia, etc. The epistolary archive materials in the collection cover correspondence of Wardrops with representatives of the Georgian society, with Olga Guramishvili and different figures from Great Britain and Europe: MS.Wardr.c24, MS.Wardr.c.27, MS.Wardr.d.8; MS.Wardr.d.20, MS.Wardr.d. 38/7, etc. Apart from the written antiquities, the Wardrop Fund at Oxford holds publications in Georgian language. The Collection was described by David Barrett (Barrett 1973). Our book uses the latter publication, as well as the descriptions published earlier: (Peeters 1912: 25-32, Lang 1957, თაყაიშვილი 1961: 196-206). Information about those titles which were studied by Georgian and European scholars was perfected and supplemented with the use of data found in publications of these scholars.

MS. Georg.b. I Hagiographic Collection. 1056-1065. 500 folios; parchment; 39x25 cm; in *Nuskhuri*; written at themonastery of the Holy Cross; scribe: Giorgi-Prokhore. David Barrett, who described the manuscript, dated it to 1038-1040 (Barrett 1973: 305). In this concern, our attention was drawn by Testaments published by. P. Peeters (Peeters 1912: 302). Below we cite Testament of Giorgi-Prokhore. Based on it, we can state that the manuscript entered the library of the monastery after accom-

plishing its construction. "I, the poorest Prokhore had the honor of copying this book dedicated to holy believers, enlighteners of our souls. I accomplished and bound it and put it [in the library] by the will of God and assistance of the holies in the Holy Cross Church constructed by me..." (312v). Accomplishment of the construction is dated to 1056-1065 (კეკელიძე 1980: 103; მენაბდე 1980: 84). Content of the manuscript is of special interest. It contains 45 texts of the lives and martyrdoms of saintly Fathers and Mothers, Panegyric of St. George and "Notion on the Wonders", "Conquest of Jerusalem" by Antiochus Strategos and "On the Finding of the Cross" by Alexander of Cyprus. Part of the texts belongs to keimena recension. They are unpublished. Some of the texts are known only thanks to the Georgian translation (გაბიძაშვილი 2014: 17,25-26,28-29,32,34, 39, 43,49,70-71). If we note the calendar system used in the Collection (after the mentions for March-February, it gets back to the readings for April and June), we can state that the collection is not based on one original and that the texts were collected gradually from several originals.

MS. Georg.c.I (P). The Prophet Jeremiah. 6th-7th cc. A fragment; 2 folios; parchment; 23x11.6 cm; in *Asomtavruli*; Georgian-Hebrew palimpsest. The manuscript was bought in 1894 from Rabbi S. Wertimer in Jerusalem, where it came from Cairo Genizah. It is a fragment of the Georgian-Hebrew palimpsest from Cambridge. The upper text is written in small Hebrew and the lower text – in large *Asomtavruli*. The leaves were described by R. P. Blake (Blake 1932: 207-242). About content and history of study of the fragment see Georgian Ms. 1/Taylor-Schechter Ms. 12,183 from Cambridge collection.

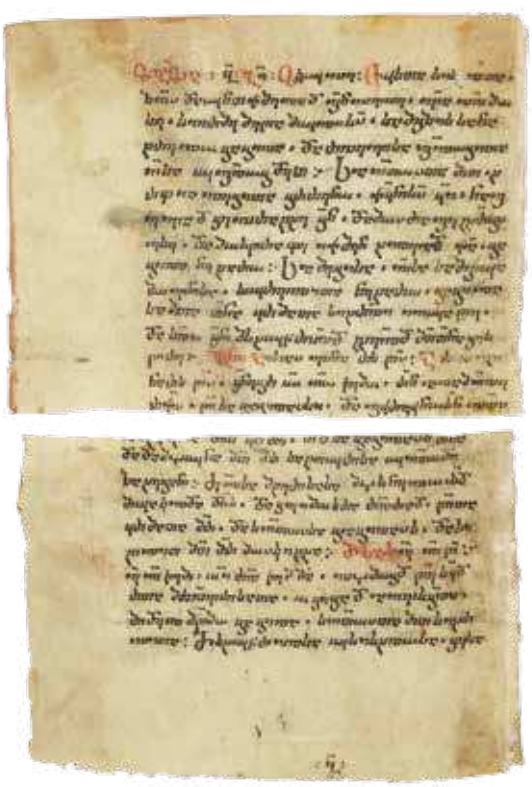
MS. Georg.d.I. Sample of Writing Exercises in Georgian. 1870. 19 folios; of which 13 are blank; paper; 17x13 cm; in *Nuskhuri*.

MS. Georg.d.2. Typikon of the Cross Monastery. 14th c. 220 folios; paper; 23x16 cm; in *Nuskhuri*;

50. MS. Georg. c. I (P). 1r

51. MS. Georg. c. I (P). 1v

52. MS. Georg. d. 2. 218r



53. MS. Georg. d. 3 (P). 3r

written atthe monastery Holy Cross. Information about the manuscript was first published by Gr. Peradze (Peradze 1935 (a): 183-216). The typikon has not been studied. Based on the place and date of writing, we can suppose that the text belongs to the new redaction of monastic regulations of St. Sabbas Laura. In the 12th century, these Regulations were introduced into the Georgian monastic practice (კეკელიძე 1980: 567).

MS. Georg.d.3 (P). In Commemoration of St. Babylas. 11th-12th cc.; a fragment; two half-sheets; parchment; in *Nuskhuri* script.The leaf should belong to the collection of liturgical texts.Was bounded in Bodleian MS.Arm.f.7.

MS.Georg.d.4. Gospel Lectionary. 13th c. 15 folios; parchment; in *Nuskhuri*; 28x21 cm. The fragment contains readings for January 9 (Math. 4,14-17).

Ms. Georg.e.I. Catholicos Anton II. Grammar Book of the Georgian Language.1784.Vi+378 pages; paper; 22x17 cm; in *Mkhedruli*. Titles and initials are written in *Asomtavruli* and *Nuskhuri*. Scribe: Mikheil. Colophon on page 347 is written in *Mkhedruli*, which reads "This Grammar [book] belongs to the son of King Leon", should have been copied from the original, because by the time of copying this manuscript, Prince Levan (1756-1781) was already dead.

MS. Wardr.b.I. Sirinoziani (A book of Siren). 1840. ii+203 folios; paper; 37x23 cm; in *Mkhedruli*. The watermark: 1838. The manuscript was bought by O. Wardrop from Iranian general and nobleman Majd-os-Saltane in 1910 (წერილები 1961: 218, comm. 9). Beginning: title "Chapter one, The History of King Ardap of al-Mašriq and of his Son Siren". Poems by Catholicos Anton are written at the end of the manuscript (Takaishvili 1961: 203).

MS. Wardr.c.I.(1). Mcevris shcili. Georgian folktale.1894. Paper;21x15 cm; in *Mkhedruli*. The manuscript was submitted to the Fund by Oliver Wardrop in 1910.

MS.Wardr.c.I (2). Poem by Akaki Tsereteli.1894. Paper; in *Mkhedruli*; 21x13 cm.; Beginning: "With cross, hatchet and whip,/ with prayer and ..."

MS. Wardr.c.I(3). Akaki Tsereteli. Khanjals (To the Dagger).1894. Paper; 21x13 cm; in*Mkhedruli*.

MS.Wardr.c.I(5). Mtiuluri (The Wartime, mtiuletian poem); thenotepaper dates to 1894; 25x20 cm. The text is supplemented with a comment in English written by O. Wardrop: "Copied from [newspaper] "Shroma", n°37, 22 September, 1882., published in Kutais…"etc.

MS.Wardr.c.I(6). Mamia Gurieli. Alaverdi. 1894.Notepaper; in *Mkhedruli*; 21x13 cm. Supplied with note: "Mamia Gulieli, 1880".

MS.Ward.c.I(7). Sakvirebi (Trumpets). 1890. 8 folios; notepaper; in *Mkhedruli*; 21x13 cm; Imeretian folk-tale.

MS.Wardr.c.I(8). Omain Chabuki. 1893. 9 folios; paper; in *Mkhedruli* ; 25x19 cm. Inscription on 1r is in English: "First chapter of "Omain Chabuki" copied from MS. In Bibl. Nat., Paris, ms.georgian №9 by Marjory Wardrop during a visit to Paris in November1893."

MS.Wardr.c.I (10). Georgian-English Dictionary. 1895. 21 folios; paper; 25x20 cm. The text is written only on 10 leaves. The Dictionary was compiled by Marjory Wardrop.

MS.Wardr.c.3. History, i.e. a Novel about Saabqarana-Amaramzas and Baaba Amaras. 1833. iv+570 pages; 33x21 cm; written in small *Mkhedruli* in black ink; titles are written in cinnabar ink; cover is made of cardboards covered with leather. This large novel, which is similar to "Qaramaniani", was translated from Persian by Solomon Tarkhanov aka Solomon Zaalovich Tarkhan-Mouravi (1762-1822), Georgian feudal lord and political figure, who after abolishment of the kingdom of Kartli and Kakheti became a member of the highest government. The text is supplemented by a seven-strophe poem (თაყაიშვილი 1961: 200).

MS.Wardr.c.4. Code of Vakhtang VI. 1819. viii+528 pages; paper; 32x20 cm. Initials and headings are in red and gold inks. Cover: wood boards covered with leather. Scribe: Nikoloz Baginov. Testament on p. 524. Prior to giving information about himself and manuscript, Nikoloz Baginov wrote the 6-strophe poem. According to one of the colophons, Prince Dimitri (son of David) Jorjadze purchased this book in 1876: "A second-hand dealer was selling this book and I bought it for eighteen rubles in Tiflis on 12 May of 1876. Prince Dimitri Davidovich Jorjadze" (თაყაიშვილი 1961: 198-199).

MS.Wardr.c.5. Luka Isarlov. Georgian Glossary Compiled in Alphabetic Order. 1835. 138 folios; paper; 31x20 cm; in *Mkhedruli*. The Glossary is written onthe leaves 6r-47r. Various poems are written on the leaves 2, 130-133 and 137. The Glossary was compiled by Luka Isarlov aka Luka Isarlishvili (1817-1893) on the basis of Sulkhan-Saba Orbeliani's Georgian Dictionary. From reminiscences of Iakob Mansvetashvili it is known that Luka Isarlishvili was Nikoloz Baratashvili's schoolmate, a censor. Zakaria Chichinadze presented this manuscript to O. Wardrop in 1894.

MS.Wardr.c.6. Baramiani (a fragment). 1821. 33 folios; blue paper; 34×22 cm. Dated on the basis of watermark evidence.

MS.Wardr.c.7. Qaramaniani. 1820. 37 folios; paper; 36×23 cm; in *Mkhedruli*. The manuscript was dated on the basis of watermark evidence.

MS.Wardr.c.8. Ambavi Manucharisa (Manuchar's Story). Undated; 34 folios; paper; 35×21 cm; in *Mkhedruli*; defective.

MS.Wardr.c9. Sirinoziani. 19thc. 67 folios; paper; 35×21 cm; in *Mkhedruli*.

MS.Wardr.c.10. Kuchukisa ambavi (Kuchuki's Story). 19th c. 48 folios; paper; 35×21 cm; in *Mkhedruli* script. This is a fragment from "Kuchukqaramaniani".

MS.Wardr.c.11. Platon Ioseliani, Life of King Giorgi XIII. 19th c.; 180 folios; paper; 34×21 cm; in *Mkhedruli*. The complete title of the manuscript: "Life of King Giorgi XIII described by Platon (son of Egnati) Ioseliani, Tiflis, 1867".

MS.Wardr.c.12. Archiliani (a fragment). 19th c. 34 folios; paper; 34×21 cm.; in *Mkhedruli*.

MS.Wardr.c.13. Code of Vakhtang VI. 1750-1800. 784 pages; paper; 31×21 cm; several different watermarks including the 1746. The manuscript consists of two parts copied at different times. The first part is written on a white paper in black ink, in large *Mkhedruli* characters, and dates to 1750. The Code begins with alphabetic indices, probably the later addition. It is copied by different hand. The manuscript was copied on the order of Teimuraz II by Ose Dekanozishvili. The second part of the text is a later addition. It comprises "Code of Prince Davit", son of King Giorgi XII, compiled in 1800 on the father's assignment. "The Code of Davit" is written on a blue paper. Scribe: Priest Gabriel. In E. Takaishvili's opinion, this manuscript is the best among the existing manuscripts of King Vakhtang's Code (თაყაიშვილი 1961: 196-198).

MS.Wardr.c.15. Catalogue of books and manuscriots in the Georgian language, preserved in the linrary if Marjory and Oliver Wordrops.1895; 129 folios, paper; 31x19 cm.

MS.Wardr.c.21. Code of Vakhtang VI. 19th c. 24 folios; paper; 26x21 cm; in *Mkhedruli* script. This manuscript is a copy of the text found on leaves 739-762 from MS.Wardr.c.13. It was copied by O. Wardrop.

MS.Wardr.d.1. **Horologion** (a fragment).11th-12th cc. 68 folios; parchment; 25.7x17 cm; titles are written in *Asomtavruli*in cinnabar ink. O. Wardrop bought this manuscript in 1909 in Leipzig from a certain O. Harrassowitz (Barrett 1973: 320). The majority of Georgian manuscripts copied on parchment, held in the 19th-20th cc. in repositories of Europe and USA, have originated from Syria-Palestine. Therefore, it is quite possible to identify the mother manuscript of this fragment from the Wardrop Collection. The detailed study of the manuscript fragment will be necessary to accomplish the task.

MS.Wardr.d.12. Collection of traditional tales. 19thc. 39 folios; paper; 22x17 cm. Contains the fragments of "Vepkhistkaosani", "Kalvajiani", "Alexiani" and other popular tales.

MS.Wardr.d.13. Gospels. 19th c.Watermark: 1815. 47 folios; paper; 22x18 cm; in *Mkhedruli*; titles and headings are written in red ink; defective. The manuscript contains Math. 9, 27 and John 7, 53.

MS.Wardr.d.14. Apocryphal novels. 19th c. 48 folios; paper; 22×17 cm. The manuscript is damaged; sequence of pages is disrupted; e.g. leaf 34r should have followed the leaf 15v. The compiler of the catalogue describes the manuscript as a collection of unidentified novels. In his opinion, this is a compilation of the Gospel and Apocryphal stories, translated in the 12th-13th cc. from the Armenian (Barrett1975: 321). This viewpoint is less likely, because in the 12th-13th cc. the Georgian tradition was oriented on the translation of Greek texts of Constantinopolitan redaction. Taking into consideration the date of copying the manuscript, it will be more appropriate to seek for the source used for the translations included intothis manuscript in a tradition that has been imported into Georgia through European and Slavic realm: this was the epoch when this type of tradition struck root in Georgia. Archaic recensions of certain novels can be often found even in these late translations.

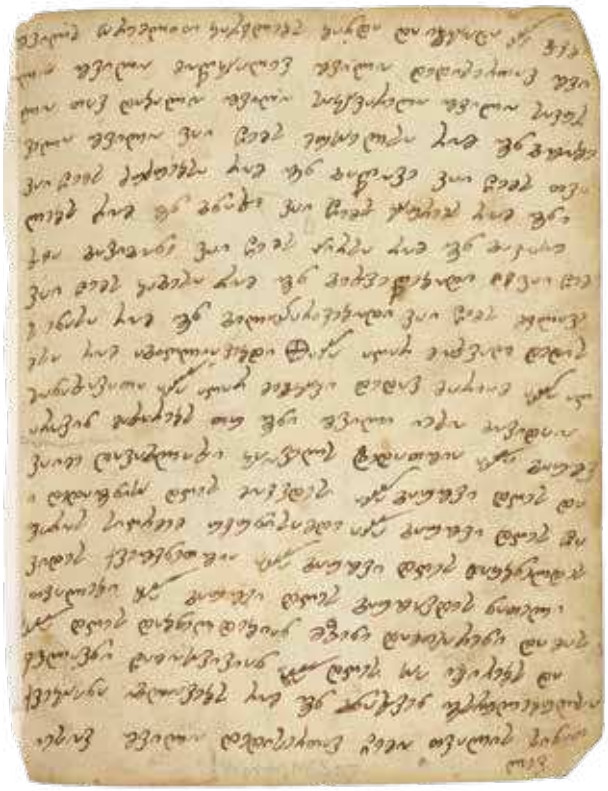
Therefore, the purposeful study of the Collection is of special interest. The compiler mentions Grigol Peradze's publication as a source for the Polish translation of these texts (Peradze 1935). At this stage, without having the Georgian original text, comparison of the text from the Wardrop Collection with the text published by Gr. Peradze is impossible.

MS.Wardr.d.15. Collection of traditional tales. 19th c. 92 folios; paper; 22x17 cm. The manuscript contains the following novels: "Bezhaniani", "Kalvazhiani", "Melis cigni" ("Book of a Fox"), "Aleksiani", "Vardbulbuliani" by King Teimuraz I, and unidentified religious texts. The was "Melis cigni"described by (თაყაიშვილი 1899).

MS.Wardr.d.17. Shota Rustaveli. Vepkhistkaosani [Knight in the Panther's Skin]. 17th c. ii+237 pages; yellowish paper; 27x20 cm; 50 illuminated leaves; the cover is made from wood boards covered with stamped leather. The manuscript belonged to Mzekhatuni, daughter of the King of Imereti Davit. The manuscript was given to the library by Giorgi and Venera Tseretelis in 1911 (ცაიშვილი 1970). The miniatures from the manuscript have been published (რუსთაველი 2013).

MS.Wardr.d.27. Shota Rustaveli. Vepkhistkaosani [Knight in the Panther's Skin]. 17th c.176 folios; lacks pages 82 and 140; paper; 24×17 cm.; 18 illuminated leaves. The manuscript is damaged. It entered the Collection in 1949 (Gray 1951; ცაიშვილი 1970: 79; რუსთაველი 2013).

MS.Wardr.e.1. Collection. 18th c.; 15 folios; paper; the watermark of 1784; 21x15 cm.; in *Mkhedruli*; initials are in *Nuskhuri* in cinnabar ink; titles are written in cinnabar ink. Scribe: Ziraqi. This is a fragment from an unidentified collection. In D. Barret's opinion, this is a fragment from the "Life of St. Nisime", one of the texts of the Collection. Apart from the "Life of St. Nisime", the Collection contains the following hagiographic novels: "Life



54. MS. Wardr. d. 14. 2r

55. MS. Wardr. d. 17. Cover. Front side.

and Activities of Eufimian and His Son Alexis", acrostiche of Alex, "Hymn of the Prophet" and a fragment from "Tskhobilsitkvaoba" by Catholicos Anthon I. D. Barret's description has been corrected based on the content of the Collection (თაყაიშვილი 1961: 203).

MS.Wardr.e.2. Hagiographical collection. Turn of the 18th c. to the 19th c. 105 folios; blue paper; 21x16 cm; in *Mkhedruli*; initials and beginnings of the lines are written in *Nuskhuri* script; titles are eritten in cinnabar ink. Cover: cardboard covered with leather. Scribe: Atanase. The following novels are included into the Collection: The reading of Basil of Caesarea for August 15 "Dormition of the Theotokos", "Conversion of King Mirian", which is a metaphrastic version of "St. Nino's Life", "Martyrdom of Eufemia", "Martyrdom of St. Catherine", "Life of the Virgin Kanonike", "The Ten Commandments that were given to Moses who saw God", "Life of Nisime" (თაყაიშვილი 1961: 202). O. Wardrop bought this manuscript in 1911 from Majd-os-Saltane.

MS.Wardr.e.3. Anton Bagrationi. Treatise on Rhetoric by Mkhitar. 19th c. 99 folios; blue paper; 22x17 cm; titles and initials are written in *Mtavruli* and *Nuskhuri*.

MS.Wardr.e.4. Georgian Folk Tales, 1894; recorded in Guria by Ana Bezhanovna Mgeladze; iii+120 leaves; paper; in *Mkhedruli* script. Copied by Ana Mgeladze. Ana Mgeladze herself gave the manuscript to O. Wardrop in Kutaisi.

MS.Wardr.e.5. Qaramaniani. 19th c. 694 pages; paper; 20x16 cm; in *Mkhedruli*. Complete title of the text in the manuscript is as follows: "Qaramaniani, translated from Persian into Georgian by Sakhltkhutsi and military commander, Prince Davit Orbeliani".

MS.Wardr.e.6. Sapolitoko teatroni [Theatron potitikon]. 19th c.; 273 folios; paper; in *Mkhedruli*; initials and titles written in *Nuskhuri* in red ink.Written in Kykkos Monastery, Cyprus.Scribe: priest Serapion of Pisidia. E. Takaishvili's description gives different information: the manuscript probably was copied by Ioseb Gabashvili. The footnotes were added by archpriest Zakaria (თაყაიშვილი 1961: 202).

MS.Wardr.e.7. Iosebzilikhaniani. 19th c.ix+73 pages; paper; 21x16 cm; in *Mkhedruli*; contains one colour miniature. Apart from "Ioseb Zilikhaniani", translated by King Teimuraz I, on p. 58 is a fragment of text: "Monk went to a doctor ...".On blue paper leaves 60-64 is found the text about families of King Erekle II and of Georgian Feudal lords.

MS.Wardr.e.8. Code of King Vakhtang VI. 1817.vi+163 pages; blue paper; 21×17 cm; the Code is supplemented with a fragment containing medical information for women, probably a fragment of "Karabadini" (Manual of Medicine). Scribe: Mose Qorganov.

MS.Wardr.e.9. Life of St. Andrew the Salus. 1818.vi+349 pages; blue paper; 21×16 cm; initials are in *Asomtavruli*. Scribe: monk Ilarion (თაყაიშვილი 1961: 204).

MS.Wardr.e.10. Karabadini (Manual) of Veterinary Medicine. 1817. 22 folios; blue paper; 21×17 cm; watermark: 1813; written in *Mkhedruli* in black ink; titles are writtem in cinnabar ink. The manuscript is defective.

MS.Wardr.e.11. Russian-Georgian Word-List. 19th c. 155 folios; paper; 21×16 cm. Watermark: 1813. Compiler of the word-list is unknown.

MS.Wardr.e.12. Codeof King Vakhtang VI. 1840. 63 folios; paper; 21×16 cm.; in*Mkhedruli*.

MS.Wardr.e.13. Sulkhan-Saba Orbeliani. Georgian Dictionary. 1755. 415 folios; paper; 21×17 cm; written in *Mkhedruli* in black ink; every first word in cinnabar ink. Cover: woodenboards covered with black leather. Scribe: priest-monk Ephrem. The Dictionary starts with the preface of the

author. Biographical notes about Sulkhan-Saba Orbeliani are given at the end of the manuscript. Testament written by the scribe focuses on high demand on the Dictionary and a small number of existing copies: "On February 3, 1722, I, a great sinner and unworthy priest-monk Ephrem copied this [dictionary]... I wished to have this book, which was very rare in Georgia. It was difficult to find the original as well. I did not copy it for selling or landing. Those who will use this book after me, have mercy upon me." (თაყაიშვილი 1961: 201).

MS.Wardr.e.14. Sulkhan-Saba Orbrliani. Travels in Europe. 19th c.vi+154pages; blue paper; 21×17 cm. Watermark: 1824. In *Mkhedruli*; sometimes in cinabar ink is also used. The manuscript lacks its ending. The scribe is unknown (თაყაიშვილი 1961: 205-206).

MS.Wardr.e.15. Gvirgvini [The Crown]. 1864. ii+88 pages; paper; 21×16 cm; in *Mkhedruli*. The scribe is unknown. The Collection contains two parts: 1. "Tales, very useful for soul, which are called "The Crown"; 2. Part 2... "Book of fables translated from Russian." Some of the tales from this Collection have been published: "Tales, very useful for soul, which are called "The Crown", published by V. Karbelashvili (კარბელაშვილი 1892).

MS.Wardr.e.16. Qaramaniani / Kuchukqaramaniani. 1806. viii+412 pages; paper; 21×16 cm; Scribe: Qorganov.

MS.Wardr.e.17. Manana.1825. 61 folios; paper; 20×16 cm. Beginnings of pages and initials are written in *Nuskhuri*; defective.

MS.Wardr.e.18. History of King Alexander the Macedonian, 18th-19th cc.; ii+223 pages; paper; 19×16 cm; in *Mkhedruli* script. Titles are written in cinnabar ink. The scribe is unknown. The text is a Georgian translation of Pseudo-Callisthenes. The manuscript was bought by O. Wardrop in Tiflis from Majd-ol-Sultane (თაყაიშვილი1961: 203-204).

MS.Wardr.e.19. Life of St. Andrew Salus. 1817.152 folios; paper; 19×16 cm; in *Mkhedruli* script; written in black ink; titles are written in cinnabar ink. The manuscript was purchased by O. Wardrop in Tiflis from Majd-ol-Sultane (თაყაიშვილი 1961: 204).

MS.Wardr.e.20. Catechism.19th c. 93 folios; paper; 18×11 cm. The manuscript is defective.

MS.Wardr.e.21. Kalvazhiani. 19th c. 18 folios; paper; 18×11 cm. The manuscript is defective.

MS.Wardr.e.22. Melis cigni [Book of Fables]. 1846. 59 folios; paper; 17×11 cm. Scribe is unknown. The manuscript is supplemented with tables: pp. 11-14, 18-21, 94-101, 106-108, 112-127, 132-146, 149, 150, 152, 157; Part of tables: pp. 7, 8, 10, 15, 93, 105, 109, 111, 128, 131, 147, 148,151,154,155 [თაყაიშვილი 1899].

MS.Wardr.e.23. Bezhaniani. 19th c.26 folios; paper; 17×21 cm.

MS.Wardr.e.24. (1-3). Marine, Ori zma, Reineli. 19th c.64, 30, 30 pages.; paper.

MS.Wardr.e.29. Negatives of Georgian unidentified manuscripts. 45 films; 16.5×11.5 cm.

MS.Wardr.e.34. Photographs of miniatures of the poem "Vepkhistkaosani".

MS.Wardr.e.35-37. Negatives and photos of Georgian manuscripts.

MS.Wardr.f.2. Mokled gamochineba garemos kveqnisa (Geography). 1775. i+82 folios; paper with watermark; 16×10 cm; written in *Mkhedruli* in black ink; titles in red ink. According to E. Takaishvili's description, the manuscript has a cardboard cover covered with leather. At the end of the text the scribe mentions that the Geography was translated from Latin into Russian and from Rus-

sian into Georgian. The manuscript was bought by O. Wardrop in Tiflis from Majd-os-Sultane (თაყაიშვილი 1961: 204).

MS.Wardr.f.3. Life of the Witty Aezop, Aezop's Fables. 19th c.75 folios; blue paper with watermark; 16×10 cm; Watermark: 1802. The manuscript was bought by O. Wardrop in Tiflis from Majd-os-Sultane (თაყაიშვილი 1961: 204).

MS.Wardr.f.4. Catholicos Anton. Rhetoric. 1804. xx+362 pages; blue paper; 16×10 cm; titles and initials in *Nuskhuri*. Scribe: Geronti, monk from Gareji.

MS.Wardr.f.5. Cigni sazguvarta Davitisa Uwzlevelisa pilosoposisa [Book of Borders by David the Invincible]. 1791. 95 folios; paper; 16×10 cm; titles and initials in *Nuskhuri* script. Scribe: Egnate Ioseliani. Georgian translation of a Tractate of the Armenian philosopher David Anakht.

MS.Wardr.f.6. Jvarshemosili. 18th-19th cc. ii+247 pages; paper. Watermark: 1798; 16×10 cm; titles, subtitles and initials are written in *Nuskhuri*. Compiler: Gabriel of Gareji. Chronicle of the Monastery of St. John the Baptist of Gareji compiled by Gabriel Mtsire of Gareji in the 18th c. The complete title of the manuscript is as follows: "Spiritual book, called Jvarshemosili, written by worthless hieromonk Gabriel, who carried out his activities in the Monastery St. John the Baptist of Gareji". Content: 1. Explanation of Liturgy, 2. Explanation of [a prayer] 'Our Father', 3. Explanation of Tonsuring, 4. Spiritual Stories of the Slaves [of God]. Grigol Peradze published certain fragments of the manuscript in 1934 in his journal "Jvari Vazisa", no. 4.

MS.Wardr.f.7. Gvirgvini [Crown]. 19th c. 168 folios; paper; 16×10 cm; titles and initials in *Nuskhuri*. Text of the manuscript was published by Polievktos Karbelashvili (კარბელაშვილი 1892).

MS.Wardr.f.10. Photos of unidentified manuscripts. Photos and four negatives shot by British Orientalist F. Conibear.

MS.Wardr.g.1. Akathistos Hymn. Paraklesis. 19th c.27 folios; paper; 11×10 cm. The manuscript is damaged.

MS.Wardr.g.2. **Kalvazhiani.** 1827. 55 folios; paper; 10×8 cm. Apart from the Akathistos Hymn, the Collection also contains "Hymns from the Righteous Daniel, Eamon and Alexander".

MS.Wardr.g.3. Akathistos Hymn. 18th-19th cc. 53 folios; paper; 10×8.2 cm. Contains texts copied at different times.

MS.Wardr.g.4. Akathistos Hymn. 19th c.30 folios; paper; 10×8 cm; defective; written in black and red inks; red ink has faded.

MS.Wardr.g.5. Akathistos Hymn.18thc.55 folios; paper; 9×8 cm. The main text is complemented with Russian-Georgian word-list and prayers.

Arab Republic of Egypt

Georgian Manuscripts from the Monastery of St. Catherine on Mount Sinai

Among the collections of the Georgian manuscript book abroad of special significance are the Georgian manuscripts held in the book repository of St. Catherine's Monastery on Mount Sinai. It is the earliest and vast Collection that contains 221 manuscript books and fragments of theological content copied in the 9th-15th cc. This extensive collection is conditionally divided into two parts. The first one is called the Old Collection (Sin.Geo.O.), as the scientific society was informed about its existence already in the 19th century by P. Uspenski (Успенский 1856(a): 211-213; 1856(b): 240) and Constantin Von Tischendorf. These scholars did not specifically study Georgian manuscripts, but thanks to them, some of these codices were transferred to repositories in St. Petersburg and in West Europe. Shortly after them, Al. Tsagareli visited Mount Sinai and compiled a catalogue of Georgian manuscripts, which comprises description of 92 manuscripts (Цагарели 1888). In 1902, Nicholas Marr and Ivane Javakhishvili visited St. Catherine's Monastery to discover that there remained only 87 Georgian manuscripts in the repository. Apart from this, the expedition revealed certain discrepancies between the Catalogue and existing reality. Namely, six manuscripts (Mar. n°s 41, 49, 53, 54, 92, 96) out from 44 manuscripts described by N. Marr (Mapp 1903; 1940) were not included in Al. Tsagareli's Catalogue, and from 44 manuscripts described by Iv. Javakhishvili (ჯავახიშვილი 1947), the above catalogue lacked three volumes (Jav. n°s 2, 10, 21). In 1927, a prominent American Byzantinist Robert Pierpont Blake was visiting Mount Sinai. According to him, twelve codices (Tsag. n°s 1, 2, 9, 28, 29, 40, 65, 66, 69, 81, 92, 93) out of the 92 manuscripts included into the Catalogue of Al. Tsagareli were missing (Blake 1932(c): 273-276). Belgian Orientalist Gérard Garitte has significantly contributed to the process of studying and documenting Georgian manuscripts on Mount Sinai. By the time of his visit to St. Catherine's Monastery, only 87 Georgian manuscripts remained in the repository. G. Garitte succeeded in finding a match between the entries from the catalogues compiled by Al. Tsagareli, N. Marr and Iv. Javakhishvili. He also compiled description of 36 non-liturgical manuscripts (Garitte 1956(a). Already in the beginning of the 20th century it became clear that eight manuscript books disappeared from the library of St. Catherine's Monastery since Al. Tsagareli's visit. Recently, five manuscripts out of the eight are held in Graz, one manuscript is in Göttingen, one more is in Princeton and one leaf of the previous manuscript is in Paris. One part of Tsag. 81 is in St. Petersburg and another one is held in a private collection in USA. The fate of seven manuscripts (Tsag. n°s 22, 34, 36, 40, 51, 62, 66) is unknown. Thanks to the existing descriptions and microfilms of Georgian manuscripts from the old collection, kindly shared by the Library of Congress, the Georgian scholars received opportunity of studying these manuscripts and compiling extensive scientific descriptions. In 1980, a team of scholars from Korneli Kekelidze Georgian National Center of Manuscripts (Hel. Metreveli, L. Khevsuriani, Ts. Chankievi and L. Jghamaia), under the leadership and editorship of Helen Metreveli, described Georgian liturgical manuscripts from the Old Collection and published it with extensive commentaries (აღწერილობა

1978 (a); 1979; 1987). In a process of the study and compilation of the Catalogue it turned out that the majority of Georgian manuscripts preserved on Sinai Mount are theological Collections of early Christian tradition. Due to the antiquity of these manuscripts, foreign scholars got interested in them. These manuscripts reflect the stage-by-stage development of eastern Christian literature in general. Of particular interest was the liturgical collection Sin.Geo.O. 34 produced by Iovane-Zosime, editor and scribe of the 10th century on Mount Sinai. G. Garitte published its texts and a calendar with commentaries based on the Greek sources (Garitte 1958).

The New Collection (Sin.Geo.N.) was discovered in 1975 after the great fire that broke out on the territory of St. Catherine's Monastery. In 1981, based on the information supplied by German scholar J. Assfalg, Akaki Shanidze and Mzekala Shanidze published a general letter about the newly discovered collection. In 1990, with the assistance of his Holiness and Beatitude, Catholicos-Patriarch of All Georgia Ilia II, the first scientific expedition of Georgian scholars (Z. Aleksidze and M. Kavtaria) visited Mount Sinai. In 1994 and 1996, the second and third expeditions of the scholars from the Korneli Kekelidze Georgian National Center of Manuscripts (Z. Aleksidze, M. Shanidze, M. Kavtaria, L. Khevsuriani, L. Kutateladze, N. Targamadze, D. Gogashvili, I. Iakobashvili and T. Meskhi) worked in St. Catherine's Monastery. In 2005, based on the results of the expeditions and under the agreement between the Bishop of Mount Sinai and Catholicos-Patriarch of All Georgia Ilia II, a catalogue of the New Collection in Greek, Georgian and English languages was published. The Catalogue contains descriptions of 99 manuscripts copied on parchment, 33 manuscripts copied on paper, and of ten manuscript fragments (New Finds 2005). In 2014, during one week, one more expedition from the Korneli Kekelidze Georgian National Center of Manuscripts (B. Kudava, M. Karanadze, L. Shatirishvili, N. Chkhikvadze, D. Chitunashvili, G. Zhgenti and D. Gurgenidze) worked on perfecting codicological data on Georgian manuscripts from Old and New Collections and for their photo-documenting. Discovery of the New Collection was of special importance not only for the study of Georgian manuscripts, but also for studying medieval monastery collections, liturgical practices and literary traditions in Byzantium, as well as for revealing unknown issues or redactions. Based on the manuscripts of the New Collection, it was made possible to study significant problems of Georgian philology and historiography, and the issues of the Caucasus-wide relations, as well as to decipher Albanian alphabet and to publish results of the study (Aleksidze 1995; 2000; 2011; ალექსიძე 1998; 2001; 2003; 2011: 7-12, 13-25, 26-33, 57-66, 67-82, 83-92, 112-119, 156-174, 205-224). Apart from textological study of the compositions found in the manuscripts, of special importance is the study of Testaments and colophons included in them, defining historical figures and events mentioned in the colophons. It is clear that the Georgian monks carried out their activities on Mount Sinai for a long time (კლდიაშვილი 1989: 117-135; 2008).

Due to diversity of the Collection, antiquity and redactional importance of the manuscripts, Georgian manuscripts from Mount Sinai in the present volume will be grouped according to the fields of research. Their chronology is taken into consideration. Codicological data on the manuscripts in this volume is borrowed from existing Catalogues (Garitte 1956(a), აღწერილობა 1978(a), 1979, 1987; New Fainds 2005) and from certain monographs, which are cited in the descriptions of corresponding manuscripts.

Alexandre Tsagareli (1844-1929)

Al. Tsagareli was a philologist and a teacher, Privat-Docent, later on a professor at the Chair of Georgian and Armenian Languages in Saint Petersburg University. He first compiled and published description of Georgian manuscripts from the collections of Mount Sinai and Jerusalem, as well as historical documents of the 18th c. related to Georgia, supplemented with a map of the Caucasus.

Nicholas Marr (1864-1834)

N. Marr was Orientalist, Caucasiologist, researcher of the Middle Ages Christian Literature, Linguist, Philologist, Archaeologist, a Member of the Russian Imperial Academy since 1912, the Vice-President of the USSR Academy of Sciences and a Privat-Docent of Oriental Languages Faculty of Saint Petersburg University. His studies were focused on the issues of Georgian and Armenian historiography, archaeology and ethnography. N. Marr has published several written monuments of Georgian and Armenian literature, as well as epigraphic inscriptions. He founded the series Тексты и разыскания по армяно-грузинской фолологии (Texts and Studies in Armenian and Georgian Philology). For years, N. Marr headed archaeological excavations of the Anis's ruins. The materials obtained by him acquired the importance of the primary source. N. Marr is the author of the Japhetic theory. In 1898 he participated in the Mount Athos expedition. In 1900, based on the results of the above expedition, he published a full description of hagiographic texts from the Georgian collection in Iviron Monastery and began preparatory work for publication of the Bible in Georgian translation. in 1902, in collaboration with Ivane Javakhishvili, he described Georgian manuscripts held on Mount Sinai, and in 1940 published their description. He also described one part of the Georgian manuscripts held in the collection of the Greek Patriarchate in Jerusalem. Based on the results of studies of the Jerusalem collection, he was the first to study texts of „The Life of Grigol Khantsteli" and „The Conquest of Jerusalem."

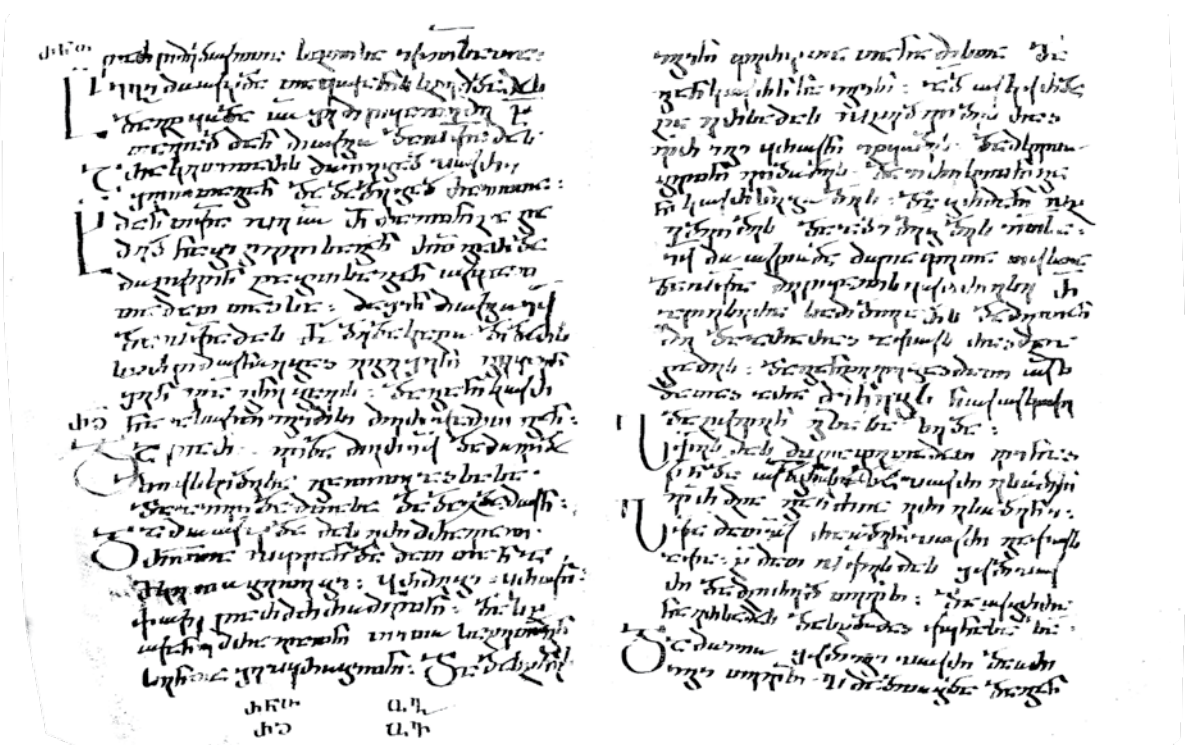
Gérard Garitte (1914-1990)

Gérard Garitte was a prominent Belgian scholar, outstanding representative of the classical and Oriental historical-philological sciences, Professor of the Catholic University of Leuven, researcher of the Georgian manuscript tradition. Since 1950, Gérard Garitte taught Greek paleography, philosophy and History of Byzantium, Modern Greek, Coptic, Arabic, Syrian, Old Georgian and classical Armenian languages atthe Catholic University of Leuven. Since 1948, he was an editor of Corpus Scriptorum Christianorum Orientalium: Scriptores Armeniaci. In 1946-1947 Gérard Garitte published his first articles in Kartvelological Studies. In 1950, he lectured at Harvard University, where he has founded a Chair of Armenian Language and Literature. In 1962, he founded a Chair of Georgian Language and Literature in Leuven University. He was a scientific consular to the Library of Congress, Washington D.C., which worked on photo documenting of medieval manuscripts on Mount Sinai and in Jerusalem under the agreement with UNESCO. Thanks to Gérard Garitte, collection of Georgian manuscripts on Mount Athos was documented and introduced into scholarly

circulation. „Catalogue des manuscrits géorgiens littéraires du Mont Sinaï" compiled by him still remains the summit of cataloguing written heritage, and "Le calendrier palestino-georgien du Sinaiticus 34 (X siecles)" – the Georgian-Palestinian Calendar published by him, is a kind of textbook for the study of Christian literature at a large scale. The credit goes to Gérard Garitte for his immense contribution to the study of Georgian written monuments, research of the manuscript tradition in the context of Greek and Palestinian literature, and contribution of Asian people in forming the Byzantine civilization. From the long list of his publications we will just mention a work dedicated to translation tendencies and lingo-cultural relations in Middle Ages, which displays perfect knowledge of the Christian written culture history.

Biblical Books

Sin.Geo.O.15. Four Gospels. 978. 293 folios; parchment; 19x14 cm; written in *Nuskhuri* in black ink; light brown leather cover. The scribe and bookbinder: Iovane-Zosime. Place of copying: Mount Sinai. The Four Gospels is of Early Byzantine redaction. It is considered that the Georgian translation was made from the Caesarean Four Gospels (Lyonnet 1935: 376, n7; Vööbus 1954: 185; მელიქიშვილი 2012(a): 161, 169-170). The Ammonian sectionsare written on the left marginand, the Eusebian Canons are written on the inner field. The manuscript is accompanied by a Testament in which the names of Sinaite Fathers contemporary to Iovane-Zosime are mentioned. The manuscript contains the date: "When this was written by hand of the big sinner Iovane, ... the year was ხკვბ and Chronikoni was ..." (292r). The manuscript data has been published several times (Цагарели 1888: 199 n° 8; ჯავახიშვილი 1947: 34-36).



56. Sin.Geo.O.15. 41v-42r

57. Sin.Geo.O.38. 141v

Sin.Geo.O.38. Four Gospels. 979. 144 folios; parchment; 26x20.5 cm; written in *Asomtavruli*; defective. Only the back cover survived: wooden board covered with stamped leather. Scribe, Bookbinder and Editor: Iovane–Zosime; Place of copying: Mount Sinai. The Gospel starts with Luke 13,2. The manuscript contains the Gospels of Luke and John. Graphical images of the Evangelists Mark and Matthew have been inserted later on. Ioanne-Zosime supplemented the Gospel with thematic concordance and Chronikoni, i.e. Easter calculation tables, as well as two circular diagrams showing cycles of the Moon and Sun, i.e. Paschalions. "Praise and glory of the Georgian language" written in *Nuskhuri* characters is added to the end of the manuscript. The calculation tables are supplied with explanatory notes written by Iovane-Zosime. The manuscript was dated on the basis of the colophon: "When this book was written and bound into cover by hand of sinful Iovane-Zosime, the year was ხკთ from Creation, according to the Greek calendar, and Chronikoni was ბზ; the year was ხფვგ from Creation, according to Georgian calendar, and Chronikoni was რჟთ..." The manuscript contains several later colophons. One of them found on the endpaper provides with an account about Liparit IV Baghvashi: "... I wrote this when the Turks released Liparit. I ask you to say a prayer for me." (კარანაძე 2007 (a): 317-318). The manuscript data has been published several times (Цагарели 1888: 201-204 n° 12; Марр 1903(a): 32; ჯავახიშვილი 1947: 101-105; Vööbus 1954: 185; მელიქიშვილი 2012(a): 161).

Sin.Geo.O.30. Four Gospels. 10th c. (979). 161 folios; parchment; 25.5x20 cm; written in *Asomtavruli*; only the front cover survived: wooden board covered with stamped leather. Scribe: Ezra Kobulianis-dze. Editor and bookbinder: Iovane-Zosime. "And mention the scribe of this, sinful Iovane, and forgive me if something is missing"(2r). This is the first Gospel from Mount Sinai collection which starts with the Eusebian Canons, but without the decorated Canon Tables. Each Gospel is preceded by a graphic image of respective Evangelist. The book ends with Luke 10,29; continuation of the text can be found in Sin.O.Geo.38. Each chapter of the Gospel is supplemented with a colophon of the scribe: "... the Holy Gospel of Evangelist Mark, chapter სლგ, was written by hand of a wretched man, Ezra – Kobuleanis-dze" (121 v). The manuscript data has been published several times (Цагарели 1888: 201, n° 11; Lyonnet 1935: 376; ჯავახიშვილი 1947: 51-53; Vööbus 1954: 185, not. 3; მელიქიშვილი 2012(a): 161,169-170).

Sin.Geo.O.19. Four Gospels. 1074. 284 folios; parchment; 20.5x14 cm; written in *Nuskhuri* in black ink; titles and thematic concordances are written in cinnabar ink. Cover: wooden boards covered with stamped leather cover. Place of copying: Mount Sinai. The Ammonian sectionsare written in *Asomtavruli* characters and in cinnabar ink on the left margin. The Eusebian Canons are not

found on lower margin of the text. The scribes: Michael and Moses. The manuscript is decorated with crosses. The chapters of the Gospels are not preceded with indices of miracles. They have only "the index of Gospel according to the Greek rules, and the index of days fot entire year". The readings are structured for the period from September 1 to August 31, just like in Sin.Geo.O.16. The manuscript tends with "Epistles of Paul for seven days of the week" (278v-283r). According to the main colophon, the Gospel was copied from the newly translated original: "We have copied from a newly translated orginal, which can be trusted... It was copied on the Holy Mount of Sinai, the site where the Holy Prophet Moses has seen the God. The Chroniconi was სჟდ (=1074) ..." Colophons of the same content can be found in the end of each Gospel. The manuscript data has been published several times (Цагарели 1888: 200-201 n° 10; Марр 1903(a): 26-27; Harnack 1903: 837; Lyonnet 1935: 376c; ჯავახიშვილი 1947: 41-42; Vööbus 1954: 205).

Sin.Geo.N.12. Four Gospels. 1075. 196 folios; parchment; 19.2x14 cm; written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* in cinnabar ink. The Ammonian sections, the Eusebian Canons and the numbers of readings are written in *Asomtavruli* characters; without cover. The manuscript is decorated with crosses. Scribe: Michael. The place of copying: Mount Sinai. Each chapter is supplemented with the colophon of a scribe in which the Georgian fathers on Mount Sinai and the dates are mentioned: "... This was written on the Holy Mount of Sinai, and the Chronikoni was სჟე." The Testament provides us with interesting accounts concerning the books held in the library and about the features of monastic practice: "The original was written for a desert therefore it was divided into sections." It is noteworthy that division of the Gospel text into liturgical sections did not comply with general monastic rule, while this conforms with the rule practiced in Lavras. The manuscript contains the schedule for annual Gospel readings. The codex lacks its ending: text stops at the fourth week of Great Lent. Some of the names mentioned in the Testaments are also mentioned in Sin.O.Geo.19, which was copied in 1074 by the same Michael (Garitte 1956 (a): 53-58). According to the colophon, Four Gospels is copied from Giorgi the Athonite's (George the Hagiorite) translation and is of Constantinople edition: "I have copied this from the new translation and, being very true, it can be used for an original. And know that this is the truth: it represents the words spoken by the Evangelists, insomuch as the holy Evangelion, written by the hand of holy Evangelists themselves, is kept in Constantinopole …and the new translation was made from it" (188r).

Sin.Geo.O.16 Four Gospels. 11th c. 331 folios; parchment; 20x14.5 cm; written in *Nuskhuri* in black ink; titles, initials and thematic concordances are written in cinnabar ink. Cover: wooden boards covered with stamped leather cover. Scribe: Gabriel. Commissioned by Daniel, Archpriest of the Cross Monastery. Place of copying: the Cross Monastery. The Gospel is decorated with crosses; one of them is the Lauren, or Patriarchal Cross. The Georgian manuscripts decorated with crosses of such type were popular mainly from the 11th century on and are regarded as samples of Constantinopolitan art (Шмерлинг 1967: 147-157; 1979: 149). Each of the Gospels is traditionally preceded by respective Evangelist and an index of miracles. The manuscript is supplemented with the canon of readings structured according to the Constantinopolitan liturgical calendar. Such structuring of a codex in Georgian manuscript tradition originated from the second half of the 11th c. By all indications, the Four Gospels is of Giorgi the Athonite's redaction. According to the commissioner's Testament, which is currently lost and is known only thanks to Al. Tsagareli's publication (Цагарели 1888: 198-

199 n°. 7), the manuscript dates back to 992: "This holy Four Gospels was copied in the holy city of Jerusalem ... Chronikoni was სიბ." Based on this Testament, G. Garitte dated the manuscript to the 10th c. (Garitte 1956(a): 49). Apparently, the text was erroneously read, because the commissioner refers to Giorgi-Prokhore and Superior of the Cross Monastery Giorgi, who was in this position only since 1061 (მეტრეველი 1962: 36). The text has been studied (Lyonnet 1935: 376 n°8; ჯავახიშვილი 1947: 36-38; Vööbus 1954: 185; მელიქიშვილი 2012(a): 161, 169).

Sin.Geo.O.81. Four Gospels. 12th-13th cc. 274 folios; paper; 18x13 cm; in *Nuskhuri* in black ink; dark brown leather cover. Beginning of each Gospel and end of the Gospel by Mark is decorated with the Lorraine, or the Patriarchal Cross. The Gospel text in Arabic is found on the leaves inserted in the beginning and end of the manuscript (Цагарели 1888: 204-205 n°14). The chapters of the evangelists are accompanied by explanatory notes that are typical for the Constantinopolitan redaction. According to the Testament, the text is of Giorgi the Atonite's redaction: "We have copied from a newly translated orginal, which can be trusted. You have the true words of the Evangelists." (Mapp 1940: 214-219; Vööbus 1954: 208, not. 5).

Sin.Geo.N.19p. Four Gospels. 13th c. 10 folios; 17x12.5 cm; paper; written in *Nuskhuri* in black ink; the beginning is written in *Asomtavruli* characters and in cinnabar ink.Verses 21,5-22,50 from Luke's Gospel have survived. The text is of Giorgi the Athonite's redaction (იმნაიშვილი 1979). The index of liturgical readings is defective. It includes September-October, December-January and July-August. A table of readings for Easter and a New Week is given on 8r.

Sin.Geo.O.29. Psalter. 10th c. 78 folios; parchment; 18x17 cm; in *Asomtavruli*; defective; wooden cover covered with leather. The numeration of canons and chants is of later date and is not continuous. Based on this manuscript, text of the Psalter was published in an academic edition (შანიძე 1960 (b). The psalter belongs to the Pre-Athonian redaction. The scribe's Testament is written in *Asomtavruli* and in cinnabar ink; decorated characters are used: "... Mention me – Iovane, the pitiable priestand a big sinner, in your prayer... Christ, have mercy upon Iovane. Kyrieleison ..." (Цагарели 1888: 197-198 n°4; ჯავახიშვილი 1947: 50).

Sin.Geo.O.42. Psalter. 10th c. 259 folios; parchment; 15.5x13.5 cm; in *Asomtavruli*; titles are written in cinnabar ink. Cover: wooden boards covered with leather. The donator: Michael: "... I, the wretched man and sinful Michael have become worthy to donate these psalms of Holy David to Mount Sinai." (Цагарели 1888: 197 n° 3; Mapp 1940: 31-33; Kalligerou 2009: 158-159).

Sin.Geo.N.15. Psalter. 10th c. 115 folios; parchment; 17.5 x15.5 cm; without cover; defective; in *Nuskhuri*; titles, initials and some lines of the text are written in *Asomtavruli* characters. Scribe: Ioane Oshkeli. Commissioned by Archpriest Michael. Place of copying: Mount Sinai. The manuscript starts with psalm 30.1; incomplete. It is followed by chants. Christological interpretations have been introduced into titles of some Psalms. Certain Psalms are supplemented with the number of versesin accordance with the count of the Athos redaction (შანიძე 1979: 40). Text of the manuscript textually resembles texts of the manuscripts from an Old Collection (Sin.Geo.O. 22, 29, 42) and from Graz Collection: Graz Geo.2058/2 (Garitte 1956(a): 58, 66,156; შანიძე 1929: 343; იმნაიშვილი 2004: 70-220).

Sin.Geo.N.21. Psalter. 10th c. 113 folios; parchment; 6.5x4.5 cm; in *Asomtavruli*; without cover; defective; written in black ink; titles are written in cinnabar ink. The manuscript has signs of Pre-Athonian redactions: the number of paragraphs in a psalm is shown next to some of them according

to the old „Georgian" count. The text begins with an overview of the division of the Psalter into five books; definition of Diapsalms is also given. The Book of Psalms together with appendices follows an old redaction of the so-called "Psalter of Mtskheta" (NCM A-38) and those fragments of the Liturgical Collection compiled by Iovane Zosime Sin.Geo.O.34, which are currently held in the National Library of Russia (შანიძე 1960(b): 448-460, 470; აღწერილობა 1973: 117-119; 1978 (a): 138).

Sin.Geo.N.51. Psalter. 10th c. 199 folios; parchment; 12x9.5 cm; written in *Nuskhuri* in black ink; titles, psalm numbers given on margins and canons are written in *Asomtavruli* characters and in cinnabar ink. Cover: wooden cover covered with leather. Scribe: Deacon Giorgi. The manuscript contains psalms 1-150 and chants 1-9. The text belongs to Pre-Athonian redaction, though on the margins are found incipits of the canons written at a later stage and structured according to the system characteristic of Giorgi the Athonite's redactions (New Finds 2005: 411-412). The manuscript is supplemented with the scribe's Testament (199r).

Sin.Geo.O. 22. Psalter. 10th-11th cc. 276 +1 folios; parchment; 19x14 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; several ornamental letters are used. The place of copying: Mount Sinai. The manuscript is defective: it starts with Psalm 6,2 and ends with Psalm 147,8. Iovane, Davit and the Sinai brotherhood are mentioned in the colophons. Al. Tsagareli register 278 folios (Цагарели 1888: 198 n°5; ჯავახიშვილი 1947: 44).

Sin.Geo.N.82. Psalter. 11th-12th cc. 18 folios; parchment; 10.5x6 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The text starts with PS 118.3; fragmented. The text is of Pre-Athonian redaction (New Finds 2005: 429-430).

Sin.Geo.N.85. Psalter. 12th-13th cc.3 folios; parchment; 18.5x13.5 cm; in *Nuskhuri*; initials are written in *Asomtavruli* characters; the text is written in black ink. The text is an old, Pre-Athonian redaction (New Finds 2007: 430-431).

Sin.Geo.N.2p. Psalter. 12th-13th cc. 135 folios; paper; 19x12 cm; defective, written in black ink. Cover: wooden boards cover with leather: only the front cover and spine survive. Titles and initials of some paragraphs are written in cinnabar ink. The text is of Giorgi Athonite's redaction (შანიძე 1960(b); 1979; New Finds 2005: 439-440).

Sin.Geo.N.18p. Psalter. 12th-13th cc. 20 folios; paper; 15x11 cm; split into separate leaves; written in *Nuskhuri* in black ink; titles and initials of the paragraphs are written in *Asomtavruli* characters and in cinnabar ink. The following Psalms have survived: 65, 11-68,7; 70,11-73,15; 74,9-78,3; 95,10-98,4; 102,16-103,9. The manuscript is of Giorgi the Athonite redaction (New Finds 2005: 446-447).

Sin.Geo.N.20p. Psalter. 13th c. 2 folios; paper of two different sizes: 17x12 cm and 16x12 cm; in *Nuskhuri*. The fragment contains several psalms: 118,61-118,75. The maniscript is of Giorgi Athonite's redaction (New Finds 2005: 447).

Sin.Geo.O.86. Psalter. 14th-15th cc. 364 folios; paper; 13x12 cm. The late cover: wooden boards covered with leather. The text contains ligatures. The artificially decorated initials are of note. The manuscript contains 151 psalms and chants. Some of the Psalms (e.g. 6, 15, 32, 38, 39, 40, 41) are supplemented with notes of curative-protective content characteristic of the late tradition. For example: "This psalm is for eye pain: read it three times over the medicine; administer the latter every morning for three days." (9v) (Цагарели 1888: 198 n°6; Марр 1940: 247-248).

Sin.Geo.O.39. Acts of the Apostles. Epistles. 974. 132 folios; parchment 24.8x20 cm; written in

Asomtavruli in black ink; titles and pagination of the verses is executed in cinnabar ink; acephalous; light brown stamped cover. Scribe: Iovane. Place of copying: [Mount Sinai]. The manuscript contains "Acts of the Apostles" and small Epistles. The regulation for Psalm readings from Easter till Ascention is given at the end of the manuscript. The scribe Iovane is mentioned in several colophons of the codex: "I have become worthy to copy this book – "The Acts of the Apostles" ... on the commission of the honest clergymen, Archpriest Michael... The Choronikoni was რჟდ" (132r). The scribe of this manuscript Iovane is the prominent scribe and editor of the 10th century Iovane-Zosime (Цагарели 1888: 206 n°17; Марр 1940: 247-248; ჯავახიშვილი 1947: 106-107; ჭანკიევი 1973: 45-51; კუტიბაშვილი 1980: 121-142; Kalligerou 2009: 163-164). The Georgian translations of the Acts of the Apostles were studied and published (აბულაძე 1950; Vööbus 1954: 186, 388-389; Garitte 1955(a): 11-12; ლორთქიფანიძე 1956; ძოწენიძე 1974; მელიქიშვილი 2012(a): 184-205).

Sin.Geo.O. 58-31-60. Epistles of Paul and Acts of the Apostles. 977. 178 folios; parchment; 26x20.5 cm; in *Asomtavruli*; written in black ink; titles and readings of the index are written in cinnabar ink. Marginal and calendar notes were written by Joanne-Zosime. Only the back cover survives. The manuscript is divided into three parts; acephalous. Commissioned by Kvirike Midznadzoreli; Scribe: Kvirike Sokhastreli. According to Al. Tsagareli's description, the manuscript contained 186 leaves. The manuscript has been studied (Цагарели 1888: 205-206; Марр 1940: 97-99; ჯავახიშვილი 1947: 53-56; Garittl 1956(a): 189-197; მენაბდე 1980: 66; მელიქიშვილი 2017: 184-205). The text was published based on the manuscript under consideration (Garitte 1955(a); ძოწენიძე 1974).

Sin.Geo.N.8. Paul's Epistles and General Epistles. 977. 13 folios; parchment; 26x20 cm; written in *Asomtavruli* in black ink; initials are written in *Asomtavruli* characters. The manuscript was commissioned by Kvirike Midznadzoreli. Scribe: Kvirike Sokhastreli. The place of copying: Mount Sinai. The fragments include: Epistles of Paul and the Catholic Epistles (I Peter 1,22-3,1). Leaves 1-13 of the manuscript belong to Sin.Geo.O.58-31-60. The date of the manuscript and the names of the commissioner and scribe were determined based on the colophons of Sin.Geo.O.58-31-60. The colophons are pabliched (Garitte 1956(a): 195-196).

Sin.Geo.N.9. Acts of the Apostles. 11th c.19 folios; parchment; 28x21.5 cm; written in *Asomtavruli* in black ink; beginnings of the readings, initials and the reading numbers are written in *Asomtavruli* characters and in cinnabar ink. The text of the manuscript corresponds to the texts of Sin. Geo.O.58-31-60 and Sin.Geo.O.39 with some differences (Compare with აბულაძე 1949).

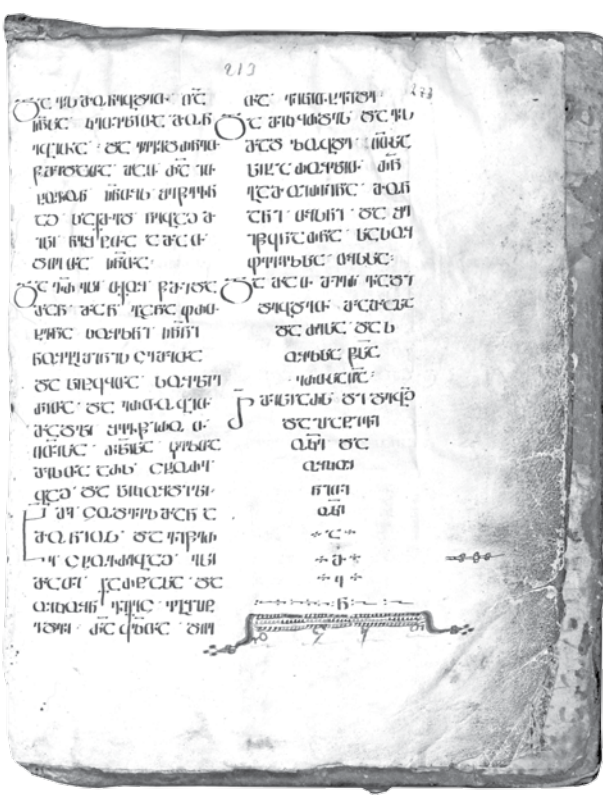
Collections

Sin.Geo.O. 32-57-33. Sinai Homiliary-Polycephalon. 864. 275 folios; parchment; 24.5x13.5 cm; written in *Asomtavruli* in brown ink. Scribe: Makari Leteteli; Place of copying: The Lavra of St. Sabbas. The manuscript was bound into cover by Iovane-Zosime on Mount Sinai in 981 (კარანაძე 2002: 9-16; Kalligerou 2009: 171, 172, 174). The text begins with readings for Annunciation. The manuscript contains a total of 50 hagiographic, homiletic and apocryphal texts read on the great holidays. The authors of the homiletic part are the following: Gregory of Nyssa, Antipater of Bostra, Athanasius of Aleksandria, Proclus of Constantinople, Epiphanius of Cyprus, Basil the Great, John Chrysostom, Cyril of Jerusalem, Timothy of Jerusalem, Macarius of Antioch. The apocryphal part presents the narratives

about the Theotokos and Apostles, Appearance of the Holy Cross and Finding of the Holy Nails, Beheading of John the Baptist. On Mount Sinai Iovane-Zosime added "The Praise and Glory of the Georgian Language" to the manuscript. Seith is considered the translator of these early Byzantine texts (კეკელიძე 1980: 501). The manuscript was dated on the basis of the colophon: "This manuscript was written in ხკჲზ from the creation, and the Chronikoni was ბდ (=864)." "And I, the wretched person Makari donated the manuscript to the Holy of Holies, Mount Sinai..." It was bound into cover the third time... From the creation was ხფპე, according to the Georgian calendar, and Chronikoni was სა..." The Collection (შანიძე 1959) and its individual works have been published (კეკელიძე 1918: 28-44; 1940: 5-6,16-17; 1946: 98-100; Marr 1926: 657-670; 715-733; შანიძე 1935: 36-54; იმნაიშვილი 1953: 290-301; გვარამია 1973; ფუტკარაძე 2000). The manuscript is described several time (Цагарели 1888: 234-237 n°83, 84; Марр 1903 (a): 20, 50; 1940: 1-26, 93-97).

Sin.Geo.N.89. Sinai Homiliary-Polycephalon. (Fragment). 864. 2 folios; parchment; 24.5x21 cm; written in *Asomtavruli* in black ink. the manuscript contains the following: the final part of the homily "For Epiphany" by Cyril of Jerusalem; "For Presentation" by Hesychius of Jerusalem. In the description of G. Garitte, Timothy of Jerusalem is considered the author of this homily (Garitte 1956(a): 78). In the early Georgian homiliaries the authorship of the above homily is shared between these two authors. G. Garitte has published the above homily based on four Polycephalons. In this publication Hesychius of Jerusalem is considered the author of the homily (Garitte 1971: 361-372). The fragment contains a Testament written in *Nuskhuri* in which Makari Leteteli is mentioned as the scribe: "God, relieve the sins of the sinful priest-monk Makari Leteteli, who wrote this book".

Sin.Geo.O.97. Homilies of Ephrem the Syrian. 9th-10th cc. 272 folios; parchment; 25x20 cm; in *Asomtavruli*; titles are written in cinnabar ink; lacks ending. Scribe: Giorgi Tkeleli. Copied in Lavra of St. Sabbas. The collection comprises early Byzantine translations of 25 homilies by Ephrem the Syrian. The text belongs to St. Sabbas' redaction. The colophon is held in the Mingana Collection: Mingana. Geo. 2. The colophons was published (Garitte 1956(a): 291-292; 1960: 244-245). The manuscript is described several time (Цагарели 1888: 231 n°78; ჯავახიშვილი 1947: 137-138; Kalligerou 2009: 170-171).



58. Sin.Geo.O.32-57-33. 273r

Sin.Geo.O.36. Ascetic-Homiletic Collection. 925. 253 folios; parchment; 28.5x24 cm; written in *Asomtavruli*; black ink; titles are written in *Asomtavruli* characters and in cinnabar ink. One of the scribe is Timothy. Place of copying: Lavra of St. Sabbas. The collection includes homilies of John Chrysostom, Basil the Great, Marcus Eremita, Ephrem the Syrian, Amonas, Macarius, Abraham the Monk, and "Pratum Spirituale" by John Moschus. Manuscript Ivir.Geo.9 from Mount Athos collection

is the analogue of the manuscript under consideration (ჩხიკვაძე 2002: 172-182). The collection was copied in the Lavra of St. Sabbas. Colophon of the scribe is lost. According to Al. Tsagareli, it read the following: "... I, the wretched man in soul and flesh, have become worth of writing this book. This book was written by me, With the help of my spiritual son Timothy, in the Lavra of St. Sabbas when Leon was the Patriarch and Ioane Raki was Superior of St. Sabbas; from the creation was ხფკ and Chronikoni was რმე (=925)" (Цагарели 1888: 233-234 n°82; ჯავახიშვილი 1947: 74-83). The collection contains translations of early Byzantine redactions of the Sermons of the Holy Fathers and the text of Leimonarion. Originals from which these translations were made are currently lost. The critical texts have been published (აბულაძე 1955(a); 1960; cf.: გაბიძაშვილი 2009 (b): 274 n°90).

Sin.Geo.O. 35. Ascetic Collection. 907. 320 folios; parchment; 34.5x27 cm. Scribe: Arseny Monk; Place of copying: Lavra of St. Sabbas; The manuscript was bound into cover by Iovane-Zosime on Mount Sinai in 973. The lacking leaves of this manuscript are held at the Library of Graz University (Graz. Geo.2058 / B and C), and the Iovane-Zosime's colophon is used as an endpaper of the back cover of Sin.Geo.O.67 (დვალი 1978: 72-83; კარანაძე 2002:19 comm. 89; 33 comm.132; Kalligerou 2009:156). The collection includes the homilies and apophthegmatas of Anthony the Great, Dorotheos, Evagrius Ponticus, Severian of Gabala, Arsenios, Amonas, Marcus the Ascetic, Cassian, Macarius of Egypt, Isaac, Isaiah, John Sinaites, Barsanuphius and John, Basil the Great. The texts are early Byzantine translations. Part of the texts was published (აბულაძე 1955 (a); Garitte 1955 (a): 1-47; 1955 (b): 267-275; ჯავახიშვილი 1947: 59-74). The manuscript is described several time (Цагарели 1888: 232-233 n°80; Mapp 1903(a): 32; Blake 1932(c): 274-275; ჯავახიშვილი 1947: 59-74).

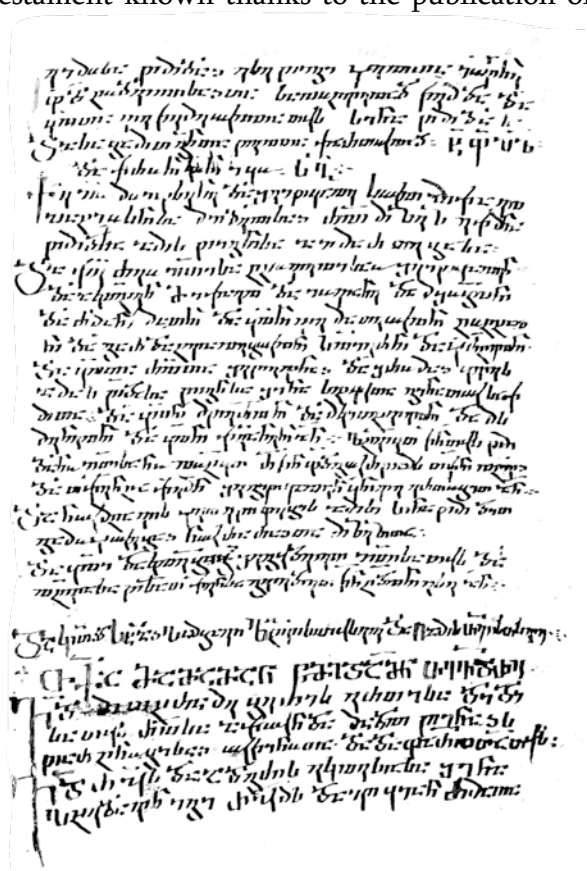
Sin.Geo.N.67. Sermons of Sinai Fathers. Before 974. 101 folios; parchment; approx. 8x7,5 cm; writtenin *Nuskhuri* in black ink; titles are written in *Asomtavruli* characters and in cinnabar ink, as well as is *Nuskhuri* characters mixed with *Asomtavruli*. It was copied prior to 974. This consideration is based on the fact that the manuscript contains colophon of Iovane-Zosime (101r). The manuscript includes: an unidentified prayer, the prayer of Symeon the Holy Fool and the "Sermons of the Fathers". The latter contains 15 Sermons of the Sinaite Fathers. (ჩიტუნაშვილი 1999: 111-115). Georgian translations of the Apophthegmata have been published (დვალი 1974). The manuscript contains the Testament of Iovane-Zosime: "In the name of the God, this book was bound into cover by sinful Iovane. The year from the creation was ხფო[ბ] and Chronikoni was რჟდ." The binding is described (Kalligerou 2009: 155-156).

Sin.Geo.O.6. Hagiographic Collection. 981, 982, 983. 225 folios; parchment; 27.5x20 cm; in *Nuskhuri*; titles are written in *Asomtavruli* characters and in cinnabar ink; The manuscript was copied by three scribes, one of whom was Iovane-Zosime. The manuscript was commissioned by Michael. Bookbinder: Iovane-Zosime. Place of copying: Mount Sinai. The compositions are preceded by the Contents. The Collection includes hagiographic and apocryphal compositions of the early, Palestinian redaction: Gospel of James, the Life of St. Simeon the Elder, the Life of St. Sabas the Syrian, the Life of Epiphan, the Life of Epiphanius of Cyprus by Priest John, the Life of Epiphan by Polybius, Epistle of Polybius to Sabinus, the Life of the Naked Saints, the Martyrdom of Phebronia, the Martyrdom of Christine, the Martyrdom of Catherine, Teachings of Stephen the Boskoi, the Praise and Glory of the Georgian Language. The Collectionhas attracted the interest of many researchers. Texts of different compositions and scientific commentaries to them were published at different times (Цагарели 1888: 229-230 n°76; ყუბანეიშვილი 1946: 416; ჯავახიშვილი 1947:

184-193; Garitte 1954(b): 71-92; 1957: 233-265; ინგოროყვა 1965: 363, 541-542; Birdzall 1970: 49-72; შანიძე 1977: 7-35; ფუტკარაძე 2000; გაბიძაშვილი 2004: n° s 364,1151). The manuscript was dated based on the Testament of Iovane-Zosime.

Sin.Geo.O.52. Hagiographic Collection. 983. 99 folios; parchment; 10.5x8.5 cm; in *Nuskhuri*; a typical Synaitic cover. The manuscript was commissioned by Michael. Scribes: Kvirike and Iovane-Zosime. The latter was also a bookbinder. The collection consists of two hagiographic works: "Passion of St. Mamai" and "Life of St. Ksenofor". The collection is dated on the basis of the colophon: "... From Creation was ხფპზ, according to the Georgian calendar, and Choronikoni was სგ. Christ have mercy upon Iovane-Zosime and Michael and Giorgi ..." (99v) (Цагарели 1888: 226-227 n°70; Марр 1940: 74-76).

Sin.Geo.N.20. Alexander of Cyprus. On the Invantion of the Cross. 986. 23 folios; parchment; 15x12 cm; writtenin *Asomtavruli* and *Nuskhuri* in blackink; titles are written in cinnabar ink. Scribe: Iovane-Zosime; The place of copying: Mount Sinai. The fragments belong to the beginning of the manuscript described by Al. Tsagareli with n° 93. One leaf between Sin.Geo.N.20 and Tsagareli n° 93 is missing, and another one is a fragment of the manuscript Birmingham's Mingana. Geo.4. Leaf 99 of manuscript n°93 described by Al. Tsagareli is currently held in the Library of Princeton University with shelfmark Garrett. 24. The last leaf no. 29 was described by Al. Tsagareli with number 92, because he considred it a different manuscript. These fragments are now held in the Syrian Foundation of the Göttingen Library in Germany with shelfmarks Ms.Syr. 17,19,21,22,23,24,25. SuUB. Seven leaves from this set complement Tsagareli n°93, and remaining 23 leaves – Tsagareli n°92. Until now is lost Ioane-Zosime's Testament known thanks to the publication of Tsagareli (Цагарели 1888: 239-240 n°92); ni.e. the homily written by Alexander the Cyprus copied in 986 is currently preserved in four different centers: Mount Sinai, Princeton University, Birminham and Göttingen. The integrity and sequence of these parts was determined by M. Shanidze (შანიძე 1999: 113-126; New Finds 2005: 393-394). Fragments of the homily in question have been described (Цагарели 1988: 239-240 n°92; n°93; Garitte 1960: 249-251; 1967: 557-558; Assfalg 1963(a); his 1963(b); New Finds 2005: 393-394). Text of Alexander of Cyprushas been published (მგალობლიშვილი 1978).



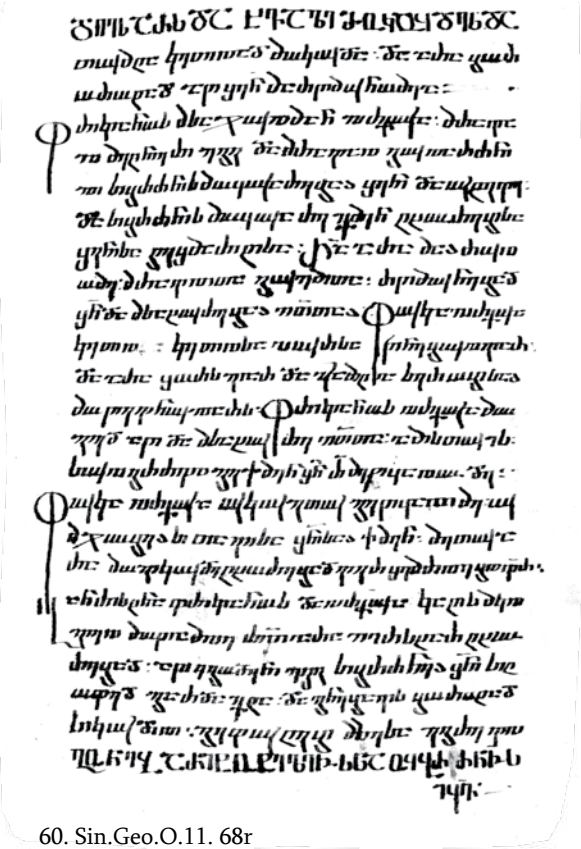
59. Sin.Geo.O.6. 224r

Sin.Geo.O.11. Hagiographic Collection. 10th c. 399 folios; parchment; 20.3x15.5 cm; in *Asomtavruli*. Scribes: Davit and Ioane. The typical Sinaitic cover of the 10th c. The collection contains keimena versions of 28 hagiographical compositions for September-January and June-July with reference to the calendar day. Sequence of months is violated. The texts are the Pre-Athonian translations. Abo Tbileli's Martyrdom is among the lives of International saints. The manuscript

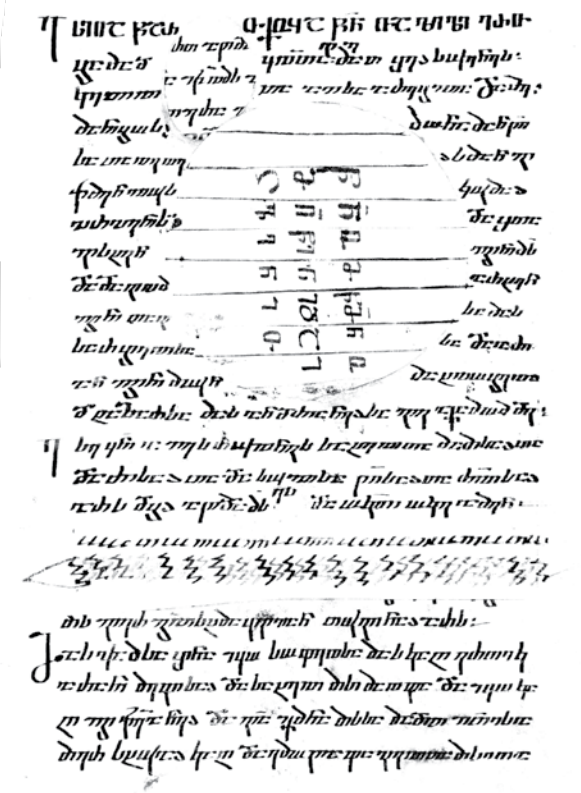
is supplied with several colophons. Of interest is an acephalous, unidentified text in which name of the translator and place of copying are mentioned: “Translated in Jerusalem by Seth the Translator and copied in Palavra by Pavle (Paul)” (240 r). Based on this colophon we can judge that the collection contains early translations of the Jerusalemite tradition. Part of the compositions is included in MS.Georg.b.I. from the Wardrop Collection held in Oxford (Peeters 1912(a): 3-1-818). Some texts have been published (Peetres 1912(b): 277-313; კეკელიძე 1918: 106-114; 1946: 20-26, 62-63, 81-85; შანიძე 1935: 71-76; აბულაძე 1944: 133-147; იმნაიშვილი 1953: 184-202; გაბიძაშვილი 2004: 178,184). The manuscript is described several time (Цагарели 1988: 216-217 n°50; ჯავახიშვილი 1947: 23-31; Kalligerou 2009: 166,169).

Sin.Geo.O. 25. Ascetic-Hagiographic Collection. 10th c. 213 folios; parchment; 16x11 cm; in *Nuskhuri*; without cover; titles and initials are written in cinnabar ink. Testament of the scribe is lost. The manuscript contains the homilies of Macarius of Egypt, Amona, Anthony, Amba Moses, Ephrem the Syrian, Arsenius the Great, as well as the Teachings of the Fathers and the Martyrdom of Eustathius. Most of the compositions do not have a matching Greek original. G. Garitte noted parallel texts in Latin and Coptic for some of the compositions included in the collection (Garitte 1956(a): 60-66). “Sermons of the Fathers” from this manuscript was taken into consideration in a critical edition (აბულაძე 1955(a); Garitte 1956(a): 60-66).The manuscript is described several time (Цагарели 1988: 228-229 n°74 ; ჯავახიშვილი 1947: 45-47).

Sin.Geo.O.43. Cyril of Scythopolis. Life of St. Euthymius. 10th c. 138 folios; parchment; 16.5x12.5 cm; written in *Asomtavruli* in black ink; acephalous. The colophon of Giorgi Manaveli written in *Nuskhuri,* concerning donation of the manuscript to the Monastery on Mount Sinai is found in the end of the codex. According to the Testament, the manuscript was brought from



60. Sin.Geo.O.11. 68r



61. Sin.Geo.O.11. 239r

Palestine:"...With assistance of our Holy Father Khariton and St. Sabas and all Holy Fathers... Now, the Holy Fathers, when I have become worthy to pay tribute to the Holy mountain... I, Giorgi Manaveli donated this book – "The Life and Activities of our Holy Father Euthimius" – to Mount Sinai..." The manuscript contains translation of early Byzantine redaction. The manuscript was rebound and put into new cover in the 14th-15th cc (კარანაძე 2002: 34;). The text was published based on the manuscript Add.Ms.11281 from the Collection of the British National Library (იმნაიშვილი 1975: 143-183). The manuscript is described several time (Цагарели 1888: 229, n°75; Марр 1940: 33-36).

Sin.Geo.O.44. Commentary of Gospel. 10th c. 163 folios; parchment; 14.5x12.2 cm; written in *Asomtavruli* in black ink; titles are written in cinnabar ink. Cover: wooden boards covered with stamped brown leather. The manuscript contains the Lenten cycle homilies-commentaries written by Holy Fathers in the following sequence: Matthew, 6,1-33, Luke 15,1-10, Luke 15,11-32, Luke 18,1-8, Luke 10, 25-37, Luke 16 , 19-31, John 11,45-12,19. The text is a Pre-Athnonian translation. Since the end of the 19th century, the manuscript lost 6 leaves (Цагарели 1888: 231-232 n° N.79; Марр 1940: 37-44; გაბიძაშვილი 2009(b): 244 n° 125).

Sin.Geo.O.46. Life of St. Symeon Stylites the Younger. 10thc. 269 folios; parchment; 17x15 cm; in *Asomtavruli*. There are a few lines written in *Nuskhuri* at the end of the manuscript; written in black ink; title on 1v is written in cinnabar. Cover: wooden boards covered with stamped leather. In 978 or 980, Iovane-Zosime rebound the manuscript into new cover. Text of he Life is a Keimena redaction. Author of the Greek redaction is Arcadius, Archbishop of Cyprus (გაბიძაშვილი 2014: 61). The manuscript contains a colophon of the donators of this manuscript to Mount Sinai: "... I, Michael Ghrduleli, donated this holy book of the Life of St. Symeon the Antiochian, and I, Gabriel of Sinai, we both have donated the book"(269r-v). " This was rebound into new cover when it was ხფპბ years from Creation (=978), and the Chronikoni was ს (=980)." The text has been published (კეკელიძე 1918: 215-140). The manuscript is described several time (Цагарели 1888: 228 n° 73; Марр 1940: 45-53; კარანაძე 2002: 12-13; Kalligerou 2009: 158,162,173).

Sin.Geo.O.50. Sermons of John Chrysostom. 10th c. 183 folios; parchment; 17.7x14 cm; writtenin *Nuskhuri* in black ink; titles are writtenin cinnabar ink; stamped leather cover. The collection contains nine homilies of John Chrysostom. These Georgian translations of the early Byzantine tradition are also found in Sinai-Palestinian ascetic-homiletic collection. The testament was lost. Its text is available thanks to Al. Tsagareli's publication: "I, Cyril, wrote [this] with my hand, and Ioseb gave me two drachmas and donated it to the Georgian Church of St. John on Mount Sinai... for saying aprayer (!)" (Цагарели 1888: 235-236, n°84; Марр 1940: 61-66). Texts of the manuscript were included into an academic edition of "The Teachings of the Holy Fathers" (აბულაძე 1955 (a).

Sin.Geo.O.62. Hagiographic Collection. 10thc. 143 folios; parchment; 31.5x24 cm; written in black ink; titles are written in *Asomtavruli* characters and in cinnabar ink; without cover; defective. 32 folios are lost in the beginning of the manuscript. The collection comprises readings for January-August: martyrdoms of Anton, Kviros and John, Agathangelos, Theodore, Victor, St. George, Christopher, Leontis, Febronia, the Victorious Saints, Domentius, forty-Five Martyrs, Kvirike and Ivlita, Marina, Athanasius, Cosmas and Damian, Christine, Seven Holy Maccabean Martyrs, Phocas (გაბიძაშვილი 2004: n°s 11,28, 120,215, 227, 289, 477, 664, 684, 762, 1140). The Collection contains several colophons. Iovane is mentioned in several of them. G. Garitte dated the manuscript to the period after 983 and assumed that it was copied by Iovane-Zosime (Garitte 1956 (a): 209; also:

Цагарели 1888: 217, n°52; Марр 1940: 112-132).

Sin.Geo.N.3. Hagiographic Collection. 10th c. 14 folios; parchment; 30x23 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Two scribes worked on copying: Iovane and an anonymous scribe. Fragments of the following narratives survived: "Martyrdom of St. Abo", "Martyrdom of St. Philotheos", "Martyrdom of Mamas", "the Mention of the Blessed Pelagia", "Martyrdom of Peter of Alexandria". This narrative has been published based on Sin.Geo.O.11 (Garitte 1956 (a): 34). Contents is found on 14r-v. The Collection is supplemented with an image of Jesus Christ.

Sin.Geo.N.4. Alphabetical Apophthegmata. 10th c. 26 folios; parchment; 26.5x19 cm; written in *Nuskhuri* in black ink; titles and beginnings of narratives are written in *Asomtavruli* character and in cinnabar ink. Scribe: Grigol. The fragment is the beginning of Sin.Geo.O.8. Paleographic features of both manuscripts (Sin.Geo.O.8 and Sin.Geo.N.4) suggest that they date to the 10th century. The Testament of the scribe: "Christ, have mercy upon Grigol" (20v). The manuscript Sin.O.Geo.8 has the similar Testament (Garitte 1956(a): 29).

Sin.Geo.N.13. Ascetic and Hagiographical texts. 10th c. 107 folios; parchment; palimpsest; 23x15 cm. A big part of the underlying text is written in Caucasian Albanian and partially in Armenian scripts. Text in the upper layer is written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* characters. Scribe: Michael. The manuscript contains the following: 1) The Keimena text of the "Life of Anthony the Great" by Athanasius of Alexandria. Short and extensive texts of this compositions have been published (იმნაიშვილი 1970; 1975: 7-53); 2) I-VII Epistles of Anthony the Great. The text was published based on two manuscripts from Mount Sinai (Garitte 1955 (c). Epistle I in the publication is acephalous. Sin.Geo.N.13 fills in this gap. Epistle VII has been published separately based on Sin.Geo.O.25 (ჯავახიშვილი 1947: 236-237); 3) Epistle I by Macarius the Great. The text survives in Sin.Geo.O.35 and Sin.Geo.O.25. It was published based on the two manuscripts (ნინუა 1982: 106-136); 4) Epistles I-XVI by Amonas. The text is defective. Amonas' epistles survived in the manuscripts Sin.Geo.O.35 and Sin.Geo.O.25 (Garitte 1956(a): 62, 103). This text was published based on Sin.Geo.O.35 (Garitte 1976: 123-131); 5) John Chrysostom's "On Repentance, Virginity and Patience". The text is defective. The complete text is preserved in Sin.Geo.O.25 and Sin.Geo.O.78 (ჯავახიშვილი 1947: 129; Garitte 1956(a): 64, 230); 6) For Apollo. The text is different from the narrations found in Sin.Geo.O.25 and in Sin.Geo.O.35 (Garitte 1956(a): 64, 118). A piece of text is written in the Caucasian Albanian script. Its samples are known only thanks a few epigraphical materials, which have not yet been read in full and deciphered. Sin.O.Geo 55, a part of the palimpsest text, is also written in Albanian script. The palimpsest text read by Z. Aleksidze contains fragments of the Lectionary (Шанидзе 1938; 1960; Абуладзе 1976(a); 1976(b); ალექსიძე 1998; 2001; Алексидзе 1999). Sin.Geo.N.13 and Sin.Geo.N.55 are written by the same person and it is not ruled out that the palimpsests are parts of the same ancient manuscripts.

Sin.Geo.N.17. Collection of Hagiographical texts. 10th c.132 folios; parchment; 18X14 cm; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* characters; titles are written in cinnabar ink; without cover; defective. The collection contains the following: "The life of Chariton"; "Passion of St. Thecla"; "Passion of St. Barbara"; "The Life of Theodosius the Great" by Cyril of Scythopolis; "Lives of Amba Paul and Anthony"; "Passion of St. Iulita (Ivlita) and Ciriacus (Kwirike)"; Cyril of Scythopolis, "the Life of St. Jhon the Hesychast". The texts were studied and published at different times (კეკელიძე 1918: 15-27;1957:121; აბულაძე1975:25-138; იმნაიშვილი 1975: 126-142, 184-197, 273 -284).

Sin.Geo.N.32. Ephrem the Syrian. Sermons. 10th c.12 folios; parchment; 21x14 cm; written in *Asomtavruli* in black ink; titles are written in cinnabar. Early Byzantine translation. The text corresponds to Sin.Geo.O.36 dated to 925. It also corresponds, though with minor differences, to the text of Ephrem the Syrian's Teachings of the 10th century published by Il. Abuladze (აბულაძე 1955(a): 241 -248).

Sin.Geo.N.48. Conversion of Kartli. 10th c.14 folios (f. 2 is a small fragment); parchment; 13.5x11.5 cm; in *Nuskhuri*; here and there *Asomtavruli* characters is also used; initials are written in *Asomtavruli*. St. Nino's prayer from the chronicle of the "Conversion of Kartli" survived thanks to this manuscript. The fragment differs from both eavailable redactions of the "Conversion of Kartli". This is very important for restoration of the prototext. The text has been studied and published (Aleksidze 1995: 488-494; ალექსიძე 2003: 5-15; 2007).

Sin.Geo.N.50. Historical and Hagiographic Collection. First half of the 10th c.105 folios; parchment; 13.7X12.6 cm; written in *Nuskhuri* in black ink; titles and numerals written in *Asomtavruli* characters and in cinnabar ink. The collection includes the following: 1. The first part of "Kartlis Tskhovreba"("Lafe of Kartli"). The text is different from the famous Shatberdi and Chelishi editions; 2. "Life of Ioane Zedazneli". The text is different from other texts that are known today (კაკაბაძე 1928: 19-26; ყუბანეიშვილი 1946: 157-169; აბულაძე 1955 (b): 1-68; ძეგლები 1964: 191-217). The text contains chronological list of Zedazeni fathers, as well as descriptions of the treasure and libraries of Zedazeni, Jvari and David Gareji Monasteries; Contains notable information from 4th-7th cc. The epitaph and genealogy of the kings of Kartli, the members of the Erismtavaries and their family; "Martyrdom of Abibos Nekreseli" . The text is a large redaction of the "Martyrdom" (Джанашвили 1908: 25-29; кацкабадзе1928:42–46; ყუბანეიშვილი 1946:167-169; აბულაძე1955(b): 1-68; ძეგლები 1964: 167-217). The text was published by Z. Aleksidze (ალექსიძე 2007). The benefactor's Testament is attachment to the manuscript: "In the name of God, I Arshusha, the former Iovane, donated this book to the Holy Mount Sinai as a prayer-offering for my children: Demetre, Adarnese, Nerse, and for the remembrance of my soul. Say a prayer, amen."

Sin.Geo.N.55. Alphabetical Apophthegmata. 10th c. 59 folios; parchment; 7x14 cm; written in *Nuskhuri* in dark brown ink; titles are written in cinnabar ink; palimpsest. Scribe: Michael. The underlying text is in Caucasian Albanian and Armenian scripts. Softening of the parchment made it possible to read the text. The published manuscript text differs textually from the published Apophthegmata texts (დვალი 1974). The scribe Michael is the same person who copied Sin.Geo.N.13. The researchers suggest that Sin.Geo.N.55 might be continuation of Sin.Geo.N.13 (New Finds 2005: 415).

Sin. Geo.N.75. Apocryphal and Homiletical texts (fragment). 10th c. 17 folios; parchment; 22x15 cm., 18x11 cm; written in *Asomtavruli* in black ink; titles are written in cinnabar ink. The manuscript contains the Apocryphal and Homiletical texts: a fragment of the reading about the Nativity of the Theotokos written by John of Damascus, which follows the text considered to be translated by Ephtvime (Euthymius) the Athonite (კეკელიძე 1980: 206); acephalous reading about the Dormition of the Theotokos by John the Evangelist; "Philippus, Confession of Theodosius, the Jew." The text has been published (ყუბანეიშვილი 1946: 24). Not all the fragments can be identified.

Sin.Geo.N.94. Cyril of Scythopolis. Life of St. Euthymius (fragment). 10th c. 2 folios; parchment; 12.5x16 cm; written in *Asomtavruli* in black ink. The fragments belong to Sin.Geo.O.43.

Sin.Geo.N.98. John Chrysostom. On Fear of God and Repentance. 10th c.10 folios; parchment; 17x14 cm; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* letters. The text is similar to NCM S-1139 (აღწერილობა 1961: 32), based on which the text was published (აბულაძე 1955 (a): 3-12).

Sin.Geo.N.84. Sermons of Holy Fathers. 10th-11th cc. 7 folios; parchment; 15x10.5 cm; the first leafis a palimpsest: the lower text is written in *Asomtavruli* and the upper one written in *Nuskhuri*; in dark brown ink; titles are written in *Asomtavruli* and in cinnabar ink. Supposedly, it is a fragment of Sin. Geo.N.90. The text on 3r reads: "Sermon of John Chrysostom on Fasting."

Sin. Geo. N.90. Patericon. 10th-11th cc. 38 folios+ 2 small fragments; parchment; palimpsest; 15.5x12 cm; the lower text is written in *Asomtavruli* and the upper one – in *Nuskhuri*; titles are writtenin cinnabar ink. Fragments of alphabetic Patericon can be read in the manuscript. Georgian translations of alphabetic Patericons are published based on three manuscripts, Among them are two ancient Sinaites manuscripts: Sin.Geo.O.8 and Sin.Geo.O.35 (Garitte 1956 (a): 26,35; დვალი 1974). Sin. Geo.N.90 differs from the published text. It might be an independent translation. Some fragments of the text are not readable.

Sin.Geo.O.78. Mixed Collection. 1031, 11th c. 288 folios; paper; convolute: part I (1r-30v) 17.5x13.5 cm, Part II (31r-188v) 18.5x11.5 cm; in *Nuskhuri*; a light brown leather cover. The first part contains the prayers of the sacrament, the Epistula Abgari, St. Gregory's prayers and Gospel readings. All these compositions put together formed a Collection intended for use in the sacramental cycle (ჩხიკვაძე 2007: 48-49,115-121). The second part includes homilies of the repentance of John Chrysostom and the famous Apocrypha known as the Nicodemus Gospel. The second part of the manuscript was commissioned by Iovane of Golgotha. Scribe: Sabas Mchle. Abukab, Zolavari and their children are mentioned in the colophons. The manuscript was owned by the Golgotha Monastery. The manuscript has been studied and the texts were published (Цагарели 1888: 237-238, n° 89; ჯავახიშვილი 1947: 125-131; ქურციკიძე 1985; ჩხიკვაძე 2007).

Sin.Geo.O.8. Apophthegmata. Mid-11th c. 148 folios; parchment; 27x19 cm; written in *Nuskhuri* in black ink; without cover; defective. Titles and initials are written in cinnabar. Scribe: Priest Gregory. The manuscript is a translation of alphabetic Paterikon. According to Al. Tsagareli, the manuscript containes 164 folios (Цагарели 1888: 229-230, n° 76). The Georgian translations of the 11th-century Apophthegmatas have been studied and published (ჯავახიშვილი 1947: 21-22; დვალი 1966, 1974; 2014).

Sin.Geo.O.80. Ascetic-Hagiographic Collection. 11th c. 200 folios; paper; 18.5x14 cm; in *Nuskhuri*. Cover: wooden boards covered with leather. The collection includes 34 homilies of Isaak the Hesychast and the following hagiographic narratives, all translated by Ephtvime the Athonite: Martyrdom of Kharlamp, Passion and Wonders of St. Demetrius, Praise of St. Demetrius by Gregory the Theologian translated by Davith Tbeli; "For Peter" by Pope Clement of Rome, the Martyrdom of Clement (Цагарели 1888:237 n°87; ჯავახიშვილი 1947: 132-137; კეკელიძე 1957: 33, n° 28; 91; გაბიძაშვილი 2014: n°s 27,45,46).

Sin.Geo.N.27. Prochorius. Life of John the Theologian. 11th c. 53 folios; parchment; 14.5x10,5 cm; written in *Nuskhuri* in blackink; without cover; defective. The text of the Life of John the Theologian was published based on Athonite manuscript of 1074 (ათონური კრებული 1901: 117-175). Translated by Ephtvime the Athonite (კეკელიძე 1957: 107).

Sin.Geo.N.28. Polybius. Life of Epiphanius of Cyprus. 11th c. 30 folios; 14.5x12.3 cm; parchment; written in *Nuskhuri* in black ink; two handwritings were established. The text of this composition was published based on the manuscript Sin.Geo.O.6 (იმნაიშვილი 1966: 92-146).

Sin.Geo.N.42. John Chrysostom. Pearl. 11th-12th cc.10 folios; parchment; 15x11.3 cm; written in *Nuskhuri* in dark brown ink; titles are written in cinnabar. Scribe: Jojikeuli. The text survived in fragments. According to the researchers, the fragment is part of Sin.Geo.O.51. The name of the

scribe and the title of the collection were restored based on the above-mentioned manuscripts from old collection (New Finds 2005: 406; მელიქიშვილი 2012(b): 387-394).

Sin.Geo.N.43. Polybius. Life of Epiphanius of Cyprus. 11th-12th cc. 3 folios; parchment; 14.5x12 cm; in *Nuskhuri*; initials are written in *Asomtavruli* characters; dark brown ink; titles are written in cinnabar. The fragments include the following: "Life of Epiphanius of Cyprus" by Polybius, "Epistle of Polybius to Sabinus", "Letter of Sabinus to Polybius". The text was published based on Sin.Geo.O.6 (იმნაიშვილი1966: 92-146).

Sin.Geo.N.47. John Chrysostom. Sermon.11th c.8 folios; parchment; 16.5x13,5 cm; written in *Nuskhuri* in black ink. Leaf with the text written in Greek was glued over it. Leaves of the manuscript were stuck to each other. After the pages were separated, it was made possible to read fragments of the text. It contains one of the Teachings published by Il. Abuladze (აბულაძე 1955 (a): 18,21-19,24).

Sin.Geo.N.60. Leontius of Neapolis. Life of St. John the Almoner. 11th-12th cc. 118 folios; 11x9.8 cm; parchment; written in *Nuskhuri* in black ink. Several translations of the compositionin Georgian are known (კეკელიძე 1957: 94,128,182). Text of the manuscript followes the text of Sin.Geo.O.71, titled as "Leontius, Bishop of Nikopolis, which is in Cyprus" (Garitte 1956 (a): 221). The author's name in the same form is found in the 13th-century manuscript Jer.Geo.3 (Бенешевич 1912: 67; Blake 1922-1923: 364). Elsewhere he is called Leon Nikonieli (NCM A-199; 12th-13th cc.) (აღწერილობა 1976: 341).

Sin.Geo.O.51. Ascetic-Homiletic Collection.12th c. 92 folios; parchment; 15.5x11.5 cm; written in *Nuskhuri* in brown ink; titles are written in cinnabar; without cover. The collection is acephalous. It contains the homilies of John Chrysostom and Ephrem the Syrian, including translations of Psalms and of certain chapters and verses from the old and New Testament. The scribe points out that the collection includes "Pearl" and some other homilies. It is possible that the manuscript was copied from a much larger volume: "... I, the wretched man Jojikeuli, a quick hand scribe, worked alone and copied this personally. I did not have the energy and would not be able to write it completely. I wrote only the "Pearl" and wrote fragments of homilies" (90v-91r). cf: Sin.Geo.N.42. (Цагарели 1888: 236 n°85; Джавахов 1912: 28; Марр 1940: 66-74; მელიქიშვილი 2012(b): 387-394).

Sin.Geo.O.85. Apocalypse. Commentary of Andrew of Caesarea. Doctrina of Doroteus of Gaza.12th c. 182 folios; paper; 15.7x9.7 cm; in *Nuskhuri*; titles in *Asomtavruli* and in cinnabar ink. Scribe: Moses. Contains the Apocalypse, the Commentary of the Apocalypse of Andreas of Caesarea and homilies of the Dorotheus of Gaza in Ephtvime the Athonite's translation: "... Whoever reads this wonderful book, say a prayer. Let God convince you of the wretched man Ephtvime, the translator of this book. And those ones who will copy, don't forget to write my name in the end... Say a prayer for the wretched man Moses as well" (Цагарели 1888: 239 n°90; Джавахов 1912 : 18, 23; Марр 1940: 242-247; მელიქიშვილი 2012 (a): 210; ოთხმეზური 2016: 274-275). The text of the Georgian translation of the Interpretation of the Apocalypse is published (იმნაიშვილი 1961: 1-205).

Sin.Geo. N.11p. Cyril of Scythopolis. Life of St. Euthymius. 12th c. 7 folios; paper; 22x14.5 cm; written in *Nuskhuri* in black ink. The fragments include the Keimena redaction of Ephtvime's life included in an acephalous copy of Sin.Geo.O.43 dated to the 10th c. The latter lacks the text which is found on leaf 1 of Sin.Geo. N.11p.

Sin.N.Geo.12p. Life of St. Nicholas of Myra. 12th c. 3 folios; paper; 26.5x17.5 cm; written in *Nuskhuri*

in black ink. The text corresponds to the one found in NCM A-1103, the translation of Ephtvime the Athonite (cf. აღწერილობა 1954:80).

Sin.Geo.N.17p. John Chrysostom. Commentary on Genesis. 12th c. 15 folios; parchment; 32x25 cm; written in *Nuskhuri* in black ink. Sometimes the text is written in cinnabar ink. The fragment contains beginning – the first four chapters of Genesis. The text was translated by the Theophile the hieromonk (კეკელიძე 1980: 246). Part of the text translated by Theophile hieromonk has been prepared for publication (cf. გაბიძაშვილი 2009(b): 263 n° 47; ოთხმეზური 2016: 287).

Sin.Geo.N.99. Apophthegmata. 12th c.1 folio; parchment; written in *Nuskhuri* in brown ink. The content of the text is unknown; presumably the fragment is a paterical text describing the lives of the fathers of Sinai. A photocopy of the text has been published (New Finds 2005: 620).

Sin.Geo.O.79. Collection of the Sermons the Gregory of Theologian. 12th-13th cc. 121 folios; paper; 18.3x13.3 cm; in *Nuskhuri*; Cover: wooden boards covered with leather; damaged. The manuscript contains five homilies by Gregory the Theologian in Ephrem Mtsire's translation (ბრეგაძე 1988: 143-144). These texts have been published (Sancti Gregorii 1998; 2000, 2001).

Sin.Geo.N.1p. John Sinaites. Ladder. 12th-13th cc. 126 folios; 15x18 cm; paper; written in *Nuskhuri* in brown ink; titles are written in cinnabar ink; defective. There are leaves from which only a couple of words can be read. Cover: wooden boards covered with leather. Scribe: Onophre. The manuscript contains the text of the Ladder in Ephtvime the Athonite's translation. This version has been published (იოანე სინელი: 1902). Short version of the older translation of this text is found in Sin.O.Geo.35 (კეკელიძე: 1957: 65; Garitte 1956(a): 115).

Sin.Geo. N.3p. Liturgical, Hagiographical and Homiletic texts. 12th-13th cc. 70 folios; paper; 16.7x12.5; in *Nuskhuri*; written in black ink; titles are written in cinnabar ink. Cover: only the back cover made of wooden boards covered with leather and spine survived. The manuscript contains the hymns dedicated to St. Catherine and the "Martyrdom of St. Catherine" written by Athanasius the Quick Writer, the Keimena redaction. The same text can be found in the following manuscripts from Old Sinaite collection: Sin.Geo.O.6, Sin.Geo.O.71 and Sin.Geo.O.91. The manuscript also contains homily of John Chrysostom "For Virtues". The text lacks its ending.

Sin.Geo. N.4p. Martyrdom of Marina. 12th-13th cc. 35 + 1 folios; 14x12 cm; paper; in *Nuskhuri*; written in brownish ink; initials are written in cinnabar ink.Cover: leather glued to the cloth. Leaf with images of St. Marina and St. Barbara is used as endpaper. An image of a man with the explanatory note "Basili" is also found. The manuscript contains "Martyrdom of St. Marina". July 17th – the feast day of the saint is found by the title. Beginning of the composition stands close to Sin. Geo.O.62 (Garitte 1956(a): 203).

Sin.Geo.N.6p. Homiletic Collection. 12th-13th cc. 29 folios; paper; [35x22 cm]; Text is not readable except for three leaves; in *Nuskhuri*; written in black ink. It is impossible to identify the texts. Conventionally the manuscript contains the following compositions: the Appearance of the Robe and Holy Girdle of the Theotokos, the Entrance of the Theotokos into the Temple, the same text written by John of Damascus, readings for the Cross and for Beheading of St. John the Baptist (New Finds 2005: 441).

Sin. N.Geo.7p. Gregory of Nyssa. Eulogy for Ephraem the Syrian. 12th-13th cc. 3 folios; 35x26 cm; paper; disassembled; The second leaf is the end of quire 24 (კბ); seriously damaged; in *Nuskhuri*; written in black ink. Text of the composition survived in the 11th-century manuscript Ivir.Geo.49

– compositions of Gregory of Nyssa translated by Giorgi the Athonite, an autograph (Blake 1933-1934: 241; ნოსელი 2005: 329-355; გაბიძაშვილი 2009(a): n°366). A fragment of the corresponding text can be found in Patrologia Graeca, vol.46, col.825. Text on the remaining two leaves has not been identified.

Sin.N.Geo.9p. Germanus of Costantinople. Miracles of Archangel Michael. 12th-13th cc. One folio; paper; 28x21 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The words "Klarjeti" and "Mamas" written in *Nuskhuri* can be made out on a paper used for restoration. The full text is found in Sin.O.Geo.68. Translated by Ephtvime the Athonite (კეკელიძე 1957: 23). Part of the Sinaite text has been published (Mapp 1940: 178-181). Deacon Panteleimon is mentioned as the authorin NCM A-128 and NCM A-1103 (გაბიძაშვილი 2009(a): n°789).

Sin.Geo.N.13p. Ascetic work. 12th-13th cc. 2 folios; paper; 22x16 cm; in *Nuskhuri*; initials are written in *Asomtavruli* characters; some of these characters are written in cinnabar. Father Ioane is mentioned in the text on leaf 1, and ascetic teachings are found on leaf 2.

Sin.Geo.N.25p. Hagiographic Collection. 12th-13th cc. 2 folios; 35x23 cm; paper; written in *Nuskhuri* in black ink; seriously damaged; only a small fragment of the second leaf with a few discernable words survived. It contains a fragment from "The Martyrdom of St. Eustatius". Text of the martyrdom lacking its ending can be found in Sin.Geo.O.25 (Garitte 1956 (a): 65). The composition is also found in Ivir.Geo.28, which contains date (Blake 1933-1934: 145). The fragment also comprises text of the"Martyrdom of the Ripsimians".

Sin.Geo.O.68. Ascetic Collection. 13th c. 283 folios; paper, 26X17 cm; in *Nuskhuri*; lacks beginning and ending. Two scribes worked on copying. The collection contains homilies of Germanus of Constantinople, John of Damascus, Basil of Caesarea, John Sinaites and Anastasius of Sinai, as well as "Pratum Spirituale" by John Moschus, Teachings of Holy Fathers and Resurrection Hirmoses. The translations are of the Constantinopolitan redaction, but "Pratum Spirituale", which is one of the constituent parts of this manuscript, differs from the Greek redaction found in Patrologia Graeca. There is a small punch mark (0.8x0.9 cm) with the characters „გბლ" (Gabriel) struck on the stamped leather cover. The text of "Pratum Spirituale" by John Moschuswas included in the academic edition (აბულაძე 1960; კარანაძე 2002: 11, შენ. 57).

Sin.Geo.O. 71. Hagiographic Collection. 13th c. 216 folios; paper; 25x17 cm; in *Nuskhuri*; written in dark brown ink; titles are written in cinnabar ink. Cover: wooden boards covered with leather. The manuscript includes "Lives" and "Martyrdoms" of the following saints: St. Panteleimon, Demetrios, Cosmas and Damian, St. Anthony Ravakh, St. Akepsimas, Joseph and Aithala, Andrew and Natalia; John the Almsgiver, St. Catherine. It also contains homily of Cyril of Alexandria dedicated to the Theotokos, and the texts in memory of Apostles Peter and Paul. The manuscript is supplied with Contents. The sequence of the months is disrupted. The manuscript was donated to the Mount Sinai. The place of its copying is unknown: "I, Peter, sent this book to the church of the Georgians on Mount Sinai by hand of Priest Iovane as a prayer-offering to my monk, Gabriel." (215 v). Monk Athanasius is the scribe: "I, Athanasius, a quick writer, slave of St. Catherine, copied this swiftly for the mention of the Holy"(215 r). In a colophon on leaf 170r Basil of Kallipos is mentioned: "St. John, intercede for Basil of Kallipos before Holy Trinity, amen"(215 r). In the Georgian manuscript tradition only one Basil, Superior of the Kallipos Monastery in the 11th centuryis known (მენაბდე 1980: 159). If we admit that Basil mentioned in the colophon and Superior of the Kallipos Monastery

is the same person, it can be assumed that the Collection derived from the manuscript of the Antiochian tradition.

Sin.Geo.O.91. Hagiographical Collection. The third quarter of the 13th c. 324 folios; paper; 32.4x25 cm; in *Nuskhuri* ; written in brown ink; titles are written in cinnabar ink. Cover: wooden boards covered with leather. Scribe: Okropiri, nephew of Iovane Ancheli. Place of copying: Gabbatha Monastery. The manuscript was copied from several originals: "I copied it from four or five originals borrowed from different monasteries. I failed to find original for ..."The manuscript contains 29 hagiographic narratives of the saints for September-December. The collection is supplemented with the Contents (322v-323r). G. Garitte detes the manuscript from 14th century. The date is specified according to the information about scribere of these manuscript in the Georgian literature (Garitte 1956(a): 263; მენაბდე 1980: 146).

Sin.Geo.N.23p. Ascetic Collection.13th-14th cc. 9 folios; 18x13 cm; paper; disassembled; in *Nuskhuri*; written in brownish ink; titles are written in cinnabar ink. Scribe: Ioane. Content can not be identified. The manuscript contains colophons written in the same hand as the main text: "Christ, have mercy upon Ioane" 3v, 4r. The text is not continuous. Scribe: Ioane. A photocopy has been published (New Finds 2005: 645).

Sin.Geo.N.24p. John Chrysostom. Sermons. 14th-15th cc. 8 folios; 15.5x10.5 cm; paper; watermarked; in *Nuskhuri*; written in black ink; titles are written in *Asomtavruli* character and in cinnabar ink. The manuscript contains fragments of two compositions by John Chrysostom: "Homily on Fasting" and "Homily on Fasting and Cleansing of the Soul and Speaking." Georgian translations have been published (აბულაძე 1955(a): 26-44].

Sin.Geo.N.92. Letter of Okropiri to Father Nicholas. 15th-16th cc. One folio. parchment; 20x14 cm; written in *Nuskhuri* in black ink. It can be supposedly dated to the 15th-16th cc. Letter of the Georgian theologian from the Resurrection Church (ბერძნიშვილი 1989: 26, 111).

Liturgical Collections

Sin.Geo.N.10. Jerusalem Lectionary. 9th c. 9 folios; parchment of different sizes; written in *Asomtavruli* in black ink. The manuscript contains Gospel readings for the Entry into Jerusalem, Great Thursday and Great Friday. These readings were selected from a long version of the Jerusalem Lectionary (Compare with: Tarchnischvili 1959,1960: n°s 581, 644, 647, 686, 690, 694).

Sin.Geo.N.77. Jerusalem Lectionary. 9th-10th cc. 2 folios; parchment; 15x14 cm; written in *Asomtavruli* in black ink; titles are written in cinnabar. The fragment contains excerpts from the long version of the Jerusalem Lectionary: readings for the Feast of Healing the Blind celebrated on the sixth Saturday after Pascha, and an alleluia song. This recension was not taken into consideration in the published Lectionary text (Compare with: Tarchnischvili 1959,1960).

Sin.Geo.O.53. Liturgical Collection. 9th-10th cc. 86 folios; parchment; 12.5x12 cm, defective; in *Asomtavruli*; titles are written in cinnabar ink. Scribe: Ambakum Turmaneuleli. Place of copying: Lavra of St. Sabbas (35v). Only the lower board of the cover survived. The manuscript reflects practices of the Jerusalem Liturgy. The manuscript has preserved the rule of Liturgy for regular days of the week (Mapp 1940: 76-83; იადგარი 1980: 737-738,909; Outtier 1981(a): 76, 88).

Sin.Geo.N.26. Liturgical Collection. 9th-10th cc. 213 folios +1 fragment in the end; 12.5x14 cm; parchment; defective; in *Asomtavruli*; here and there *Nuskhuri* is also applied. Parchment with the 8th-century Greek text is used as an endpaper of the cover; written in black ink; titles are written in cinnabar ink. The manuscript contains the complete text of the Liturgy and a short version of the "Prayer of Dismissal". The collection is bound in a wooden cover covered with stamped leather, typical for Mount Sinai manuscripts (კარანაძე 2007 (b): 346-351; Karanadze 2009: 273-275; Kalligerou 2009: 158, 160).

Sin.Geo.N.31. Liturgical Collection. 9th-10th cc. 256 folios; parchment; 13x11 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; without cover. The collection contains the Liturgy of St. James and psalms prayed in the Liturgy during the Feast days, also the readings from the Acts of Apostles and from the Gospel, as well as poetic chants. On leaf 29r the names of St. Abo and St. Shushanik are mentioned together with the names of other saints.

Sin.Geo.N.58. Mixed Collection. 9th-10th cc. 98 folios; parchment; defective. The manuscript is a convolute: it consists of four different texts. The text is written in *Asomtavruli* and *Nuskhuri* characters and in brown and black inks; titles are written in cinnabar ink; wooden cover covered with leather. Complete text of the Liturgy of St. James is included in the collection. The manuscript also contains readings – from the Acts of the Apostles and Gospel – of the Liturgy celebrated during general feasts read during. It also contains a short version of the church calendar. The rule of the burial of the deceased is found in the constituent Euchologion. The Rule is of St. Sabbas' redaction (72r). Text of the Gospel read in the morning is attached.

Sin.Geo.O.37. Jerusalem Lectionary. 982. 294 folios; parchment; 25.9x19 cm; in *Asomtavruli* and *Nuskhuri*; general titles, titles of chants and the beginnings are written in cinnabar ink. Two leaves are missing at the end. Commissioned by Kvirike, Deacon on Mount Sinai. Scribe, editor and bookbinder: Iovane-Zosime.The manuscript contained a Testament and St. Luke's image. Name of the relevant feast is shown on top of each leaf. The manuscript is accompanied by extensive explanatory comments. The first part of the Lectionary contains rules for the feasts of the Jerusalem Lectionary, and the second part – full texts of the poetry chants that have survived only thanks to this copy of the Lectionary. Sin.Geo.O.37 was used by M. Tarchnišvili as a basis for the tect of Jerusalem Lectionary published by him (Tarchnischvili 1959, 1960). The manuscript has a cover that is typical for the manuscripts copied on Sinai Mount (Цагарели 1888: 209-210 n°30; Кекелидзе 1912(a): 6-11; ჯავახიშვილი 1947: 83; Outtier 1980 (b): 22-23; Kalligerou 2009: 166-167; მელიქიშვილი 2012 (a): 76; ხევსურიანი 2016: 51).

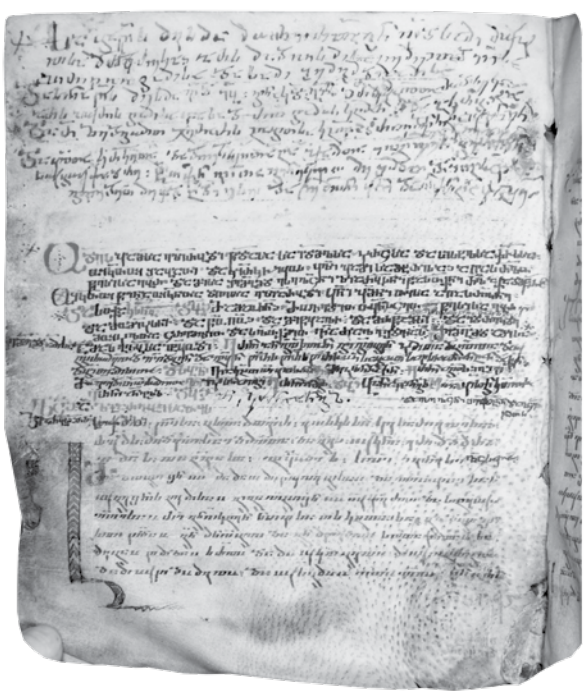
Sin.Geo.N.88. Jerusalem Lectionary. 10th c. 2 folios; parchment; 33.5x28.5 cm; the second leaf is a small fragment; written in *Asomtavruli* in black ink; names of the feasts, titles of the readings and hymns and initials are written in cinnabar ink. The fragment contains an excerpt from the Jerusalem Lectionary (Compare with Tarchnischvili 1959,1960: n°s 416, 418, 512, 514, 515, 520, 522). The fragment shows differences.

Sin.Geo.N.11. Jerusalem Lectionary. 10th c. 7 folios + 3; a small fragment; parchment; [33x27 cm.]; in *Asomtavruli*; written in black ink; titles of the readings and hymns and initials are written in cinnabar ink. The manuscript contains excerpts from the long version of the Jerusalem Lectionary (Compare with Tarchnischvili 1959, 1960: n°s 683, 684, 698-701, 732, 735, 738, 739, 757, 758, 1521-1527).

Sin.Geo.O.12. Liturgical Collection. 10th c. 301 folios; parchment; 19.2x15.2 cm; acephalous; in *Nuskhuri* and *Asomtavruli*. Two handwritings can be distinguished. Initials are written in

Asomtavruli characters and in cinnabar ink; wooden cover. The manuscript is a liturgical collection of texts used in liturgical practice of Jerusalem. It includes the following: the Liturgy of St. James, the holy sacrament of renewal, liturgy chants, a prayer of dismissal, euchologion, the psalms and readings for annual feasts, the Paschal texts and the Chronikoni. The Euchologion under consideration is of pre-Athonian redaction. According to Al. Tsagareli's description, the manuscript contained 394 leaves (Цагарели 1888: 211 n°35). In Iv. Javakhishvili's opinion, there were 301 leaves in the manuscript (ჯავახიშვილი 1947: 31), while according to B. Outtier, the number of leaves was 304 (Outtier 1983: 162-174). The last page of the manuscript is now held in Mingana collection Mingana.Geo.5 (Garitte 1960: 251-253, გარიტი 1973: 179). The Georgian redaction of the Liturgy of St. James has been published based on early manuscripts, other than this one (Кекелидзе 1908, idem 1912; Tarchnišvili 1950; Frøyshov 2003).

Sin.Geo.O.34. Liturgical Collection. Mid-10th c. 210 folios; parchment and paper, 18x14,5 cm; defective; in *Asomtavruli* and *Nuskhuri*. The titles and the beginnings are written in cinnabar ink. Names of three scribes out of seven are known: priest Iovane, Iovane-Zosime and Thomas. Place of copying: Lavra of St. Sabbas. Cover: wooden boards covered with stampedbrown leather. Due to its diverse composition, the Collection is called liturgical "encyclopedia" (კეკელიძე 1957: 243). The collection was edited by Iovane-Zosime. The manuscript contains liturgical books of St. Sabbas, Jerusalemite and Constantinopolitan redactions, and a calendar, as well as the mention of Georgian saints and Georgian feasts.The Shatberdi manuscripts were used as a source for these texts. The collection also includes a composition of morality and asceticism "Teachings of St. Barsanuphius and St. John". In addition, it contains astronomical and astrological data. The calendar (ჯავახიშვილი 1947: 200-226; კეკელიძე 1957: 23-76; Garitte 1958) and Horologion (Frøyshow 2003) were published. The manuscript contains a big number of colophons and explanatory notes. The fragments of this book are preserved in the Greek and Syriac collections of the National Library of Russia (Греч. VI, 1-3; VII, 1-8, XLI, 1,3; Сир. 16/1, 4-29, 56, 57, 16/3, 1-6) and in the Library of Leipzig University (Cod. Ms. V 1096 UB). The manuscript has been studied in detail (მეტრეველი 1971: 1007-1008; აღწერილობა 1978 (a): 94-131; იადგარი 1980: 703-705; Kalligerou 2009: 155,157; ხევსურიანი 2016: 22-240).



62. Sin.Geo.O.34. 2v

Sin.Geo.O.54. Liturgical Collection. 10th c. 54 folios; parchment 16X14 cm; defective; in *Asomtavruli*; titles and initials are written in cinnabar ink. This is a Liturgical Collection, which follows practices of the Jerusalem Liturgy. Apart from the liturgical material, the manuscript contains a full range of rites for Sundays (იადგარი 1980: 909-910). B. Outtier described the manuscript and drew the parallel between it and the Lectionary (Mapp 1940: 83-90; Outtier 1981 (a): 76-88).

Sin.Geo.N.22. Liturgical Collection. 10th c. 79

folios; 16x14 cm; parchment; defective; Three handwritigs: I and III are in *Nuskhuri* , II is in *Asomtavruli*; written in black ink; titles are written in cinnabar ink. A short redaction of the Liturgy of St. James is included. The collection wass intended for the Jerusalemite rite. Psalms and the readings from regular feasts are selected from the Acts of the Apostles and from the Gospel (Sin. Geo.N.54, Sin.Geo.N.58, Sin.Geo.O.12). (cf. Tarchnišvili 1959-1960: n°1437-1559; აღწერილობა 1987: 45-46).

Sin. Geo.N.35. Liturgical Collection. 10th c. 8 folios; parchment; 19x16.8 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The fragment contains an excerpt for celebration of the holidays and great holidays. A total of 14 ectenia survive. Textually it is related to Sin.Geo.N.26, Sin. Geo.N.53, Sin.Geo.O.54, Sin.Geo.O.12.

Sin.Geo.N.53. Liturgical collection. 10th c. 227 folios; 11,5X10.5 cm; parchment; defective; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The manuscript is without cover. Scribe: Ioane (7r). The manuscript contains Liturgy of James, invocations to God during Great and Big Feasts, and blessings. Texts of the manuscript are mainly related to the texts of Sin.Geo.O.12. As for the Euchologion, it belongs to pre-Athonic redaction (New Finds 2005: 413).

Sin.Geo.N.59. Liturgical Collection. 11th-12th cc. 12 folios; parchment; 10x8.5 cm; written in *Nuskhuri* in black ink; folios 3 and 4 are palimpsests (the lower text is in Georgian); In the fragment 1r-6v, there is an unrecognized incomprehensible hymnographic Canon, and it is impossible to determine the belonging of the text found on 7r-12v.

Sin.Geo.N.62. Liturgical Collection. 12th c. 12 folios; parchment; 11.5x9 cm; written in *Nuskhuri* in black ink; the titles are written in cinnabar ink. The list contains two hymnographic Canon and Typikon fo the yaer. This type of the Thypikon is a later addition (New Finds 2005: 420).

Sin.Geo.O.83. Typikon of St. Sabbas. 12th-13th cc. 148 folios; paper; 19.2x13 cm; defective; in *Nuskhuri*; titles and initials are written in *Asomtavruli* characters and in cinnabar ink. The manuscript is a calendar of the Georgian translation of St. Sabbas Typikon, redaction of the Lavra of Simeon the Wonderworker. The translation survived exclusively thanks to this manuscript. It is related to the 13th-century Typikon of Shiomgvime Monastery NCM H-1349, which also contains the text of St. Sabbas' Typikon (Кекелидзе 1908: 313-347; 511-512; ჭანკიევი 1976: 127-131; აღწერილობა 1948: 303-306). The full text of the Typikon contains materials for evening prayer, all-night vigil, morning massand afternoon prayer (Цагарели 1888: 207 n°21; Марр 1940: 231-232 n° 83).

Sin.Geo.O.76. Liturgical Collection. 12th-14th cc.; 138 folios+1 on the lower board of the cover; paper; 21.6x14.3 cm; in *Nuskhuri*; a convolute of 6 texts; a set of Liturgical compilations of different time and content. The manuscript has been described in detail and studied (Цагарели 1888: 210-211 n°32; ჯავახიშვილი 1947: 122-123 n°76; აღწერილობა 1987: 130-150).

Sin.Geo.O.82. Liturgical Collection. 13th c. 182 folios; mixed materials: leaves 1-16 are of parchment; among them, leaves 5-8 are the palimpsests; leaves 17-182 are of paper; 16.5x10.5 cm; a convolute; in Nuskhuri; titles and initials are written in *Asomtavruli* characters and in cinnabar ink; two handwritings: an anonimous scribe and Godoraeli Ivane the Recluse (161r). Regulations for the week belong to the new redaction. The material of Great Feasts is consistent with Menaion of Giorgi the Athonite's redaction (Tsagareli 1888: 226, n° 68; Марр 1940: 219-231, აღწერილობა 1979: 254-262).

Sin.Geo.O.88. Liturgical Collection. 13th-14th cc. 75 folios; paper; 16x12 cm; in *Nuskhuri*; titles and beginnings are written in cinnabar ink; defective. The manuscript contains Horologion, Parakletike and Triodion. Four hands are discernible. The codex was restored with use of Arabic manuscript fragments. The texts of the Horologion and Parakletike comply with Giorgi the Athonite's redaction. The Sinaite text of the Parakletike has preserved such versions of hymns to the Theotokos, parallels to which are unknown. A fragment of the Triodion complies with the text of the Easter Regulation with precise accuracy. The latter was translated by Ephrem Mtsire and is included in BNF.Geo.5 (Mapp 1940: 248; ხაჩიძე, 1983: 267-268; აღწერილობა 1987: 196-200).

Sin.Geo.N.1. Synaxarion. 11th c.18 folios; parchment; 29x18.5 cm; written in *Nuskhuri* in black ink; instructions concerning the calendar and modes of the regulation are written in cinnabar ink. Scribe: Iovane. The text is a fragment of Giorgi the Athonite's Synaxarion. It contains Synaxarian lives for 8-28 August. The manuscript partially fills in a gap between the manuscripts Sin.Geo.O.4 and Sin. Geo.O.61, and shows that all three copies were parts of the same manuscript. Identity of the scribe was defined based on Sin.Geo.O.4. Content of the Georgian Synaxarion has been studied (Кекелидзе 1908: 483-506; აღწერილობა 1986(b): 87-92; დოლაქიძე 2017: 044). Text of the manuscript was taken into consideration in an academic edition of the Great Synaxarion (დოლაქიძე 2017).

Sin.Geo.O.4. Synaxarion. 11th c. 207 folios; parchment; 29x18 cm; without cover; in *Nuskhuri* ; titles and beginnings are writtenin cinnabar ink; here and there the text is washed off. Scribe: Iovane. The manuscript was commissioned by confessor Tevdore Samotkheli. Synaxarion is of Giorgi the Athonite's redaction. It corresponds to the text of A-97. The manuscript contains the 15th-16th cc. colophons of liturgical and textual content (Цагарели 1888: 214-215 n°.43; ჯავახიშვილი 1947: 12 n°.4; გაბიძაშვილი 1968: 351; 2004: n°761; აღწერილობა 1979: 131-161). The manuscript has been taken into consideration in an academic edition of the Great Synaxarion (დოლაქიძე 2017).

Sin.Geo.O.61. Synaxarion. 11th-12th cc. 55 folios; parchment; 29.7x19.5 cm; in *Nuskhuri*; initials and titles are written in cinnabar ink; damaged cover. The manuscript contains the last part of the Synaxarion of Giorgi the Athonite's redaction (cf. NCM H-2211, 357r-429r). Sentences written in *Asomtavruli* characters are randomly inserted into the text. Testaments: "Christ, have mercy upon Ioane" (52 r); "Christ, have mercy upon the confessor Theodore" (50v); "Christ, have mercy upon us" (92v), etc. The collection was studied and taken into consideration in anacademic edition of the Great Synaxarion (Цагарели 1888: 207 n°.20; Mapp 1940: 111-112 n°.61; აღწერილობა 1979: 161-162; დოლაქიძე 2017).

Sin.Geo.N.33. Liturgy of St.James. 9th-10th cc. 2 folios; parchment; 15.5x13 cm; written in *Asomtavruli* in black ink. Comments of liturgical character are written in cinnabar ink. The leaves are fragments of Sin.Geo.O.54 and contain the beginning of the missing text. The text corresponds to Sin.Geo.N.26. (New Finds 2005: 402).

Sin.Geo.N.65. Liturgy of St. James. 9th-10th cc. 76 folios; parchment; 12x10.5 cm; without cover; defective; written in *Asomtavruli* in black ink; titles are written in cinnabar. The text of the manuscript shows similarity with the redaction preserved in Graz.Geo.2058/4. Content of the text under consideration largely corresponds to the published text (Цагарели 1888: 210 n°.31; Tarchnišvili 1950; იმნაიშვილი 2004: 258-294).

Sin.Geo.N.54. Liturgies of St. James, St. Basil the Great and St. John Chrysostom. 10th c. 129 folios; parchment; 14.5x9.5 cm; written in *Nuskhuri* in black ink; titles are writtenin *Asomtavruli* and

incinnabar ink. Scribe: Iovane (53r, 83v, 108v). The manuscript contains Liturgies of St. James (1r-53r), St. Basil (54r-84v) and St. John Chrysostome (85r-108v), as well as the Liturgical Psalms and readings for General Holidays from Acts of the Apsotles and the Gospel (109r-129v). Sts. Abo and St. Nino are mentioned on 34v and 35r. Liturgy of St. James corresponds to the published text (Tarchnišvili 1950; Jacob 1964: 66-119). Three different redactions of Basil the Great's Liturgyare known: Sin.Geo.O.89, NCM H-531 and NCM S-4980 (ქაჯაია 1992: 260-317). The text of John Chrysostom's Liturgy was published based on Graz.Geo.2058/5 and Sin.Geo.O.89. The beginning of manuscript Sin.Geo.N.54 coincides with the text published by M. Tarchnišvili. The Liturgical readings found in the manuscript are intended for Jerusalem's liturgical practices (Цагарели1888: 209 n°.29; Tarchnišvili 1959, 1960: n°s.1437-1559; იმნაიშვილი 2004: 295-313).

Sin.Geo.N.63. Liturgy of St. James. 10th c.75 folios; parchment; 13x9.5 cm; defective; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; the text on 66r-75v is written in the later hand. Beginning of the manuscript corresponds to the text published by M. Tarchnišvili (Tarchnišvili 1950). Text on leaves 65r-75v is a selection from extensive redaction of Jerusalem Lectionary (cf. Tarchnischvili 1959,1960: n°s. 1152, 1153, 268, 270-274).

Sin.Geo.N.66. Liturgy of St. John Chrysostom. 10th c. 40 folios; parchment; 11x9 cm; *Nuskhuri* mixed with *Asomtavruli*; leather cover; damaged; last page is spotted and poorly readable; written in brown ink; titles are written in cinnabar ink. Text of John Chrysostom's Liturgy was published twice (Tarchnišvili 1950). The publication is based on Graz.Geo.2058/5, which was produced on Mount Sinai (Цагарели 1888: 209 n° 29; იმნაიშვილი 2004: 295-313). German translation is available (Tarchnišvili 1938: 79-94; Jacob 1964: 65-119, with parallel Latin text). The published text is based on Sin.Geo.O.89.

Sin.Geo.N.70. Liturgy of St. James. 10th c. 12 folios; parchment; 12.8 x10 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Fragment of the text found on 1r-8v stands close to the text of the Liturgy of James from Graz.Geo.2058/4 (Цагарели 1888: 210 n°31; იმნაიშვილი 2004: 258-294).This text was published by M. Tarchnišvili (Tarchnišvili 1950). 9r-12v contains an excerpt from the Jerusalem Lectionary: the Psalms and readings of the general regulations introduced by the Apostles (Tarchnišvili 1959,1960: n°s 1455, 1459, 1460, 1464).

Sin.Geo.N.79. Liturgy of St. James. 10th c. 6 folios; parchment; 11.5x9.8 cm; one quire partially survived; written in *Nuskhuri* in black ink; titles are written in cinnabar ink.This text is of the same type as the text of the manuscript published by M. Tarchnišvili. Compare with Graz.Geo.2058/4 (Цагарели1888: 210 n° 31; Tarchnišvili 1950; იმნაიშვილი 2004: 258-294).

Sin.Geo.N.81. Liturgy of St. James. 10th c. 10 folios; parchment; 11x8.2 cm; written in black ink; in *Nuskhuri*. This text corresponds to the text published by M.Tarchnišvili. Compare with Graz. Geo.2058/4 (Цагарели 1888: 210 n°.31; Tarchnišvili 1950; იმნაიშვილი 2004: 258-294).

Sin.Geo.N 83. Liturgy of St. James. 10th c.2 folios; 16x14 cm; parchment; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* and in cinnabar ink; The fragment is the beginning of Sin.Geo.N. 22. It corresponds to the text published by M. Tarchnišvili - Graz.Geo.2058/4 (Цагарели 1888: 210 n°31; Tarchnišvili 1950; იმნაიშვილი 2004: 258-294).

Sin.Geo.N.68. Liturgy. 11th c. 32 folios; parchment; 10x11 cm; split into separate leaves. The text is seriously damaged. Written in *Nuskhuri* and in black ink; titles are written in cinnabar. Scribe: Giorgi (8 r).

Sin. Geo.O. 89. Liturgies of St. Basil the Great, St. John Chrysostom and St. James. 12th c. 93 folios; paper; 14.5x0.5 cm; in *Nuskhuri*. Titles and beginnings are written in cinnabar ink. Scribe: Stepane

Dvali (45 v, 69v). Place of copying: Ge[th]semane (69v). Two redactions of Basil the Great's Liturgy are known: one of them is preserved in Sin.Geo.O.89. Another one dates to the 11th c. and is found in the manuscript NCM H-531(აღწერილობა 1951: 15). Text of John Chrysostom's liturgy differs from the text found in manuscript of the 10th-11th cc. Graz.Geo.2058 /5, which was published by M. Tarchnišvili. Texts of the prayers in both manuscripts are the same. Difference concerns the rule of Liturgy. The Georgian text of St. James' Liturgy corresponds to the text published by M. Tarchnišvili, which is based on the text of Graz.Geo.2058/4 dated to 985. For the texts see: Кекелидзе 1908: 1; Mapp, 1940: 250; Tarchnišvili 1950; Garitte 1961: 387; Jacob 1964: 85; 1967; იმნაიშვილი 2004: 258-294.

Sin.Geo.N.1s. Liturgy of St. Basil the Great. 13th c. Scroll; 184x19 cm; parchment; four sheets. The scroll is wrapped around the staff; acephalous; in *Nuskhuri*; titles are written in cinnabar; initials are ornamented. The text is consistent with the published text of the Divine Liturgy of St. Basil the Great. Only minor variations are noted. The text has been published (ქაჯაია 1992: 298-317). Later colophons are found on the margins of the manuscript.

Sin.Geo.N.4s.Liturgy of St. Basil the Great. 13th c. Scroll; parchment; 81X17 cm; two sheets. The text is written on both sides; defective; writtenin *Nuskhuri* in black ink. Here and there cinnabar is used. Structure of the text follows publication of Basil the Great's "Divine Liturgy" (ქაჯაია 1992: 308-312).

Sin.Geo.N.5s. Liturgy of St. Basil the Great. 13th c. Scroll; parchment; 31.5 x17 cm; one sheet; written in *Nuskhuri* in black ink. The beginning is written in cinnabar and *Asomtavruli* characters. The text of the prayer of the sanctity preserved in the scroll follows the same text from the edition of Basil the Great's "Big Liturgy" (ქაჯაია 1992: 267-268). The rest is different from the published text.

Sin.Geo.N.6s. Liturgy. 13th c. Scroll; 2 sheets; paper; 90x 24 cm and 59x24 cm. Scribe: Arsen Khobelis-dze. The text does not follow the known texts of the Liturgy. Some fragments resemble Basil the Great's liturgy. The manuscript contains the scribe's Testament: "The Holies of God, say a prayer for me, the sinful Arsen. Let the one who renovates Sinai, renovate in the way as is written here... sinful Arsen Khobelis-dze" and and the late Colofins of Elise Chudaniws-dze who updated the scroll (კარანაძე 2002 : 33).

Sin..Geo.N.9s. Liturgy of St. Basil the Great. 13th c. Scroll; parchment; 39x17 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar. The manuscript contains a prayer, which is said after "The Entrance of the Holy". The text on recto follows the published text of Liturgy of St. Basil the Great (ქაჯაია 1992: 306-308; 313-314).

Sin.Geo.N.10s. Liturgy. 13th c. Three small fragments of the scroll; paper; two fragments contain a single line, and one more fragment of paper is blank; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* characters and in cinnabar ink. The wooden shaft of the scroll has survived.

Sin.Geo.N.8s. Liturgy of St. John Chrysostom. 16th c. Scroll; paper; 108x12 cm; three sheets have survived; in *Nuskhuri*; written in black ink; the cinnabar is also applied. The scroll contains the following texts: the dismissal of catechumens, the entrance of the Holy and the Liturgy of the believers. The text of the manuscript slightly differs from the published text of John Chrysostom's Liturgy (Tarchnišvili 1950). The manuscript has been described by Tsagareli (Цагарели 1888: 209 n° 29).

Sin.Geo.N.23. Horologion. 986. 54 folios; parchment; 15.5x12 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Scribe: Iovane-Meli (54r); Place of copying: Constantinople (54r). The manuscript contains texts for twelve hours of night that differs from both the oldest Georgian text (Sin.Geo. O.34) and Giorgi the Athonite's redaction (Jer.Geo 127).

Sin.Geo.N.52. Horologion. 12th-13th cc. 98 folios; parchment; 10.5x10 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Most of the leaves are palimpsests. The lower text is in Georgian, in *Nuskhuri*; without cover; defective. The manuscript contains the following: texts of the Horologion, Biblical chants and Psalms 148-149,5. The Horologion is redactionally related to Jer.Geo.127 the earliest text by Giorgi the Athonite, although it does not contain the mesoria for the I, III, VI and IX hours. Vespers the Easter chants are indicated instead of Repentance chants (New Finds 2005: 412).

Sin.Geo.N.80. Horologion. 11th c. 9 folios; parchment; [10.2x7.5 cm]; written in black ink; titles and beginnings are written in cinnabar ink. Redactionally the Horologion stands closeto Jer.Geo.127 in Giorgi the Athonite's translation (Blake 1925-1926: 136; კახაბრიშვილი 1973: 122). The Psalms are given only by means of the beginning and ending of their texts. Randomly, the text conplies with the old redactions (შანიძე 1960 (b).

Sin.Geo.N.61. Horologion. 12th c. 38 folios; parchment; 12x9 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink;leaves 5,7,16-19, 35,36 are palimpsests: the lower text is in Georgian, written in small *Nuskhuri* characters. Titles are written in*Asomtavruli*. The fragment contains a supplication prayer and a hymnologic law authored by Ioseb Gamometkveli. The text is redactionally related to Giorgi the Athonite's redaction Jer. Geo.127.

Sin.Geo.N.15p. Horologion. 13th-14thcc. 8 folios; paper, 22x15 cm; written in *Nuskhuri* in black ink; titles and initials are written in cinnabar ink. The manuscript contains the following: regulation of trapeza, great trapeza and a part of night regulation by Ioseb Gamomtkmeli. The text is redactionally related to Giorgi the Athonite's redaction Jer.Geo.127, Sin.Geo.O.88, Sin.N.Geo.52, Sin.Geo.N.61, Sin.Geo.N.80 and Sin.Geo.N.29p belong to the same redaction.

Sin.Geo.N.29p. Horologion. 13th c. 9 folios; paper; 16x10 cm; written in *Nuskhuri* in black ink; title and several initials are written in cinnabar ink. The manuscript contains the regulations for the morning and for the first hour. The text lacks beginning and ending. Text of the fragment matches the text ofthe earliest redaction of the Horologion Jer.Geo.127. The following manuscripts belong to the same redaction: Sin.Geo. 88, Sin.Geo.N.52, Sin.Geo.N.61, Sin.Geo.N.80, Sin. Geo. N.15p.

Sin.Geo.N.31p. Calendar. 13th c.2 folios; paper; 16x12 cm; written in *Nuskhuri* in black ink; title and initials written in cinnabar ink. The manuscript contains a fragment from the calendar, which covers 1-23 October. Redaction of the fragment corresponds to that of the calendar of St. Sabbas' Typicon. The text is found in Sin.Geo.O.83 (აღწერილობა 1987: 171-173). After 12th-13th cc. Calendar was usually features in the Georgian Horologions.

Sin.Geo.O.47. Gospel Morning Readings for Holy Week Days. 977. 91 folios, 14.2x12 cm; parchment; wooden cover; in *Asomtavruli* and Nuskuri; titles and initials are written in cinnabar ink. Scribe and bookbinder: Iovane-Zosime. Place of copying: Sinai Monastery. The manuscript contains readings for dawn on Sundays; The manuscript is decorated with crosees. It has a cover characteristic of the manuscripts produced on Mount Sinai. One leaf of this manuscript is held in the Mingana Collection with the shelfmark Mingana Géorg.6. Itfits the defective place between leaves 48 and 49 of Sin.Geo.O.47. The fragment contains an excerpt from the Gospel reading (Mark XVI, 12-14). (Цагарели 1888: 217, n° 53; Марр 1940: 53-59; Garitte 1960: 253-255; გარიტი 1973: 179; კარანაძე 2002: 13, 15, add. I, 6, 7; Kalligerou 2009: 170).

Sin.Geo.O. 63. Gospels Lectionary. 10th c. 57 folios; parchment; 31.5x25 cm; in *Asomtavruli*. Titles

are written in cinnabar ink; stamped leather cover. The scribe: Michael. The manuscript contains the Gospel readings for the Great Thursday of the week before the Christmas. The scribe experiences the influence of both Christian-Oriental and Byzantine liturgical practice. The cross is stamped on the upper leather cover. (Цагарели 1888: 204 n° 13; შანიძე 1929: 349-350; Марр 1940: 132-135; Garitte 1974: 70-85; Outtier1978: 53-55; იმნაიშვილი 2004: 314-316).

Sin.Geo.N.71. Index of Evangelical Lections. 10th c. 8 folios; parchment; palimpsest; the underlying text is in Coptic; 13.4 × 9.8 cm. This fragment is the second quire of a manuscript; written in *Nuskhuri* in black ink; the Feast Days, guidelines for the Gospel readings and the beginnings are written in black ink outlined with cinnabar ink. Taking into consideration the handwriting, Ioane-Zosime was the scribe of this manuscript. The fragment contains index of the readings of the Collection according to the Jerusalem Georgian Lectionary (Tarchnišvili 1959,1960: n° 765-897). In addition, the manuscript contains notes about morning readings from the Gospel.

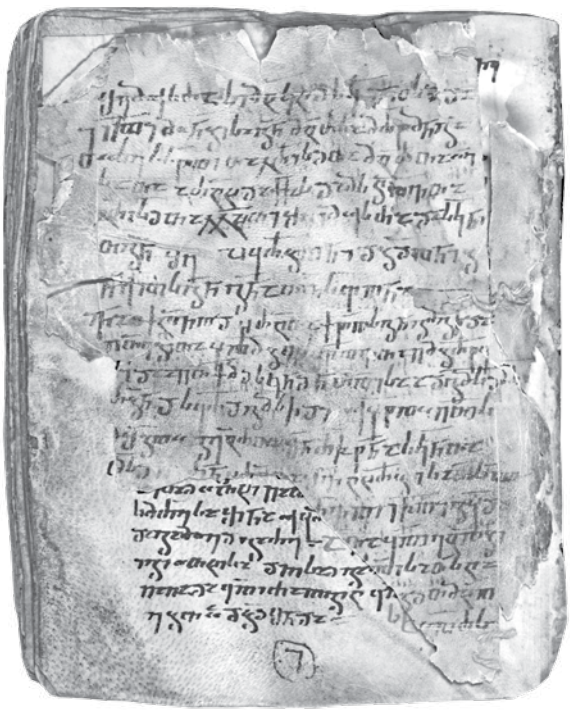
Sin.Geo.O.10. Annual Lections from the Acts of Apostles. 10th c. 265 folios; parchment; 22.5x15 cm; in *Nuskhuri*. Starting from leaf 218, the manuscript is a palimpsest. The lower text is written in *Asomtavruli* and *Nuskhuri*. Two handwritings can be distinguished. Initials are written in *Asomtavruli* characters; titles and initials are written in cinnabar ink. Some letters are decorated. Text of the Acts of Apostles is of Giorgi the Athonite's redaction. The manuscript contains a number of colophons (ჯავახიშვილი 1947: 23 n°10), including the ones written in Arabic (გვარამია 1981:77; აღწერილობა 1987: 8-33). Georgian versions of the Epistles have been published (აბულაძე 1950; ლორთქიფანიძე 1956; ძოწენიძე 1974).

Sin.Geo.N.14p. Lections from the New Testament. 11th-12th cc. 10 folios; paper; 19.5(20)x13 cm; written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* characters and in cinnabar ink. The fragment probably is the beginning of Sin.O.Geo.74. The readings are based on the Byzantine practice. The text was translated by Giorgi the Atonite.

Sin.Geo.O.74. Gospel's Lectionary. 11th-12th cc. 194 folios; paper; 20x16 cm; in *Nuskhuri*; initials and titles are written in cinnabar ink. The manuscript contains the reading of the Gospel of the Byzantine practice. Ephtvime (122v) and Giorgi (70v) the Athonites are mentioned in the Testaments included into the text. The manuscript contains colophons in Arabic. This points tothe fact that domination of the Bedouins was a heavy burden for the Georgian monks who carried out their activities on Mount Sinai (გვარამია 1981: 81-82); The text was studied and published by G.Garrite (Цагарели 1888: 205 n° 15; ჯავახიშვილი 1947: 118-119; Garitte1978: 105-152, 367-448).

Sin.Geo.N.6. Prophetologion. 12th-13th cc. 3 folios; parchment; 25x15 cm; 23.3x14 cm; 23x14 cm (dimensions are different); written in *Nuskhuri* in black ink; titles of the readings are written in cinnabar ink. The fragmented text is based on the Constantinopolitan redaction translated by Giorgi the Athonite in the first half of the 11th century.

Sin.Geo.N.8p. Prophetologion. 12th-13th cc.40 folios; paper; 26x19 cm; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* characters and in cinnabar ink; defective. The text was translated by Giorgi the Athonite from the Greek, Constantinopolitan redaction of Old Testament readings. The full text is preserved in Ivir.Geo.35 (XII-XIII cc.). In the description compiled by R. P. Blake for the latter, existence of only the readings from the Acts of the Apostles is mentioned (Blake 1933-1934: 225). Apart from the readings, the manuscript contains Troparia and Psalms.



63. Sin.Geo.O.18. 78v

Hymnographic Collections

Sin.O.Geo.1. Iadgari. The first half of the 10th c. 384 folios; parchment; 31x24 cm, in *Nuskhuri*; titles, general beginnings and beginnings of Greek models of the Hirmoses are given in Georgian transcription, in *Asomtavruli* and in cinnabar ink. Most of the Hyrmoses and hymns contain neumes.The text contains marginal marks. The manuscript was commissioned by Timothy. Scribe: Iovane. The collection contains early hymns of the so called Palestinian redaction. The text is a new redaction of the "New (Great) Iadgari" (ხევსურიანი 2016: 29,143-144). The text has been described and published (Царарели 1888: 224 n°63; ჯავახიშვილი 1947: 1-10; მეტრეველი 1971: 0106; ჭანკიევი 1973: 45-51; აღწერილობა 1978(a): 13-38).

Sin.Geo.O.14. Iadgari. 10th c. 276 folios; parchment; 20.5x16 cm; in *Nuskhuri*; the beginnings are written in *Asomtavruli* and in cinnabar ink. Scribes: Kravai and Moses. The cover is from stamped leather. The manuscript is a comprehensive edition of the "New Iadgari" (ხევსურიანი 2016: 29; ჯღამაია 2016: 143-144). One part of the hymns contains neumes. Very often, the scribe used marginal marks. The text has been described and published (Царарели 1888: 214,n° 41; ჯავახიშვილი 1947: 33-34; აღწერილობა 1978 (a): 39-53; ინგოროყვა 1965: 540-543; მეტრეველი 1971: 09-012).

Sin.Geo.O.18. Iadgari. First half of the 10th c. 300 folios; convolute; parchment; 20.5x14.8 cm; in *Asomtavruli* and *Nuskhuri*; 10 handwritings can be distinguished. Titles and beginnings of troparions are written in *Asomtavruli* and in cinnabar ink; without cover. The text is similar to that from the "Jerusalem Lectionary" (Tarchnišvili 1959, 1960). The copystands close to the Iadgaries of old redaction. Colophons of textological and liturgical content, written in Iovane-Zosime's hand, are found on the margins and in the text. The collection has been described and studied. The text was published (ჯავახიშვილი 1947: 40; ინგოროყვა 1965: 218, 563; ხევსურიანი 1978: 88; იადგარი 1980: 557,699-701).

Sin.Geo.O.26. Iadgari. Mid-10th c. 305 folios; parchment; partially the palimpsest; 14.2x11.4 cm; in *Nuskhuri*; initials are written in *Asomtavruli* characters; Cover: wooden boards covered with dark brown leather; 5 handwritings can be distinguished and one of them belongs to Iovane-Zosime. In scientific circles the collection is called "Small Iadgari" (მეტრეველი 1971: 0108). The text derives from St. Sabbas' copy. Instructions of textual and liturgical character and commentaries written in Ioane-Zosime's hand are found on the margins of the Iadgari. The manuscript contains hymns of both old and new reditions. On the basis of this copy, it was made possible to restore and publish the full text of "Ancient Iadgari". The manuscript contains plenty of cryptograms (ათანელიშვილი 1973: 61-63). The manuscript has been described and studied (ინგოროყვა 1965: 558; ჯავახიშვილი 1947: 48-50; მეტრეველი 1971: 014-016, 0108-0109; იადგარი 1980; ხევსურიანი 2016:25).

Sin.Geo.O.20. Iadgari. 987. 132 folios; parchment; 15.6x11.9 cm; acephalous; in *Nuskhuri*; titles and

initials are written in cinnabar ink. Scribe: Iovane. The manuscript was commissioned by Kvirike. The cover is of the Mount Sinai type. The manuscript contains chants sung during Great Feasts, hirmoses and chants dedicated to the Theotokos, chants of old and new redactions. The collection has been studied and the text was published (Цагарели 1888: 224 n°64; ჯავახიშვილი 1947: 43; ინგოროყვა 1965: 542, 558-561; ჭანკიევი 1973:46-48; მეტრეველი 1971: 0109; აღწერილობა 1978 (a):73-77; იადგარი 1980:557).

Sin.Geo.O.40. Iadgari. 10th c. 254 folios; parchment; 15.5 x12 cm; in *Asomtavruli*; titles and the beginnings are written in cinnabar ink; the cover is damaged. Scribe: Svimeon the Chanter. Commisioned by Theodore of Palavra. Place of copying: Lavra of St. Sabbas. The manuscript is acephalous. The text follows old redactions. The manuscript contains Testaments of the scribes and commissioners. The Testament of the scribe: "This Iadgari was written by me, the sinful Svimeon the Chanter, on the commission of the enclosed Theodore of Palavra..." (253r). The collection has been studied (Цагарели 1888: 225 n°67; ჯავახიშვილი 1947: 107-109; ინგოროყვა 1965: 217-218, 561-566; იადგარი 1980:701-702;). The text was published (იადგარი 1980).

Sin.Geo.O.41. Iadgari.10th c. 183 folios; parchment; 17x14 cm; [10th c.]; in *Asomtavruli*; titles and initialsare written in cinnabar ink; defective (Марр 1940: 27-31; აღწერილობა 1978 (a): 153-156). The Iadgari belongs to the old redaction. This manuscript is labeled "D" in the publication "Ancient Iadgari" (იადგარი 1980: 557, 703).

Sin.Geo.O.49. Iadgari. 10th c. 120 folios; 15.8 x13.5 cm; in *Nuskhuri*; without cover; defective; damaged; some of the leaves are palimpsests: the lower text is written in Greek. Scribe: Iovane-Zosime. The manuscript contains the monthly part of an annual Iadgari (June-December). The redaction stands close to the group of the Iadgaries from Palestine, though manuscript Sin.Geo.O.49 contains the selected texts (Марр 1940:59; აღწერილობა 1978 (a)156-162).

Sin.Geo.O.59. Iadgari. 10th c. 226 folios; parchment; 24.5x19 cm; without cover; damaged; defective; in *Nuskhuri*; titles and initials are written in *Asomtavruli*. Some chants start with Greek inscriptions written in Georgian transcription; The collection has been studied (Цагарели 1888: 215 n°45; Марр 1940: 99-107; აღწერილობა 1978 (a): 162-186; ჯღამაია 2016: 143-144; 190-194, 200).

Sin.Geo.O.64. Iadgari. 10th c. 207 folios; parchment; 32x27.5 cm; in *Nuskhuri*; titles and initials are written in *Asomtavruli* and in cinnabar ink; without cover; defective. Scribe: Iovane. Commissioned by Kvirike. Some fragments of the text contain neums. Some hymns begin with Greek text in Georgian transcription. According to certain researchers, Sin.Geo.O.64 and Sin.Geo.O.65 probably are parts of the same manuscript copied by Iovane-Zosime in 970 (ინგოროყვა 1965: 541-542). According to Ts. Chankiev, Iovane mentioned in the manuscript and Iovane-Zosime are different persons (ჭანკიევი 1973: 45-48). The collection has been studied (Цагарели 1888: 214, №42; Марр 1940:135; აღწერილობა 1978 (a): 187-208; ჯღამაია 2016: 143-144, 190, 200).

Sin.Geo.O.65. Iadgari. second half of the 10th c. 220 folios; parchment; 32x26.5 cm; defective; without cover; in *Nuskhuri*; titles and initials are writtenin *Asomtavruli* and in cinnabar ink. Scribe: Iovane. The manuscript was commisionned by Kvirike. According to researchers, Sin.O.Geo.65 and Sin. Geo.O.64 are parts of the same manuscript (ინგოროყვა 1965: 541-542). Text of the Easter hymns included in the Iadgari belong to the new redaction (ჯღამაია 2016: 143-144). The manuscript is supplied with numerous comments of textual content. The manuscript is decorated with small quadrifoliate crosses with the wicker ornament (Цагарели 1888:215 n°44; Марр 1940: 141-142; აღწერილობა 1978 (a): 208-229).

Sin.Geo.N.2. Iadgari. 10th c. (after 987) 21 folios; parchment; 30.5x24.5 cm; written in *Nuskhuri* in

black ink; titles, initials and beginnings of Greek hirmoses in Georgian transcription are written in cinnabar ink. The fragment is part of Sin.Geo.O.65. The manuscript was commissioned by Kvirike Midznadzoreli. Scribe: Priest-Monk Iovane. Place of copying: Mount Sinai. The manuscript is accompanied by extensive Testaments of the scribe (20r) and commisioner (20v) who provide interesting information about activities of Georgian monks on Mount Sinai. Testament of the commisioner reads: "I have built a small church by the big church, and I built houses for Arabs, and donated books to the Holy Mount thanks to my zeal ..." Ten books copied for Mount Sinai, some of which have been identified, and Testaments have been published (New Finds 2005: 375-376).

Sin.Geo.N.5. Iadgari. 10th c. 42 folios; parchment; 24.5x19 cm; written in *Nuskhuri* in black ink; titles, names of chants and the beginnings of Greek hirmoses in Georgian transcription are written in *Asomtavruli* and in cinnabar ink. The manuscript is a part of Sin.Geo.O.59, Which contains the beginning and ending of the text.

Sin.Geo.N.19. Iadgari. 980. 61 folios+1f. Syrian fragment, presumably an endpaper; parchment; 20.5x18 cm; palimpsest; written in *Nuskhuri* in black ink; titles, beginning and initials are written in black ink outlined with cinnabar ink. The lower text is in Greek, sometimes mixed with Syriac and Coptic. Trace of Arabic inscription is found on leaf 1; lacks ending. without cover; A short redaction of Iadgari. Compiler and scribe: Iovane-Zosime. The Testament reads: "I, greatly sinful Iovane have become worthy to copy this holy book Iadgari... on Mount Sinai and donated it to the same place. Christ, have mercy upon Gabriel, Giorgi, Michael, Kvirike, Iovane-Zosome ... Amen" (50r-v).

Sin.Geo.N.29. Iadgari. 10th c. 8 folios; parchment; 15 x11 cm; written in *Nuskhuri* in black ink; text on leaves 7v and 8r-v is written in comparatively small *Asomtavruli*; titles and beginnings of hymns are written in cinnabar ink.The fragment is part of Sin.Geo.O.40. The manuscript includes the first tone chants of the Octoechos. The text is a short redaction (იადგარი 1980: 368-379).

Sin.Geo.N.34. Iadgari. 10th c. 4 folios; parchment; 22 (23)x15 (17) cm; in *Nuskhuri*; the text on 4v is written in *Asomtavruli* in black ink. A fragment of an unknown manuscript.

Sin.Geo.N. 36. Iadgari. 10th c. 8 folios; parchment; 16.2 (16,5)x14.5 cm; written in *Asomtavruli* in black ink; general titles, titles of hymns and initials are written in cinnabar ink. Taking into consideration size of the leaves, handwriting and some other features, the manuscript under consideration is the part of Geo. O.41. The fragment contains several hymns that are not found in the critical edition "Ancient Iadgari" (იადგარი1980).

Sin.Geo.N.37. Iadgari. 10th c. 1 folio; 20x15 cm; parchment; in written *Asomtavruli*in brown ink; titles of hymns are written in cinnabar ink. The manuscript contains fragments of hymns for Annunciation. The text coincides with the corresponding text found in the critical edition "Ancient Iadgari"(იადგარი1980: 689-691).

Sin.Geo.N.38. Iadgari. 10th c. 6 folios; 20.2x14.5 cm; parchment; written in *Nuskhuri* in black ink; general titles, titles of hymns and initials are written in cinnabar ink.Contains VII-VIII tones of the Octoechos hymns. The text mostly coincides with the published one (იადგარი1980: 488-507).

Sin. Geo.N.39. Iadgari. 10th c. 23 folios; parchment; 15.5x13.5 cm; written in *Nuskhuri* in black ink; general titles, titles of hymns and initials are written in cinnabar ink. The fragment contains a variety of hymns from the monthly part of the Iadgari. St. Nino (14 January) is mentioned in the fragment. The hymn was published based on Sin.Geo.O.59 (Mapp 1940: 103-106). Part of the hymns is not fully available. Coincides with corresponding hymns found in two more copies of the Iadgaries: Sin. Geo.O.59 and Sin.Geo.O.64. Based on the latter, recovery of the lost fragments is possible.

Sin. Geo.N.46. Iadgari. 10th c. 8 folios; parchment; 15x13 cm; defective; written in *Nuskhuri* in black

ink; general titles and titles of hymns are written in cinnabar ink.The fragment contains hymns dedicated to St. Anthony Ravakh and to the feast of Annunciation. Texts of the hymns correspond to the older Iadgaries found in Sin.Geo.O.59 and Sin.Geo.O.64.

Sin.Geo.N.56. Iadgari. 10th c. 103 folios; parchment; 11.5x11.5 cm; written in *Nuskhuri*in black ink; general titles, titles of hymns and initials are written in cinnabar ink; without cover; split into separate leaves. Contains one of the parts of "Ancient Iadgari", namely the Triodion from Apókreō week till Maundy Thusrday. It seems that this part of Iadgari has been copied separately. The text corresponds to that from Sin.O.Geo.18, though with minor differences.

Sin.Geo.N.73. Iadgari. 10th c. 4 folios; parchment; the different size leaves: 17.5 x19 cm, 24.5x19 cm 10.5x11.5 cm and 8.5x3 cm; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* and in cinnabar ink. The hymns are neumed. A fragment contains the excerpts from the tones III-VI. Leaf 3 does not belong to this manuscript. Due to the damage, identification of leaf 4 is not possible.

Sin.Geo.N.74. Iadgari. 10th c. 7 folios; parchment; 16x14 cm; written in *Asomtavruli* in black ink; general titles, titles of hymns and initialsare written in cinnabar ink. Due to damage, the text is difficult to read. The fragment is part of the "Ancient Iadgari". It includes certain hymns that are not included in the critical text of the "Ancient Iadgari" (cf. იადგარი 1980).

Sin.Geo.N.87. Iadgari. Second half of the 10th c. 8 folios; parchment of different sizes: 8x8 cm; 8.5x10.5 cm, 6.5x7 cm; written in brown ink; titles and initials are written in cinnabar ink. Scribe: Iovane-Zosime. Only the text on 2r-3v can be read. The text coincides with corresponding hymns from Sin.Geo.O.59 and Sin.Geo.O.64. The month and day are indicated on leaf 1: "On May ie (იე), the Rose Month of the Holy Theotokos."

Sin.Geo.N.95. Iadgari. End of the 10th c. 8 folios; parchment; 31x26 cm; written in*Nuskhuri* in black ink; titles, Georgian transcripts of Greek hirmoses and initials are written in *Asomtavruli* and cinnabar ink. Scribe: Priest-Monk Iovane. Commissioned by Kvirike Midznadzoreli. Place of copying: Mount Sinai. The fragment is a piece of Sin.Geo.O.64. The identity of the scribe and commissioner, as well as the place and date of copyingis given based on the Testament found in Sin.Geo.N.2.

Sin.Geo.N.96. Iadgari. 10th c. 1 folio; 16.2x14.2 cm; parchment; written in *Asomtavruli* in black ink; titles and initials are written in cinnabar. The manuscript contains the Octoechos hymns for the tones I-II. Corresponds to the published text (იადგარი 1980: 384) and additionally contains an unknown text of the "Holy".

Sin.Geo.N.97. Iadgari. 10th c. 8 folios; parchment; all leaves are the palimpsests; the lower text is in Greek. Sizes of the leaves vary from 10.5x10.5 cm to 14x13 cm; written in *Nuskhuri* in black ink; general titles and titles of the hymns are written in cinnabar ink. The fragment contains an oldest layer of Georgian Irmologion. The fragments belong to Sin.Geo.O.49.

Sin.Geo.O.69. Sticharon-Iadgari. 12th-13th cc. 151 folios; 26.5x19 cm; paper; in *Nuskhuri*; initials are written in *Asomtavruli* and in cinnabar ink. The manuscript was commissioned by Solomon. Scribe: Ioseb. Place of copying: Jerusalem. The codexwas copied for the monastery of the Megalo-Martyr St. George on Mount Sinai. The manuscript contains only the sticharons, most of which are found in Giorgi the Athonite's Menaion. Later on, the text started in Jerusalem was completed on Mount Sinai by the scribe himself. St. Irene's morning canons were added. The collection contains Testament of the scribe (150v) and numerous colophons. In the Testament published by Al. Tsagareli the date of completion of the collection on Mount Sinai (1282) is mentioned (Цагарели 1888: 208 n°26; Марр 1940: 189,195).

Sin. Geo.O.21. Parakletike. 10th-11th cc. 352 folios; 13.5x10 cm; parchment; defective; in *Nuskhuri*; initials and titles are written in *Asomtavruli* characters. Two scribes: Giorgi and an anonimous one

(57r); Commissioned by Iona (231v). The Parakletike contains the following: Sunday (Easter) hymns ordered in eight parts according to the eight tones, and the hymns for Saturday and regular Sundays. Text of Easter chantsis of a new redaction. The text of Sin.Geo.O.21 coincides witha certain group of chants found in Sin.O.Geo.3, thoughwith certain differencies (ჯავახიშვილი 1947: 43-44).

Sin.Geo.O.3. Parakletike. 11th c; 278 folios; parchment; 25.5x18.5 cm; defective; in *Nuskhuri*; beginning and initialsare written in cinnabar ink; without cover. The codex was restored by a fragment of the manuscript in Arabic. Scribe: Basil (31v). In the manuscript the collection is twice mentioned as "Octoechos", but according to the tradition it should be called Parakletike (Jer.Geo.48, NCM A-93, A-94). Redactionally the text is related to Jer.Geo.48. The manuscript contains a new redaction of Easter chants. "Hirmoses" belong to the second redaction.The text is supplied with commentaries in a form of colophons. The collection has been studied (ჯავახიშვილი 1947:12; ინგოროყვა1965: 370, 486, 576; კეკელიძე 1980: 594; ჯღამაია 1972).

Sin.Geo.O.96. Parakletike. 11th c. 303 folios; paper; 32x22 cm. The manuscript lacks ending; in *Nuskhuri*; titles and initials are written in cinnabar ink; restored by a leaf of paper with a text written in *Nuskhuri*; damaged leather cover; a fragment of the parchment manuscript of the 10th-11th cc. is used as an endpaper. Renovated by Gabriel Vardzeli. Scribe: Iovane of Baralaamtsminda (166 v). The manuscript was rebound third time by Gabriel Vardzeli (166 v). Place of copyng: Black Mountain (166v). The manuscript was donated to Mount Sinai. The text of the Parakletike is of Giorgi the Athonite's redaction. Contains Easter hymns and readings; Colophons in Arabic are supplied to the text (Mapp 1940: 273; კარანაძე 2002: 33-34).

Sin.Geo.O.13. Parakletike. 1044. 271 folios; 19.5X13 cm; parchment; acephalous; in *Nuskhuri*; titles and beginnings are written in cinnabar ink; several leaves are mixed up. Five scribes worked on copying: Peter, Gabriel and three anonymous ones. the manuscript was commissioned by Petre. Place of copying: Gesmania (sic) (270v). The manuscript was donated to Mount Sinai (270v). Text of the manuscript finds a common ground with Iadgaries of the 10th c., as well as with Octaechos of Giorgi the Atonite's redaction. From compositional point of view, the manuscript under consideration belongs to the Parakletikes of Jer.Geo. 48 type (ჯავახიშვილი 1947: 32; ინგოროყვა 1965: 370, 576).

Sin.Geo.N.14. Parakletike. 1044. 16 folios; 19X13.5 cm; parchment; written in *Nuskhuri* in brown ink. General titles, titles of the hymns, rhythmic signs and initials are written in cinnabar ink.The manuscript was commissioned by Petre. Place of copying: Gethsemane. The fragment contains chants of the first tone for Tuesday and Saturday and of the second tone for Sunday. Taking into consideration handwriting, leaf size, composition and other data, we can conclude that it is a fragment of the manuscript Sin.Geo.O.13 and partially fills in the lacking part of the text in the beginning of the latter.

Sin.Geo.O.17.Parakletike. 1061. 309 folios; 20.6x14.2 cm; parchment; acephalous; in *Nuskhuri*; beginnings are written in cinnabar ink. The text is decorated with painted letters and a graphical headpiece; damaged wooden cover. The manuscript was copied in the Cross Monastery during Gioegi's Superiority (307v). It was donated to the Church of the Georgians on Mount Sinai. Scribe: Gabriel Sakuareli (307v). The Parakletike contains Easter hymns and the four-stanza hymns ordered in 8-modes. The manuscript inder consideration belongs to the group of Parakletikes of Jer. Geo. 48 redaction (Jer.Geo.48, Sin.Geo.O.3, Sin.Geo.O.13, Sin.Geo.O.17, Sin.Geo. O.21).

Sin. Geo.N.25.Parakletike.11th c. 48 folios; 17x12 cm; parchment; lacks beginning and ending; written in *Nuskhuri* in brown ink; general titles and titles of hymns are written in cinnabar ink. The fragment contains chants of the seventh and eigth tones. The text is redactionally related to Parakletike of the first half of the 11th century: Sin.Geo.O.3, Sin.Geo.O.13, Sin.Geo.O.17,

Sin.Geo.O.21, Sin.Geo.N.25 is a relatively short composition.

Sin.Geo.N.57. Parakletike. 11th c.181 folios; 12x8.5 cm; parchment; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* characters and in cinnabar ink. Commisioner: Davit. The Parakletike under consideration is a selection of texts. The manuscripts Sin.Geo.O.3, Sin.Geo.O.13, Sin.Geo.O.17 and Sin.Geo.O.21 belong to the same redaction. The manuscript was probably copied on the Black Mountain, in the Lavra of St. Simeon the Wonderworker, since Simeon is mentioned in the Testament: "In the name of the Father, and of the Son, and of the Holy Ghost ... Thanks to St. Simeon the Wonderworker, the one who fulfills wishes, I the wretched man Davit, have become worthy of financing this holy Parakletike of chants..."(180r-v).

Sin.Geo.N.40.Parakletike. 11th c. 6 folios; parchment; written in *Nuskhuri* in black ink; titles in the general text and titles of the hymns are written in cinnabar ink. Parakletike belongs to the redaction of the first half of the 11th c. It contains tones 7 and 8 from Sunday chants. Redactionally it stands close to the following manuscripts: Sin.Geo.O.3, Sin.Geo.O.13, Sin.Geo.O.17, Sin.Geo.O.21, Sin. Geo.N.14, Sin.Geo.N.25, Sin.Geo.N.76.

Sin.Geo.N.76. Parakletike. 11th c. 13 folios; parchment; 16.5x12.3 cm; written in *Nuskhuri* in black and brown inks; general titles, titles of the hymns and initials are written in cinnabar ink. The black and red dots are used as division marks. The fragment contains redaction of Parakletike of the first half of the 11th century. See also Sin.Geo.O.34 (147r, 195v), a manuscript from the Greek Collection of the National Library in St. Petersburg Греч.XI, 1r-v, and Sin.Geo.O.17, 301r-303r. The manuscripts Sin.O.Geo.3, Sin.O.Geo.13, Sin.O.Geo.17, Sin.O.Geo.21 and Sin.N.Geo.14, Sin. Geo.N.25, Sin.Geo.N.40 belong to the same redaction of Parakletike.

Sin.Geo.N.30. Parakletike. 12th c. 28 folios; parchment; 16x11.5 cm; written in *Nuskhuri* in black ink; titles in the general text and titles of the hymns are written in cinnabar ink. The fragments contain the week day offices for Sunday and Tuesday-Wednesday-Thursday of the first mode of Parakletike. The text is a selection from an extensive Parakletike of Giorgi the Athonite's redaction.

Sin.Geo.O.67. Parakletike. 13th c. 331 folios, 32x24 cm; paper; in *Nuskhuri* . Titles and beginning sare written in cinnabar ink. The Golgotha Cross is depicted on the title page. Damaged leather cover. Scribe: Basil. Bookbinder: Tevdore. Place of copying: Mount Sinai. Text of the Parakletike is of Giorgi the Athonite's redaction. It contains Easter chants. Acrostic iambic verse is attached to the end of the text. The last leaf of manuscript Sin.O.Geo.35, with Testament of the scribe Ioane-Zosime, is used as an end paper. The collection has been studied (Цагарели 1888: 221 n° 55; Марр 1940: 162; დვალი 1902: 14, 44; 1978: 72-73; კუტიბაშვილი 1980: 122-126; კარანაძე 2002: 18-19). The text is accompanied with contemporary and the 15th-16th cc. colophons.

Sin.Geo.O.5. Triodion. 1052. 414 folios; parchment; 24,5x16 cm; in *Nuskhuri*; beginnings and titles are written in cinnabar ink. Two scribes: Iovane and Dimitri.Commissioned by Giorgi Morkneveli; bookbinder: Nistereoni. The place of copying: inner courtyard of St. Sabbas' Lavra. Bound in brown leather cover. The earliest and most widely edited edition of the Triodion is based on the Costantinepolitan liturgical rule, but the structure of the Collection preserves such peculiarities of Big Iadgari, which are unknown in Triodions of the Byzantine origin. The Collection was compiled in the Palestinian realm. The Triodion contains one regulation translated by Ephtvime the Athonite (ხევსურიანი 2016: 42-43, 45). The manuscript was dated based on the Testament: "With assistance of my confessor Iovane of Golgotha, I – the priest, the sinful Iovane have become worthy to copy this book... This was written in Chronikoni ობ in inner courtyard. It was bound with the hand of Nistereon. God bless their souls."(414r). The Triodion was described and studied (Цагарели 1888:

222, n.56; КеКелидзе 1908: 392; ჯავახიშვილი 1947: 12; ჯღამაია 1961: 33-57; ინგოროყვა 1965: 238, 369; აღწერილობა 1979: 8-27; მენაბდე 1980:38; ხაჩიძე 2000: 18-37).

Sin. Geo.O.75. Triodion. 11th c. 450 folios (346 fs. Parchment+94 fs paper); 19.5x14 cm; defective; damaged; in *Nuskhuri*; beginnings and titles are written in cinnabar ink; without cover. The scribes: Matthew and Tevdore. The collection is the earliest and the most complete redaction of the Triodion. The manuscript is defective. It starts with hymns of the sabbatics and ends with the morning canon of Thursday. The collection is based on the Costantinopolian tradition of liturgy. At the same time, the structure of the collection preserves the features, which are unknown in Triodions of the Byzantine origin. Thus, it is evident that Sin.Geo.O.5. Sin like Sin.Geo.O.75 was formed in the Palestinian realm (ხევსურიანი 2016: 42-43). The text is redactionally related to Sin.O.Geo.5.

Sin.Geo.O.70. Triodion. 12th-13th cc. 255 folios; 27x20 cm; paper; in *Nuskhuri*. Five handwritings can be noted; beginnings and titles are written in cinnabar ink. Cover: wooden boards covered with leather. Redactionally the manuscript differs from Sin.Geo.O.5. The manuscript contains the Testament of Arsen Ikaltoeli: "As the Holy Fathers ... Ephtvime and Giorgi the Athonites have translated these hymns written by Andrew of Crete twice ... I, the unworthy ... monk Arsen took the liberty of translating these hymns, written by the holy Andrew in Greek, the third time ... on the commission of Davit, king of the Apkhazians and the Georgians and the Rans and the Kakhetians; and the holy shepherd of shepards Iovane, Catholicos of Kartli, ordered us to introduce changes to voices, because their (i.e. Greek) hirmoses were not consistent with our language..." (131). The manuscript was described and studied. The Testament has been published (Цагарели 1888: 222 n°57; Марр 1903(a): 42; 1907: 141; 1940:196-205; აღწერილობა: 1979: 44-45). Arsen Ikaltoeli's Testament of similar content is found in the Georgian manuscript Geo.5 from the collection of the National Library of France. The latter has been published (თაყაიშვილი 1933: 42)

Sin.Geo.N.26p. Triodion. 13th-14th cc. one folio; 26x16.5 cm; paper; written in *Nuskhuri* in black ink; title and initials are written in cinnabar ink; the recto contains the hymnographic canon on the Second Coming of the Lord. Due to defective text and its damage, it is impossible to identify the text.Text of the night vigil for Lazarus starts on the verso.

Sin.Geo.N.27p. Pentecostarion. 12th-13th cc. 7 folios; paper; 23x17 cm; written in *Nuskhuri* in black ink; titles of the hymns and beginnings of the Troparions are written in cinnabar ink. The text is a fragment of an unknown copy of Pascha Hymns compiled by Giorgi the Athonite. Fragments of the following texts survived: Sticharons, Canons and Prokimenoses for Easter (1r-v), for Monday which follows the Easter (1r-v) and Friday (2r-v), for new week (3r-5v), mid-Pascha (6r-v) and Martvilia (7r-v).

Sin.Geo.N.10p. Andrew of Crete. Great Canon. 12th-13th cc. 7 folios; paper; 24x10 cm; written in *Nuskhuri* in black ink; titles and beginnings of the paragraphs are written in cinnabar ink. The canon included into the manuscript was translated by Arsen Ikaltoeli. It is included in the redaction of Triodion which was created next to Giorgi the Athonite's redaction. The text ends with the fifth Thursday of the Lenten.

Sin.Geo.O.72. Pentecostarion. 13th c. 173 folios; paper; in *Nuskhuri*; titles and the beginnings are written in cinnabar ink. The manuscript is a shortened version of Giorgi the Athonite's redaction. The text begins with Easter Monday. The Holy Week is represented with all canons. The regulations for Sundays are given in a complete form. Old layer of the text shows its coincidence with Sin. Geo.O.5, while certain part matches Gulani of Shemokmedi (NCM Q-103) (ჯავახიშვილი 1947: 109-112; აღწერილობა 1957: 105-122).

Sin.Geo. N 24. Menaion. 11th c. 6 folios; parchment, 17x12 cm; written in *Nuskhuri* in brown ink; titles of the hymns and beginnings are written in cinnabar ink. The rhythmic punctuation is written in both black and cinnabar inks. The text contains the Mention of St. Sabas (5 Dec). Fragments are part of an unknown manuscript. Text of the manuscript is consistent with corresponding hymns from Menaion of the first half of the 11th c. held in Dumbarton Oaks MS2 (20r-27v). Manuscript Sin. Geo.N.41 contains the text of the same redaction.

Sin.Geo.N.41. Menaion. 11th c. 15 folios, parchment; 19.5(20)x17 cm; written in *Nuskhuri* in black ink. Titles are written in *Asomtavruli* and in cinnabar ink; metric punctuation is emphasized by means of red dots. Contains the fragments of the holidays and hymns of 6, 21, 25, 27, 31 December and 1-2 January of the Constantinople Calendar. Redactionally text of the Menaion under consideration follows the text of Dumbarton Oaks MS2. This recension of the Georgian menaia was formed in the first half of the 11th century on the bases of the 10th-century Iadgari. This redaction of Menaionwas studied based on the manuscript of Dumbarton Oaks. The hymn dedicated to St. Boa has been published (Blake 1960; Garitte 1964: 29-64; კეკელიძე 1962: 5-36; ჯღამაია 1961: 33-57).

Sin.Geo.O.7/2. Menaion. 11th-12th cc. 237 folios; parchment, 25.5x19.5 cm; defective; in *Nuskhuri*; titles and initials are written in cinnabar. The both copies contain the material for September-December. Only one leaf of January is preserved. The names of the authors are written on the margins. The translator and editor of the collection is Giorgi the Athonite. On leaf 129 v of Sin. Geo.O.7/2 are found hymns by John of Damascus, which are supplemented with editorial comments concerning the Georgian translation. Apart from Greek hymns, Georgian material is also included into the manuscript.The chant written by the Georgian hymnographer Iovanee Minchkhi is accompanied by the following explanatory note: "And these hymns have been written by Minchkhi after pleading from King Giorgi the Great." (3 r). The "Hymns" have been studied and published (Mapp 1903 (a): 13; ჯავახიშვილი 1947:145; ინგოროყვა 1965:130-136; კვირიკაშვილი 1969: 26-29; ჯღამაია 1972: 52-66). The scribe has also included the hymns dedicated to Ilarion the Iberian (დოლაქიძე 1971: 159-145). The Georgian translation of John of Damascus hymns, included in the collection,has been studied (კეკელიძე1956: 183-197; 1980: 172; მეტრეველი 1952: 183-218; ჯღამაია 1966: 178-190; აღწერილობა 1979:162-200).

Sin.Geo.O.9. Menaion. 11th-12th cc. 72 folios, parchment, 26x20 cm.The manuscript has a pagination in Coptic; in *Nuskhuri*; titles and beginnings are written in cinnabar ink. The foliated cross is depicted on the cover. The text is decorated with wicker ornaments. The manuscript contains readings for March and beginning of April. Authors' names are written by the hymns. The Collection was translated by Giorgi the Athonite. The Menaion can be attributed to Sin.Geo.O. 7/2 and Sin. Geo.O.56 group of manuscripts. (ჯავახიშვილი 1947: 22-23).

Sin.Geo.O.56. Menaion. 11th-12th cc. 86 folios; parchment; 25x20 cm; defective; in Nuskuri; titles and initials are written in cinnabar ink; two handwritings. Hand 2 copied Sin.Geo.O.7/2, containing the material from 21 June to 11 August. The name of the authors is written by each chant. The translator of the collection is Giorgi the Athonite (Mapp 1940: 90).

Sin.Geo.N.18. Menaion. 11th-12th cc. 154 folios; parchment; bound in three parts; 5x20 cm; written in *Nuskhuri* in black ink; titles, hymns and tone letters are written in cinnabar ink; two scribes worked on copying; part 2 of the manuscript has a wooden cover covered with leather. The manuscript contains hymns for January-February and May-June from the edition of Menaion which was compiled by Giorgi the Athonite based on Greek Menaion. Sin.N.Geo.18 almost entirely complements a group of menaia from the old collection of Mount Sinai: Sin.Geo.O.7/2, Sin.Geo.O. 9,

Sin.Geo.O.56. This redaction of the Menaion has been studied (კეკელიძე 1980: 226-228).

Sin.Geo.O.92. Menaion. 13th-14th cc. 390 folios; paper. The palimpsest parchment leaves folded in half (373v, 386r) are inserted into the binding. 21.5x14.5 cm. The manuscript lacks its beginning and ending; in *Nuskhuri*. The manuscript has the Georgian-Greek foliation. Sin.Geo.O.93, Sin.Geo.O.94 and Sin.Geo.O.95 are copied in the same hand. The manuscript contains "Lord, say a word" and "Prokimenoses" for 21 November -14 August. The texts stand close to the redaction of Giorgi the Athonite, thought some fragments differ from each other. The underlying text of the palimpsest is written in *Asomtavruli*; which is dated paleographically to the 10th century. This text is a catalogue of book repository on Mount Sinai (Марр 1940: 264-268; Outtie 1973 : 38; აღწერილობა 1979:262-288).

Sin.Geo.O.93. Selected Menaion. 13th-14th cc. 412 folios; paper; 21,5X14 cm; in *Nuskhuri*; Initials are written in *Asomtavruli* characters and in cinnabar ink; defective; with cover. Parchment leaf folded in half is inserted into the cover. The leaf contains fragments of readings from the Epistles of Paul to the Ephesians and the Psalms (10th c). Most of the chants can be found in an early copy of Menaion of Giorgi the Athonite's redaction (Цагарели 1888: 215 n°.48; Марр 1940: 268-269; აღწერილობა 1979:288-298).

Sin.Geo.O.94. Selected Menaion. 13th-14th cc.212 folios.; paper; 22x14,5cm; in *Nuskhuri*; initials are written in *Asomtavruli* characters and in cinnabar; defective; with cover. Foliation of the manuscript is in Arabic numerals and the pagination is in Coptic letters. The manuscript contains hymns for 3 September-27 August. Menaion contains selected readings. The texts are supplied with names of the authors of the hymns. Most of the hymns are found in the early copies of Giorgi the Athonite's redaction (Цагарели 1888: 208-209 n°.27; Марр 1940: 269-270; აღწერილობა 1979: 298-303).

64. Sin.Geo.O.66. 84r

Sin.Geo.O.95. Selected Menaion. 13th-14th cc.; 69 paper folios + 2 parchment folios; 22x13.5 cm; in *Nuskhuri*; lacks ending; contains hymnographic canons for 1 September-26 October. The text closely follows Giorgi the Athonite's redaction, though certain differences are still observed. Sin. Geo.O.95 and Sin.Geo.O.93 complement each other. It seems that these two texts are the parts of the same hymnographic collection. The first two folios of the manuscript are large parchment leaves. They contain a fragment of the 10th c. Lectionary, namely the mention of Archil the Iberian on January 15th (Garitte 1958: 132). The text has been published (Цагарели 1888: 209 n° 28; Марр 1940: 271; აღწერილობა 1979: 303-305).

Sin.Geo.O.66. Euchologion. 10th c. 133 folios; parchment; 19x16 cm, in *Nuskhuri*; three handwritings; defective. The manuscript was edited by Iovane-Zosime. The Apostoles Peter and Paul are depicted on 83v. The manuscript is an Euchologion of the early Athonite period; K. Kekelidze considered that the Euchologion

was of the Jerusalem-Palestine redaction (კეკელიძე 1980: 584). G.Garitte found the first leaves of this codex in the Georgian collection in Minangana: Mingana.Geo.1 (Цагарели 1888: 212-213 n° 37; Mapp 1940: 160; Garitte 1960: 249-251; გარიტი 1973: 171; კარანაძე 2002: 14, comm. 75, app. I, n°.14).

Sin.Geo.N.49. Euchologion. 11th-12th cc. 16 folios; parchment; 13.5 x10.5 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; the fragment is redactionally related to Sin.Geo.O.73 (აღწერილობა: 1987: 96,100).

Sin.Geo.O.73. Euchologion. 12th-13th cc. 266 folios; paper; 16x10.5 cm; in *Nuskhuri* ; titles and initials are written in cinnabar ink.The manuscript is foliated. A fragment of the 10th-century Iadgari (Sin. Geo.O.1) was used as an endpaper. In the 10th-16th cc. the manuscript was restored with use of the fragments of Georgian, Arabic and Greek manuscripts. The manuscript is accompanied by a prayer and liturgical notes. The manuscript is preceded by "Index of the Euchologion". The text of this manuscript differs from the texts of the following Euchologions: Sin.Geo.O.66 and Sin.Geo.O.12. The manuscript contains colophons of the 16th century: 94v, 173v, 263r, 266r (Цагарели 1888: 213 n° 38; ჯავახიშვილი 1947: 112).

Sin.Geo.N.72. Euchologion. 13th c. 14 folios; parchment; 12.4x9.5 cm; in *Nuskhuri* in black ink; Initials are written in *Asomtavruli* characters. The manuscript contains the following: an excerpt from the hymnographic canon and from Euchologion, and a prayer of monk Mark to the Mother of God.

Sin.Geo.N.2s. Chants. 10th-11th cc. Scroll parchment; 184x16,5 cm. The scroll consists of 4 sheets; in *Nuskhuri*; different handwritings; recto– brownish ink, verso – black ink. Titles of the hymns and the beginnings of the Troparia are written in *Asomtavruli* characters and in cinnabar ink. Neums are also in cinnabar ink. Recto contains chants for the Feast of Nativity: Himnographic Canon by Christmas of Cosmas of Jerusalem, two stichera eis tous ainous and Akathistos Himn for Nativity. Text of the Hymnographic Canon by Cosmas of Jerusalem coincides with Sin..Geo.O.1, 35v-37v and Sin.Geo.N.3s. Akathistos Himn are sorted by a sequence of voices. Some of them have been confirmed in the earliest redaction of Iadgari (იადგარი 1980: 335-336). The hymns to Cross and Easter are copied on verso. These texts are also confirmed in other hymnographic collections of Mount Sinai (Sin.Geo.O.1, 155v-158v, 354v-355v; Sin.Geo.O.64, 169r-170v; Sin.Geo.O.65, 220v).

Sin.Geo.N.3s. Chants. 10th,12th-13th cc. Scroll; parchment; 2 sheets: 103x16 (16.5) cm. The Christmas Canon by Kosmas of Jerusalem is copied on the recto; written in *Nuskhuri* in black ink. This text is related to the text of the 10th century, which was included in one of the oldest copies of Iadgari (Sin. Geo.O.1,35v-37r) [X c.]. Verso – Sticharons of various content and of different liturgical purpose; written in *Nuskhuri*; in brown ink. The text is not readable.

Sin.Geo.N.16. Chants. 12th c. 2 folios; parchment; 15.5x12 cm; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink. The fragment must be a part of Parakletike or a part of the Horologion. Full text is included in Giorgi the Athonite's autograph of Parakletike (Ivir.Geo. 45, 248r). (Blake 1933-1934: 238).

Sin.Geo. N.32p. Collection of Chants. 12th-13th cc.; 15 folios; paper; 15x11 cm; written in *Nuskhuri* in black ink; titles of the chants are written in cinnabar ink. The text of the manuscript probably was taken from the Triodion of Giorgi Athonite's redaction. The manuscript contains the following texts: easter Canon by John of Damascus, followed by eksaposteilarion and sticheron, a fragment from the eight-voice antiphonal chantings for Sunday morning attributed to Theodore the Studite.

Sin.Geo.N.7. Collection of Chants. 13th c. 154 folios; parchment; 24x18.5 cm; the manuscript leaves, except for several ones, are the palimpsests.The both layer texts are written in *Nuskhuri* in black

ink; titles are written in cinnabar ink; initials are written in *Asomtavruli*; without cover. The text matches the Constantinople calendar. The collection is a short redaction. It contains a fragment from Parakletike. The text is a selection from the large Parakletike compiled by Giorgi the Athonite.

Sin.Geo.N.21p. Chants. 12th-13th c. 3 folios; paper; 16.5x12.5 cm; written in *Nuskhuri* in black ink; titles of the chants, beginings of hirmoses and of the hymns are written in *Asomtavruli* and in cinnabar ink. The fragments from three chants of the Canon are preserved in the text: the Blessed is the ..., Bless him, and Glorify. It is not clear to which saint is devoted the hymns.

Sin.Geo.N.64. Hirmologion. 10th c.60 folios; parchment; 12.5x10 cm; written in *Nuskhuri* in black ink; initials of hirmoses are written in *Asomtavruli* characters. The letters are mostly artificially decorated with black and cinnabar inks. Some of the hirmoses are neumated. The manuscript contains the oldest layer of Hirmoses and of a Hymn to the Theotokos. The collection appears to be a separate manuscript.

Sin.Geo.N.69. Hirmologion. 10th c.51 folios; parchment [15.5x12 cm]; palimpsest; the lower text is written in Greek characters; written in *Nuskhuri* in brown ink; title and initials are written in *Asomtavruli* and in cinnabar ink. [Scribe: Ioavane-Zosime]. The text was copied as a separate manuscript. The sequence of Hirmoses does not follow the rules for Irmologions (მეტრეველი 1971: 11). Hirmoses are presented as separate Canons; In case of their repeatition, only the beginning of the text is given. Apart from the Hirmoses, the manuscript contains the text of a hymn to the Mother of God. Some of the hirmoses from this collection are not found in the published texts (მეტრეველი 1971; კიკნაძე 1982).

Sin.Geo.N.78. Hymn to the Mother of God. 11th-12th cc.4 folios; parchment; 18.5x15 cm; written in *Nuskhuri* in black ink. Only some fragments of the text can be made out.

Sin.Geo.N28p. Chants in honour of the Mother of God. 12th c. One folio; paper; 27x14,5 cm; written in *Nuskhuri* in brown ink. Thetitle is written in cinnabar ink. Several later colophons are found in the manuscript.

Sin.Geo.N.30p. Chants in honour of the Mother of God. 12th-13th cc. 4 folios; paper; 16x11 cm; written in *Nuskhuri* in black ink; titles of the chants and initials are written in *Asomtavruli* and in cinnabar ink. The fragment contains incomplete texts of two canons dedicated to the Theotokos with tones V and VI. The canons are included into the autograph manuscript of Giorgi the Athonite's Parakletike Ivir.Geo.45 (cf. Blake 1933-1934: 238) and Giorgi Athonite's redaction of the Horologion (Jer. Geo.127, 181r-186v) (cf. Blake 1925-1926: 136).

Sin.Geo.N.44. Fragments of the Psalms and Prayers. 10th-11th cc. 4+1+1 folios; parchment. The leaves are of different sizes. Supposedly they are the fragments of two different manuscripts. Written in *Nuskhuri* and in black ink; cinnabar ink is also used. Biblical chants of the earlier Athonian redaction are found at the beginning and at the end of the Psalms. The text of the Psalms is presumably of Giorgi the Athonite's redaction.

Sin.Geo.N.45. Akathistos Hymn. 12th c.; 4 folios; parchment, 17x12.5 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The fragment includes "Prayers for the Theotokos" and "Prayers for the Soul", the both intended to conclude Sunday vigil.

Sin.Geo.N.7s. Prayers for Communion. 15th c. Scroll; one sheet; paper; 30x18.5 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Scribe: Elise. It is written on both sides of the sheet. Elise should be Elise Chidanis-dze, who worked with Gabriel Varzeli (1320) (აღწერილობა 1979: 131, note 9; 1987: 147, note 7; 169, note 4; ჯავახიშვილი 1947: 20; კარანაძე 2002: 33).

Sin.Geo.N.86. Prayers. 12th-13thc. 10 folios; parchment; 8.3x6.3 cm; written in *Nuskhuri* in black

ink; the beginnings are written in *Asomtavruli* characters and in cinnabar ink.

Sin.Geo.N.91. Prayer. 11th c. 3 folios; parchment; 17 x13 cm; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli*. The beginning of the translator's Testament is written in cinnabar ink and in *Asomtavruli*. The prayer was translated by Ephtvime (3v). Text of the prayer was published based on the manuscript n° 321 of the National Archives. In this publication, Ephtvime the Athonite is considered as the author of the prayer (კეკელიძე 1974: 11). Text of the fragment coincides with the published text found on the pages 16,26-17. In other Georgian manuscripts, Basil of Caesaris is considered as an author of the prayer. The authorshipis still questioned (ქაჯაია 1992: 156).

Sin.Geo.O.77. Mixed Collection.13th-14th cc. 204 folios; paper; in the very end of the manuscript is inserted a palimpsest leaf; in *Asomtavruli* and *Nuskhuri* . The manuscript is based on three different copies. Dimensions are different: 16.4x11.8 cm; 20.4x13.8 cm; 19.2x13.3 cm. The pagination of part II is in Coptic letters. The manuscript was restored by means of the fragments from Georgian, Greek and Arabic manuscripts. The codex contains a memorial book of the Georgian Monastery on Sinai Mount, written in *Nuskhuri* and Mkhedruli in different times and by different persons. It also contains many additions and colophons. The codex a collection of different texts from Parakletike. The texts mainly belong to the redaction of Giorgi the Atonite. The manuscript is bound into the wooden cover covered with leather (Цагарели 1888: 217-221 n° 54; ჯავახიშვილი 1947: 123-124; აღწერილობა 1987: 150-169).

Sin.Geo.O.90. Mixed Collection. 14th c. 89 folios; paper; 9.5x7 cm; defective; beginnings and titles are written in cinnabar ink. Five handwritings were distinguished. One of the scrinbes was Bartlome (67v-73r). The manuscript includes the following: a) Feast Days distributed inthe calendar sequence. The text closely follows the Synaxarian Calendar of Giorgi the Athonite. From Georgian saints, only St. Nino's feast was included; b) Calendar of unluky days, c) Avgarozi (amulet), d) The calendar prophecy, e) The text about how Apostles cast lots, and Table, f) A prayer to be said at home, g) Chronikoni, h) Texts for Easter Lent and Pascha, supplied with commentaries of liturgical character (Цагарели 1888: 213 n° 39; Марр 1940: 251).

Sin.Geo.N16p. The Collection of Stichera and Kathismata for calendrical festival. 12th-13th cc. 44 folios; paper; 21.5x12.5 cm; in written *Asomtavruli* in black ink; titles are written in cinnabar ink. Sticharions are distributed according to the Constantinople calendar. The manuscript contains materials for the period from 1 September to 21 November.

Sin.Geo.N.93. Colophons of an unknown manuscript. 10th c. One folio; parchment, 10x7.5 cm. The recto written in *Nuskhuri* and *Asomtavruli*; the verso contains the text written in small *Asomtavruli* in black ink. We must assume that the fragment contains the colophons of the manuscript, which was rewritten with the support of Tevdor of Palavra.

Sin.Geo.N.5p. Unidentified Fragment. 11th c. One folio; paper; 11.5x9 cm, written in *Nuskhuri* in black ink; the fragment was used as a fly-leaf of the leather cover. A photocopy has been published (New Finds 2005: 627).

Sin.Geo.N.33p. Mixed of Fragments. 12th-14th cc. 4 folios; paper; 13x11 cm, 15x12 cm, 25x16 cm., 28x20 cm. Unidentified texts of hymns and prayers.

Vatican City State

The Vatican Apostolic Library was founded in the 15th century, during the reign of Pope Nicholas V (1447-1455). The library has 1.6 million printed books, 82,000 manuscripts, 150,000 photos, several thousands of incunabula, 400,000 coins and medallions. Georgian manuscripts are held in two collections: 1.Codices Vaticani, which is one of the earliest collections. It holds two Georgian manuscripts, though according to the records of the Vatican Archives, there should be held three Georgian manuscripts, of which one cannot be found; 2. Borgia. Iberico, i.e. the collection of Cardinal Stefano Borgia. Information about 13 Georgian manuscripts held there was made available thanks to Michael Tarchnishvili's publication in "Bedi Kartlisa" (Tarchnisvili 1962:61-71). Later on, the Georgian scholar T. Shurgaia published an essay about Georgian Four Gospels held in Vatican, and touched upon an issue of its appearance in Codis Vaticani. T. Shurgaia fully overviewed the Vatican archive materials concerning Georgian manuscripts, including their descriptions prepared by Assemanni (Assemanni 1719) and Mai (Mai 1831)(შურღაია 2006). In general, it should be mentioned that untill recently, Georgian manuscripts held in the Vatican Library remained the most inaccessible ones to Georgian scholars. Lately, the Library started to digitize manuscripts and made the digitized content freely available, but so far, only one Georgian manuscript is availableamong the 4,500 digitized codices.[1] Codicological and paleographic data on the Georgian manuscripts in Vatican given in the presented volume, was compiled based on the above-mentioned articles published by M. Tarchnisvili and T. Shurgaia. We have also used archive materials from M. Tamarashvili's private archive held at the Kerneli Kekelidze Georgian National Center of Manuscripts. In several cases, we took into consideration results of studies of certain manuscripts. We have not included Vat. Borgia 2, Vat. Borgia 3 and Vat. Borgia 5 into our catalogue, since these are old printed books and their review was out of the scope of our project.

Vat.Iberiko 1. Four Gospels. mid-11th c. 305 folios; parchment; 22x16.5 cm; titles and initials are written in *Asomtavruli* in red or blue ink. Text of the Four Gospels is preceded by canon table with foliated cross, the letter of Eusebius to Carpianus, and canons. There are many colophons on the margins written in *Nuskhuri* and *Mkhedruli*. The manuscript entered the Vatican Collection from the private collection of Pietro Della Valle (Ciampi 1880). M. Tarchnishvili dated the manuscript to the 10th century (Tarchnichvili 1962: 61). Colophons found in the codex and decorative system used in it gives opportunity to define the time and place of copying the manuscript more precisely. Decorated canon tables and an outline of initials of the Georgian manuscript from Vatican is identical with the same elements found in the manuscript NCM A-484 copied in 1054 on Black Mountain near Antioch in the Lavra of Kallipos (კლდიაშვილი 2005: 165-167). At the same time, production of the manuscript is linked with activities of the Dvalies, prominent calligraphers. They carried out their activity in 1050s-1060s. The scribe's Testament found in Vat. Iberiko 1 on p. 279r reads: "This holy Four Gospels was completed by hand of an unworthy Deacon Michael for the spiritual brother Monk Svimeon. Lord, send the Holy Apostles for assistance and let this holy Gospel comply with the will of God, amen..." These two persons, Michael and Svimeon were commissioners and scribes of Alaverdi Four Gospels, produced in 1054 in the Lavra of Kallipos (NCM A-484). Correspondingly, the manuscript from the Vatican Collection was copied in mid-11th century in the Lavra of Kallipos on Black Mountain. The manuscript is accompanied by numerous colophons in *Nuskhuri* and *Mkhedruli*. Identification of the monaster-

[1] The digitized manuscripts can be viewed at http://www.mss.vatlib.it/guii/scan/link1.jsp?fond=Borg.ill

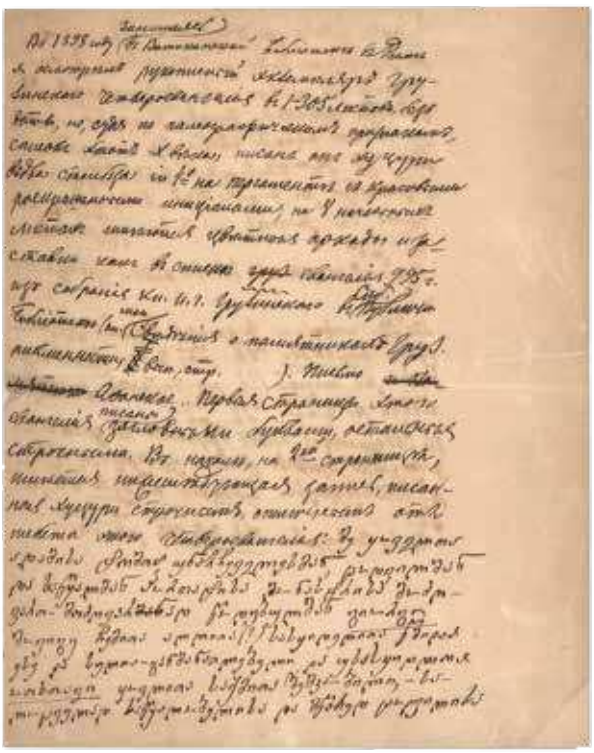
ies of Arkhali and Palati and of King Aleksandre, mentioned in one of the colophons, remains the issues to be clarified in future. The same can be said about recensional peculiarities of the Four Gospels from Vatican. In M. Tarchnisvili's opinion, the codex contains the text of pre-Athonite redaction (Tarchnisvili 1962: 63-64). Many scholars have focused their interest on the study of the above-mentioned manuscript (თაყაიშვილი 1950: 177-187; უტიე 1992: 119; კლდიაშვილი 2005: 150; Shurgaia 2000: 164-167; 2011: 615-616; შურღაია 2006; ქავთარია 2011: 90-92;).

Vat. Iberico 2. Psalter. 17th c. 178 folios; paper; 14.5x9.5 cm; written in *Mkhedruli* in brown ink. On pages 175v and 176r are found marginal notes of astrological content. The Book of Psalms seems to contain late recension.

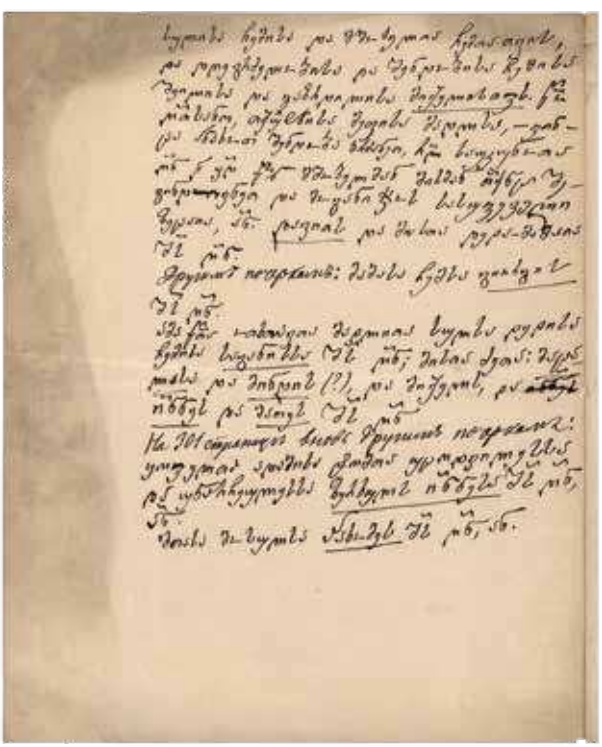
Vat. Borgia.1. Prince Vakhushti. Description of the Georgian Kingdom. 18th c. 477 folios+5; paper; 33x21 cm; in *Mkhedruli*. Cover: stamped leather. Name of the scribe and place of copying is unknown. The paper was dated based on the watermark. It was produced in the mill of Sava Yakovlev. The main text of the "Description of the Georgian Kingdom" is followed by five leaves on which chronological list of kings, dukes and popes are written in columns.

Vat. Borgia.2. Opened Doors of Hell Works of catalic missionaries]. 18th **c.** Paper; written in *Mkhedruli*.

Vat.Borgia.4. Teaching Fathers (Patristic collection). The following data were taken from the archive records written by M. Tarchnishvili: 95 folios; parchment; 24.7x18.3 cm. Content: Homilies of John Chrysostom, Epiphanius of Cyprus, Gregorios Neocesarean, Cyril of Alexandria, Ephrem the Syrian, Sophronius of Jerusalem; "Exercising the True and Pure Christian Religion" by Theodoret of Cyrus and two fragments from the Martyrdom of St. Panteleimon. In M. Tarchnisvili's opinion, Greek original of the composition by Theodoret of Cyrus included into the above manuscript is unknown. There exist three manuscripts with texts of this work translated into Georgian by Priest-monk Theophile (კეკელიძე 1957: 59). Chronicle accounts are found on pages 59r-60v of the Vatican manuscript. M. Tarchnisvili noted certain anachronism in these accounts. Ac-



64-65. Description of georgian manuscript kept in Vatican library. Archive of Alexander Tsagareli №8.



cording to the note left by the compiler of the description, the Vice-President of the Vatican Library Arnold Van Lantschoot has studied the manuscript.

Vat.Borg.6. Four Gospels. 17th-18th cc. 404 pages; 21.5x15 cm; paper; written in *Mkhedruli in* black ink. Cover: wood boards covered with black leather. In accordance with the tradition, the text is divided into chapters and paragraphs. Titles are written in *Asomtavruli* script. Each Gospel is preceded with a panegyric. A Latin poem is written on the last page. In 1841, A. Glakov donated the manuscript for the collection of Propaganda.

Vat.Borg.7. Euchologion. 13th-14th cc. 85 folios; 21x15 cm; in *Nuskhuri*. The manuscript is defective. It comprises Liturgy of St. Peter. M. Tarchnišvili has published the text (Tarchnisvili 1950: 84-92). Other codicological data concerning the manuscript are not found in the catalogue.

Vat.Borg.8. Theodore the Studite. Teachings. The date is not indicated. 186 folios; parchment; 19.5x15 cm; in *Nuskhuri*; red cover; acephalous. Scribe: Eliah (186a-186b). Copied for the Monastery of St. George of Juri (?). Apart from 39 homilies of Theodore Studite, one homily of John the Chrysostom is included. The compositions are intended for the Lenten cycle.

Vat.Borg.9. Collection of Preachings. 1831. paper; 18x11 cm; in *Mkhedruli* script.Scribe: Anton Glakhashvili. The manuscript contains 14 preachings in Georgian. Supposedly, the manuscript is of Catholic origin. In 1841 Anton Glakov donatedthis manuscript, together with the Grammar Book of Solomon Dodashvili and Russian-Georgian Grammar Book for the collection of Propaganda.

Vat.Borg.10. Thomas Campbell. The Imitation of Christ. 18th-19th cc. Paper; 16.9x10cm; in *Mkhedruli*. According to M. Tarchnisvili, Davit Papashvili of Tlukaani, the citizen of Gori, translated the composition from Latin into Georgian in 1734 in Rome. Testament of the translator is found at the end of the manuscript.

Vat.Borg.11.Explanation of Have Mercy on Us. 18th c. Paper; 17.5x10 cm; in *Mkhedruli*. The manuscript is of Catholic origin.

Vat.Borg.12. Heart of Mary. 1759. Paper; 16.3x9.7 cm; in *Mkhedruli*. Translated from French. The manuscript is of Catholic origin.

Vat.Borg.13. Heart of Mary. 18th c. Paper; 15.2x11 cm; in *Mkhedruli*. The manuscript is copied by the hand that is identical to the calligraphy used in Vat.Borg.12. The manuscript is of Catholic origin.

Vat.Borg.14. **Light Cross.** Paper; 11x8.5 cm; in *Mkhedruli*.

Vat.Borg.15. The Wounded Heart. 18th c. 129 folios; paper; 10.6x8 cm; in *Mkhedruli, Asomtavruli* and *Nuskhuri* characters. Seven leaves with the text of the prayer of repentance were added to the manuscript. Chronicle accounts are written on endpapers of the cover.

Propaganda Archives

[Epistle of] Dionysius the Areopagite, Bishop of Athens, to Timothy, Bishop of Ephesus. About divine names[1]**.** 1836. 284 pages; paper; 35x22 cm; written in *Mkhedruli* in black ink; some of the pages are left blank; paper cover. Scribe: Anton Tumanov. The text was copied from the manuscript dated to 1757, containing the text in *Nuskhuri*. It comprises translation made by Ephrem Mtsire. On page 3r there is a colophon in Italian, according to which A. Glakov donated this manuscript to the Congregation. The manuscript was copied for the Georgian Catholics: "Glory to you Holy Trinity, God, who assisted in accomplishing this holy book of Dionysius by hand of priest Anton Tumanov, shepherd of the Catholic Parish members of the City of Kutaisi, by the Apostolic missionary..."

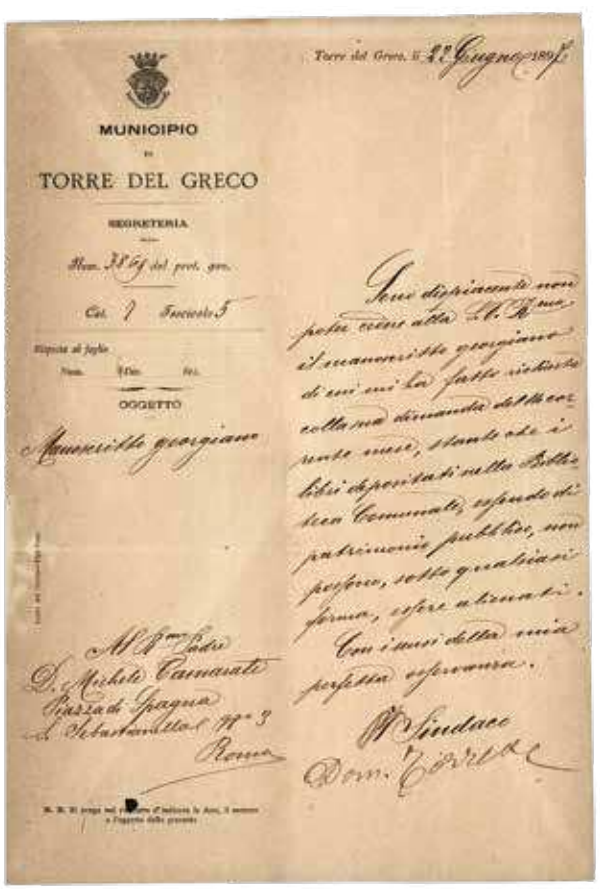
[1] Shelfmark of the manuscript is not mentioned in the description.

Italian Republic

National Library of Naples

The National Library Vittorio Emanuele III in Naples is located in the Naples Royal Palace. The Library was founded in the end of the 18th century. It holds more than 1,480,477 printed books, 18,415 manuscripts, 4,500 incunabula, 1,800 papyri and a large collection of brochures and periodicals. Georgian manuscripts of Bernarde of Naples entered the Collection in 1936.

The first information about Georgian manuscripts in Italy was made public in 1896, when the Austrian scholar H. Schuchardt discovered in the Torre Del Greco church Georgian manuscripts, which were translated, compiled and copied by the Capuchin missionary Bernarde Maria Cioppi a.k.a. Bernarde of Naples during his stay in Georgia (1670-1680) (Schuchardt 1896; შუხართი 1896: 2-3). The next account about the Georgian manuscripts produced by Bernarde of Naples was published by M. Tamarashvili in 1902 (თამარაშვილი 1902: 682-683). In 1953, M. Tarchnisvili published information about the 40-page manuscript of "Kartlis Tskhovreba" (History of Kartli) held in Naples (თარხნიშვილი 1953: 25-26). Interest of Georgian scholars to the Georgian manuscripts in Italy was generated after publication of a two-leaf fragment of an anonymous author (Zhamtaagmtsereli) of the 14th century (H-1067), held in the Korneli Kekelidze Georgian National Center of Manuscripts, by historian V. Silogava. According to the marginal note made on the fragment by E. Takaishvili, the manuscript leaves belonged to the Chronicle translated by Bernarde of Naples and wereheld in the monastery of Torre del Greco (სილოგავა 2009: 5-14). Georgian scholar G. Shurgaia, who carries out his activities in Italy, started to work on identification and cataloguing of the 40-page Chronicle and of other manuscripts produced by Bernarde of Naples and held in the monastery of Torre del Greco. Based on the study of a personal archive of Al. Tsagareli held in the Georgian National Center of Manuscripts, as well as of archive materials in Italy, the scholar established that the manuscripts copied by Bernarde of Naples are recently held at the National Library of Naples. He also established the number of these manuscripts and their content (შურღაია 2016: 181-209). As it turned out, the whereabouts of "Reskaniani", "Baama" and of the fragments of "Kartlis Tskhovreba", the titles mentioned in archive records both in Georgia and Italy, currently cannot be located (შურღაია 2016: 200). Here follows a list of


MUNICIPIO
DI
TORRE DEL GRECO
SEGRETERIA
OGGETTO

67. Information letter from comune of Torre del Greco about Georgian manuscripts. Archive of Mikhail Tamarashvili №190.

68. Information letter from comune of Torre del Greco about Georgian manuscripts. Archive of Mikhail Tamarashvili №190.

Georgian manuscripts held at the National Library of Naples with shelfmark XX 122, as it was published by G. Shurgaia[1]:

1. **Fairy tales and a fragment of a poem.** III+83+II folios, recorded in Georgian by Bernarde of Naples.
2. **Italian-Georgian Dictionary.** V+169+[4]+II folios. Compiled by Bernarde of Naples. The dictionary has been studied (Орловская 1972; 1986: 94-109; 1965: 177). The microfilms of the above dictionary are held at the Georgian National Scientific Library – F.1-1966/248, 249.
3. **A list of the 17th-century historical persons.** 200 folios. Composed by Bernarde of Naples.
4. **Paul's letters and the Acts of the Apostles.** I+182+2 folios. Copied by Bernarde of Naples.
5. **Calligraphic specimens in *Asomtavruli* and *Mkhedruli* scripts.** 2 folios.
6. **Great Catechism of Cardinal Bellarmino.** I+237+[2] folios. Translated into Georgian from Italian by Bernarde of Naples.
7. **Catechism or For Christian Meditation from Day to Day to a Month.** 40 folios.Translated from Italian into Georgian by Bernarde of Naples.
8. **St. Francis of Sales. Philothea or Devout Life.** 397+[6] folios. Translated from Italian into Georgian by Bernarde of Naples.
9. **Georgian-Italian Dictionary.** I+359+[1] folios. Compiled by Bernarde of Naples. The Dictionary has been studied (Орловская 1972; 1986: 94-109; 1965: 177). The microfilms of the above dictionary are held at the Georgian National Scientific Library – F.1-1966/248, 249.
10. **Four Gospels.** II+278+II folios.Copied by Bernarde of Naples.

[1] According to the list compiled by G. Shurgaia, apart from the manuscripts listed below, there are also some other titles among the manuscripts held at the National Library in Naples with shelf-mark "XX 122": "Short Catechism" of Cardinal Bellarmino, translated into Georgian from Italian by Bernarde of Naples and printed in Rome in 1681, "Prayer-book" in Armenian, and private letters of several persons.

State of Israel

Georgian collection of the Orthodox Patriarchate Library in Jerusalem

The Georgian collection of the Library of Orthodox Patriarchate in Jerusalem now has 161 units, including one Armenian (Jer. 147) and two old printed books (Jer.Geo.88, Jer.Geo.155). The gathering of the collection and its history starts from the first half of the 11th century, when Giorgi-Prokhore, initiator of the Georgian monastery construction, started to take care of the book for the Cross Monastery Library. Consequently, the collection of the Georgian manuscriptsin Jerusalem can be called the collection of the Cross Monastery, care for which started simultaneously with the process of construction of the monastery. One of the first books commissioned by Giorgi-Prokhori for the library of the Cross Monastery was copied in 1038 in the Lavra of St. Sabbas bythe prominent Calligraphist Iovane Dvali: John Chrysostom's Commentary on the Gospel of Mathew (The manuscript is currently kept in the Institute of Oriental Manuscripts of the Russian Academy of Sciences with the shelf-mark M13). The bookmen not only from the monasteries in Jerusalem, but also the scribes from Mount Sinai, Black Mountain and Georgian monastic scriptoriums participated in replenishment of the Cross Monastery library holdings. The four Gospels of the 12th century (Geo.28), now held in the National Library of France, were copied in Georgia especially for the Cross Monastery. The colophons supplied to the manuscripts of the Cross Monastery, together wuth other literary centers abroad, have provided us with information on cultural and political processes in Jerusalem and participation of the social groups in literary activities. Colophons left by Knights Templar on Georgian manuscripts (NCM H-1661, BnF.[1] Geo.28) corroborate the fact. Scientific interest to the Library of the Orthodox Patriarchate in Jerusalem was enhanced thanks to the information provided by the scientists who arrived there on the eve of 19th-20th centuries. The first description of the Cross Monastery manuscripts was compiled by Nikoloz Chubinashvili, but his work was not published for a long time, occasionally or purposely. Apart from that, name of the compiler was indicated erroneously (მენაბდე 1980: 14). We should be grateful namely to this scholar for discovery of "Life of Grigol of Khantsta", very important composition of Georgian original literature unknown prior to that. The most important and, in fact, the most complete at that time description of the entire collection was compiled by Alexandre Tsagareli (Цагарели 1886; 1888; 1889; 1894). The Al. Tsagareli's description is of great importance in understanding the history of preservation of the Georgian collection in Jerusalem by the end of the 19th century. The researcher put information about 138 manuscripts into the catalog. Today, it is difficult to identify part of the titles enlisted by him, because some of the manuscripts from the catalogue cannot be found since their location was changed. In 1902, Nicholas Marr visited the Library of the Orthodox Patriarchate in Jerusalem on a scientific mission. By that time, the library held Georgian manuscripts not only from the Cross Monastery, but also from other cloisters (The church of the Holy Sepulchre, St. Chariton's Lavra, Dertavi, Dertupa) (Mapp 1903(a): 42).

[1] National librery of France.

Due to lack of time, the scientist was able to accurately describe only 38 manuscripts. From these manuscripts he copied and introduced into scientific circulation complete information together with Testaments of the scribes and commissioners.[1] N. Marr drew special attention to two earliest manuscripts from the Jerusalem collection and published them together with the results ofextensive study. These manuscripts are "Conquest of Jerusalem" and the "Life of Grigol of Khantsta" (Mapp 1909; 1911). He also authored the first publication of the Cross Monastery agape records. This publication includes not only the agape records from the Synaxarium of Jerusalem – Jer.Geo.24 – Jer.Geo.25, but also the agape records found in other manuscripts (Mapp 1914). This edition greatly contributed to the promotion of the Georgian historical-philosophical science and gave a kind of push to the scientific edition, in which, besides the manuscripts held in Jerusalem, is included the agape list published by Constantin von Tischendorf from the manuscript Cod.Ms.V1095.UB, FR. III now held in the Library of Leipzig University (მეტრეველი 1962). Five manuscripts described by N. Marr are not found in Al. Tsagareli's work and four more – in Robert Pierpon Blake's Catalogue compiled by him during his visit to the Orthodox Patriarchate of Jerusalem in 1924-1926. The catalogue contains a description of 161 entries, one of which is an Armenian manuscript and the other two – old printed books in Georgian (Blake 1922-1923; 1924; 1925-1926). In accordance with the objective of our project, information about the above-mentioned three units was not included into our publication. At present, the above-mentioned work by R. P. Blake is the most complete catalogue, which contains codicological and paleographic data about the manuscripts and fragments of Testaments and colophons. The study and publication of the texts is of decisive importance for determination of the literary significance of the Georgian manuscript and for analysis of the processes associated with the dialogue of the cultures. Georgian scholars have had such an opportunity only since the 1950, i.e. after the scientific expedition of the Library of Congress (USA) produced microfilms of Georgian manuscripts in Jerusalem in 1949-1950 (Clark 1953). In 1955, the Library of Congress presented microfilms to the Georgian Academy of Sciences (შანიძე 1956; ლოლაშვილი 1956), which enabled Georgian scholars to study the Jerusalem manuscripts and to publish their texts.[2]

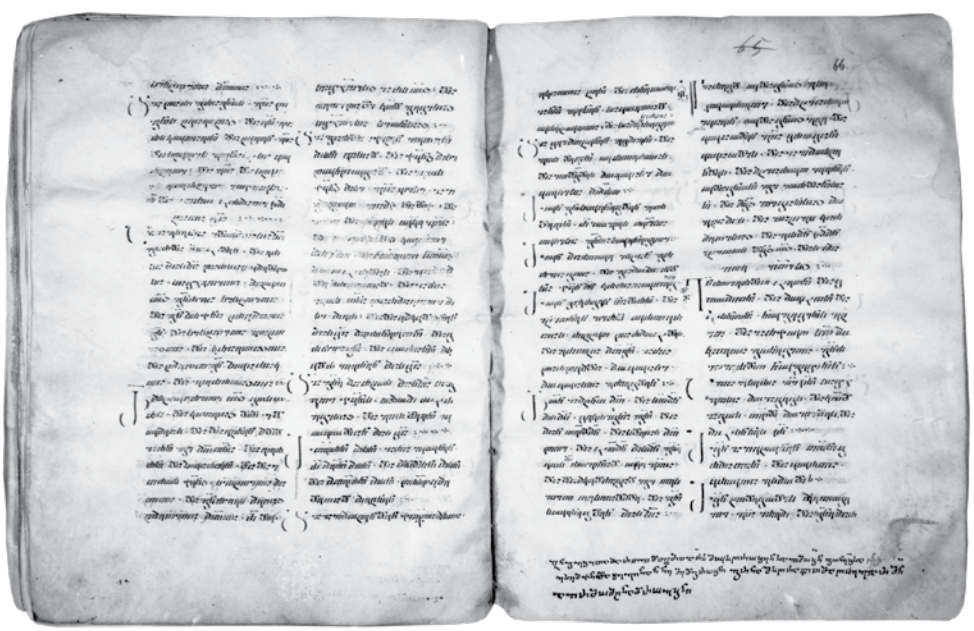
From the texts of the Jerusalem collection, a special attention was paid to the study of the Old Testament manuscripts in Georgian translation (Jer.Geo.7, Jer.Geo.11 and Jer.Geo. 113). This kind of scientific work revealed the most important and interesting picture of history of the Georgian recension of the Bible. It was found out that in the 11th-13th centuries, the early Byzantine translations of the Old Testament books were still used in the Cross Monastery. These texts are the most important vestiges for studying the text of Bible, as well as of history of spreading of the Bible redactions in the Christian East. The books of the Old Testament Jerusalem collection included special attention to the psalm's text. The texts of psalms from the collection of the Old Testament manuscripts of Jerusalem redaction were also granted special attention. Jer.Geo.133 and Jer.Geo.161 are the most important manuscripts of this collection: they contain Giorgi the Athonite's (George the Hagiorite) recensions of

[1] Description compiled by N. Marr was published somewhat late (მარი 1955).

[2] It should also be noted that due to the old age of the microfilms it is not that easy to make out texts of some manuscripts. Apart from that, for exhaustive study of a manuscript it is necessary to work directly on the original, since the copies are not sufficient for exhaustive codicological studies (binding, decoration, writing materials and means; in certain cases colophons, etc.). The problem can be solved only after digitizing a manuscript.

the Psalms. These texts were used as a basis for the publication of an academic text of the Georgian redaction of the Psalms (შანიძე 1960).

The subsequent research included the manuscripts of liturgical content. In this regard, the attention was focused on peculiarities of the Georgian redaction of the hymnographic collection – Menaia. Based on Jer.Geo.98 and Jer.Geo.110, articles about shaping of the Georgian redaction of the Menaion and its composition, as well as aboutthe issues of a literary method used by Giorgi the Athonite were published (ჯღამაია 2007). Collections containing compositions of St. Macarius of Egypt and of Gregory the Theologian became a subject of separate research (ნინუა 1982; ბრეგაძე 1988; მელიქიშვილი 2012(b): 348-359). The Georgian translation of the works by Gregory the Theologian was published by the National Centre of Manuscripts in collaboration with The Catholic University of Leuven (Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013; 2017). On the basis of the Jerusalem Georgian collection, it was once again confirmed that the literary reform of the Christian writing in the Macedonian period and dissemination of Constantinople editions was a difficult and lengthy process. Several manuscripts of the same collection contain the parallel redactions of early Byzantine and Macedonian periods. The present edition relies on R. P. Blake's catalog (Blake 1922-1923; 1924; 1925-1926) when giving the principal codicological information and shelfmarks of the manuscripts. In addition, the information is supplemented with the results of individual study of the manuscripts and the relevant literature is cited. The previously mentioned main catalogue of R.P. Blake is mentioned within each entry of the bibliography only if they are to contain the information that differs from the ones provided by other publications. The manuscripts are listed according to the chronological order and in accordance with the field of the study.



69. Jer. Geo. 7 /Jer. Geo. 11. 65v-66r

Biblical Books

Jer.Geo.7 /Jer.Geo.11. Old Testament. Second half of the 11th c. 128+215 folios; parchment; 27.8x29.5 cm; acephalous; written in *Nuskhuri* in black ink; titles and endings of the books of the minor prophets are written in *Asomtavruli*. Place of copying: the Cross Monastery. The collections contain only the books of the Minor and Major Prophets of the Old Testament. According to the Greek tradition, the Bible is subdivided into two parts and starts with a books of Minor Prophets. The texts belong to the early Byzantine redaction, which stands close to Oshki Bible (Ivir.Geo.1), though doesn't follow it in details. The latter was reason for the assumption that the original text used for copying the Jerusalem manuscript was not the Oshki Bible, but some other, probably much older manuscript (Цагарели 1888: 143 n°1). Text of the manuscript was corrected in the 12th century. Recensional peculiarities of the texts of the Jerusalem manuscript have drawn attention of the scholars. Results of the studies and separate Biblical books were published (Blake 1924-1926: 322-379; 1961; დანელია 1964: 115-184; გოგუაძე 1971: 79-92; ქურციკიძე 1971: 273-305; 1973(a): 32-116, 229-238, 254-263, 270-305; 1973(b): 31-40; ცქიტიშვილი 1976; ჭელიძე 2005: 105-106 footnote 82; მელიქიშვილი 2012(a): 54-85). All these manuscripts lack long Testaments of the scribes, though fortunately, colophons contemporary with copying of a manuscript or from the later period are available. According to R.P. Blake, the manuscript was copied by Svimeon the Athonite, though Testament of the latter is not recently found in the codex. The founder of the Cross monastery Giorgi-Prokhore and superior of the same monastery Father Makar are mentioned in the colophons written by the scribe of Jer.Geo.11. This manuscript was taken into consideration during preparation of an academic edition of the Bible in Georgian translation (ბიბლია 2017).

Jer.Geo.113. The Books of the Kings I-IV, selected. 13th-14th cc.; 208 folios; paper; 23.2x15.5 cm; written in *Nuskhuri* in brown ink. The manuscript lacks beginning and ending (Цагарели 1888: 153 n°3).

Jer.Geo.49. Four Gospels. 11th c. 279 folios; parchment; 27x20.1 cm; in *Nuskhuri*. Scribe: Svimeon the Athonite. The Four Gospels are preceded by Canons of Eusebios. The Matthew's Gospel starts from Mt. 7, 3. The manuscript lacks the middle part as well. Testament of the scribe is found in the end of Luke's Gospel: "Holy Fathers, say a prayer for Svimeon the Athonite" (211r). Testament of the scribe is in the end of John's Gospel (279v). Only a fragment can be made out with the mention of the family members of the scribe and of the brotherhood members. The Four Gospels are probably of Giorgi the Athonite's redaction. Scribe of the manuscript Svimeon the Athonite should have been Superior of Iviron, contemporary of Giorgi the Athonite, a member of the feudal house of the Chorchanelies (Actes 1985: 46, 94; მეტრეველი 1998: 76 n°113; 83, 114, 200, 203). Names of individuals (Mikeli, Chobini, Sula, Abusakri) mentioned in the Testament are traditionally found in commemorative inscriptions and colophons with the mention of the Chorchanelies (მეტრეველი 1998: 77 n°37; 143, 213, 214).

Jer.Geo.153. Four Gospels. 12th c. 145 folios; parchment; 17.2x11.8 cm; in *Nuskhuri*; written in grey ink; initials are written in cinnabar ink; some of these letters are coloured. There is a headpiece in the beginning of each Gospel. The manuscript is bound in yellow leather cover. The text starts from 26:3 Mt. The long Testament in the end of the Gospel of Luke has not been published. Al. Tsagareli dated the manuscript to the 11th century (Цагарели 1888: 155 n°12).

Jer.Geo.103. Four Gospels. 12th-13th cc. 199 folios; parchment; 23.2x16.5 cm; lacks the beginning and

ending. The manuscript is decorated with miniatures and decorative initials. Scribe: Maksime of Tao. Place of copying is unknown. The Four Gospels are probably of Giorgi the Athoni's redaction. The text starts with Mt 24,30. There is an index of readings in the end of the manuscript. Miniatures of the Evangelists precede the Gospels by Mark, Luke and John. Evangelist John is depicted together with Prokhor. An unidentified marginal graphical image is found on leaf 57r. R.P. Blake dated the manuscript to the 12th-14th cc., while Al. Tsagareli dated it to the 12th-13th cc. Testament of the scribe is repeated in several places: "God have mercy upon Maksime of Tao, the scribe of this [manuscript]" (Цагарели 1888: 154 n° 9).

Jer.Geo.102. Four Gospels. 12th-14th cc. 234 folios; parchment; 25.6x20 cm; in *Nuskhuri*; decorated with headpieces and miniatures of the Evangelists. Cover: stamped brown leather. Scribe: Ioane Jvareli (John of Cross Monastery). Place of copying: Cross Monastery. The Four Gospels are probably of Giorgi the Athonite's redaction. The manuscript starts with Eusebius letter to Carpianus. The Four Gospels are supplemented with an index of the readings. Testament of the scribe is found on leaf 234r.

Jer.Geo.122. Four Gospels. 13th-14th cc. 471 folios; parchment; 23.1x16.5 cm; written in *Nuskhuri* in brown ink; decorated with miniatures of four Evangelists; the cover is of yellow leather. The manuscript starts with the letter and canons of Eusebius. In the end of the Four Gospels is an index of the readings. Place of copying and the name of the scribe are unknown. Several mentions of the later period survived. The text is probably of Giorgi the Athonite's redaction. (Цагарели 1888: 155 n°11).

Jer.Geo.93. Four Gospels. 13th-15th cc.; 212 folios; parchment; 25.7x19.8 cm; written in *Nuskhuri* in black ink. Cover: stamped leather. The Four Gospels are probably of Giorgi the Athonite's redaction. The manuscript starts with Eusebius letter to Carpianus. The Four Gospels are supplemented with an index of the readings. The manuscript lacks Testaments (Цагарели 1888:155 n°12).

Jer.Geo.160. Four Gospels. 17th c. 340 folios; paper; 13.2x8.4 cm; written in *Nuskhuri* in black ink. The manuscript entered the library of the Patriarchate in 1914 from Abraham's Monastery. The Gospel ends with an index of readings. The manuscript contains several colophons which make mention of certain individuals.

Jer.Geo.161. Psalter. 13th c. 299 folios; parchment; 20.2x17.3 cm; in *Nuskhuri*; beginnings of the paragraphs are written in cinnabar ink. The manuscript entered the library of the Patriarchate in 1914 from Abraham's Monastery. It contains psalms and hymns of Giorgi the Athonite's redaction. R.P. Blake dated the manuscript to the 13th-14th cc. (Blake 1925-1926: 153). Based on Mikael's, Catholicos of Kartli enthronement date mentioned in the Testament and taking into consideration paleographic features of the calligraphy, the manuscript can be dated to the 13th century. Based on the colophons of the manuscripts in which the bounder Naomi, Beena Cholokashvili and Father Nikoloz of the Cross Monastery are mentioned, date of entering the Cross Monastery library by the manuscript was established. The text is included into an academic edition of the Psalms in Georgian translation (შანიძე 1960(b).

Jeo.Geo.133. Psalter. 13th-14th cc. 213 folios; paper; 21.2x17 cm; in *Nuskhuri*; titles are written in cinnabar ink. In 1532, the manuscript was rebound by Beena Cholokashvili. The manuscript contains psalms and hymns. The text is of Giorgi the Athonite's recension. The text was taken into consideration during preparation of an academic edition of the Psalms in Georgian translation (შანიძე 1960(b): 023-024).

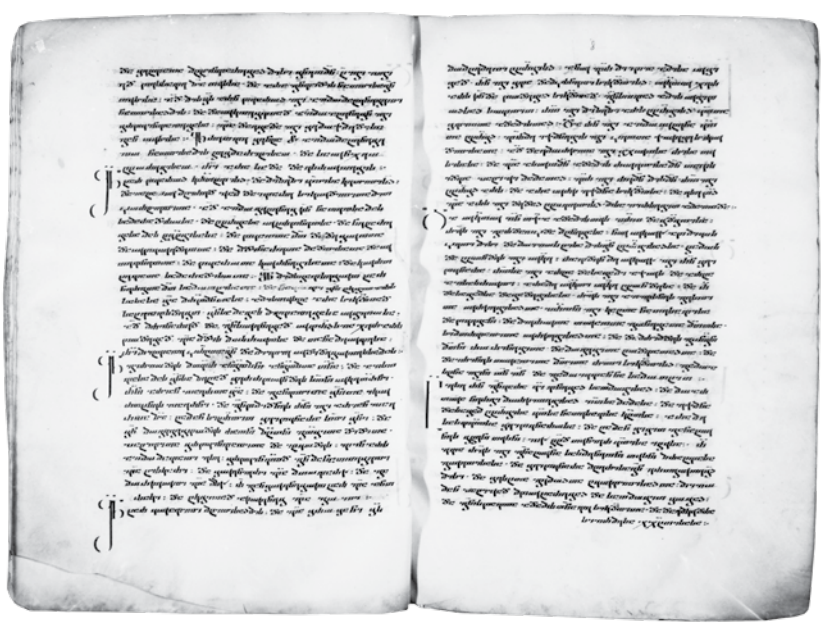
Jer.Geo. 136. Psalter. 13th-14th cc. 195 folios; paper; 20.8x16 cm; in *Nuskhuri*; black stamped leather cover. Several later colophons are found on the endpaper and on 2r, including the note of Elise, Bishop of Dmanisi who rebound the manuscript in the Cross Monastery. The text is probably of Giorgi the Athonite's redaction (Цагарели 1888: 153 n° 6).

Jer.Geo. 129. The Acts of the Apostles. Epistles. 14th-15th cc. 321 folios; parchment; 23.2x18.3 cm; written in *Nuskhuri* in black ink. The text is supplemented with contents compiled and added by the commissioner Barnaba Tbileli, together with his Testament (316r). According to the Testament, the manuscript was acquired in 1588 and donated to the church of Nikozi. Al. Tsagareli dated the manuscript to the 12th-13th cc. The Testament has been published (Цагарели 1888: 155 n° 14; Blake 1924-1925: 135).

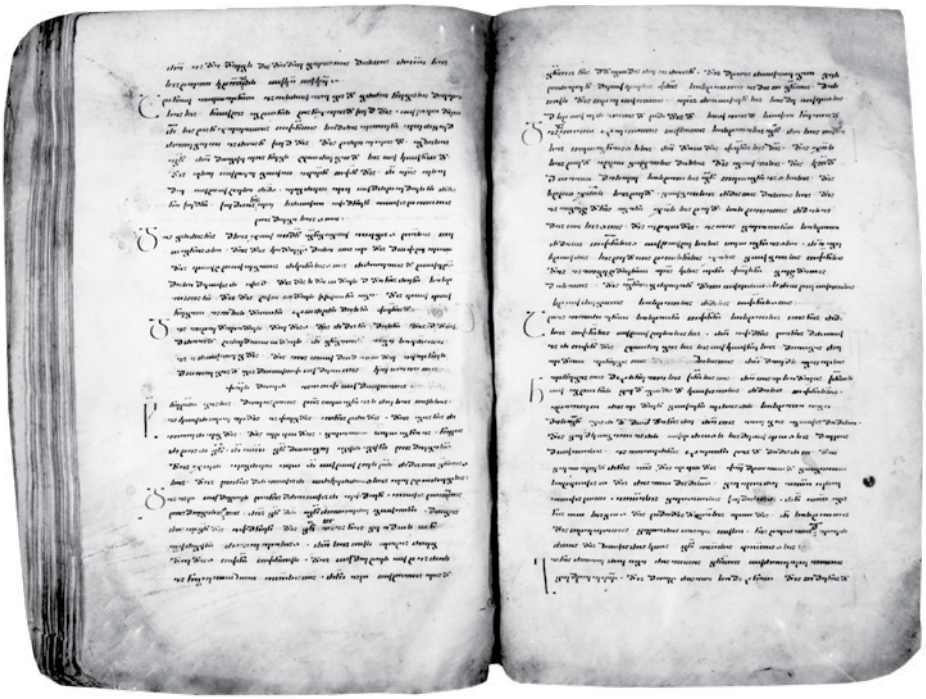
Jer.Geo.115. The Acts of the Apostles. Epistles. 1755. 486 folios; paper; in *Nuskhuri*. The manuscript contains the Epistles of Paul to the Romans and to the Hebrews, Catholic Epistles and an index of readings. Scribe: Nikoloz Chachikashvili. Place of copying: Tbilisi (Цагарели 1888: 157 n° 20).

Collections

Jer.Geo.156. Hagiographic Collection. 1040. 203 folios; parchment; 13.2x9.9 cm; in *Nuskhuri*; old book cover. Scribes: Giorgi and Arseni. The manuscript is acephalous. It contains the Life of Simeon the Stylite, Prayer of St. Martha, Prayer and epistle of St. Simeon, Martyrdoms of St. Procopius and of Ten Martyrs from Crete. The manuscript was copied on the Black Mountain in 1040. In ca. 1065 it was donated to the Cross Monastery (99r-101r, 205r-v). "Life of St. Martha" was studied and published by G. Garrite. According to him, "the composition was translated in one of the scriptoriums on Black Mountains (Garitte 1968: VIII-XI). The Collection has been studied (მეტრეველი 2007: 283-286).



70. Jer. Geo. 2. 7v-8r



71. Jer. Geo. 2. 258v-259r

Jer.Geo.2. Hagiographic Collection. Middle of the 11th c. 268 folios; parchment; 39.8x27 cm; in *Nuskhuri*; handwritings of three scribes; written in black ink. The place of copying is unknown. The Collection contains 23 narratives. The text starts with the Dormition cycle of the Theotokos, which comprises two homilies of St. John of Damascus "On the Dormition of the Theotokos". This is followed with hagiographic novels distributed according to the months, with different number of readings: September (5), July (1), February (1), May (1), August (1). The remaining eleven texts are not linked with the calendar. This is the only manuscript on 156r-229v of which "Life of Grigol of Khantsta" is copied. V. Beneshevich published the initial data about the "Life", and N. Marr studied the text and published it (Марр 1911; Бенешевич 1912: 65-68). The text of the "Life and Activities of Athanasius of Alexandria" is copied twice: first, on leaf 69r there is only the beginning of the Life supplied with a commentary of the scribe: "We did not complete this Life of St. Athanasius, because the original was full of mistakes, and we did not have a good text". On leaves 115v-129v is copied the entire text of the "Life". The manuscript was described by Al. Tsagareli (Цагарели 1888: 173; Марр 1911: XXXVIII-XL; Blake 1922-1923: 357).

Jer.Geo.3. Hagiographic Collection. Middle of the 11th c. 220 folios; parchment; 39.8x27 cm; written in *Nuskhuri* in black brownish ink; titles are written in *Asomtavruli* and in vermillion; contains colophons of the later period. Testament contemporary to the text is missing. The Collection contains the following texts: Epistles of Bishop Sabine and of Kosman Bestitor, and eight hagiographic lives of: St. Silvestre, St. Timothy the Wonderworker, St. John the Merciful, St. Basil, Bishop of Hama (text survived exclusively in Georgian translation), St. Gregory, Bishop of Agrigento, and Martyrdom of St. Irene. The bookman of the 10th century Davit Tbeli is the translator of "The Life of St. Gregory, Bishop of Agrigento" (გაბიძაშვილი 2014: 74). The collection of the texts, as well as the novels from it, has not been studied

from the point of view of their redactional features. The number of the leaves in Al. Tsagareli (273 f.) are difterent from R.P. Bleke. In R.P. Blake's opinion, this Collection is the constituent part of Jer.Geo.2 (Цагарели 1888: 172 n°104; Blake 1922-1923: 362-365).

Jer. Geo.5. Hagiographic Collection (fragment). Second half of the 11th c.; 26 folios; parchment; 39.8x27cm; in *Nuskhuri*. Two leaves don't belong to this manuscript. The Collection is a fragment of Jer.Geo.3. and Jer.Geo.2. The Collection contains "The Life of the Saint Silvester Pope of Rome" (Цагарели 1888: 172 n°104).

Jer.Geo.50. Hagiographic Collection. 11th c. 258 folios; paper; 26.8x17.7 cm; in *Nuskhuri*; new cover. Scribe: Iovane; place of copying: Shehana Monastery. The text is supplied with several colophons. The Collection of Hagiographic Works contains six texts. The manuscript is acephalous. It starts with the Teachings of Fathers, which is followed by the lives of Simeon Stylites, Simeon the Holy Fool for God, and John Chrysostom; martyrdoms of Procopius and of ten Christian believers martyred in Crete. The manuscript also comprises hagiographic compositions, their keimena versions, including the early Byzantine translation of the "Life of John Chrysostom", Greek original of which is not yet revealed. The text can also be found in Klarjeti-Palestine manuscripts NCM H-2124 (968), Ivir.Geo.3 (979-980) and Jer.Geo. 142 (11th c.) (გვარამია 1986). "The Martyrdom of Procopius" was translated by Ephtvime the Athonite, and the "Martyrdom of Ten Cretan Martyrs" – by Davit Tbeli. Thanks to the Testament, we are aware of the scribe's name and the place of copying: "... was written in the monastery of Shehan during the superiorship of Gabriel Tphileli, who constructed the Monastery of Shelani (!)... [copied] by hand of a big sinner Iovane" (66v-67r). The full text of the Testament has been published. The manuscript has been studied.The dating suggested by R.P. Blake was corrected (მეტრეველი 2007: 234-257, 282-300).

Jer.Geo.142. Life of John Chrysostom. 11th c. 240 folios; parchment; 19.3x14.9 cm; written in *Nuskhuri* in brown ink; new cover. Testament and colophons are missing. The manuscript lacks beginning and ending. The codex contains Georgian pre-Athonite translation of "The Life of John Chrysostom", Greek original of which has not yet been revealed. The text follows other texts of the same translation preserved in Klarjeti-Palestinian manuscripts NCM H-2124 (968), Ivir.Geo.3 (979-980) and Jer.Geo.50 (11th c.) Only slight recentional discrepancies are noted. R.P. Blake documented 139 leaves. He dated the manuscript to the 12th c., while Al. Tsagareli dated it to 12th-13th cc. (Blake 1925-1926: 142; Цагарели 1888: 172 n°103). Based on fundamental results of the text's study,the date and number of leaves have been corrected in the present publication (გვარამია 1986: 022, 028, 173; გაბიძაშვილი 2014: 77).

Jer.Geo.149. Hagiographic Collection. 11th c. 148 folios; parchment; 13.5x7.7 cm; written in *Nuskhuri* in black ink; initials are written in cinnabar ink. Commissioner: Lakhtara. Scribe: Anton. Place of copying: presumably Jerusalem. The manuscript was donated to Samuel's Monastery in Jerusalem (147r-148v). The manuscript contains keimene versions of hagiographic texts: Lives of St. Catherine, St. Marina, martyrdoms of St. Barbara, Life of St. Onuphrius and a hymn to him, martyrdom of Sts. Kvirike and Ivlita (Цагарели 1888: 174 n°107; გაბიძაშვილი 2014: 34, 37, 38).

Jer.Geo.36. Hagiographic Collection. 13th-14th cc. 312 folios; paper; 32.8x4.5 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink. Cover is made from brown stamped leather. The manuscript contains Lives and Martyrdoms of international and Georgian saints: St. Silvester, Dionysius the Areopagite, Eustatius, Mary of

Egypt, Procopius, Iovane of Zedazeni, Shio and Evagre, Macarius the Roman, St. Nicholas, St. Melania; Clement, Pope of Rome, Onophrius the Hermit, and Simeon Stylites. Short redaction of the "Wisdom of Balavari" is also copied. On leaf 6v is a colophon in *Nuskhuri* of Ioseb Khuntusdze, the bookbinder. There are many later colophons, part of which has been published (მარი 1955: 42-44; კარანაძე 2002: 40). Information about the hagiographic texts found in the manuscript has been published (გაბიძაშვილი 2014: 68, 114, 118, 125, 126, 183). "The Wisdom of Balavari" has also been published (აბულაძე 1937).

Jer.Geo.140. Hagiographic Collection. 13th-14th cc. 257 folios; paper; 5x13.3 cm written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Cover: wooden boards covered with brown leather. Scribe: Davitai (85r). The collection contains translations of Ephtvime (Euthymius) the Athonite: 1. "Wisdom of Balavari" divided into four parts: 1."Wisdom of Balavari" (1r-85r) and "Life and activities of St. Josaphat" (85v-170r); 2. "The life of Prince Xenophor" (171r-185v); 3."The Life of St. Alexis, the Man of God" (185v-195v); 4."The Life of St. Onoprius" (195v-205r); 5."The Life of St. Marina" (105v-119v). The large redaction of "Balavariani" based on the manuscript has been published in Georgian and English languages (აბულაძე 1957; Lang 1957(c). Information about editorial peculiarities of the hagiographic compositions and their publications has been published (გაბიძაშვილი 2014: 38, 58, 63, 118).

Jer.Geo.120. Hagiographic Collection. 14th-15th cc. 239 folios; paper; 24.1x18.1 cm; in *Nuskhuri*; old stamped cover. Scribe: Iakobi (239r). Bookbinder – Epiphane, Superior of the Cross Monastery (239r). The Collection contains metaphrastic and keimena versions of hagiographic works: "Life of St. Silvester", „Martyrdom of St. Eustatius", „Life of Dionysius the Areopagite", „Life and death of Mary of Egypt", „Martyrdom of Procopius", "Life of Macarius of Rome", „Life of John the Merciful", „Life of St. Nicholas", „Life of St. Melania of Rome", „Life of St. Basil the Great written by Bishop Amphilochius", „Life of St. Onophrius", „Life of St. Mark the Hermit", „Martyrdom of St. Theodore", „Martyrdom of Sts Peter and Paul", „Martyrdom of Sts Kvirike and Ivlita, „Martyrdom of Sts Clement and Agathangelus", „Life of St. Clement". Complete information about recensions and publications of the compositions has been published (გაბიძაშვილი 2004: n°s 139, 187, 283, 335, 464-465, 470, 555, 664, 674, 676, 756, 735, 775, 802, 867, 887, 955, 977 -978; 2014: 34, 44-45, 47, 58-59, 68-69, 74, 76, 120). Individuals mentioned in the Testaments and colophons have been identified and studied (Цагарели 1888: 174 n° 108; მეტრეველი 1962: 37-38; ძიებანი 1966: 196-218; მენაბდე 1980: 118; კარანაძე 2002: 40-41, 44).

Jer.Geo.12. John Chrysostom. Commentary on the Gospel of Matthew. First half of the 11th c. 472 folios; parchment; 37x25.5 cm; in *Nuskhuri*; titles are written in cinnabar ink. Scribe: Stepane Tbileli. Commissioner: Zakaria; place of copying: Cross Monastery. Translated by Ephtvime the Athonite. On leaf 472r is found a fragment of the Testament of Iovane the Athonite(John the Iberian) with enumeration of the titles translated by Ephtvime. There is also the Testament of the scribe: "... this was written and completed by the hand of the unworthy and sinful Stepane Tbileli in the Holy City of Jerusalem, in the Georgian Cross Monastery." Colophons of Stepane and Zakaria are found on leaf 171v as well. The colophons and Testaments have been published (Цагарели 1889: 176-177; მარი 1955: 33). R.P. Blake supplied his description with the comment that due to moisturization of the parchment, the Testament is unreadable (Blake 1922-1923: 377).

Jer.Geo.32. John Chrysostom. Commentary on the Gospel of John. 11th c. 151 folios; parchment; 31.5x123.2 cm; written in *Nuskhuri* in brown ink. Yellow leather cover of late period. Scribe: Davit Tphileli (151v); place of copying: Khakhuli Monastery (151v). Translated by Ephtvime the Athonite. In the end of the text is a Testament of Iovane the Athonite concerning translation activities of Ephtvime. Scribe's Testament is written on leaves 149v-151r. Monks of the Khakhuli Monastery, who contributed to copying of the manuscript, are mentioned. Al. Tsagareli dated the manuscript to the 10th-11th cc. This scholar has also published the Testament (Цагарели 1888, 178-179 n°119). History of the manuscript's cover has been studied (კარანაძე 2002: 37). The text of the "Commentary" has been published (განმარტება 1993; თარმანები 2018).

Jer.Geo.35. John Chrysostom. Commentary on the Gospel of Matthew. 11th c. 392 folios; parchment; 32.2x21.5 cm; in written *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink. The cover is made of stamped brown leather. The front board is missing. The Comments are translated by Ephtvime the Athonite. The manuscript contains Testaments with the mention of Prokhore and Mikaeli. These testaments were published by Al. Tsagareli. According to the scholar, there was a Testament of Iovane (John) the Iberian in the codex (Цагарели 1888: 175 n°114). Based on the manuscripts from Athos, the "Commentary on the Gospel of Matthew" has been published (თარგმანება 1996, 1998; 2014; cf. ოთხმეზური 2016: 270-271).

Jer.Geo.9. Commentary on the Acts of Apostles and on Paul's Epistles. 11th c. 195 folios; parchment; 28.5x18 cm; in *Nuskhuri*; two distinct handwritings can be found in the text; the manuscript is defective; names of the scribes and place of copying is unknown; The text contains footnote commentaries of Ephrem Mtsire. N. Marr dated the manuscript to the 11th century (მარი 1955: 11-12), whereas R.P. Blake dated it to the 11th-12th cc. (Blake 1922-1923: 373-374). The manuscript is supplemented with colophons of the later period in *Nuskhuri*. They mention Dosite, Shila of the Resurrection [Church] and Superior of the Cross Monastery Makar (the colophon was written in ca. 1635), who set agape for Baadur and Garsevan Irubakidze-Choloqashvilies (მეტრეველი 1962: 87, 89). The manuscript also includes colophon in Mkedruli written in 1815 by Besarion Kiotishvili. The manuscript must be written in Jerusalem. Among scientists it is believed that the redaction of the Acts of Apostles by Ephrem Mtsire (Minor) was written by the editor itself and it represents an image of an original work. It is also believed that translation was made on the basis of the commentaries of the epistles from some Greek versions (კეკელიძე 1980:256-257). Commentaries of Ephrem Mtsire and Testaments have been studied. The text has been published (კოჭლამაზაშვილი 2000-2006-2010; თვალთვაძე 2009; ოთხმეზური 2016: 298-300).

Jer.Geo.72. John Chrysostom. Commentary on the Gospel of John. 11th-12th cc. 233 folios; parchment; 26x18.6 cm; in *Nuskhuri*. The manuscript lacks a Testament and the leaves. Translation of Ephtvime the Athonite. The text of the Commentary in Ephtvime's translation has been published (განმარტება 1993; 2018; cf. ოთხმეზური 2016:271).

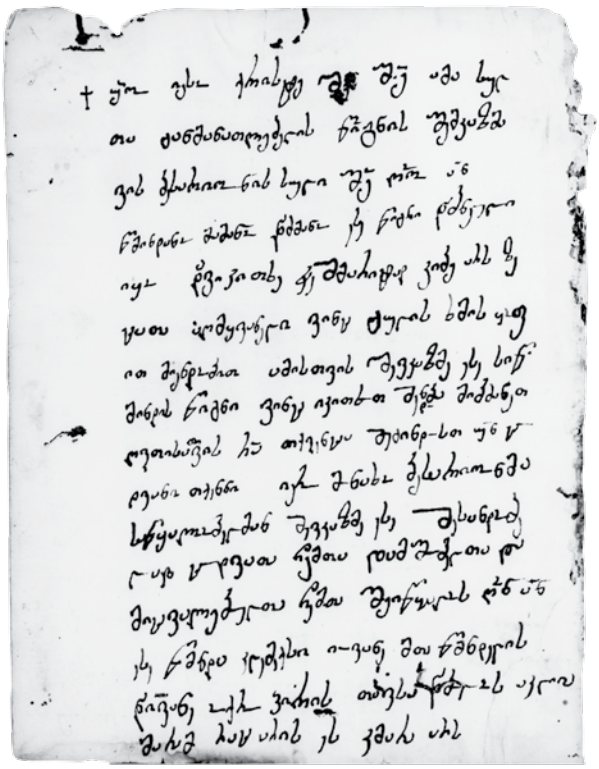
Jer.Geo.6. Commentary of the Acts of Apostles and on Paul's Epistles. 12th c. 96 folios; parchment; 38.4x27.8 cm; in *Nuskhuri*; titles are written in cinnabar ink. The manuscript is

defective. It also lacks Testament and colophons. Place of copying is unknown. The codex contains Ephrem Mtsire's translation of the Acts of Apostles and Paul's Epistles – commentary to the Epistles to Jews furnished with preface. The text ends with Jews 12:25. In K. Kekelidze's opinion, the Commentary of Ephrem Mtsire can be considered an original composition of the editor proper (კეკელიძე 1980: 256-257). Commentary of Ephrem Mtsire and Testaments have been studied. The text has been published (კოჭლამაზაშვილი 2000-2006-2010, თვალთვაძე 2009, ოთხმეზური 2016: 298-300).

Jer.Geo.16. Commentary to the Acts of the Apostles. 12th c. 280 folios; paper; 33.1x22.5 cm; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink. Handwriting of two scribes can be distinguished. Many later colophons are found on the endpapers. The text starts with an index of chapters of the Acts of the Apostles. Next follows a long explanatory Testament of Ephrem Mtsire – translator and editor of the Acts, in which he discusses values of Giorgi the Athonite's translation, features of the Greek redaction and speaks about the reasons which conditioned his work on the Georgian redaction. This testament of Ephrem Mtsire clearly shows not only deep linguistic attitude of the Georgian translation school of the 11th century to the original, but also diversity of the Greek redactions of the corresponding period in language and style. The Testament has been fully published (მარი 1955: 55-61). Apart from the above-mentioned Testament, a colophon on leaf 279v mentions the name of the translator. Colophons of the following individuals are written on the verso of a title-leaf: Priest Illarion, who bought back the manuscript from the Persians, Serapion Kumurdoeli, who restored a certain construction in the Cross Monastery, Beena Cholokashvili and Iakob Dumbadze, Bishop of Shemokmedi (also 210r, 279v, 280r). Commentaries of Ephrem Mtsire and Testaments have been studied. The text has been published (კოჭლამაზაშვილი 2000-2006-2010; თვალთვაძე 2009; ოთხმეზური 2016: 298-300).

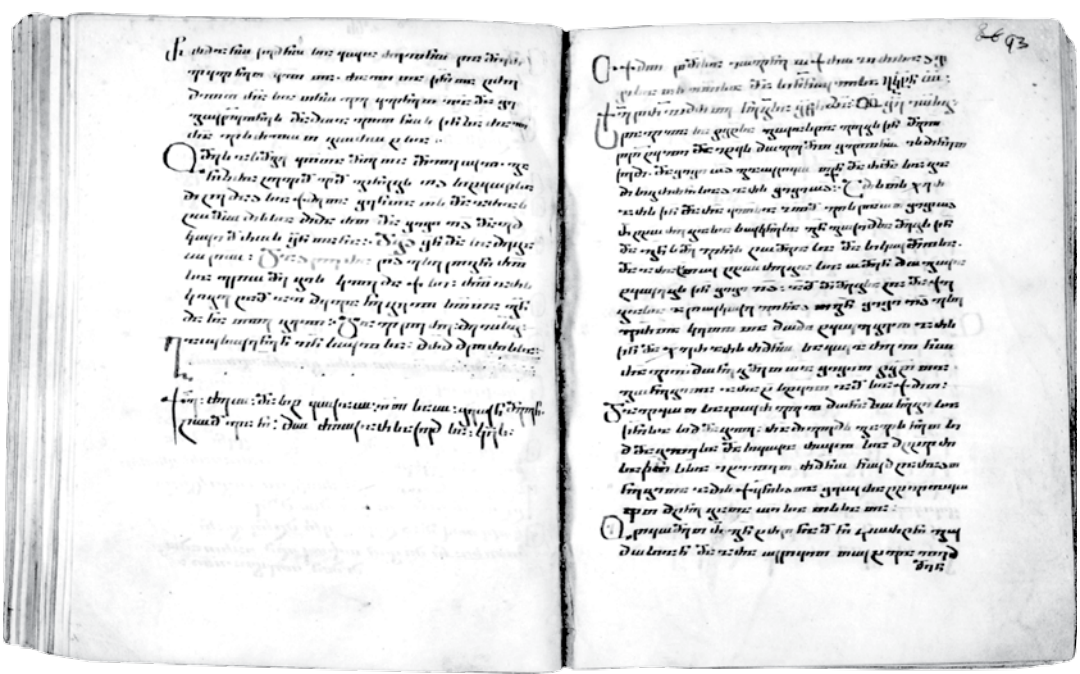
Jer.Geo.44. Exegetical Collection. 12th-13th cc. 245 folios; paper; 29.1x24.1 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink; new leather cover. Content of the Collection is of interest: the Collection starts with incomplete text of the "Six Days" by Basil the Great. It is followed by the text "On the Making of Man" by Gregory of Nyssa. In R.P. Blake's opinion, the text follows Georgian translation of the same work from "Shatberdi Collection". Gregory of Nyssa's work is followed by "The Six Days of Creation" by John Chrysostom, explanation of Biblical names, lists of the kings of Judea, Persia and Egypt, homily by Hippolytus of Rome and the Biblical Chronology. R.P. Blake notes certain parallels between this manuscript and the "Shatberdi Collection" copied in 973-976 (Blake 1924: 208-210). The texts the "Six Days" and the "On the Making of Man" were published (აბულაძე 1964: 29-136; 139-230; კრებული 1973: 67-127).

Jer.Geo.22. Exegetical Collection. 12th-13th cc. 202 folios; parchment; 35.4x24.5 cm; in *Nuskhuri*. Name of the scribe and place of copying are unknown. The manuscript contains Commentary on the Gospels of Mark and Luke. Georgian translation of the Commentary on the Gospel of Mark belongs to the realm of the literary school of Gelati. Testament of the scribe is missing. Texts are supplied with numerous later colophons. Georgian version of the Commentary of the Gospel of Luke has been published (სარჯველაძე 2010).



72. Jer. Geo. 96. 01v

Jer.Geo.1. Commentary on the Psalms. 13th c. 278 folios; paper; 38x29.2 cm; written in Niskhuri in brown ink; the sequence of pages was disrupted during rebinding. The manuscript contains Ephrem Mtisre's redaction of the Commentary on the Psalms. This work unites Commentary selected from the works of Athanasius of Alexandria, Cyril of Alexandria, Hesychius of Jerusalem and Asterius. Due to its structuring, book of The Commentary is considered the original compilation by Ephrem Mtsire (კეკელიძე 1980: 257). The following elucidatory inscription accompanies the text: "Commentaries of Archbishops of Alexandria Athanasius and Cyril and of others on the Book of Psalms, which contains 150 psalms [in praise] of God. Translated from Greek into Georgian by Holy Father Ephrem." (7v.). A short comment of Ephrem Mtsire concerning history of the Georgian version follows the text of the Psalms (6v). Testament of the commissioner and also the 18th century colophon of Catholicos Damiane, the former Prince Domenti, are found in the manuscript. The text of the Commentary in Ephrem Mtsire's translation has been studied (შანიძე 1968: 79-122; დობორჯგინიძე 1996; 2007; ოთხმეზური 2016: 295-298).



73. Jer. Geo. 96. 92v-93r

Jer.Geo.10. John Chrysostom. Commentary on the Gospel of Matthew. 13th-14th cc. 252 folios; paper; 38.5x28.4; in *Nuskhuri*; titles are written in cinnabar ink; the later cover. The manuscript is defective. Name of the scribe and place of copying is unknown. The manuscript is supplemented with the second part of Ephtvime the Athonite's translation. Several colophons of the later period are found in the codex. Ephtvime the Athonite's recension of the Commentary has been published (თარგმანება 1996, 1998; 2014).

Jer.Geo.34. John Chrysostom. Commentary on the Gospel of John. 13th-14th cc. 331 folios; paper; 30.1x26.6 cm; in *Nuskhuri*; written in brown ink; new book cover from yellow leather. Scribe: Nikoloz. Translated by Ephtvime the Athonite. Apart from the Commentary, the manuscript contains a fragment of John Chrysostom's homily. The manuscript is dated differently: to the 13th-16th cc. by R.P. Blake, to 13th-14th cc. by Al. Tsagareli and to the 12th c. by N. Marr (Blake 1924: 190; Цагарели 1888: 180 n°132; მარი 1955: 68). The manuscript contains several later colophons written in Mkhedruli script. The Collection has not been studied yet. The Georgian version of the Commentary on the Gospel of John has been published (განმარტება 1993; თარგმანება 2018).

Jer.Geo.14. Works of Basil the Great. 1055. 462 folios; parchment; 36.6x27.4 cm; written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* and in cinnabar ink; colour headpieces. Scribe and bookbinder: Iovane Dvali. Commissioner: Ephtvime. The manuscript rebinding was accomplished by Germane Ezdavelidze. The manuscript was copied for the Cross Monastery. The Collection contains panegyric to Basil the Great written by Gregory the Theologian and by Gregory of Nyssa, 21 homilies of Basil the Great, Hymn in Praise of St. George, readings on Exaltation of Cross and on Dormition of the Theotokos. The Collection is supplied with indices. In the colophons found on leaves 62r and 229v Ephtvime the Athonite and Giorgi-Prokhore are mentioned. In the Testaments of the scribe on leaves 489v, 490v and 496r Giorgi-Prokhore, Deacon Svimeon, Ephtvime, Ioane Dvali and his son Michael are mentioned. Date of copying is mentioned in the Testament of the scribe: "The Kronikoni was სოე (=1055)". The manuscript contains colophons of the later period. The codex has been studied and described. Its Testaments and text have been published (ქურციკიძე 1983; აღწერილობა 1986 (b): 92-99; კარანაძე 2002: 36-37; მეტრეველი 2007: 287-300).

Jer.Geo.96. John Sinaites. Ladder. 11th c. 199 folios; parchment; 24.2x19 cm.; in *Nuskhuri*; colophons of the later period. Later cover: dark brown stamped leather. Bookbinder: Besarion Kiotishvili. By the time when Al. Tsagareli saw the manuscript, itcontained 209 leaves. The Ladder was translated by Ephtvime the Athonite. The text is not complete. Long Testament of Besarion Kiotishvili written in 1814 is found on leaf 210r. The full text of the Testament has been published (კარანაძე 2002: 42, 44). The text of the Ladder has been published (იოანე სინელი 1902: 208-482; გაბიძაშვილი 1916: 365-371).

Jer.Geo.73. Sermons of Makarios of Egypt. 11th-12th cc. 195 folios; parchment; 19.8x15.3 cm; written in *Nuskhuri* in brown ink; titles are written in cinnabar ink. The manuscript was commissioned by Father Gelasi. It contains the following texts: The first and second epistles of Makarios of Egypt, 26 chapters of the Sermons translated by Ephtvime the Athonite, Makarius' revelation, "Miracles of the Great Martyr St. Theodore" translated by Giorgi the Athonite. The manuscript has been described and studied. The texts were published (ნინუა 1982; გაბიძაშვილი 2016: 369-371).

Jer.Geo.8. Homiletic collection. 12th c. 192 folios; paper; 36.5x25 cm; written in *Nuskhuri* in brown ink. Name of the scribe and place of copying are unknown. The manuscript contains colophons of Basil and Saba in *Nuskhuri*. The latter was the one whobound the manuscript. There are also the colophons of the later period. R.P. Blake dated the manuscript to the 13th-14th centuries. The Collection contains ten works of Gregory the Theologian – his epistles and epitaphs. On the margins are found footnote comments. The text was translated by Ephrem Mtsire. Colophons of the later period can be found in the manuscript. The texts have been studied and published. Complete bibliography is available in მელიქიშვილი 2010: 348-359. Scientific description of the Collection has been compiled (ბრეგაძე 1988: 138-140). The texts have been published (Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013; 2017).

Jer.Geo.51. Apophthegmata. 12th c. 389 folios; paper; 26x17.5 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. Bookbinders: Epiphane and Iona Khuntus-Dze, the former Iosebi. Text of the Paterik is divided into sections without pagination. In the 16th century, the manuscript was rebound by Iona Khuntus-Dze on the commission of Epiphane, hegumen of the Cross Monastery (მეტრეველი 1962: 112, 266). "I, a man of poor soul, a great sinner, bishop sent by the kings to Holy Golgotha... as a Hegumen of the Cross Monastery, unworthy Epiphane, bounded this holy book ..." (389r) (see also 389v). Nikoloz Abashidze, Prince Domenti and Deacon Esaia are mentioned in the colophons (1r, 2r). About Georgian translation of the "Teachings of the Fathers" see გაბიძაშვილი 2016: 346-388.

Jer.Geo.15. Collection of Sermons of Gregory the Theologian. 12th c. 282 folios; paper; 35.6x25.6 cm; in *Nuskhuri*. Name of the scribe and place of copying is unknown. The manuscript is supplied with later colophon. The Collection contains works of Gregory the Theologian in Ephrem Mtsire's translation, supplied with marginal footnote comments. Nicetas the Paphlagonian's version of a Panegyric to St. Basil in Giorgi the Athonite's redaction. In the end of the Collection, "The Life of Gregory the Theologian" is added. The manuscript has been described and colophons published (ბრეგაძე 1988: 133-138). The text has been published (Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013; 2017). For complete bibliography of the Georgian translations of Gregory the Theologian's works see მელიქიშვილი 2012(b): 348-359.

Jer.Geo.43. Sermons of Gregory the Theologian. 12th-13th cc. 306 folios; paper; 28.4x21.5 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in vermillion; new leather cover. Scribe: Ephrem. Bookbinder: Gabo. The manuscript contains 21 homilies translated by Ephrem Mtsire. A long Testament of Ephrem Mtsire is found in the beginning of the Collection. It concerns contribution of Eptvime the Athonite, necessity for the new translation and its principles. The manuscript has been described and Testaments were published fully (მარი 1955: 74-78; ბრეგაძე 1988: 144-151; მელიქიშვილი 2012: 334-345). The homilies have been studied (მელიქიშვილი 2012(b): 334-345). The texts have been published (Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013; 2017).

Jer.Geo.30. Homiletical Collection. 12th-13th cc. 257 folios; paper; 32x23.2 cm; written in *Nuskhuri* in brown ink. Cover: wood boards covered with stamped leather. The Collection contains homilies distributed according to major feats of the liturgical year. It unites 22

readings. The text starts with the sermon of Andrew of Crete on Nativity of Theotokos on 8 September. Next follow homilies on Exaltation of the Cross, Presentation into the Temple, Entry into Jerusalem, Big Thursday, Crucifixion, Deposition, Resurrection, the First Week of Easter, the Feast of Renovation, Dormition, Mentioning of Holy Apostles Peter and Paul and panegyric to twelve Apostles. The authors of the above homilies are the following: Andrew of Crete, John Chrysostom, George of Nicomedia, Ephrem the Syrian, Gregory the Theologian, Methodius of Constantinople and John of Damascus. Leaf 225v contains contents. Colophons of Nikipore Irbakhi, the Superior of the Cross Monastery in Jerusalem and of Georgian pilgrims are found in the manuscript. The codexhas been studied (მელიქიშვილი 2012(b): 294-295). The texts have been published (Sancti Gregorii 1998; 2000; 2004; 2007; 2013).

Jer.Geo.23. Homiletical Collection. 12th-13th cc. 411 l folios; paper; 36x24.8 cm; written in *Nuskhuri* in black ink; up to leaf 179 the text is written in red ink. The manuscript is defective. The front leather cover of the manuscript survived. Testaments and colophons are missing. The manuscript contains 64 works: homilies of John of Damascus, Andrew of Crete, George of Nicomedia, John Chrysostom, Athanasius of Alexandria, Basil the Great, Sophronius of Jerusalem, Ephrem the Syrian, Methodius of Constantinople, Ampiloque of Ikonia, Gregory of Nyssa, Athanasius of Sinai, Theodore the Studite. The texts are of Constantinopolitan redaction (მელიქიშვილი 2012(b): 294, 445,452, 480,482-483, 489).

Jer.Geo.39. Homiletical Collection. 13th-14th cc. 277 folios; paper; 30.2x23 cm written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink. New leather cover. The manuscript contains homilies dedicated to Great Feats by the following authors: John Chrysostom, Athanasisus of Sinai, Ephrem the Syrian, Gregory of Nyssa, Theodore the Studite, Gregory the Wonderworker, Andrew of Crete, John of Damascus, George of Nicomedia. Information about the Collection has been published (მელიქიშვილი 2012(b): 480, 489).

Jer.Geo.74. Homiletical Collection. 12th-16th cc. 321 folios; paper; 26x20 cm; written in *Nuskhuri* in brown ink. Scribes: Michael and Giorgi. The manuscript was copied from the Kalipos' original. The collection contains the homilies of Basil the Great, Gregory of Nyssa and John Chrysostom. Lately, text of the Collection was renovated in different hand. Due to damaged leaves, identification of the final fragment of the manuscript is impossible (Цагарели 1888: 180 n°125).

Jer.Geo.4. Pearl - Homiletical Collection. 13th-14th cc. 107 folios; paper; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; acephalous. Scribe: Saba. The Collection contains homilies written by Sts. Basil the Great, John Chrysostom, Andrew of Crete, John of Damaskus, Priest Eusuchius, Gregory the Theologian, George of Nikomedia, and Epiphan of Cyprus. The Collection bears Testament of the scribe: "Lord Christ, have mercy upon Anton Godobreli, monk of a big monastery, priest of priests. This book "The Pearl" ... was completed in this monastery by the hand of Saba the calligrapher. Wherever this manuscript is laid, mention the monk-superior Anton and me– Saba the Less in your prayers (90r-91r)". (მელიქიშვილი 2012(b): 387-393).

Jer.Geo.13. Gregory the Theologian. Collection of the Sermons. 13th-16th cc. 382 folios; paper; 36.4x25.1 cm; writtem in *Nuskhuri* in black ink; titles are written in cinnabar ink. The manuscript lacks its ending. Two scribes – Giorgi Kutireli and an anonymous person worked on copying the manuscript. The Collection consists of two parts. The first part comprises commentaries to 16 liturgical homilies of Gregory the Theologian. The second one contains commentaries on the panegyric to Gregory the Theologian by Sophronium of Jerusalem, as well as the commentaries by Basilius Minimus. The texts were translated by Ephrem Mtsire. The text is supplied with footnote commentaries. The first part is concluded with a Testament of Ephrem Mtsire, which contains interesting data on the literary school on the Black Mountains and concerning the individuals who contributed to the promotion of literary activities in the monastery. The Testament has been published (Blake 1924-1926: 157-172; მარი 1955: 22-23; ბრეგაძე 1988: 159-167). The first part of the manuscript was copied by Giorgi Kutireli. On leaves 277v-278r is written an acrostic of Ephrem Mtsire. The sequence of its strophes is mixed. This acrostic survives fully in NCM A-292. It has been published (მარი 1955: 21; ბრეგაძე 1988:180—181). The Collection is supplied with several colophons of the later period. The manuscript, Testaments of Ephrem Mtsire and commentaries of Basilius Minimus have been studied and published (თვალთვაძე 2004: 128; ოთხმეზური 1989: 18; 2005: 115-118; 2007: 244-257; 2009: 303-314; 2016: 301-302; რაფავა 2009; Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013; 2017).

Jer.Geo.106. Ephrem the Syrian. Asceticon. 13th-14th cc. 221 folios; paper; 27x17.7 cm; written in *Nuskhuri* in brown ink. The cover is from soft Arabic fabric. Scribe: Deacon Stepane. According to the Greek colophon, in 1888 the manuscript was transferred from St. Sabbas to the library of the Cross Monastery. The manuscript contains Asceticon of Ephrem the Syrian, also titled as "Ephrem the First". The text was translated by Ephrem Mtsire. Only 15 out of 18 teachings from the Asceticon were included into the manuscript. Presumably, from the very beginning, the manuscript comprised every homily from "Ephrem the First". The issue of content of "Ephrem the First" has been studied (კეკელიძე 1957: 50; გაბიძაშვილი 2016: 359-361).

Jer.Geo.27. John Sinaites. Ladder. 16th-17th cc. 348 folios; paper; 38x23.6 cm; written in *Nuskhuri* in black ink. Scribe and bookbinder: Nikoloz. The manuscript contains the Life of John Sinaites, letter of the Superior of the Monastery of Raithu to John Sinaites, and a Ladder. On leaf 348r is copied the "Explanation of difficult words found in this manuscript". In the end are found Testaments associated with history of the manuscript. Codicological terms used in the Testaments have been studied (კარანაძე 2002: 42). Georgian translation of "The Ladder of Divine Ascent" has been studied (გაბიძაშვილი 2016: 365-367).

Jer.Geo.151. Dogmatic collection. 11th c. 179 folios. parchment; 18x13.3 cm; written in *Nuskhuri* in brown and black inks; cover of yellow leather; two handwritings can be made out. The manuscript is acephalous. It contains the following works: the last two chapters of John of Damascus' "An Exact Exposition of the Orthodox Faith" in Ephtvime the Athonite's translation (When translating, Eptvime the Athonite redrafted the original and titled it as "Tsinamdzgvari", i.e. "Father Superior") (კეკელიძე 1980: 201; ჩიკვატია 2007), Athanasius

of Alexandria's "Treatise in Defense of the True Faith" in Giorgi the Athonite's translation (კეკელიძე1957: 80); "Against Heretics" of Nicephorus of Constantinople, "For the Theotokos" of Cyril of Alexandria, and Michael the Confessor's (Synkellos) "Belief" in Ephtvime the Athonite's translation (ჯუღელი 2008: 38-329), "Seven Catholic Ecumenical Councils" and an early translation of the "Life of St. Daniel the Stylite" (გაბიძაშვილი 2014: 61). Al. Tsagareli dated the manuscript to the 11th-12th cc. He assumed that the texts were from Cyril of Alexandria's "Teachings" (Цагарели 1888: 179 n°123). The collection is supplemented with later colophons of Iovane Khakhuleli and Giorgi, Superior of the Cross Monastery.

Jer.Geo.139. Collection of Hagiographic and Exegetical Works. 11th-12th cc. 373 folios; parchment; 20.5x15.4 cm; in written *Nuskhuri* in brown ink; convolute; new yellow leather cover. The manuscript contains two hagiographic narratives and Commentary of Basil the Great to the Psalms in Ephtvime the Athonite's translation. The manuscript is defective, therefore identification of hagiographic narratives is impossible (Цагарели 1888: 180 n°124; ოთხმეზური 2016: 275).

Jer.Geo.148. Collection Dedicated to the Theotokos. 11th-12th cc. 304 folios; parchment; 18.2x13.3 cm; in written *Nuskhuri* in brown ink. The manuscript contains homiletic and hymnographic texts dedicated to the Theotokos: Hymn on the Dormition of the Theotokos on 13 August, Activities of the Theotokos by St. Maximus the Confessor in Ephtvime the Athonite's Translation, Homily on the Dormition of the Theotokos from the "Christian Ethics" of Basil the Great, Homily on the Day of the Entry of the Theotokos into the Temple by John the Faster (Nesteutes), the homilies 1 and 2 on the Dormition of John of Damascus (კეკელიძე 1957: 18,63, 66, 96; გაბიძაშვილი 2009: 443; მელიქიშვილი 2012(b): 316, 479, 484). Texts of Basil the Great's "Ethics" and Maximus the Confessor's homily in Ephtvime the Athonite's translation have been published (ქურციკიძე 1983; Esbroeck van 1986).

Jer.Geo.152. Collection of Panegyrics. 11th-12th cc. 256 folios; parchment; 16.7x12 cm; in *Nuskhuri*; leather cover from later period; initials are written in *Asomtavruli* and in cinnabar ink. The ink is light coloured. Text of the manuscript was restored in the 16th c. The manuscript contains hymns to the Theotokos, hymns as well as martyrdoms (keimena versions) of St. Marina, St. Barbara, St. Eupraksia and St. Catherine (გაბიძაშვილი 2014: 37-38). Al. Tsagareli dated the Collection to 10th-11th cc. (Цагарели 1888: 174 n°106).

Jer.Geo.18. Hagiographic and Homiletic Collection. 13th-14th cc.; 245 folios; paper; 33.9x24.8 cm; in *Nuskhuri*; written in black ink. Testament of the scribe is missing. The Collection contains homilies of Andrew of Crete, Gregory of Nazianzus and John Chrysostom. Hagiographic part of the manuscript contains the lives and martyrdoms of the following saints: St. Mamas, St. Babylas of Antioch, St. Nicetas, St. Eustachius and Theopista, St. Aretas and co-martyrs, Sts Cosmas and Damian, St. Artem, St. Paul of Tebessa, St. John Calabytes, St. Xenia of Rome, as well as the Acts of John. On leaf 73v is an acrostic, in which the first letters of the lines spell out "Giorgi". The texts have been studied and published (Sancti Gregorii 1998; 2000; 2001; 2004; 2007; 2013).

Jer.Geo.38. Mixed Collection. 13th-14th cc. 479 folios; paper; 31.2x21.8 cm; written in *Nuskhuri* in black ink; beginnings and initials are written in cinnabar ink; brown leather cover. Scribe:

Michael. The manuscript contains 46 homilies dedicated to Great Feasts of the following authors: Andrew of Crete, John of Damascus, John Chrysostom, George of Nicomedia, Epiphanius of Cyprus, Athanasius of Alexandria, Gregory the Theologian, Gregory of Nyssa, Sophronius of Palestine, Methodius of Constantinople, Amphilocus of Iconium, Theodore the Studite, Gregory the Wonderworker, Germanus of Constantinople. The manuscript contains apocryphal texts as well: "Martyrdom of Apostle James" and the mentioning of Apostles Peter and Paul. Colophons of Elise Chidanisdze and Vlasi Urbneli are found on leaf 479v. Information about the content of the Collection has been published (მელიქიშვილი 2012(b): 293, 480, 482-483,489).

Jer.Geo.19. Mixed Collection. 12th-13th cc. 170 folios; paper; 38.2x23.7 cm; written in *Nuskhuri* in brown ink. Testament of the scribe is missing. The manuscript contains text of John the Baptist's decapitation, Acts of Apostles and the Catholic Epistles together with translations, "For division into the Pauline epistles by rule of the synaxarion of annual feasts" (160r-166r), index of the morning service readings from the Gospel (166r-170r).

Jer.Geo.20. Mixed Collection. 12th-13th cc. 331 folios; paper; 34x23 cm; written in *Nuskhuri* in brown ink; titles are written in red ink. The text is embellished with decorative initials. Scribe: Iosebi. The Collection starts with the text "Daniel of Raithu about the Ladder" and "Life of John Climacus" of the same author, a letter of the Superior of Raitu to John Sinaites and "The Ladder of Divine Ascent" of the latter in Ephtvime the Athonite's translation. Next follow martyrdoms of the following saints: Abdames, Philiteos, Balaramhios and Charalampus, as well as St. Basil the Caesarian's homily about Dormition of the Theotokos. The Collection of texts bears a number of colophons of the later period including the one of Beena Cholokashvili who has rebound the manuscript (Цагарели 1888: 181 n°137; მარი 1955: 37).

Jer.Geo.17. Mixed Collection. 12th-16th cc. 363 folios; paper; 38.6x22.8 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Testament of the scribe is missing. The collection contains hagiographic, apocryphal and homiletical compositions. The manuscript starts with the Christmas homily of Gregory the Theologian. Homilies of John of Damascus, Sophronius of Jerusalem, Cyril of Jerusalem, John Chrysostom and Andrew of Crete follow. Next come compositions of John of Damascus about the Savior and the Birth of Theotokos attributed to John the Baptist; and the text of nativity of John the Baptist with the note "from the concealed ones", lives and mentions of the following saints: Catherine, Nicholas the Archbishopof Myra in Lycia, Kosmas and Damian, Apostles Peter and Paul, Gregory the Theologian, Gregory the Wonderworker, Bagrat of Tavromenia, Abba Simeon of Amasya, and Macarius. The Collection is of interest also from the point of view of chronological diversity of the translations: early Byzantine (e.g. apocrypha of the Dormition of Theotokos known as the work of John the Baptist), Ephtvime the Athonite's (homily of Theotokos' Birth, "Life of Bagrat of Tavromenia") and Ephrem Mtsire's (homilies of Gregory the Theologian with footnote commentaries). About typological peculiarities of the Collection see მელიქიშვილი 2012(b): 289-290.

Jer.Geo.33. Mixed Collection. 13th-14th cc. 420 folios; paper; 32x25.3 cm; written in *Nuskhuri* s in dark brown ink; initials are written in cinnabar ink. Old book cover: the wood boards covered with stamped brown leather. Scribe: Basil Mchkhrekali. The manuscript contains the following texts: 5 December Hymns, „Conquest of Jerusalem", „Martyrdom of St. Procopius",

„Life of St. Simeon Stylites, „Life of St. Andrew the Holy Fool", the keimena text of the „Martyrdom of Sts Kvirike and Ivlita". Long colophons of Basil Mchkhrekeli and Catherine, daughter of Shtroi are found on leaves 197v and 324r-v. The manuscript was copied for the Dertavi Convent. Greek original of „The Life of Andrew the Holy Fool" is unknown (გაბიძაშვილი 2014: 34, 43, 61, 63). Texts of the "Conquest of Jerusalem" and "Life of Simeon the Stylite" have been published (Mapp 1909; კეკელიძე 1918: 215-240; Garitte 1957: 1-77).

Jer.Geo.37. Mixed Collection. 13th-16th cc. 273 folios; paper; 32x25 cm; written in *Nuskhuri* in black ink. Cover: the wooden boards covered with brown leather. Contains texts for September-November: 25 lives and martyrdoms, six memoriasof Apostles and Evangelists and two homilies. The manuscript has been described in detail. Its agape records have been published (Mapp 1914). Text of the "Life of John of Damascus" has been published (Кекелидзе 1915: 119-174).

Jer.Geo.21. Mixed Collection. 14th-15th cc. 332 folios; paper; 34.6x26.2; written in *Nuskhuri* in brown ink; titles are written in cinnabar ink. The manuscript contains the second part of John Chrysostom's Commentary on the Gospel of Matthew in Eptvime the Athonite's translation; Testament of Iovane Kartveli; stories about miracles performed by the Savior's icon in Bivritia and Chalcoprateia; readings of Germanus of Constantinople on consecration of the church in Chalcoprateia. The text bears later colophons with the mention of the nun Makrina, the former Martha, Serapion of Kumurdo, Ilarion of Opiza, Beena Cholokashvili and others. The manuscript was donated to the Monastery of Gabbatha.

Jer.Geo.62. Mixed Collection. 17th c. 174 folios; paper; 27x18 cm; written in *Nuskhuri* in different hands; presumably it is a collection of the manuscript fragments. The Collection contains the following texts: feasts for July-August, panegyrics written by John Chrysostom: "Of the Holy Apostles Peter and Paul" and "Of the Twelve Apostles", "Martyrdom of St. Procopius" (in Ephtvime the Athonite's translation), homily of Basil the Caesarian "Dormition of the Theotokos"), homily of John the Damascus "For Transfiguration of our Lord Jesus Christ" (in Ephrem Mtsire's translation), "For the Wonders of the Holy Archangel Michael" by Germanus of Constantinople" (in Ephtvime the Athonite's translation).

Jer.Geo.108. Mixed Collection. 13th-14th cc. 127 folios; paper; 24.8x4.9 cm; written in *Nuskhuri* in brown ink; brown leather cover. The manuscript contains "The Life and Activities of Theotokos" by Maximus the Confessor, which was translated by Ephtvime the Athonite. Apart from that, the manuscript includes the hymns to Theotokos. There is a Testament of the scribe in the end of the codex, though the text has faded out.

Jer.Geo.58. Unidentified Fragments. Some 60 unidentified fragments wrapped in the fabric are filed together. These fragments are written on paper. Content has not been established. K. Kekelidze Georgian National Center of Manuscripts doesn't have a microfilm of this unit.

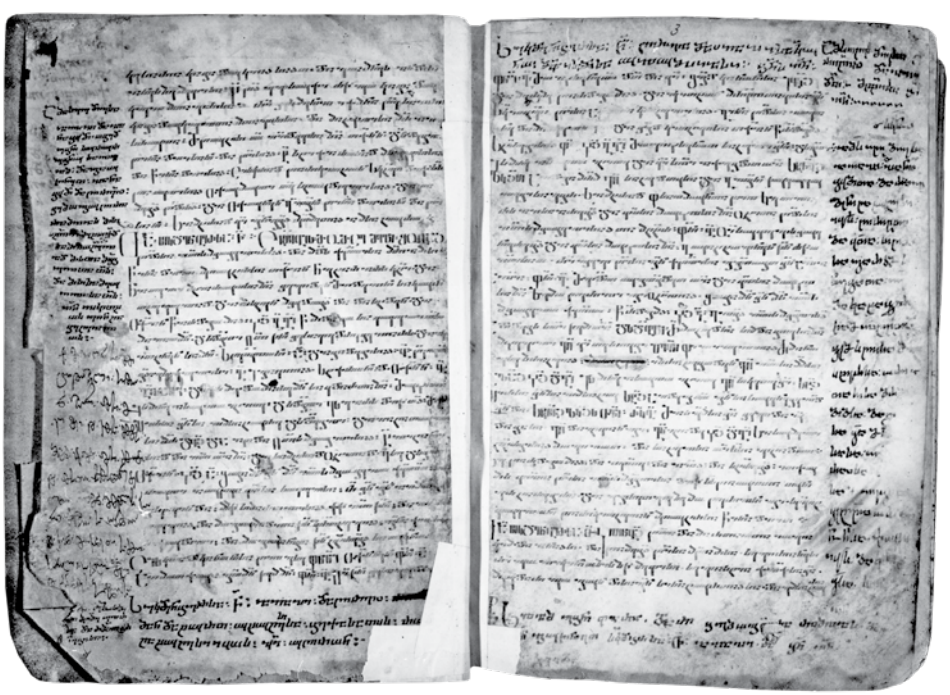
Liturgical Collections

Jer.Geo.59. Lectionary. 12th-13th cc. 288 folios; paper; 29.5x22.2; written in *Nuskhuri* in black ink; initials are written in cinnabar ink; leather cover. Scribe: Makharebeli. Commissioner: Arsen Alaverdeli. Place of copying: the Cross Monastery. The manuscript contains readings from Old Testament for the entire year and from the New Testament only for Lent and Ressuraction. This is a Lectionary of later period. By that time, this collection of liturgical significance became obsolete. Probably, Georgian monks from this realm still maintained tendencies characteristic of the Jerusalem liturgical practice.

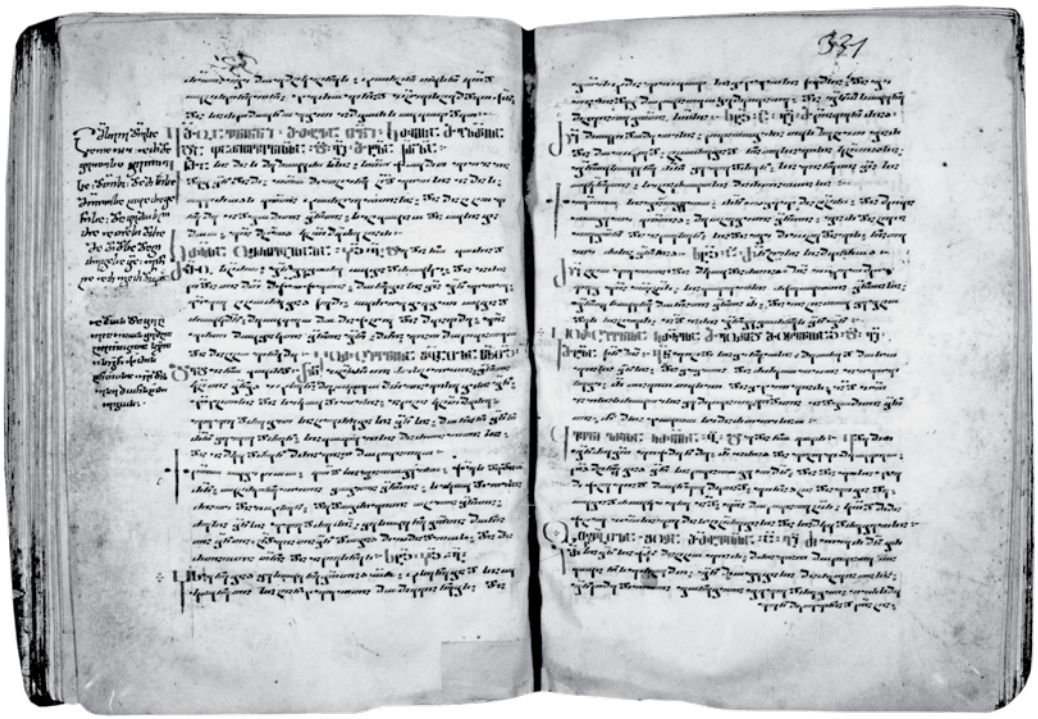
Jer.Geo.66. Lectionary. 13th-14th cc. and 16th-17th cc. Convolute; 240 folios; paper; 25.4x17.7 cm; written in *Nuskhuri* in brown and black ink; later cover. According to R.P. Blake, two handwritings can be made out. The Lectionary contains readings from the Old and New testaments. The calendar year starts from September. Ioseb Khuntusdze has rebound the manuscript (240v). Al. Tsagareli defined content of the manuscript as a Collection of readings for feasts and Lenten and dated it to the 14th-16th cc. (Цагарели 1888: 153 n°.2).

Jer.Geo.99. Lectionary. 13th-14th cc. 233 folios; paper; 24.8x19.2 cm; written in *Nuskhuri*; in dark brown ink; old cover from the brown stamped leather. The Lectionary contains readings from the Old Testament. The liturgical calendar starts from 1st September. The manuscript was transferred from St. Sabbas's Monastery to the library of the Cross Monastery.

Jer.Geo.24. Synaxarion. 11th c. 222 folios; parchment; 33.4x23.8 cm; in *Nuskhuri*; written in brown ink. The manuscript contains numerous colophons of the 13th-17th centuries written in different hand. Synaxarion of Giorgi the Athonite's recension, the final part of which contains Jer.Geo.25. Text of the Big Synaxarion has been studied and its critical text published



74. Jer. Geo. 24. 2v-3r



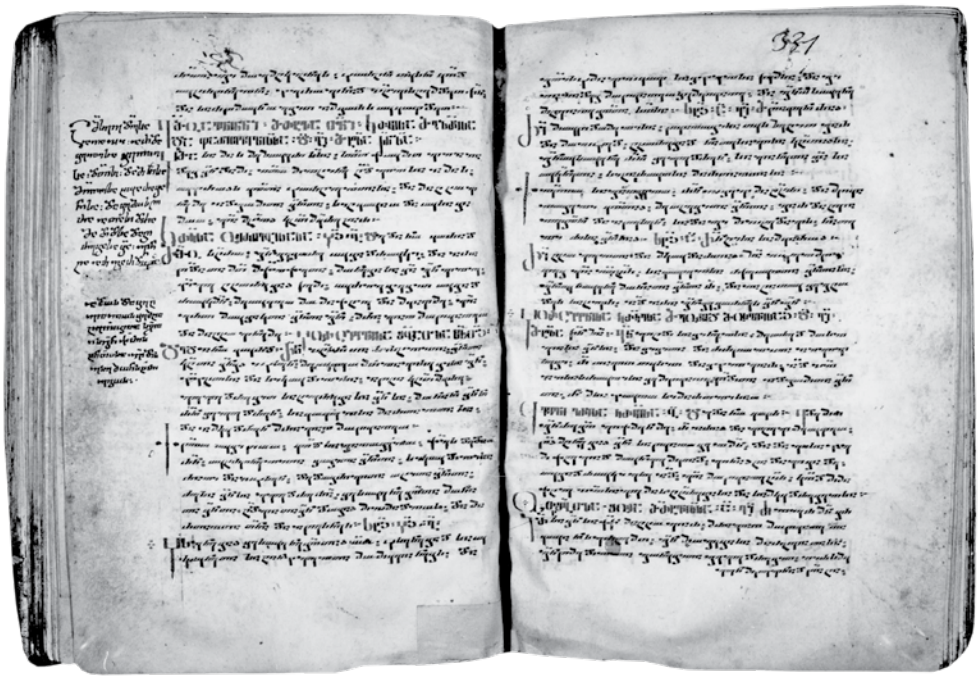
75. Jer. Geo. 25. 330v-331r

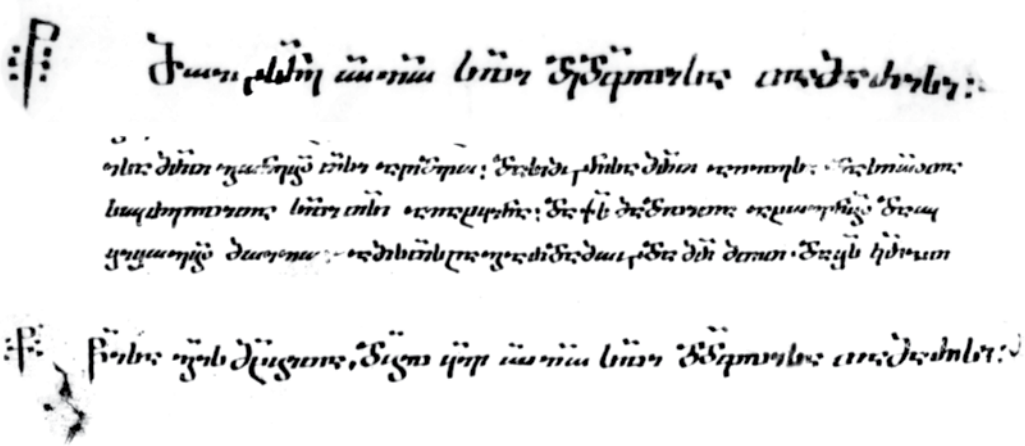
(Кекелидзе 1908: 228-316, 483-506; დოლაქიძე 2017). Agape records of the Cross Monastery were published based on the colophons of the Synaxarion (Марр 1914; მეტრეველი 1962).

Jer.Geo.25. Synaxarion. 11th c. 185 folios; parchment; 33.4x23.8 cm; in *Nuskhuri*. This manuscript is continuation of Jer.Geo.24. The text starts from quire 30. The Synaxarion is supplemented with Exaposteilaria – short hymns which use 8-part harmony – on Great Feasts, Lent, Saints, Theotokos and Gospel (For details see დოლაქიძე 2017: 019-020). The Great Synaxarion has been studied and its critical text was published (Кекелидзе 1908: 228-316; დოლაქიძე 2017). Agape records of the Cross Monastery were published based on the colophons of the Synaxarion (Марр 1914; მეტრეველი 1962).

Jer.Geo.77. Synaxarion. 11th-12th cc. 270 folios; paper; 28x18.9 cm; written in *Nuskhuri* in black ink; titles are written in cinnabar ink. Place of copying: Black Mountain, the Monastery of Ezra. The manuscript contains the Athonite-Studite Great Synaxarion in Giorgi the Athonite's redaction. The text covers both Studite and St. Sabbas-Jerusalemite hymnographic materials. The text is preceded by the Testament of Giorgi the Athonite written in cinnabar ink and in *Asomtavruli* (1r). The Big Synaxarion has been studied being compared with Ier.Geo.24 and Jer.Geo.25. It has been published (დოლაქიძე 2017).

Jer.Geo.80. Synaxarion. 12th-13th cc. 218 folios; parchment; 25x17.1 cm; in *Nuskhuri*. The Synaxarion is of Giorgi the Athonite's redaction. It starts with the reading for the 15 September and ends with 22 August. The manuscript contains a number of later colophons. The manuscript has not been studied purposefully.





76. Jer. Geo. 45. 2v-3r.

77-78. Commemoration inscription of queen Tamar

Jer.Geo.45. Synaxarion. 13th c. 227 folios; parchment; 30x22 cm; written in *Nuskhuri* in brown ink; leather cover. The Collection contains readings for September-August. It has a testament with the mention of Queen Tamar (1184-1213): "Chr., On the same day died Queen Tamar ... whose memory and blessing will last forever" (107v).

Jer.Geo.60. Synaxarion. 17th c. 398 folios; paper; 30x20.2 cm; in *Nuskhuri*; titles are written in red ink. The manuscript contains the reading of Giorgi the Athonite's redactionfor the entire year. Starting from the ode9 of the morning service, anthems accompany only the service held during the Great Feasts, as it was the rule in Jer.Geo.25.

Jer.Geo.143. Horologion. 12th-14th cc. 168 folios; paper; 18.8x12.6 cm; written in *Nuskhuri* in black ink; on leaf 168r is found a Testament from the original manuscript in which Michael

Dvali, the bookman of mid-11th century is mentioned: “This manuscript was copied and completed in Jerusalem, in the monastery of the Holy Cross, which was built by our Holy Father Prokhore. [Copied] by hand of a big sinner Michael Dvali...”.The manuscript has not been studied purposefully. Georgian redactions of the Horologion have been studied. The text was published (კახაბრიშვილი 1973: 122-129; აღწერილობა 1978 (a): 94-96; Frøyshov 2003; ხევსურიანი 2016: 23).

Jer.Geo.127. Horologion. 12th-15th cc. 193 folios; paper; 21.5x13.2 cm; written in *Nuskhuri* in brown ink; titles are written in cinnabar ink; old brown leather cover. Al. Tsagareli dated the manuscript to the 12th-14th cc (Цагарели 1888: 157 n°24). The manuscript contains Beena Cholokashvili’s Testament (IIr) (მეტრეველი 1962: 37,40; მენაბდე 1980: 112-113).

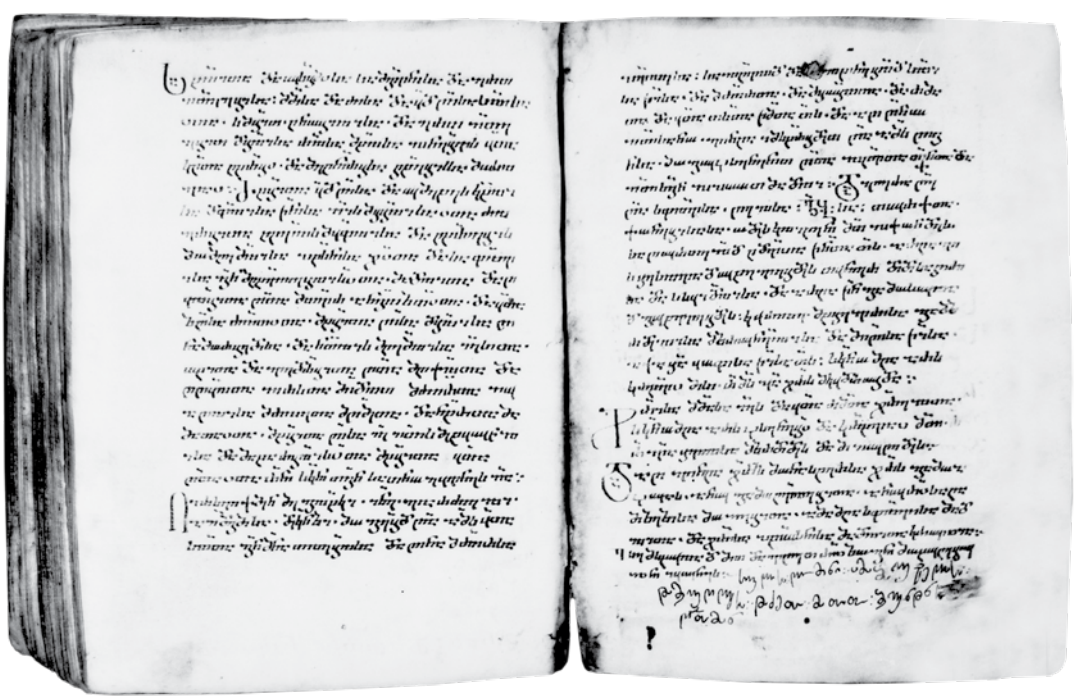
Jer.Geo.150. Horologion. 13th-15th cc. 135 folios; parchment; 13.5x10.5 cm; written in *Nuskhuri* in grey ink; the yellow leather new cover; acephalous. Place of copying: Jerusalem. Scribe: Makharebeli (151v). In the beginning, in the end and on margins are found the colophons.

Jer.Geo.128. Horologion. 14th-15th cc.; 345 folios; paper; 22.5x19.5 cm; in *Nuskhuri*; written in black ink; old stamped leather cover.

Jer.Geo.145. Horologion. 17th c. 404 folios; paper; 20.4x14.2 cm; written in *Nuskhuri* in black ink; initials are in cinnabar and gold inks. The codex lacks Testament and colophons. Al. Tsagareli calls this manuscript a Prayer Book (Horologion). He dated it to the 13th-15th cc. In Al. Tsagareli’s description, the manuscript is decorated with initials in gold (Цагарели 1888: 171 n°91).

Jer.Geo.154. Horologion. 18th c. 497 folios; paper; 16.2x9.8 cm; in Mkhedruli; old black cover. The manuscript contains several Testaments in the beginning and in the end.

Jer.Geo.76. Acts of the Apostles and Paul’s Epistles. 1332. 243 folios; parchment; 25.8x19.2



79. Jer. Geo. 76. 242v-243r.

cm; written in black ink; initials are written in cinnabar ink; modern cover. Commissioner: Iovane Vardzieli. Place of copying: Holy Sepulcher. The text is of Giorgi the Athonite's redaction. The readings are distributed through the whole year in the following sequence: Acts of the Apostles, Catholic Epistles, Paul's Epistles for Lent and Resurrection cycles supplied with liturgical comments. The manuscript contains long Testament of the commissioner: "I, the wretched man, Iovane Vardzieli, archpriest of the Sepulchre, have become worthy to commission this book in the name of saying the prayer for the Superior Pavle (Paul)... Copied at the Sepulcher in the year ლბ during the possession [of the church] by the Turks, as they had the keys. They make barriers for entering the church that is possible only with big difficulty and only after paying tax. Nor we, the guardian of Cyrile Mtbevari, full of thought for our land and for our presence here, on Mount Sinai, were given the permission." The Testament has been studied and the date of copying was determined more precisely (მეტრეველი 1962:46-47; კარანაძე 2002: 32,37,41; კლდიაშვილი 2007:150; კეკელია 2010: 696-707). On the last leaf many later colophons are found.

Jer.Geo.94. Acts of the Apostles and Paul's Epistles. 12th c. 25.9x16.8 cm; in *Nuskhuri*. The manuscript contains the readings for the Lenten cycle. In R.P. Blake's opinion, this manuscript is the part of Jer.Geo.82, although codicological features (color and quality of the parchment, the leaf size) of these two manuscripts differ. If one can assume that two different sizes of the leaves is due to their trimming in a process of rebinding (Cover of Jer.Geo.94 dates to the later period), difference in the size of the characters between the two manuscripts remains unclear: according to the catalogue compiled by R.P. Blake, size of Jer.Geo.94 is 18.2x12.9 cm, and that of the Jer.Geo.82 is 15.5x11.8 cm. Therefore, we consider that these are two different manuscripts. The Collections have not been studied purposefully.

Jer.Geo.109. Annual Acts of the Apostles and Paul's Epistles. 12th-14th cc. 243 folios; paper; 23x15.2 cm; in *Nuskhuri*; later cover. The manuscript contains readings from the Acts of the Apostles and Paul's Epistles for entire year, structured according to the Constantinopolitan calendar. The last leaves are damaged. R.P. Blake presumed that this manuscript is linked with manuscript no.100, which contains Menaion for February-March and is dated to the 12th-13th cc. Al. Tsagareli dated the manuscript to the 14th-16th cc. (Цагарели 1888: 157 n°18).

Jer.Geo.116. Acts of the Apostles and Paul's Epistles. 13th-14th cc. 225 folios; paper; 23.7x15.7 cm; written in *Nuskhuri* in brown ink; old leather cover. The manuscript contains texts of the Lectionary. Readings from the Acts are of Giorgi Athonite's redaction.

Jer.Geo.95. Acts of the Apostles and Paul's Epistles. 16th c. 371 folios; paper; 24.5x16.7 cm; written in *Nuskhuri* in dark brown ink. The manuscript contains readings from the Acts of the Apostles for the entire liturgical year and traditional prayers characteristic of the Acts. Al. Tsagareli calls the manuscript "Acts of the Apostles and Paul's Epistles" and dates it to 15th-16th cc. The manuscript contains several colophons from later period (Цагарели 1888: 157 n°19).

Jer.Geo.118. Biblical Readings. 14th-15th cc. 200 folios; paper; 24.5x17.8 cm; in *Nuskhuri* script; old cover from brown leather. The manuscript contains readings from the books of Prophets, from the Pentateuch and the Acts. The text is structured according to liturgical calendar from 1 September till the Easter.

Jer.Geo.28. Gospel Lectionary. 15th-16th cc.; 193 folios; paper; 30.7x19.8 cm; in *Nuskhuri*; written in black ink; beginnings are written in cinnabar ink. The manuscript lacks colophons. The codex contains the Gospel readings distributed in accordance with Great Feasts. The text belongs to the redaction of Giorgi the Athonite. The manuscript is defective.

Jer.Geo.29. Gospel Lectionary. 15th-16th cc. 96 folios; paper; 30.7x19.8 cm; written in *Nuskhuri* in black ink; beginnings are written in cinnabar ink; later cover. This manuscript is a fragment of Jer.geo.28. The text is of Giorgi the Athonite's redaction. The manuscript contains Testament of Giorgi the Athonite written in cinnabar ink: "Say a prayer for the miserable Giorgi, who has translated this holy Gospel..." (96v).
Jer.Geo.134. Collection of Liturgical Texts. 17th c.; 467 folios; paper; 20.9x14.5 cm; in *Nuskhuri*; written in black ink; beginnings are written in cinnabar ink; stamped brown leather cover. The manuscript contains: 1. Horologion (1r-164v) and 2. Triodion (1654-467v). The manuscript lacks colophons.

Hymnographic Collections

Jer.Geo.48. Parakletike. 11th c. 249 folios; parchment; 28.2x19.8 cm; in *Nuskhuri*; written in brown ink; brown stamped leather. Commissioner: Giorgi Prokhore. The Octoechos is of Giorgi the Athonite's redaction (ხევსურიანი 2016: 93, footnote 302). Copying of the manuscript was commissioned by Giorgi Prokhore (250v). History of the manuscript cover has been studied (კარანაძე 2002: 37).
Jer.Geo.63. Parakletike. 1167. 161 folios; parchment; 28.2x19 cm; written in *Nuskhuri* in black ink. Two scribes worked on copying. Handwriting of the first four leaves looks like the onefound in a manuscript from Mount Sinai. Name of the scribe and place of copying is unknown. The manuscript is unstudied.
Jer.Geo.123. Parakletike. 12th-13th cc. 265 folios; parchment; in *Nuskhuri*; 22x16.7 cm; written in brown ink; new cover. Al. Tsagareli dated the manuscript to the 14th-16th cc (Цагарели 1888: 171 n°91).
Jer.Geo.65. Parakletike. 13th-14th cc. 344 folios; parchment; 27.1x18.8 cm; in *Nuskhuri*; written in brown ink; initials are written in cinnabar ink. The text is decorated in an unskillful way.
Jer.Geo.47. Parakletike. 17th c. 178 folios; paper; 29.9x20.1 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink; brown leather cover. The manuscript lacks its ending. It contains later colophons.
Jer.Geo.119. Octoechos. 13th-14th cc. 324 folios; paper; 23.8x16 cm; written in *Nuskhuri* in brown ink; cover of brown leather; two scribes: anonymous one and Simeon (324v). The manuscript was bound twice: by Iakobi (13th-14th cc.) and by Sophroni, the former Saba (15th-16gth cc.). The parchment leaf with Armenian text (10th-11th cc.) is used as an endpaper of the back cover. The manuscript contains colophons which are contemporary to the text and from the later period as well. The manuscript and the colophons have been studied (Цагарели 1888: 171 n°93; მეტრეველი 1962: 36; კარანაძე 2002: 41-43, 44).
Jer.Geo.131. Triodion. 11th-12th cc. 211 folios; parchment; 20.2x16.2 cm; in *Nuskhuri*; written in black ink; initials are written in cinnabar ink; new cover. The manuscript has not been studied purposefully.
Jer.Geo.82. Triodion. 11th-12th cc. 151 folios; parchment; 24.9x17.4 cm; in *Nuskhuri*; defective. In R.P. Blake's opinion, thought the colophon on 1r mentions the text as a Triodion, it is more likely Acts of the Apostles and Paul's Epistles for the Lenten and Resurrection cycles. The manuscript has not been studied purposefully.

Jer.Geo.130. Triodion. 11th-13thcc, 15th-16th cc. 295 folios; 91 parchment leaves and 194 paper leaves; 22x17 cm; in *Nuskhuri*; two different hands can be noted; new black stamped leather cover. Scribe of the first part: Gabriel Svani. The manuscript is a convolute: part 1 is the Triodion and part 2 contains readings from the Old Testament. The codex probably was transferred from the Iviron Monastery on Mount Athos. This part of the Triodion is of Giorgi the Athonite's redaction. In L. Khachidze's opinion, the hymnographic part of Jer.Geo.130 was supposedly copied from the Triodion's autograph in BnF Geo.5 or from its direct copy. The authorship of Minchkhi is denoted by use of *Asomtavruli* character 'M' as signature. The same can be noted in BnF Geo.5 (ხაჩიძე 1987: 116-118). The manuscript has been studied (Цагарели 1888: 169 n°79; ხევსურიანი 2016: 71, footnote 219).

Jer.Geo.56. Triodion. 12th-13th cc. 256 folios; paper; 25.5x20.1 cm; in *Nuskhuri*. Text of the Triodion is complete. The manuscript lacks Testament of the scribe. From the colophon found on endpaper we learn that the Triodion was rebound by Iakob Sadkerveli. Al. Tsagareli dated the manuscript to the 13th-14th cc. (Цагарели 1888: n°83 (?)).

Jer.Geo.105. Triodion. 12th-14th cc. 162 folios; parchment; 25.8x18.8 cm; in *Nuskhuri*. Old leather book cover. The Collection is of Giorgi the Athonite's redaction.

Jer.Geo.61. Triodion. 13th-15th cc. 364 folios; paper; 29.5x20 cm; written in *Nuskhuri* in brown ink. The manuscript lacks colophons. According to the marginal comment on 365v, the manuscript was rebound by Saba, the former Bessarion. The codex has been unstudied yet.

Jer.Geo.141. Triodion. 13th-15th cc. 80 folios; parchment; new cover. The manuscript is damaged. A quire contains eight leaves. The quires are foliated. Size: 20.2x14.4 cm; in *Nuskhuri*; written in black ink; titles and initials are written in cinnabar ink. The manuscript Jer.Geo.144 is a fragment of a Triodion. The codex lacks colophons. Al. Tsagareli dated it to the 12th-13th cc. (Цагарели 1888: 168 n°76).

Jer.Geo.144. Triodion. 13th-15th cc. 66 folios; parchment; 20.2x14.4 cm; in *Nuskhuri*. This manuscript is a fragment of Jer.Geo.141.

Jer.Geo.101. Triodion (a fragment). 13th-15th cc. 25 folios; parchment; 24x17.6 cm; written in *Nuskhuri* in brown ink; modern cover.

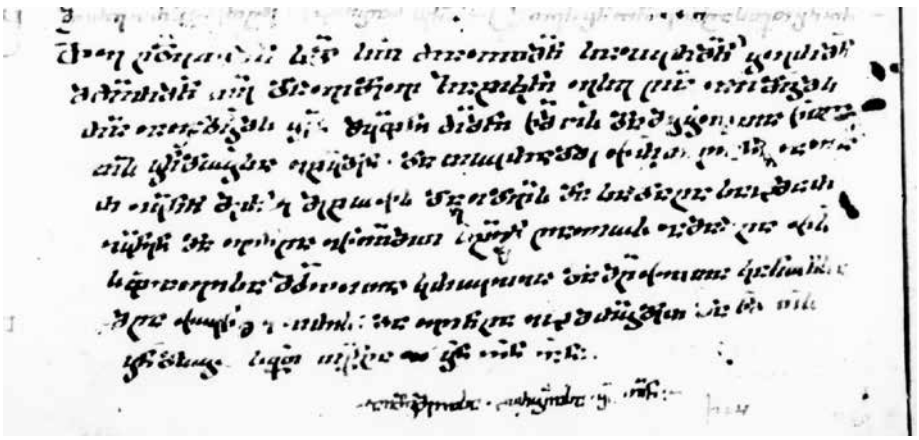
Jer.Geo.46. Triodion. 13th-16th cc. 100 folios; parchment; 28x19.2 cm; written in *Nuskhuri* in black ink; lacks cover. Content of the manuscript was defined by R.P. Blake, who noted that the Triodion is followed by a fragment of the Menaion, though he did not mention which month was included. Content and redactional peculiarities of the manuscript are unstudied.

Jer.Geo.85. Triodion. 14th-15th cc. 308 folios; paper; 23.5x17 cm; written in *Nuskhuri* in brown ink. The manuscript is damaged. It has not been studied purposefully.

Jer.Geo.112. Triodion. 15th c. 234 folios; parchment; 22.5x16 cm; written in *Nuskhuri* in black ink; new cover. The text is complete. Two colophons are found in the beginning of the text. According to the catalogue compiled by Al. Tsagareli, the manuscript comprised 235 leaves. He dated it to the 12th-13th cc. (Цагарели 1888: 167 n°69).

Jer.Geo.79. Triodion. 17th c. 259 folios; paper; 24.8x16.7 cm; written in *Nuskhuri* in brown ink. The Triodion is probably of Giorgi the Athonite's redaction. The manuscript has not been studied purposefully.

Jer.Geo.126. Triodion. 17th c. 526 folios; paper; 21.2x14cm; in *Nuskhuri*; written in black ink; beginnings and initials are written in cinnabar ink; new cover. The Triodion contains the monthly part and Biblical readings. The manuscript is of a small Gulani type.



80. Jer. Geo. 111. 154v. Colophon of Tevda (Tevdore) Digmeli.

Jer.Geo.67. Pentecostarion. 12th c. 259 folios; paper; 26.2x8.7 cm; in *Nuskhuri*; defective. Scribe: Nikoloz Kataratsidze. The manuscript contains texts of the Easter Triodion of post-Giorgi the Athonite redaction (ხევსურიანი 2016: 72). In the Testaments, the manuscript is mentioned as a simple Triodion (259r-v). The manuscript was donated to the Gabbatha Monastery. Al. Tsagareli has published the now lost Testament of Vlasi Urbneli and Barnaba Tbileli dated to 1570 (Цагарели 1888:168 n°77).

Jer.Geo.146. Pentecostarion. 12th c. 168 folios; paper; 19.6x15.3 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink.

Jer.Geo.83. Pentecostarion. 12th-13th cc. 281 folios; parchment; 26.2x19.6 cm; written in *Nuskhuri* in brown ink; some titles are written in red ink; leather cover. According to R.P. Blake, the text is Menaion for April-May, whereas Al. Tsagareli calls it Easter Triodion (Цагарели 1888: 167 n°67). The manuscript is acephalous: the readings start from April from the feast of St. George, and ends on Ascension with the canons for this feast. The manuscript has not been studied purposefully.

Jer.Geo.55. Pentecostarion. 13th-14th cc. 182 folios; parchment; 27.6x19.8 cm; written in *Nuskhuri* in brown ink; titles are written in red ink. The manuscript was rebound by Iakob Sadkerveli. Name of the scribe and place of copying are unknown. The codex lacks its beginning and ending. The manuscript contains Easter Triodion in Giorgi the Athonite's redaction. The text follows the text of the manuscript from Mount Athos Ivir.Geo.63 of the same redaction with minor differences (ხევსურიანი2010: 107). The manuscript lacks colophons timed with the copying. Several later colophons can be found on leaf 173v.

Jer.Geo.111. Pentecostarion. 13th-14th cc. 154 folios; paper; 20.5x13 cm; written in *Nuskhuri* in brown ink; new cover. The text is of Giorgi the Athonite's redaction. The days except for Saturday and Sunday are supplied with hymnographic texts for various purposes. Their majority is found in Paraklitikoses of Giorgi the Athonite. On leaf 154v is written a colophon of the 14th century: "I, the Confessor Theodore put the Easter Triodion on the Holy Esater Day, in order the monks of the Sepulcher would pray for me... and, as it turned out (!), the Georgians were not there, [therefore] it should be put in the metochion" (კეკელია 2010/2011: 241). The redactional features of the manuscript have been studied (მენაბდე 1980: 144; ხევსურიანი 2016: 107, 109).

Jer.Geo.87. Pentecostarion. 16th-17th cc. 186 folios; paper; 27.1x18 cm; in *Nuskhuri*; written in dark brown ink; initials are written in cinnabar ink. Colophons in Mkhedruli script are written on the endpapers. They mention Theodose and Beena Cholokashvili Irubakidze.

Jer.Geo.31. Chants for Easter. 13th-14th cc.; 170 folios; paper; 29.8x22.1 cm; in *Nuskhuri*; written in brown ink. The manuscript has not been studied.

Jer.Geo.41. Chants for Easter. 13th-14th cc.; 237 folios; paper, 29x22.6 cm; in *Nuskhuri*; written in black ink; new cover. The manuscript contains several readings from the gospel and Chants for Easter. Redaction of the Collection has not been studied.

Jer.Geo.86. Chants for Easter. 13th c. 171 folios; paper; 24.2x15 cm; written in *Nuskhuri* in brown ink. Place of copying: Cross Monastery. The manuscript has not been studied purposefully.

Jer.Geo.75. Menaion. 1066. 123 folios; parchment; 25.1x16.4 cm ; in *Nuskhuri*; Scribe: Presbyter Grigol. Place of copying: the Monastery of Ezra on the Black Mountain. Contains chants for October. The manuscript was dated based on the Testament: "Exaltation to the reason of all the good... thanks to which this [manuscript] was completed in the month of the Chroniconi სპვ (=1066), in the Monastery of Father Ezra, by hand of the wretched man, Presbyter Grigol..." (123r).

Jer.Geo.42. Menaion. 11th c. 291 folios; parchment; 28.7x19.1 cm; in *Nuskhuri*; later cover. Scribes: Giorgi and Esaia. Contains the readings from 2 February till 17 August. The text is of the first redaction, which has originated in the Palestinian realm and is a transitional step from Iadgari (Pasdektes) to Menaion in Giorgi the Athonite's redaction (კეკელიძე 1962: 5-55; ჯღამაია 1961: 35; idem 2016: 149). Two scribes worked on copying: "Christ have mercy upon Giorgi and Esaia" (252v, 272v). "Christ have mercy upon the scribe Giorgi" (294v) (მეტრეველი 2007: 236-237).

Jer.Geo.71. Menaion. 11th-12th cc. 216 folios; 27.2x17.5 cm; parchment; written in *Nuskhuri* in black ink; defective. The first redaction of Menaion. Jerusalemite and Constantinopolitan traditions were mixed during compilation. The text was created in the realm of Jerusalem (ჯღამაია 2016: 197). The manuscript contains Feast Days of the saints from 1 September till 4 March.

Jer. Geo.90. Menaion. 11th-12th cc. 52 folios; parchment; 25.4x20.5 cm; written in *Nuskhuri* in black ink. The manuscript contains hymnographic canons for 22 April-12 May.

Jer.Geo.98. Menaion. 11th-12thcc. 216 folios; parchment; 22.5x15.5 cm; in *Nuskhuri*; new cover. The manuscript contains hymnographic canons for June, Testament of Giorgi the Athonite (174r-175r) and the contents. This Menaion belonged to the Monastery of the Holy Sepulcher. The manuscript is of special importance for studying history of the Georgian hymnography. In the Testament of Giorgi the Athonite an important term for the Georgian hymnography – "mekhuri" is found. The manuscript and hymnographic terms have been studied (მეტრეველი 1971: 050; 2012: 30-51; ჯღამაია 1962: 2007: 26, 27, 29; 2016: 211). According to the catalogue compiled by Al. Tsagareli, the manuscript contains 217 leaves. It dates to the 12th-13th cc. (Цагарели 1888: 165 n°41).

Jer.Geo.124. Menaion. 11th-12th cc. 333 folios; parchment; 23.3x15.2 cm; written in *Nuskhuri* in black ink; beginnings and initials are written in cinnabar ink; new cover. The manuscript contains texts for September-November of Giorgi the Athonite's redaction. The manuscript is acephalous. It contains the Testament of Giorgi the Athonite (354v) and a colophon of Monk

Lavrenti written in 1806. Al. Tsagareli calls the manuscript Synaxarion (Цагарели 1888: 157-158 n°25). The manuscript has been studied and the text was published. According to the publication, the Menaion contains 345 leaves (ჯღამაია 2007: 32-33).

Jer.Geo.104. Menaion. 11th c, 16th c. 231 folios; convolute (172 folios of parchment and 59 folios of paper); 23.5z16.3 cm; written in *Nuskhuri*; in dark brown and black ink. The manuscript was bounded twice: the first bookbinder is Makharebeli, and the second one is Antimoz Khantubisdze. The manuscript contains hymnographic canons for May. Al. Tsagareli had a consideration about the type and content of the manuscript that differed from that of R.P. Blake. In. Al. Tsagareli's opinion, the manuscript should be attributed to Patristic collections. When the latter scholar described the manuscript, the number of its leaves was 238. He dated the manuscript to the 11th, 13th-14th cc. (Цагарели 1888: 182-183 n°139).

Jer.Geo.68. Menaion. 12th-13th cc. 283 folios; paper; 24.0x19.8 cm; in *Nuskhuri*. The manuscript was copied in Gabbatha Monastery by Confessor Kvirike and his disciple Markoz. The text contains readings for September-October (მენაბდე 1980: 146).

Jer.Geo.100. Menaion. 12th-13th cc. 221 folios; parchment; 24x18.5 cm; in *Nuskhuri*; Cover: wooden boards covered with dark brown leather. The Menaion is of Giorgi the Athonite's redaction (ჯღამაია 2016: 201). It contains the readings for February-March. Al. Tsagareli called the manuscript Synaxarion and dated it to the 11th-12th cc. (Цагарели 1888: 158 n°26). By the time of its cataloguing by Al. Tsagareli, the manuscript contained 229 leaves. The codex also contains individual canons in Ephtvime the Athonite's translation (ჯღამაია 2007: 24).

Jer.Geo.110. Menaion. 12th-13th cc. 117 folios; parchment; 22.9x16.8 cm; written in *Nuskhuri* in dark brown ink. The manuscript lacks its ending. The Menaion contains texts for 1-21 September, which are preceded by the contents. According to the catalogue compiled by Al. Tsagareli, the manuscript contained 122 leaves. he dated the manuscript to the 12th-14th cc. (Цагарели 1888: 165 n°42). Text of the Menaion is preceded by long Testament of Giorgi the Athonite, in which the texts translated by Ephtvime the Athonite, contribution of "mekheleebi" and the texts translated personally by him are precisely specified. The term "mekhele" is first found in the Testaments of Giorgi the Athonite (Jer. 110, Jer. 98). The Testament is followed by the contents. The manuscript and Menaion of Giorgi the Athonite have been studied. The text was published (ჯღამაია 2007; 2016: 205-207).

Jer.Geo.97. Menaion. 12th-14th cc. 178 folios; paper; 23.8x16.4 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink; modern cover. The manuscript contains texts of the Menaion for April and the Easter morning sermon by John Chrysostom: "Who are lovers and believers of Christ...". Al. Tsagareli dated the manuscript to the 13th-15th cc. (Цагарели 1888: 165 n°117).

Jer. Geo.54. Menaion. 12th-15th cc.; 351 folios; paper; 26,6×8,3 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink; modern cover. The manuscript contains texts of the Menaion for October.

Jer.Geo.137. Menaion. 12th-14th cc. 104 folios; parchment; 202.2x15.9 cm; in *Nuskhuri*; old cover of the black stamped leather. The manuscript contains texts for 25 September-25 March. The manuscript lacks its beginning and ending. It also lacks the colophons (Цагарели 1888: 167 n°43)

Jer.Geo.40. Menaion. 13th c. 277 folios; 25x14.4 cm; paper; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink. Cover: stamped brown leather. The

Menaion contains the readings for 1-24 September. Al. Tsagareli dated the manuscript to the 14th-16th cc., while N. Marr dated it to the 12th century (Цагарели 1888: 167 n° 66; მარი 1955: 71).

Jer.Geo.78. Menaion. 13th c. 218 folios; 24.7x19.6 cm; paper of eastern origin; written in *Nuskhuri* in brown ink; initials are written in red ink. The Menaion contains hymnographic canons for December. Texts for 3-27 December are well preserved. Other fragments are damaged.

Jer.Geo.89. Menaion (a fragment). 13th-14th cc. 15 folios; parchment; 26x19.2 cm; in *Nuskhuri*; initials are written in cinnabar ink. The fragment contains readings for 1-5 June.

Jer.Geo.91. Menaion. 13th-14th cc. 50 folios; paper; 26x17.5 cm; written in *Nuskhuri* in black ink; stamped leather cover. The manuscript contains hymnographic canons for September-January. The text starts from 15 September. Al. Tsagareli dated the manuscript to the 12th-14th cc. (Цагарели 1888: 166 n° 59).

Jer.Geo.107. Menaion. 1300. 397 folios; paper; 25x14.4 cm; written in *Nuskhuri* in brown ink; early cover of black leather. Scribe: Anton Ezdavelisdze. Colophons are found on the margins and in the end of the manuscript. The codex contains hymnographic materials for July-August. Al. Tsagareli dated the manuscript to the 13th-14th cc. The date suggested by R.P. Blake is based on the text of the Testament: "These two months, July and August, have been completed by hand of Anton Eztelisdze... [The manuscript] was copied and completed when ended the month of the year ხვზ aftercreation, according to the Greeks, and the year ხმ A.M., according to the Georgians. The Kronikoni was ფკ." The book was bound twice: first in 1300 by Anton Eztelisdze, and next in the 15th-16th cc. by Giorgi Samkharadze (397v). The correct form of the surname read by R.P. Blake as Eztvelisdze is Ezdavelisdze. Anton Ezdavelisdze, a well known scribe, was the representative of Ezdavelisdzes family. The manuscript and colophons have been studied (Цагарели 1888: 167 n°63; ხაჩიძე 1987; კარანაძე 2002: 22, 39, 44; კეკელია 2010/2011: 239-243).

Jer.Geo. 70. Hymnographic Collection. 13th-14th cc. 138 folios; paper; 23x16.8 cm and 25.6x17.2 cm; in *Nuskhuri*; written in brown ink of different shades; later cover; convolute. The manuscript contains Contents and Menaion for October and November. Al. Tsagareli mentions the entire Collection as Menaion (Цагарели 1888: 166 n° 70).

Jer.Geo.53. Menaion. 14th c.; 300 folios; paper; 24.8x16.2 cm; in *Nuskhuri*; written in black ink; initials are written in red ink. The manuscript contains the texts dedicated to the Great Feasts in February-August and to individual Saints.

Jer.Geo.135. Menaion. 14th c. 244 folios; parchment; 19.8x14.5 cm; written in *Nuskhuri* in brown ink; brown stamped leather cover. Scribe: Tevda (244v). Place of copying: Jerusalem, the Monastery of Resurrection. The manuscript contains hymnographic canons for April. In the 16th c. additions were made. R.P. Blake dated the codex to the 13th-14th cc. (Blake 1925-1926: 135). The study has shown that the scribe Tevda, who is mentioned in Testaments of several manuscripts from Jerusalem collection, was the figure of the 14th century (კეკელია 2010: 696-707; 2010/2011: 239-243).

Jer.Geo.26. Menaion. 14th-15th cc.; 330 folios; paper; 30.5x20 cm; in *Nuskhuri*; cover from later period. The manuscript contains hymns for the Great Feasts during the year. The colophons concerning binding and history of the cover are found in the manuscript. Prominent individuals of the 14th-16th centuries are mentioned in the colophons. History of the cover

and colophons has been studied (კარანაძე 2002: 22, 33, 39).

Jer.Geo.52. Menaion. 14th-15th cc. 135 folios; paper; 27.2x18.6 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. The manuscript is defective. The Menaion starts with the reading for 6 December and ends with 24 December. The Collection probably belongs to Giorgi the Athonote's redaction.

Jer.Geo.117. Menaion. 14th-16th cc. 159 folios; paper; 24.4x15 cm; in *Nuskhuri*; old leather cover. Name of the scribe is unknown. The Menaion contains hymns for December. The manuscript was bound twice: by priest-monk Manase, after copying was finished, and later on by Beena Cholokashvili. King of Kings Giorgi, supposedly Giorgi II, King of Kakheti (1511-1513), is mentioned in a later colophon. The manuscript and colophons have been studied (Цагарели 1888: 166 n°50; მეტრეველი 1962: 37,40; მენაბდე 1980: 113; ლექსიკონი 1991: 247; კარანაძე 2002: 38,44).

Jer.Geo.132. Menaion. 15th c. 343 folios; paper; 23.4x14.5 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink; old leather cover. Scribe: Father Michael. Place of copying: Monastery of Tkebnari (343r). The manuscript contains feasts of the prominent saints and Great feasts for the entire year.

Jer.Geo.92. Menaion. 15th-16th cc. 178 folios; paper; 24.5x15.5 cm; written in *Nuskhuri* in black ink; beginnings are written in red ink. The manuscript contains hymnographic canons for October. In R.P. Blake's opinion, this codex and Jer.Geo.97 were copied by the same hand.

Jer.Geo.81. Menaion. 15th-16th cc. 302 folios; convolute; paper; first part: 24.5x16.5 cm, second part: 23x15.8 cm; written in brown ink. The manuscript containstext for July and a fragment of the Triodion.

Jer.Geo.64. Menaion. 15th-17th cc. 185 folios; paper; 26.8x13.8 cm; written in *Nuskhuri* in black ink; titles are written in red ink. Scribe: Tadeoz (185v). Place of copying is unknown. The manuscript contains texts for the November.

Jer.Geo.125. Menaion. 17th c. 300 folios; paper; 21x15.2 cm; in *Nuskhuri*; written in brown ink. The manuscript contains hymnographic canons for September. According to Al. Tsagareli, the Collection dates to the 1502. Scribe: Ioakime (Joakim). Place of copying: Golgotha Monastery. R.P. Blake does not confirm these data (Цагарели 1888: 166 n°52; Blake 1925-1926: 133-134).

Jer.Geo.69. Chants. 13th-14th cc. 128 folios; paper; 27.1x20 cm; written in *Nuskhuri* in brown ink; initials are written in black and in red ink. The manuscript contains liturgical Psalms, which start from the Psalm 51, and the chants. This part is followed by supplication to the Theotokos and by chants in her praise, as well as by chants of Iona and Ambakum, which seem to have been transferred from other manuscript.

Jer.Geo.84. Hymnographic Collection. 14th-16th cc. 180 folios; parchment; 24.2x19.8 cm; in *Nuskhuri*; written in brown ink. The manuscript is defective. It contains the panegyric canons for praising Theotokos and the saints. The manuscript has not been studied purposefully.

Jer.Geo.57. Collection of Prayers and Hymns. 15th-16th cc. 200 folios; paper; 24x16.5 cm; in *Nuskhuri*; written in black ink. Split leaves of the manuscript are placed in a red bag. R.P. Blake considered that the leaves belong to various manuscripts. The codex lacks colophons timed with copying.

Jer.Geo.114. Kontakion. 15th-16th cc.; 125 folios; paper; 23.2x14.8 cm; in *Nuskhuri*; dark brown ink; new cover. Name of the scribe is unknown. Bookbinder: Beena Cholokashvili. The Kontakion contains the materials for the entire year. Al. Tsagareli dated the manuscript to the 13th-14th cc. (Цагарели 1888: 172, N.100). Information about the manuscript can be found in (მენაბდე 1980: 113; კარანაძე 2002: 38, 44).

Jer.Geo.121. Euchologion. 15th-16th cc.; 223 folios; parchment, in *Nuskhuri*; 22x16.7 cm; written in brown ink; new cover. Scribe: archpriest-monk who's name cannot be read.

Jer.Geo.138. Irmos. 17th c. 211 folios; paper; 21.5x16 cm; convolute: following the leaf 195, fragments of other manuscripts are included; in *Nuskhuri* script; written in black ink. The manuscript contains praise of the Theotokos (1r-194v) and fragments from liturgical manuscripts and from the Psalm Book (195r-211v). Al. Tsagareli dated the manuscript to the 14th-16th cc. The manuscript contains several colophons (Цагарели 1888: 171 n° 97(?)).

Jer.Geo.157. Unidentified Fragments. Information about the number of leaves, their size and type of the script is not given.

Jer.Geo.158. Unidentified Texts. Fragments.

Jer.Geo.159. Fragments. Five fragments in all: three cover fragments, eight parchment leaves. From the latter, five leaves are the palimpsests. The upper text is the Menaion for May, 15th-16th cc.; 22.7x17.8 cm; in *Nuskhuri*. Supposedly, the lower text is from the Four Gospels, 9th c.; in *Asomtavruli*. Three more leaves contain several words in different languages (in Arabic, Armenian and old English).

Republic of Poland

Czartoryski Museum and Library in Krakow

Eleven Georgian manuscript books are held in the Libraryof the Czartoryski Museum in Krakow. The museum was founded in 1796. Officially, it was opened in 1801 in the city of Puławy. Part of the collection, which survived destruction and devastation, was transferred to Paris. In 1970the collection returned to Krakow.The museum has a very important collection of works of art and its library contains 70,000 manuscripts and printed books. There are eleven Georgian manuscripts in the Collection. It is unknown how did they end up in the museum collection. These manuscripts have not been studied. There exists only general information about them. First short information about the manuscripts was published by Al. Tsagareli (Царарели 1894: 284). There is a catalogue in Polish (Brown 1958: 52-60). In 2009 a small catalogue, compiled by Georgian scholar D. Kolbaia (ყოლბაია 2009:15-22), was published. Unfortunately, there is no other publication containing other, more abundant information. That's why the present volume is based only on data found in the above-mentioned publications.

Sygn. 1918. The Book of Hymns, which are read starting from the week of Pharisee and Tax Collector during Great Lent and till Fesakh (Paskha)". 17th-18th cc**.** 358 folios; paper; 20x28.2 cm; writtenin *Nuskhuri* in black ink. The manuscript is bound in a hard cover. The manuscript lacks beginning and ending.
Sygn. 1919. Holiday Menaion. 11th c. 203 folios; parchment; 20.8x24.8 cm; writtenin *Nuskhuri* in black ink. The manuscript is bound in hard cover; defective.
Sygn. 1920. Evangelical Lessons. 17th-18th cc. 247 folios; paper; 16.3x22.1 cm; written in *Nuskhuri* in black ink. The manuscript is bound in leather.
Sygn.1921. Holiday Menaion. 12th-13th cc. 60 folios; paper; 18x19.1 cm; in *Nuskhuri* script; written in black ink; The manuscript is bound and has a hard cover. It lacks the beginning and ending. Folios 16-17 were added later. 49r has a colophon by Giorgi the Athonite on its right side.
Sygn.1922. Horologion.16th-18th cc**.**124 folios; paper; 14.2x20 cm; writtenin *Nuskhuri* in black ink. The manuscript is bound in leather. It lacks the beginning and ending.
Sygn. 1923. Psalter. 16th-18th cc. 95 folios; paper; 14x20 cm; written in *Nuskhuri*in black ink. The manuscript is bound and has a hard cover. It lacks the beginning and ending. On leaf 19v is the following colophon: "Dear Estate, what a good book you are writing."
Sygn. 1924. Hymnographic collection (?). 13th-14th cc.30 folios; paper; 12.5x16.5 cm; writtenin *Nuskhuri* in black ink. The manuscript is bound and has a hard cover. It lacks the beginning and ending. The upper side is damaged.
Sygn. 1925. Prayers. 16th-18th cc. 200 folios; paper; size: 10.5x15.5 cm; written in black ink; leather binding. The manuscript lacks the beginning and ending.
Sygn. 1926. Psalter. 16th-18th cc. 98 folios; paper; 11x14.5 cm; writtenin *Nuskhuri* in black ink. The manuscript lacks the beginning and ending.

Sygn. 1927. Psalter. 17th-18th cc. 321 folios; paper; 10.6x15.6 cm; writtenin *Nuskhuri* in black ink. The manuscript is bound in leather; acephalous.
Sygn. 1928. Psalter. 16th-18th cc.112 folios; paper; 9.2x13.6 cm. Written in *Nuskhuri* in black ink. The manuscript is bound in leather; acephalous; defective.

In addition to a brief catalogue of manuscripts of the Czartoryski Museum and Library, D. Kolbaia publishes the news that in his personal archive are kept the fragments of the Georgian manuscript discovered in 2006. Based on the published text of the fragments (ყოლბაია 22-23), it can be assumed that these are fragments of the **Horologion**. 18th-19th cc. 4 folios; paper; 22x31 cm; written in *Mkhedruli* in dark (?) ink. The fragments' are decorated.

Russian Federation

State Historical Museum (Moscow)

The State Historical Museum in Moscow was founded in 1872. It is a large association comprising St. Basil's Cathedral, the Museum of the Civil War of 1812 and Romanov's Chambers. Collection of rare books, containing 31,000 units of written heritage, since 1883 became the part of the Museum's rich Collections: Greek papyri of the first millennium B.C., birch-bark scrolls of the 11th-15th cc. with rare charters in Russian, and manuscript books written in Greek and Slavic languages. Notable holdings include the 9th-century Chludov Psalter and the 11th-century Synaxarion of the Monastery of Stoudios, Svyatoslav's Collection (Miscellanies) (1073), Mstislav's Four Gospels in Slavic language, etc. The museum holds two Georgian manuscript books. Information about them in this volume is based on available publications (Peeters 1932: 358-371; მეტრეველი 1996: 5-34; Добрынина 2003: 259-307; Стерлигова 2003: 308-320; კლდიაშვილი 2005: 143-158).

Щук. 760 (shelfmark N 19195). Four Gospels. 1070. 373 folios; parchment; 19.8x14.8 cm; written in *Nuskhuri*. The manuscript cover is a combination of the 19th-century brown leather and the 11th-century repoussé metalwork fragments placed over it: Crucifixion on the front cover, and Deesis on the back cover. Scribe: Tevdore. Place of copying: seclusion cave of the Romana Monastery. Text of the Four Gospels is of Giorgi the Athonite's redaction. It is supplemented with index of the readings arranged according to the calendar. This is a "festive" manuscript copied and decorated on purpose. The miniatures are distributed according to the rule existent in Four Gospels of classical era: foliated cross, a Letter of Eusebius to Carpian, Twelve Canon Tables of the Gospel canons and images of each Evangelist. The text is embellished with decorated initials. The manuscript was copied for Abaz, brother of Aghsartan I, King of Kakheti and Hereti. The manuscript contains a long Testament of the scribe and later colophons. The Testament gives information about the date and place of copying, as well as about the owner of the Four Gospels: "... I, Theodore Mtavarangelozeli, with pitiable soul, wrote this holy Gospel with all colours... I wrote it and submitted to the glorious king Abaz, the son of King Gagik... I wrote and completed it in the environs of Constantinople, in the hermitage called Megetonna of the Romana Monastery of the Most Holy Theotokos when Diogenes reigned in Greece, and Sebastos Bagrat and Courapalates Giorgi, his son – in Georgia, and Courapalates Aghsartan and his brothers – in Kakheti and Rani..." In the 16th century, the manuscript was held in East Georgia. The Four Gospels has been described and its colophons studied. The testament of the scribe was published (კლდიაშვილი 2005: 145-147). Artistic-decorative system of the manuscript has been considered in the context of the art of Byzantine manuscripts (Добрынина 2003: 259-307; Стерлигова 2003: 308-320).

Син. Греч. 75 (shelfmark N 80272). Testament from "Treasure". 981. One folio; parchment; 25x16 cm; written in *Nuskhuri*. Scribe: Stepane. Place of copying: the country of Karin. The leaf under consideration was used as an endpaper of a Greek manuscript with comments to Matthew's Gospel, copied in 1060 and held in a Synodical Collection of Greek manuscripts of the State Historical Museum of Russia. The leaf was found by R. Blake. It is a Testament to the now lost manuscript

"Treasure". Content of the above Collection is unknown. The Testament contains detailed information about the scribe (Michael), commissioner (Tornike-Tornike), representatives of the Chordvaneli's feudal family (Ekusovit, Patrikios Bagrat and Chordvaneli) and the bookbinder (Stepane): "... I Iovane, the former Tornike, son of the blessed by Lord Chordvaneli, have labored and wrote this holy book called Treasure... This book was written in the country of Karin [in the year] ხფ from Creation, Chronikoni სა, by hand of a wretched man Michael the Scribe, and was bound with hand of a wretched man Stepane. For God's sake, say a prayer for us. And I myself – Iovane Syngellos dedicated this book to the Holy Mount Athos of the Orthodoxy, where man in flash live like flashless angels, and where I myself became a monk." Text of the Testament and issues concerning its date, place of copying and history of the feudal house of the Chorchanelies has been studied and published (Peeters 1932: 359-371; მეტრეველი 1996: 24-43).

National Library of Russia in Saint Petersburg

The National Library of Russia is the larg book repository at an international scale. It lies in Saint-Petersburg. The library changed its name several times: till 1917 it was called Imperial Public Library; from 1917 till 1925 – Russian Public Library; from 1925 till 1932 – State Public Library in Leningrad; from 1932 till 1992 – Saltikov-Schedrin State Public Library of Russia, and since 1992 – the National Library of Russia. The Collection of the Georgian manuscripts is significant among the collections kept abroad. Catalogue of the Georgian manuscripts which would correspond to modern standards has not been compiled till now. Therefore, our volume suggests just general information found in the library reports (Отчет 1859: 84-86; Отчет1880: 64-65; Отчет 1882: 23-31; Отчет 1888: 48-51; Отчет 1900 – add. Марр 1900: 7-15) and in scientific publications (Цагарели 1894: 188-238; Абрамович 1920: 21; მეფარიშვილი 1958: 158-162; ჭანკიევი 1962: 163-223; ხევსურიანი 1980: 50-63; შარაშიძე 1986: 122-127; 1996: 19-35; Vasilyeva 2007: 24-54; Васильева 2005: 217-238; 2017: 447-464; Абрамишвили www; Шмерлинг 1940: 58-59, XVIII-XIX; Амиранашвили 1966: 34-35; აღწერილობა (a) 1978: 131-143; Esbroeck 1981: 63-75; Евсеева 1998; Саминскмй 2012: 200-211; Пуцко 2015: 180-189). Information from an official web-page of the Library was also taken into consideration.[1] Today, the repository of the library holds 253 Georgian manuscripts and 150 documents. Acquisition of Georgian manuscripts and shaping of the Georgian fund was conducted mainly through purchases. The Georgian fund of the National Library of Russia was created in several stages:

Main collection of Oriental manuscripts (Dorn's catalogue) – It was the first collection, formation of which started in 1805. The Collection was enriched with the following aquisitions: in 1805 – collection of a bibliophile Peter Dubrovsky containing sixty letters written by members of the Bagrationies Royal Family; in 1817 – collection of a mining engineer Peter Frolov – three Georgian manuscripts; in 1833 – one manuscript from the Czartoryski Library; in 1836 – one manuscript from the collection of Count Peter Suchtelen; in 1848 – seven manuscripts owned by Teimuraz Bagrationi from the Academy of Sciences. In 1852, a catalogue of oriental manuscripts held by that time in the Imperial Library was published in French in Saint Petersburg. It was compiled and structured according to the languages and fields by the prominent Orientalist, academician Boris

[1] http://expositions.nlr.ru/ex_manus/georgia/history.php In the future, Olga Vasilyeva's book is planned to be published on this issue: О. В. Васильева, Грузинские рукописи в Российской национальной библиотеке: собрание царевича Иоанна Багратиони М. П. Сабинина, М. П. Грена и другие.

(Berngard) Dorn. According to the catalogue, the Georgian collection of the Library contained 15 manuscripts (Catalogue 1852: 573-578).

Georgian manuscripts, New Series (New Georgian Series) –The acquisition of the Bichvinta Four Gospels by the Library[1] laid foundation to the series Груз. Н. С. In 1856, an art historian Vladimir Stasov (1824-1906) informed Count Modest von Korff (1800-1876), Director of the Public Library, about an old manuscript held in the Church of Bichvinta. Thanks to the efforts of the Viceroy of the Caucasus, the manuscript was moved to the Library collection. It was described by prominent Kartvelologist Davit Chubinashvili (Отчет1859: 84-86).

81. Груз. Н.С.10. 1r.

A group of separate folios acquired by the Library in 1858 – the most valuable collection of Greek and Oriental palimpsests, which were brought by Constantine von Tischendorf after his second (1853) trips to the Middle East. Among them were Greek-Syrian-Georgian double palimpsest (one folio, manuscript Греч. 8 of the National Library of Russia), Greek-Georgian palimpsest (12 folios, Греч. 6, and 8 folios, Греч. 7), as well as 59 folios of Syrian-Georgian palimpsest (manuscript Сир. Н. С. 16/1 of the National Library of Russia). 70 folios of the same Syrian-Georgian palimpsest entered the Library in 1859 after the third trip of Tischendorf (Сир. Н. С. 16/2).

The upper layer represents the Georgian hagiographic text copied by Iovane-Zosime in the 10th century. Palimpsest Сир. НС 16 is a part of the Georgian manuscript Sin.O.Geo.34 from Mount Sinai other fragments of which are held in the Library of Leipzig University with shelf-mark Cod. Ms. V 1096 UB Lpzg. These manuscripts have been studied and described in detail (აღწერილობა 1978 (a): 131-143; ხევსურიანი 1980: 50-63).[2]

In 1875 and 1879, New Georgian Series of the Library was enriched with three Georgian manuscripts and three Gospel fragments donated by historian Mikhail Sabinin (Sabinashvili) (Отчет1880: 64-65).[3] One out of these, namely Груз. Н. С. 8-9 dated to the 9th-10th cc. is a fragment of the Ksani Four Gospels copied by Giorgi Kuetaisdze (ჭანკიევი1962: 163-223).[4]

In 1883, four Georgian manuscripts, including two folios of the Psalm Book written on papyri, dated to the 9th-10th cc. (Груз. Н. С. 10)[5], entered the library together with the collection of Porfirii Us-

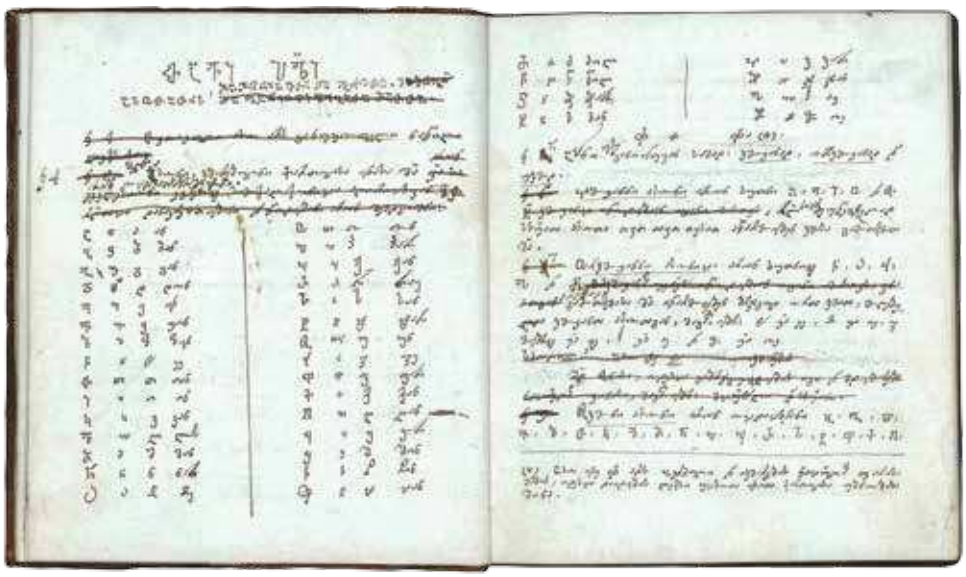
[1] Previous shelfmark of the manuscript was Груз. Н. С. 1. According to the Decree issued on 29 August 1922 by the Council of People's Commissars, the Four Gospels, together with other Georgian manuscripts held in Russia, was returned back to Georgia. To date, it is held at the K. Kekelidze Georgian National Center of Manuscripts with shelfmark H-2120.

[2] In connection with this manuscript, see also (Esbroeck 1981: 63-75).

[3] One fragment dated to the 14th c. out of the three, with old shelfmark Груз. Н. С. 7, recently is held in the K. Kekelidze Georgian National Center of Manuscripts with the shelfmark H-2122.

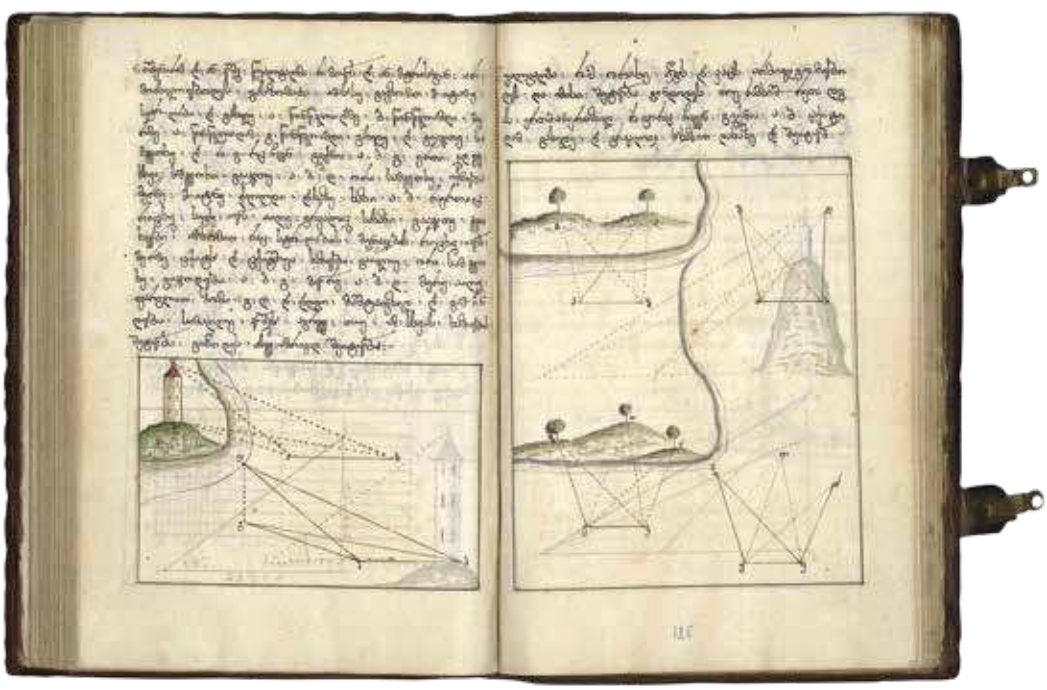
[4] The second part of the manuscript is held in the K. Kekelidze Georgian National Center of Manuscripts with shelfmark A-509.

[5] Text of the above-mentioned papyri fragment has been published (შანიძე 1935: 109). The folios were restored in 1990s and in 2006 were loaned to the exhibition in Washington (Vasilyeva 2006 – Vasilyeva O. V. Georgian Psalter // In the beginning: Bibles before the year 1000 / Ed. by M. P. Brown. Washington, 2006. P. 275–276).



82. Собр. ц. Иоанна 249.

penski. The main part of the manuscript (Psalm Book) is held in the Georgian Collection of the St. Catherine's Monastery on Mount Sinai with the shelfmark Sin.O.Geo.98. Its folios are significantly damaged. Due to the manuscript's poor state, expedition of the library of Congress to Jerusalem and Mount Sinai did not manage to take photos of the manuscript: Sin.O.Geo.98 is not found in the report of the expedition (Checklist 1952: 19-21). Certain information about the manuscript is found in a book "Comparative Oriental Manuscript Studies" published in 2015 (Bausi 2015: 175-176). The last



83. Собр. ц. Иоанна 313.

research work on the Psalm Book fragment was published in 2017 by academician Mzekala Shanidze (შანიძე 2017: 191-216).

Груз. Н. С. 14. Four Gospels. Turn of the 15th - 16th c. Scribes: Zosime Valeli and Timote. This manuscript entered the Library in 1885 as a donation from Emperor Alexander III (previously acquired from Mikhail Sabinin).

Груз. Н.С. 17. Miniatures. Two folios; parchment. They were donated to the Library by collector Alexandr Zvenigorodskiy (Васильева 2017: 447-452). This is a fragment of Largvisi Four Gospels (NCM A-26). These miniatures several times have been the center of attention of scholars (Шмерлинг 1940: 58-59, XVIII-XIX; Пуцко 2015: 180-189; Васильева 2017: 449-452).
In 1885-1889 Library acquired five more Georgian manuscripts.

Collection of Prince Ioane – Собр. ц. Иоанна. The largest group of Georgian manuscripts was purchased in 1880 from Ioane Grigorievich Bagrationi (Prince Gruzinskii), the grandson of Ioane Bagrationi, son of Giorgi XII, the last king of Kartli and Kakheti Kingdom. The collection includes manuscripts, old printed books and various historical documents. In 1894, Alexandre Tsagareli published the catalogue of Prince Ioane's Collection, prepared by certain students before the collection entered the Library (Цагарели 1894: 188-238). The collection of Prince Ioane includes manuscripts of miscellaneous content in quite different fields. We will name some of them: Собр. ц. Иоанна 15 – "Rostomiani", Собр. ц. Иоанна 29 – "Amiran-Darejaniani" by Mose Khoneli, Собр. ц. Иоанна 30

84. Собр. ц. Иоанна 212.

– “History of Alexander the Macedonian”, Собр. ц. Иоанна 8 – History of Kartli, Собр. ц. Иоанна 112 – “Visramiani”, Собр. ц. Иоанна 253 – Dictionary of Sulkhan-Saba Orbeliani, Собр. ц. Иоанна 249 – Georgian Grammar, Собр. ц. Иоанна 261 – “The Ladder” by John Sinaites, Собр. ц. Иоанна 282 – Catholic Collection “The Paradise Flower”, Собр. ц. Иоанна 313 – A Textbook of Mathematics. Four manuscripts of the Four Gospels are held in the Collection of Prince Ioane, including the Tbeti Gospel, copied and illuminated in Tao-Klarjeti at the end of the 10th century. We will pay special attention to it.

Gospel. (Собр. ц. Иоанна 212.) 995. 332 folios; parchment; written in Asomtavruli. Scribe: Davit Oshkeli. Place of copying: the Monastery of Tbeti. The scholarship is acquainted with this manuscript under the name of the First Four Gospels of Tbeti. The manuscript was dated to 995 based on the Testament supplied to it. The translation belongs to the transitional period from Early Byzantine to Constantinopolitan redaction. The Four Gospels is illustrated with two miniatures and supplemented with index of chapters structured according to the Jerusalemite calendar. The chronological material found in the table of Gospel readings – feast days of the saints, is a significant source for the study of the 10th-11th cc. liturgy (ჩიტუნაშვილი 2013: 64-65). Artistic and decorative system of the manuscript has been studied (Саминский 2012: 200-211).

85. Сир. НС 16. f 103.

Grenn’s Collection – Собр. Гренна. In 1892, the Public Library purchased the collection from the inspector of Georgian public schools, Privat-Docent of Kiev University Alexei Grenn (Абрамишвили www; Васильева 2005: 2). The Grenn’s Collection contained 17 Georgian manuscripts.

Sabinin’s Collection – Собр. Сабинина. In 1896, the Library purchased 26 manuscripts which belonged to Mikhail Sabinin (Отчет 1900 – add. Марр 1900: 7-15). This collection also contained some items, which belonged to the Bagrationies. According to the Catalogue compiled by Nikolas Marr (Марр 1900 (a)), the Sabinin’s Collection contained 26 manuscripts of the 18th-19th cc. copied in Mkhedruli. Apart from the literary monuments these manuscripts contained texts of historical content and documents. Here follow some examples: Professing Orthodox Faith “Mzametkveleba” of Catholicos Anton I, “An Amulet” (one folio), the collection of Teimuraz II’s poems,

contain “Ioseb-Zilikhaniani” and “Shami-Parvaniani”, “The Knight in the Panther’s Skin”, “Karabadini” (Manual of Medicine). Some compositions of historical content were translated from Russian, e.g. Georgian translations of “Creed of the Armenian Church” and “Liturgy”, assembled into one volume.

In 1913 the unique richly illustrated Georgian-Greek manuscript dated to the 16th-c. was purchased, which is held in the multilingual collection of the Library – Разноязычная О. I №58 (Евсеева 1998; ქართ-ბერძ. 2012: ქართ-ბერძ. ფოტოტ. 2012).

Institute of the Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg)

Collection of the Institute of the Oriental Manuscripts of the Russian Academy of Sciences wasestablished in St. Petersburg in 1818-1930 on the base of the Asian Museum. Today the Institute is an important scientific-research institution for integrated study of ancient and medieval history and written monuments of the East, Asia and North Africa. Apart from Oriental manuscripts, here are held 558 Georgian manuscript books of the 11th-19th cc. The first Georgian manuscript entered the museum in 1818 fromlibrary of the Imperial Academy of Sciences. Intensive filling of museum collections with Georgian manuscript and old printed books is associated with activities of the French scholar Mari Brosset in St. Petersburg and with his close relations with Georgian princes. He was also granted support from Georgian scholars working in Russia: Davit Chubinashvili, Platon Ioseliani, Zakaria Palavandishvili and Prince Teimuraz. The Collection of Georgian Manuscripts contains private collections of Prince Teimuraz, Petre Kebadze, Platon Ioseliani, Nikoloz Palavandishvili, Andrei Shogren and Giorgi Avalishvili. The first short catalogs of the collection were compiled by D. Chubinashvili (Dorn 1846: 736-742) and N. Marr (Mapp 1920: 91-99). The catalogue of secular manuscripts equipped with anexhaustive scientific *apparatus criticus*belongs to R. Orbeli (Орбели 1956: 3-182). The same type catalogue of religious manuscripts was compiled by T. Tseradze and L. Khoperia (ცერაძე 2016). Vol. 2 of the Description compiled by Orbeli has not been published. Its typewritten copy is preserved in the archives of the K. Kekelidze Georgian National Center of Manuscripts with shelfmark Orbeli №187, №178 and ecr. The present volume is based on extensive descriptions compiled by R. Orbeli and Tseradze-Khoperia. All types of fonts – old or new were used for theshelf marks of the manuscripts, as is the case in existing catalogues.

Prince Teimuraz

Prince Teimuraz (1782-1846), son of the last king of Georgia Giorgi XII, was born in Tbilisi. He received education under the most prominent Davit Rector in the seminary of Telavi. At the end of 1810 he traveled to St. Petersburg, where he carried out a wide range of scientific and literary activities. From 1830, he started scientific collaboration with Marie Brosset. Prince Teimuraz and M.F.Brosset created Kartvelological School in

St. Petersburg. In 1837 Prince Teimuraz was elected a honorary member of St. Petersburg Imperial Academy of Sciences. From the same time he was enrolled as a member of the Royal Society of Antiquarians in Copenhagen. He died in 1846. Prince Teimuraz is buried next to his brother, Davit, in Alexander Nevsky Lavra.

Religious Manuscripts

A1(A3) Four Gospels. 13th-14th cc. 197 folios; parchment; 7x8 cm; written in *Nuskhuri*; titles are written sometimes in *Nuskhuri* and sometimes in *Asomtavruli* in brown ink; titles are written in red ink; initials are written in red ink of the main text. The manuscript is bound in leather cover decorated with repoussé silver plates. The text is illustrated with miniatures of the Evangelists Matthew and John. The manuscript starts with a Letter of Eusebius. Each chapter is preceded with a list of readings. Index contains readings starting from Easter to Holy Saturday organized according to immovable calendar for entire year. The Four Gospels is supplied with Giorgi the Athonite's Testament. The text is of Giorgi the Athonite's redaction (იმნაიშვილი 1979: 259-628; მელიქიშვილი 2012 (a): 165-181.

E45 (E117; G111a,b). Four Gospels. 13th-14th cc. 14th-15th cc. 330 folios; parchment; 16.5x22.1 cm; written in *Nuskhuri*; initials are written in *Asomtavruli* in dark brown and blackish inks; initials and titles are written in cinnabar; black stamped leather cover; convolute: the first part is Four Gospels; each Gospel opens with the contents. The text is decorated with miniatures of the Evangelists. Scribe: Giorgi Khotsisa Shvili. Place of copying: Monastery of St. George in Khantsta. Bookbinder: Giorgi Jincharadze. The manuscript was dated to 13th-14th cc. (ინგოროყვა1954: 351). The second part of the manuscript contains a "Rule of Annual Gospels" until Holy Saturday, immovable feasts of a liturgical year and consecration of the church. The manuscript was copied by two anonymous scribes. Paleographical features of the second part of the manuscript suggest that it most likely dates to the 14th-15th cc. The time and place of merging the two parts of the manuscript into one is unknown. The text is of Giorgi the Athonite's redaction. The first part of the manuscript contains numerous colophons (მენაბდე 1962: 401-405; შათირიშვილი 2010: 401-407).

H33 (H2). Four Gospels. 14th-15th cc. 155 folios; paper; 19.6x29 cm; written in *Nuskhuri* in black ink; titles and initials are written in cinnabar and in the ink of the main text. The text is decorated with endpieces and with simple ornaments. Cover: wooden boards covered with leather. Each Gospel is preceded by contents of the chapters. The text contains readings for the Holy Week Orthros services and Paschal regulations. The text is of Giorgi the Athonite's redaction. The manuscript contains colophons which date to different periods.

B1 (B4; G11 6d). Psalter. 13th-14th cc., 15th-18th cc. 202 folios; parchment; 11.5x12.5 cm. Cover: wooden boards covered with dark leather; written in *Nuskhuri*; sometimes initials are written in *Asomtavruli* ; four different handwritings; black ink; initials are written in cinnabar, gold ink and blue ink. The manuscript is decorated with headpieces and decorated characters. The manuscript contains a Psalter of Giorgi the Athonite's redaction (შანიძე 1960 (b): 414-423; ჭელიძე 2006: 243-248) and Biblical chants. Texts of the chants have been published (შანიძე 1960 (b): 411-445; ჭელიძე 2006: 241-261). Apart from them, the manuscript contains translations of the above by Ephrem Mtsire (Ephraim the Lesser) (შანიძე 1971 (a): 82; მელიქიშვილი, 2012 (a): 146-159).

K4 (K12; G117). Acts of Apostles and Epistles. 13th c. 277 folios; parchment; 19.5x28 cm; written in *Nuskhuri*; initials are in *Asomtavruli*; main text is written in black ink; titles and some initials are written in red ink. Cover: wooden boards covered with stamped leather. The Collection contains Acts of Apostles, Catholic Epistles and Paul's Epistle in Ephrem Mtsire's redaction. The Epistles are preceded by chapters of Stichometry by Eutalios – "Communication" and "Chapters" (დანელია 1977: 78, კეკელიძე 1980: 415; მელიქიშვილი 2012 (a): 187-190). Partial description of the manuscript, some colophons and commentaries have been published in an academic publication "Epistles of Paul" (ძოწენიძე 1974: 3-37). Short notes about the manuscript were published by I. Abuladze (აბულაძე 1950: 031).

H22 (H6 G39). Lives and Passions of Georgian Saints. 12th-13th cc. 99 folios; paper; 23.5x33.5 cm; written in *Nuskhuri* in brown ink; titles and initials are written in red ink. The Collection contains the following titles: Lives of Ioane Zedazneli, Davit Garejeli, Shio Mgvimeli, St. Nino and Ilarion Kartveli, as well as a Passion of Davit and Konstantine. All texts are of the Metaphrastic redaction.

M42 (M57; G38a). Hagiographic Collection. 13th-14th cc. 151 folios; paper; 24.2x33.6 cm; written in *Nuskhuri* in brown ink; titles are written in red ink; convolute. The manuscript contains 15 readings in all of Keimena and Metaphrastic redactions organized according to the February calendar. (კეკელიძე 1957: 66-67; 120; 132; 136; 139; 160; 170; 175; 178; 179; 182; 201; 210; გაბიძაშვილი 2004: 128; 136; 138; 139; 191; 215; 231; 239; 277; 284; 313; 340; 368; 372).

C12 (C16; C56). Hagiographic Collection. 18th 19th cc. 187 folios; paper; 10.5x16 cm; written in *Mkhedruli*; initials in *Asomtavruli*, sometimes in *Mkhedruli*; written in black ink; titles are written in *Asomtavruli* or *Mkhedruli* in red ink; convolute. Three scribes worked on copying. The manuscript contains 15 readings.

E38 (E101; G160). Life of John the Almsgiver. 19th c. 40 folios; paper 10x16.5 cm; written in *Mkhedruli* in brown ink. Scribe: supposedly Prince Teimuraz. Eight recensions of the text exist. The narrative differs in them. The Life was translated from Greek in 1813 by Archimandrite Daniel (კეკელიძე 1957: 93-94; ახობაძე 2003: 28-37; გაბიძაშვილი 2004: 236-237; ცერაძე 2009: 540-581).

P6 (P5; G40). Hagiographic Collection. 19th c. 20 folios; paper 27.2x41 cm; written in black ink; titles, initials and Testaments are written in red ink. The manuscript contains two parts bound together. Scribe: supposedly Prince Teimuraz. The Collection contains: 1. "Conversion of King Mirian". This text from "Conversion of Kartli" was compiled from the fragments of "Conversion of Kartli" by Leonti Mroveli, "The Life of Kings" and "The Life of St. Nino"; 2. "The Life of Anton Martkopeli", which does not match the two known redactions. The above texts are supplemented with two supplication Testaments written by Prince Teimuraz (ყაუხჩიშვილი 1942: 72-130; კეკელიძე 1945: 269-280; ძეგლები 1968: 218-225; 1989: 236-237; კეკელიძე 980: 158, 239-241; 533-534).

M49 (M33). Hagiographic Collection. 19th c. 1840. 200 folios; paper; 20.5x32 cm; written in *Mkhedruli* in black ink; titles and initials are written in red ink. Scribe: Ioseb Nazarov. The text was copied from several manuscripts, including NCM S-3637. The manuscript contains texts of the "Lives" and "Passions", as well as praise and the reading of Svetitskhoveli for 1 October. The manuscript

contains a different, newly found redaction of the Passion of Paphnutius, Archimandrite of Largvisi. The text is supplemented with P. Ioseliani's comments.

M52 (M44). Catholicos Anton I. Martirika. 1840. 232 folios; paper; 20.5x33 cm; written in *Mkhedruli*; at times in *Asomtavruli*; cardboard cover covered with black paper. Scribes: Svimon Tabidze and Giorgi Maisuradze. "Martirika" contains 20 texts, including 17 martyrdoms of Georgian saints, and three martyrdoms of Armenian saints. Each text is preceded by an Iambic dedicated to the corresponding saint. "Martirika" is preceded by preface in a form of the 22-verse poem. Two last readings of the manuscript lack titles. These are probably fragments of a Metaphrastic redaction of "The Life of Ioane Zedazneli" and of a family chronicle of the Eristavies of Ksani "The Monument of Eristavies". The original is held in Saint Petersburg in Mari Brosset's Collection (H47). The manuscript is supplied with colophons written by M. Brosset and M. Sabinin. "Matririka" and compositions included in it have been published (ჩუბინაშვილი 1846: 301-344, საბინინი 1882: 303-312, 351-362, 531-554, 542-579, 584, 621-629; Орбели 1970: 27-28; ქავთარია 1977 (a): 3-243; ქავთარია 1977 (b): 5-289; ძეგლები 1980: 9-419).

M21 (M56; G38). Hagiographic Collection. 1842. 418 folios; paper; 21x33 cm; written in *Mkhedruli* in brown ink; cardboard cover covered with green paper. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg (415r). The Collection contains 39 compositions: "Lives", "Martyrdoms", texts of praise and "Teachings". According to Testament of the manuscript, it was copied from ხეც H-2077. In difference from the original, only the hymns to St. Shio and St. Abo were included in M21. The majority of the compositions have been studied. All texts have been published (საბინინი 1882: 193-208; კეკელიძე: 1950: 19-50; აბულაძე 1955: IX-XVIII, XXV-XXVI; ძეგლები 1968: 284-300; 1971: 83-107; კეკელიძე 1980: 157-163; 534-536; თარხნიშვილი 1994: 52-53; გოილაძე 2002: 3-150; გაბიძაშვილი 2004: 62-67; მერკვილაძე, 2006: 75-76).

E208 (E109). Ordinance of Jesus Christ. 18th c. two folios; paper 23.5x37.5 cm.; written in *Mkhedruli* in brown ink; initials are written in red ink; lacks cover. Title of the manuscript was restored by analogy to NCM A-1093:4. The same text is found in C23 from the same Collection.

P12 (P13). Avgarozi (Amulet). 16th-17th cc. parchment; a scroll sewn from five sheets and rolled around a wooden shaft; 241.5 cm; written in *Nuskhuri* .Text is written on both sides of the scroll in brown and black inks. A figure of a bearded man is painted on recto of the second sheet. The scroll contains readings from the Gospel, "Abgar's Epistle" and healing prayers. According to later tradition, manuscripts of such content were called Avgarozi (Amulet) (ჩხიკვაძე 2007: 146-151).

A3 (A2). Avgarozi (Amulet). 17th-18th cc. 128 folios, dark-colored parchment; 8x7.5 cm; written in *Nuskhuri*. wooden boards covered with leather; dark brown ink; titles and initials are written in red ink. Scribe: Isak Totodze. The manuscript contains readings from the Gospel, "Abgar's Epistle" and healing prayers (compare with ჩხიკვაძე 2007: 147-151).

P11 (P13). Avgarozi (Amulet). 18th c. scroll made from eight sheets; paper; 365 cm; written in *Mkhedruli* in black ink; titles and initials are written in red. Ioseb Kmaladze is the owner of the scroll. It contains readings from the Gospel, various prayers and "Abgar's Epistle" (compare with ჩხიკვაძე 2007: 147-151).

P14. Avgarozi (Amulet). 19th c. scroll; nine sheets; paper; length: 393 cm; written in Mkhedruli in brown ink. Illuminated with nine supplied with explanatory inscriptions. The scroll lacks

beginning and ending. The scroll contains various prayers. It lacks text of "Abgar's Epistle". Avgarozi is associated with the protecting function of the scroll: it is a kind of amulet (ჩხიკვაძე 2007: 147-151).

E41 (E94). John Sinaites. Ladder. 11th c., 18th-19th cc. 301 folios: paper of blue and white colour – 24 folios, 14.7x21.5 cm; parchment – 274 folios; 14.7x21.7 cm. Written in *Nuskhuri*. Titles and initials are written in red ink in *Asomtavruli* or *Nuskhuri*. Two wooden board fragments of front and back covers survived. The manuscript consists of two parts. The manuscript is illuminated with an image of a 30-step Ladder of Divine Ascent. Giorgi and *aznauri* Ioavne are mentioned in Testaments of the second part of the manuscript. The text was translated by Ephtvime the Athonite that has been published (see: კალენდარი 1986: 212-463; ბეზარაშვილი 1989:129-154).

P3 Gregory Logothetian and Gregory of Nissa. Collection. 1040. 428 folios; parchment; 38,3x25,5 cm; written in *Nuskhuri*; Heading and initials in Asomtavruli. wooden boards covered with stamped leather. Scribies and commissioners: archpriests Gabrieli და Iovane ivanewmideli-Saphareli, who donated the manuscript Cross Monastery. In 1820 the manuscript was drawn from the Cross monastery by Giorgi Avalishvili. The Collection contains 33 readings. The Manuscript is described by Al. Tsagareli, M. Brosset, E. Metreveli (Цагарели 1894: 43; აღწერილობა 1988: 75. footnote.3) (About collection see: ზვიადაძე 2011; მელიქიშვილი 2012(b): 333).

C2 (C9, G147). Gabriel Mtsire. God's Kingdom. 1798. 134 folios; paper; 10x16 cm.; written in *Mkhedruli* in brown ink. Two scribes worked on copying. The Collection contains four readings. Contents is supplied in the end of the text (კეკელიძე 1957: 20; 1980: 398-403; ქაჯაია 1992: 146-147; მელიქიშვილი 2012 (b): 514-523).

C30 (C18). Gabriel Mtsire. Crown of the Soul. 1800. 183 folios; paper; 10.5x16.8 cm; cardboard cover covered with brown leather; written in *Nuskhuri* in brown ink; titles and initials are written in red ink. Scribe: Presbyter Svimoni. "The Crown" contains five chapters. Each chapter contains 20 compositions. They were selected mainly from the stories existent in Georgian tradition about Desert Fathers. These five chapters are followed by "The Crown". The Contents is found in the end of the text. "The Crown" has been published.

C18(C29; G145). Samaseuli (Three Hundred). End of the 18th c. 69 folios; paper; 10.5x16.8 cm. Cover: stamped brown leather. Written in black ink; titles and initials are written in red ink. The manuscript is decorated with simple headpiece. The Collection contains teachings of Gregory the Theologian, Basil the Great and Maximus the Confessor – 100 teachings of each author. Translated by Ephtvime the Athonite (კეკელიძე 1957: 32; 18, 70; მელიქიშვილი 2012 (b): 515-525).

E37(101; G160). Collection. 18th-19th cc. 14 folios; paper; 17x21 cm, 16x20 cm; coverless notebook; written in *Mkhedruli*, titles and initials are written in *Asomtavruli*; written in dark brown ink. The Collection contains the following compositions: "Martyrdom of St. Elizabeth the Wonderworker", selected fragments from Macarius of Egypt's "Teachings", short accounts about 23 translators of the 9th-12th cc. Georgian version of Pseudo Macarius of Egypt's compositions have been published (კეკელიძე 1957: 95; 1980: 204, 545; ნინუა 1982: 05-192).

M38 (M50; G142). Pseudo-Dionysius the Areopagite. The Works. 19th c. 188 folios; paper; 20.5x33 cm; written in Mkhedruli in brown and black inks; titles and initials are written in Asomtavruli; cardboard stamped cover covered with brown leather. The manuscript contains the Areopagite corpus in Ephrem Mtsire's translation. The text is preceded by Ephrem Mtsire's "Front Gates". Each composition of Pseudo-Dionysius is preceded by contents and Iambic. The works are supplied with commentaries and footnote comments. The composition "For Heavenly Names" is followed by the Testament of Ephrem Mtsire. The manuscript has been studied and taken into consideration in the publication of the works (See: ბერაძე: 1943; ყაუხჩიშვილი 1946; კეკელიძე 1955: 232-233; 1957: 39-40; ენუქაშვილი 1961: 016-017; ბრეგაძე 1971: 444; ლოლაშვილი 1973: 22-41; კეკელიძე 1980: 260; ბეზარაშვილი 1995: 327-338).

CA4 (G174,s; C12). Proclus Diadochus. Elements of Theology. 1757. 375 folios; 16x10.2 cm. paper; written in *Nuskhuri* in black ink; beginnings are written in red ink. wooden boards covered with stamped leather. Scribe: Isak, the chanter of a Choir from Zion of Tbilisi. The manuscript belonged to Davit and Teimuraz Bagrationies. Text of this manuscript differs from the one found in "Ioane Petritsi's Works" published in 1937-1939 by Shalva Nutsubidze and Svimon Kaukhchishvili. The manuscript has been cited (Brosset 1837 (b): 157).

E85 (E156 h). Bagrat Bagrationi. Stories about the Modern Day Great Fathers. 1824. 8 folios; paper; 18x28 cm; without cover; autograph. The manuscript contains texts about Catholicoi and Bishops of East and West Georgia, about eleven Father Superiors of Davit Gareji Desert, three priests from Kakheti and eight priests and monks from Imereti.

M41 (M55; G157). Dogmaticon. 1825. 376 folios; paper; 33.4x21.9 cm; written in *Mkhedruli* in black ink; initials and titles are written in *Asomtavruli* . Cover: cardboard covered with red, gold stamped leather. Scribe: monk Philadelphos. Commissioned by Illarion Vachnadze, Father Superior of Davit-Gareji Monastery. The manuscript contains 18 dogmatic-polemical compositions dedicated to Arianism, Monophisitism and Nestorianism, as well as disputes concerning Islam and Judaism. The Collection differs from other texts of the "Dogmaticon". Text of the manuscript held in Saint Petersburg was not used in any publication of the "Dogmaticon".

E24 (E25; G125). Ephtvime the Athonite. Father Superior. 19th c. 105 folios; paper; 16.5x20.3 cm; written in black ink; titles and certain words are written in red ink; cardboard cover; defective. The text contains marginal signs. It is divided into 22 chapters; Father Superion has been publication (ჩიკვატია 2007).

M13 (M45; G157). John Chrysostom. Commentary to Gospel of John. 1038. 13th-14th cc. 489 folios; parchment; 25x33.3 cm; written in *Nuskhuri* in brown and black inks; initials are written mainly in *Asomtavruli* and in red ink. Decorative initials with bird-like ornaments are used in the text. The manuscript was supplemented with new text in the 13th-16th cc. Palimpsest leaves have been used. The scribe of part 1: Ephtvime Chikhuareli. The scribes of part 2: Nikoloz Mtserali and Daniel. Translator: Ephtvime the Athonite. Commissioned by Giorgi-Prokhore. Place of copying of the part 1 of the manuscript: Palestine, Laura of St. Sabas . The manuscript was copied for the in

Jerusalem. Palmypesestast sheets are studied (ესბროკი 1978: 81-87); The manuscript is repeatedly described (Цагарели1888:186-188). The manuscript is included in publications (განმარტება 1993; თარგმანება 2018).

H18 (H17; G197). Ephrem Mtsire (Ephraim the Lesser). Commentary on the Psalter. 11th-12th cc. 392 folios; 22.8x33.8 cm; paper; written in *Nuskhuri*; initials are written in *Asomtavruli*. The main text is written in black ink and the initials – in red ink. Here and there ornamented initials are used. In the 16th century, the manuscript was renovated by Beena Cholokashvili, and in the 17th century – by Nikiphore Cholokashvili. The place of copying: the Monastery of Zhalia. For the text and content of the Commentaries see (შანიძე 1968: 77-100); 1971 (a): 71; 1979: 209-213). Concerning the manuscript (see Цагарели1888:188-191).

C3 (C4; G181). Collection of Canonical Texts. 1764. 76 folios; 10x15 cm; written in *Mkhedruli* in brown ink; titles and initials are written in *Asomtavruli on* red ink; cardboard cover. Scribe: Deacon Davit. Compiler: Nun Makrine. The Collection contains the readings from the "Minor Nomocanon". The text has been published (გიუნაშვილი 1972: 3-14).

C1(G103,a; C38). Nomocanon. 1350, 1830. total 283 folios; parchment – 179 folios: 16.6x11.8 cm.; paper – 104 folios: 16.9x12.3 cm. Texts of both parts of the manuscript are written in black ink; in *Nuskhuri* and Mkhedruli; cardboard cover covered with gold stamped leather. Title is written on the spine of the manuscript. Scribes: an unknown person and Prince Teimuraz. The Collection contains the following readings: 1. Small Nomocanon; 2. John the Faster, "The canons of penitence written by Holy Father John, Archhishop of Constantinople, also known as John the Faster"; 3. John the Faster; "The canons of penitence introduced by Holy Father John the Faster, Patriarch of Constantinople"; 4. Basil the Great, "A Lament for Sins"; 5. Code of Faith as described by holy fathers who have gathered in Constantinople to worship the icons"... The above readings are preceded by preface written by Prince Teimuraz in which he narrates Ephtvime the Athonite's Life as written by Giorgi the Athonite (George the Hagiorite). The manuscript has been studied (Brosset 1837 (b): 741; Павлов 1875: 29-42). The manuscript has been cited by Baron Rozenkampf, Sabinin, Khakhanov (Розенкампф 1839: 509; Хаханов, 1897: 67). Autograph of Baron Rozenkampf work in Russian is held at the Institute of Oriental Manuscripts (E 1 (G 104; E 112). The manuscript cited in publication (გიუნაშვილი 1972: 13-14.).

C23 (C54; G136). Andrew of Caesarea. Commentary on the Apocalypse. 1823. 111 folios; paper; 15.5x19.5 cm; written in *Mkhedruli* and *Asomtavruli* in black ink; initials are written in red ink; cardboard cover. Translated by Ephtvime the Athonite. Scribe: Giorgi Terterashvili. Commissioned by Prince Teimuraz. Place of copying: Saint Petersburg. The text has been published (იმნაიშვილი 1961: 05-027).

E4 (E47; G146). Stephen Yavorsky. Signs of the Arrival of Antichrist and the End of the Age. 19th c. 110 folios; 16x20.5 cm; paper; written in *Mkhedruli, Asomtavruli* and *Nuskhuri* three different calligraphies; written in black ink; initials and sometimes titles as well are written in red ink. Cover is made of the brown stamped leather.

E108 (E134k). About Lenting. 1838. 16 folios; paper; 20.5x16.2 cm; written in *Mkhedruli*; initials are written in *Asomtavruli* and in black ink; titles and initials are written in red ink. Scribe: Svimon Tabidze.

K12 (k17). Synaxarion. 11th-12th cc. 180 folios; 20.5x29 cm; parchment; written in *Nuskhuri* in brown ink; titles and initials are written in *Asomtavruli* and in cinnabar, gold plated. The text is decorated with simple endpieces and ornaments. Cover: wooden boards covered with brown stamped leather. The text is of Giorgi the Athonite's redaction (Кекелидзе 1908: 484-506; დოლაქიძე 2017: 04-046).

C25 (C20). Collection of Liturgical Texts. 13th-14th cc. 317 folios; 12x15 cm; paper; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* and in red ink. Cover: wooden boards covered with brown stamped leather. The manuscript contains Paschal Tables written in red ink.

C27 (C5). John Chrysostom. Divine Liturgy. 15th-16th cc. 61 folios; 10.5x15.5 cm; paper; written in *Nuskhuri* in black ink; initials are written in *Nuskhuri* and *Asomtavruli* and in red ink. Cover: wooden boards covered with black stamped leather. Scribe: Lavrenti. Commissioned by Abraham (Tarchnishvili 1950).

M11 (M3; G121). Readings from the New Testament. 1571. 308 folios; 19.5x28.2 cm; paper; written in *Nuskhuri* written in black ink; titles and initials are written inred ink. Cover: wooden boards covered with red, gold stamped leather. The text is of Giorgi the Athonite's redaction.

A5 (A6). Horologion. 16th-17th cc. 18th c. 143 folios; 7.5x10.5 cm; paper; written in *Nuskhuri* in dark brown or black ink; titles and initials are written in red ink. Cover: wooden boards covered with dark brown leather. The manuscript is a convolute: it consists of two parts. Scribe of the part 2: Basil.

A2 (A1). Akathistos Hymn to the Theotokos. 17th-18th **cc.** 114 folios; 5x6.5 cm; paper; written in *Nuskhuri*; written in brown ink; titles and initials are written in red ink; brown leather cover.

A4 (A5). Horologion. 17th-18th cc. 197 folios; paper; 7x10 cm; written in *Nuskhuri*; written in dark brown and black ink; titles and initials are written in *Asomtavruli* and in red ink; cover of brown leather. The manuscript is a convolute: it consists of two parts.

B6 (H135). Index of the New Testament Readings. 18th c. 4 folios; paper; 6.5x9.5 cm; written in *Nuskhuri* in black ink. Scribe: Svimon.

C43 (H131o). Blessing of a Semantron. 18th-19th cc. one folio; 16.5x21 cm; written in Mkhedruli; *Asomtavruli* is used for initials; written in brown ink.

E122 (E134n). Supplication to the Theotokos. 18th-19th cc. 7 folios; 9x15.9 cm; paper; written in *Mkhedruli* in brown ink.

C22 (C47;G161). Confession in Armenian Church and Armenian Liturgy Rule. 19th c. 111 folios; 18.5x12 cm; paper; written in *Mkhedruli* in black ink; initials are written in red ink; cover from red, gold stamped leather. Translated by Ioane Bazlidze.

E96 (E156a). Preface of Euchologion. 18th-19th [1] cc. 14 folios; 17.5x22.5 cm; paper; written in *Mkhedruli* in black ink. The text is made up of the fragments of the "Euchologion" printed in 1713 in

[1] The library catalogue suggests the date 18th-9th cc.

a printing house founded by King Vakhtang VI, text of which was compiled by Bishop Kiprian Samtavneli.

E55 (E36). Denial of the Muslim Faith According to Psalm 82 (83). 1842. 42 folios; paper; 14.6x20.5 cm; written in *Mkhedruli* in black ink; cardboard cover. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg.

B3 (B1). Collection. 17th c. 11 folios; paper; 7.5x11 cm; written in *Nuskhuri*; initials are written in *Asomtavruli* in black and brown ink; titles are written in red, yellow and blue ink. Two handwritings can be distinguished. The text is embellished with headpiece and ornamented initials. The Collection contains 15 various readings or fragments of the readings.

C24 (C13). Collection. 17th c. 103 folios; parchment; 10x12.5 cm; written in *Nuskhuri*; initials are written in *Asomtavruli*; written in black ink; titles and initials are written in red ink. Two handwritings can be distinguished. Ioane Tsopaishvili is one of the scribes. Some folios are palimpsests. The Collection contains 18 composition of apocryphal, hagiographic, astronomical-astrological and canonical content.

C9 (C13; G152). Collection. 18th-19th cc. 96 folios; paper; 10.5x16 cm; written in *Mkhedruli* in dark brown ink. The manuscript contains two parts: titles in part 1 are written in red ink. Two handwritings can be distinguished. The Collection contains compositions and composition fragments of philosophical and astrological content. It also contains the Georgian iambic version of Ladder by John the Sinaite. This text has been discussed (ბეზარაშვილი 1989: 142-150). The Collection contains a short glossary of Philosophical terms probably compiled by Prince Teimuraz.

E27 (E64; G80). Collection. 18th-19th cc. 218 folios; paper of various size and quality; written in *Mkhedruli* in black and brown ink; in several texts initials are written in red ink. Cardboard cover covered with light brown leather. The manuscript contains fragments of 44 different texts classified into 12 groups and bound into one book.

E6 (E56; G139). Collection of Readings from the Gospel and Prayers. 1823. 98 folios; paper; 11.5x13.5 cm; written in *Mkhedruli* in black ink; titles are written in red ink; initials are written in the ink used for the main text and in red ink. Cardboard cover covered with gold stamped red leather. Scribe: Ose Gabashvili. Place of copying: Belgorod. The manuscript contains readings from four Gospels, texts of prayers, readings for each day of the week and homilies.

C33 (C25). Iona Khelashvili. The Book of Marriage and other Compositions. 19th c. 67 folios; paper; 10.5x16 cm; written in *Mkhedruli* in black ink; titles and initials are written in the same ink as the main text, as well as in reddish and red ink; cardboard cover covered with gold stamped red leather. Commissioned by Prince Luarsab. Place of copying: Saint Petersburg. The manuscript contains composition of Iona Khelashvili "The Book of Marriage", a list of 45 compositions written by Iona Khelashvili and texts in praise of different individuals, also written by the latter.

H35 (H10; G38a). Life of Ioane and Ephtvime. Agapes. 1878. 62 folios; paper; 21.8x34.8 cm; written in *Mkhedruli* in brown ink. Scribe: Dimitri Bakradze. Place of copying: Tbilisi. Commissioned by the Russian Academy of Sciences. The manuscript probably was copied from NCM A-558.

E9 (E154; G40a). Collection. 19th c. 104 folios; paper; leaves of different size; written in *Mkhedruli* in black ink; cardboard cover covered with brown leather. The manuscript is a convolute: it is made up of six parts, which contain various religious and secular compositions.

E16 (E113; G150b.). Pearl by John Chrysostom and other Compositions. 11th c. 330 folios; 20.5x14 cm; parchment; written in brown ink; titles and initials are written in *Asomtavruli* and in cinnabar. Sometimes stylized characters are used. A new cover from gold stamped red leather made on the commission of Prince Teimuraz. Scribe: Daniel. Editor: Ioseb Shavi. Place of copying: the Monastery of Samuel in Palestine. In 1820, Michael, Metropolitan of Petra, presented this manuscript to G. Avalishvili (Цагарели 1888: 192; მელიქიშვილი 2012(b): 387-401).

C26 (C151) Theodore the Studite. Spiritual Teachings. 12th-13th cc., 17th-18th cc. 135 folios; 14x19 cm; parchment; paper; written in *Nuskhuri*; titles and initials are written in *Asomtavruli*; written in black and brown inks. Cover: wooden boards covered with brown leather.

M32 (M32; G154a). St. Basil the Great, [On Christian] Ethics. 1771. 396 folios; paper; 22.2x31.5 cm; written in *Nuskhuri* in black ink; titles and initials are written in red; gold inks and in *Asomtavruli*. Sometimes stylized initials are used. Randomly the text contains marginal marks. Scribe: Zakaria, son of the Archpriest of Zion Church in Tbilisi, who later became Bishop of Nekresi with the name of Ambrosi (ბერიძე 1964: 101; მელიქიშვილი 2012: 318(b). Commisioner: Princ Giorgi.

C14 (C21; G156a). John the Chrysostom. Golden Spring. 1796. 177 folios; 11.2x16.5 cm; paper; written in *Nuskhuri* in black ink; titles and initials are written in red and gold inks and in *Asomtavruli*. Here and there stylized initial characters are used. Cover: wooden boards covered with black leather. Scribe: Gabriel Mtsire. Place of copying: Davit-Gareji, the Monastery of John the Baptist.

C13 (C17;G144). John Chrysostom. [Teachings] The Lock. 1799. 143 folios; 11x18 cm; paper; written in *Mkhedruli* in black ink; titles and initials are written in red ink and in *Asomtavruli*. Cardboard cover covered with brown leather.

E35 (E9; G160). Sermon for the First Week of Holy Lent. 18th-19th cc. 24 folios; 11.5x17.7 cm; paper; written in *Mkhedruli* in brown ink; titles and initials are written in *Asomtavruli*.

E36 (E101;G160). A Funeral Eulogy Delivered During the Burial of His Beatitude and Holiness Patriarch of Constantinople Gregory. 19th c. 29 folios; 12.5x20 cm; written in *Mkhedruli* in dark brown ink. This is a translation of a funeral eulogy delivered during the funeral of Gregory V, the Patriarch of Constantinople, who in 1820 was dethroned by the Turks and killed. Concerning this text see (შარაძე 1974: 100; ცერაძე 2009: 127-131).

E170 (E61) Gabriel Mtsire, Manana. 1825. 144 folios; 18x25 cm; paper; written in *Mkhedruli* in dark brown ink; titles and beginnings of some chapters are written in red ink; brown gold stamped leather cover. Scribe: Ioseb Japaridze. The Collection was compiled by Gabriel Mtsire. The text has been published (ქავთარია: 1965: 79-90).

C15 (G173, Ь;C22). Collection. 18th c. 1760. 118 folios; paper; I – 16.5x10.6 cm, II – 16.2x11 cm. The title is written in *Asomtavruli* spelled with a ligature. Text in part 1 is written in *Nuskhuri* and that in part 2 – in *Mkhedruli*. Text 1 was translated by Zurab Shanshovani on the commission of King Vakhtang VI. Text 2 was translated by Zurab Shanshovani and Prince Vakhushti. Cover: wooden

boards covered with stamped leather. Two scribes worked on copying the manuscript: Archimandrite Kirile and Zakaria. The manuscript contains two texts: 1. "Porfiri"; 2. David the Invincible, Teachings. The both texts have been cited (Brosset 1837 (b): 157).

Secular Manuscripts
History and Geography

M24 (G1; M13). History of Kartli. First quarter of the 18th c. 346 folios; paper; 31.7x21 cm; black leather cover; text and initials are written in *Nuskhuri* ; main text is written in black ink; initials and dates are written in cinnabar. It is one of the largest versions of the "History of Kartli", and covers the period till 1318. The manuscript contains the texts by Leonti Mroveli, Juansheri, Sumbat Davitis-Dze, Chronicle of Kartli, Davit's Historian and an unknown chronicler. The text is preceded by preface written by King Vakhtang VI to whom the manuscript probably belonged. The manuscript is known as "Teimuraz's copy". Text of the manuscript has been studied and published (Brosset 1849 (a): 15-447; ჟორდანია 1893: IV-XIII; Хаханов 1897: 134: Марр 1920: 15-447; Меликсет-Беков 1934: XVI; ყაუხჩიშვილი 1942: XXIV; გრიგოლია 1954: 155-168, 227).

H 56 (H 53). History of Kartli (fragment). First quarter of the 18th c. one folio; 31x19 cm; written in black ink; initials are written in red ink. It might have been a fragment of M24 or was copied by the same scribe.

M 18 (C1, c; M 41). History of Kartli. 1839. 347 folios; paper; 32.2x20 cm; written in *Mkhedruli*; cardboard cover; written in black ink. Scribes: Svimon Tabidze and Giorgi Maisuradze. Commissioned by Mari Brosset. Place of copying: Saint Petersburg. The manuscript is a compilation of three different, more or less complete copies. The text covers the period since ancient times till 1764. The scholarship knows this manuscript as "Brosset's copy". The Georgian and translated texts were taken into consideration in "History of Kartli" published by Mari Brosset (Brosset 1849 (a, b): 15-688; 1854: 259-306). The manuscript has been described and studied (ვ. გრიგოლია 1954: 190-194).

H23 (C 6; H 8). Parsadan Gorgijanidze. [History of Kartli]. 1841-1843. 280 folios; paper; 34.5x21 cm; written in *Mkhedruli* in black ink; titles are written in red ink; cardboard gold stamped cover. Scribe: Svimon Tabidze. Commissioned by Prince Teimuraz. Place of copying: Saint Petersburg. A small fragment of this manuscript is Prince Teimuraz's autograph. The text covers the period from the 4th c. till 1703. Text of the manuscript was translated into Armenian. The text has been studied (კაკაბაძე 1926: 1-108; მელიქსეთ-ბეგი 1936: 89-106; ბარამიძე 1943:102-106).

H 41 (H 34).Parsadan Gorgijanidze. [History of Kartli]. 1843. 265 folios; 35.3x21.2 cm; paper; written in *Mkhedruli* in black ink. A leaf from French-language book or notebook was used as a cover. Scribe: Svimon Tabidze. Commissioned by M. Brosset. Place of copying: Sainkt Petersburg. The manuscript has been published and translated (Brosset 1854: 517-569; Brosset 1856: 514-575; 509-514; 576).

E 62 (E 63). Short History of Kartli. 1843. 265 folios; paper; 22x18 cm; written in black ink; paper cover. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg. Commissioned by Mari Brosset. Comments by Chubinov written in pencil are found on the cover. The text contains three parts: 1. Chronological index, 2. Chronicle of Sekhnia Chkheidze (Brosset 1854: 307-342), and 3. Chronicle of Papuna Orbeliani (Brosset 1854: 343-474). The manuscript was studied and information about it was published by Mari Brosset (Brosset 1858: 1-6). The manuscript contains complete text. It derives from NCM H-2304 copied in 1773 (აღწერილობა 1951: 208-211). The manuscript was copied in Georgia on the commission of Guldenshtedt who took it to Saint Petersburg. This has initiated production of new copies and their spreading.

E30 (G7, Ь; E72). Collection of Historical texts. 1838. 91 folios; 21x17.8 cm; paper; written in *Mkhedruli* in black ink; cardboard cover covered with leather; colophons of the owner are found on the inner side of the cover. Scribe: Prince Teimuraz. The Collection contains two parts: "Short History of Kartli", which is subdivided into three parts: 1. Chronological index; 2. Chronicle of Sekhnia Chkheidze; 3. Chronicle of Papuna Orbeliani (Brosset 1854: 489-500) and "Reign of King Erekle II" by Oman Kherkheulidze. Original from which the text was copied is unknown, though Prince Teimuraz noted that accounts about King Erekle II can be found in compositions written by Princes Davit and Teimuraz. Text of the manuscript has been cited and quoted (მიქაშვილი 1989: 14-25).

E 66 (E 81). The Reign of Erekle II. 1838. 38 folios; paper; 22x17.8 cm; written in *Mkhedruli* in black ink; French notebook's cover. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg. The manuscript bears several comments written in the hand of M. Brosset. Certain fragments were underlined by Davit Chubinov. The manuscript has been studied and published (Brosset 1854: 475-500; 1857: 203-227; მიქაშვილი 1989: 23-24).

E22 (C12; E44). Anton I Bagrationi. Concise History of Kartli. 1 January 1835. 46 folios; paper; 20x12.5 cm; written in black ink; text of the introduction, titles and initials are written in red ink; cardboard cover with title in Russian. The manuscript contains several comments made by Prince Teimuraz. The manuscript was entered into the catalogue (Brosset 1837 (b):162).

E 61 (E 60). Anton I Bagrationi. Concise History of Kartli. 1838. 22 folios; paper; 21x17 cm; written in black ink; part 1 of the text, titles and initials are written in red ink in *Mkhedruli* . Two handwritings can be distinguished: of an unknown scribe and of Mari Brosset. The latter has completed copying on 1 January. Place of copying: Saint Petersburg. The manuscript contains several comments written by M. Brosset in Georgian (Brosset 1887: 230).

M10 (C 2, c; M 58). Collection. 1826. 279 folios; paper; 33x22 cm; written in *Mkhedruli*; title of the first composition and initials are written in *Asomtavruli*; in black ink; titles are written in red ink; gold stamped red leather cover. Scribe: Ose Gabashvili. Commissioned by Anna, Queen of Imereti. Place of copying: Belgorod. The manuscript is decorated with miniatures of the Mother of God with Child and St. George (18r, 19v). The Collection contains the following texts: Revelation by John the Theologian and "History and Geography of Georgia" by Prince Vakhushti. The latter composition is of special importance for the study of Geography of the countries in the Caucasus. The work of

Prince Vakhushti has been studied and published many times (Brosset 1838: 279-302; 328-336; 1854: 15; 1887: 125, 127).

E70 (E89). Prince Vakhushti. History of Georgia. 1842-1843. 541 folios; paper; 22x18 cm; written in *Mkhedruli* in black ink; paper cover. Scribe: Ioseb Nazarov. Commissioned by M. Brosset. Place of copying: Saint Petersburg. Text of the manuscript lacks first chapter and beginning of the second chapter of the "Description of Georgian Kingdom". The text is supplied with commentaries associated with preparation of the manuscript for printing, written by Mari Brosset and Davit Chubinashvili. M. Brosset's notes are found on the cover: 1. Title in French; 2. Information about a copy of Prince Vakhushti's work which belonged to Luarsab Bagrationi; 3. Bibliography on the issue of revolution in Iran in the beginning of the 19th century. Text of the manuscript was taken into consideration in M. Brosset's edition (Brosset 1849 (a): 1-14; 1854: 1-25; Brosset 1887: 252-253).

E59 (E60). [Prince Vakhushti. History of Georgia]. 1838. 127 folios; paper; 21x17 cm; written in *Mkhedruli* in black ink; paper cover. The manuscript was compiled and copied by D. Chubinov. Place of copying: Saint Petersburg. The text is a kind of a compendium compiled by Davit Chubinov based on the autograph. Sequence of the texts has been changed: historical and geographical provinces are grouped separately. The text lacks introduction and "Morals of Georgia" (Brosset 1887: 544).

M14 (M1). Prince Vakhushti. History and Geography of Georgia. First half of the 19th c. 227 folios; 29x20 cm; paper; cardboard cover; written in *Mkhedruli* in black ink; text on the title page and titles are written in red ink and in *Asomtavruli*. The title was added in different hand; lacks introduction. The manuscript contains later additions in different hand, e.g. text of a Charter issued by Patriarch Kalenike translated from Greek in the 19th c. and other data. Text of Davit the Builder's epitaph was subjoined by Platon Ioseliani.

H10 (G2,b; H58). Prince Vakhushti. History and Geography of Georgia. 1838. 422 folios; paper; 35.5x21 cm; written in *Mkhedruli* in black ink; gold stamped leather cover. Mari Brosset has written the title in French on the spine of the manuscript: "Histoire de Georgie par Wakhoucht". Scribe: Svimon Tabidze. The manuscript consists of two parts: 1. Geographical description; 2. Historical description. The text starts with "Morals of Georgia". "Description of the Kingdom of Georgia" is acephalous. The following texts are included in the second chapter: epitaph of Davit the Builder; a rescriptum written in a form of a poem; Iambic dedicated to Queen Tamar; a poem written in praise of an image of the Theotokos on the icon of Khakhuli with the note that the poem was written by Shota Rustaveli; four stanzas of Antoni's poem. The text is supplied with critical comments written by Platon Ioseliani (Brosset 1887: 170).

H28 (G25; H20). Miscellaneous. 19th c. folios of various sizes; paper; black ink; written in *Mkhedruli*. The larger part of the manuscript is an autograph from the collection of Prince Teimuraz. Scribes of some texts are unknown. The manuscript contains a short description of history of Georgia compiled based on different written sources, as well as information on the issues of chronology and poems. All these are parts of a Collection which contains 46 fragments of different sizes.

E67 (E85). Davit and Bagrat Bagrationies.“A New Narration”. 1842. 212 folios; 22x18 cm; paper; wri. tten in *Mkhedruli* in black ink; paper cover. Scribe: Joseb Nazaroff. Commissioned by Mari Brosset. Place of copying: Saint Petersburg. An objective of writing “A New Narration” was to continue historical part of Prince Vakhushti’s work. The text concerns historical events which took place in 1744-1840 in Georgia. It also contains information about the events in the Caucasus, Russia and West Europe. Colophons are written on the margins in hand of the owner. Bibliographical data, historical records and commentaries are found on the cover (Brosset 1887: 268; ჯანაშვილი: 1905; ლომოური 1941).

M17 (G1, a; M28). Davit and Bagrat Bagrationies. “A New Narration”. 1842. 162 folios; 31x20 cm; paper; black ink; written in *Mkhedruli*. Scribe: Joseb Nazaroff. Place of copying: Saint Petersburg. Commissioned by Museum of the Asian Society Text of the manuscript follows the text of E67, though in difference from it, contains information about astronomical events and fires. The text was copied from the autograph of Prince Bagrat. The manuscript is bound in a cardboard cover of the Academy of Sciences. Spine of the manuscript bears the title: “Joseb Nazaroff. Histoire moderne de la Georgie”.

M16 (G1, b; M18). Davit and Bagrat Bagrationies. “A New Narration”. 1842. 133 folios; 31x20 cm; paper; written in *Mkhedruli* in black ink; gold stamped leather cover of the Academy of Sciences. The copy contains two texts of “A New Narration”: the one which narrates history of 1744-1812 is authored by Prince Davit, and the second one which concerns events if 1753-1824 is authored by prince Bagrat, Davit’s brother. The same part contains simple illustrations of the comets. Several folios contain information about astronomical events, about Mirza Abdur Rahman and the earth quake which struck Armenia in 1840. The textual part has been published (Brosset 1854: 501-516).

H52 (H53). Bagrat Bagrationi. Description of Imereti. First quarter of the 19th c. a fragment; 4 folios; 34.3x22 cm; paper; written in *Mkhedruli* in black ink; initials, titles and beginnings are written in red ink; autograph. The fragment describes events of 1819-1820, namely the insurrection of Imereti against the Russian oppression (Bosset 1832: 168-190; Brosset 1887: 40,50).

E82 (E156). Teimuraz Bagrationi. Collection. 1838. 24 folios; 22.3x18 cm; paper; written in *Mkhedruli* in black ink. The manuscript contains several compositions: a) For Tbilisi, which contains: 1. A short history of Tbilisi and explanation of place names in the city and its environs; 2. “Information about the country of upper Kartli, which is Samtskhe-Saatabago: the province of Akhaltsikhe…” A short history of this site and explanation of its geographical names is given; 3. “Iberia: for origination of names of the entire – upper and lower Georgia, i.e. this is explanation of local place names of entire Georgia”. The first three texts are written on paper of the same size. The annex, which is a 2 pages letter of Prince Teimuraz to M. Brosset, has a different size: 8.3x12 cm (Brosset 1851 (b): 96-99).

E91 (E156). Prince Teimuraz. “**Dariala: Explanation for Understanding Dariali-Gates**”. 19th c. 8 folios; paper; 23x18 cm; written in *Mkhedruli* in black ink; autograph. A short history of the site and explanation of the place name is given (Brosset 1851 (b): 96-99).

C50 (H13). [Prince Teimuraz] (A Fragment). 1830; 2 folios; 20x12.6 cm; paper; written in *Mkhedruli* in black ink; autograph. The fragment narrates about how King Teimuraz I sent his son Aleksandre to the royal court of Shah Abas I.

C44 (H13). A Fragment Without Title. First half of the 19th c. one folio; 21x17 cm; paper; written in black ink. The religious ritual conducted for dying Teimuraz II, King of Kakheti is described in the fragment.

E78 (E156). [Collection]. Beginning of the 19th c. 10 folios; paper; 22x17 cm; written in black ink.

P9 (G14; P13, a). Davit Tumanishvili. Genealogical Table of Georgian Kings and Rulers. Map. 1838. eight folios; of paper glued to each other; 203x65.5 cm.; Giorgi Maisuradze has drawn the chart. Scribe: Chubinov. The charts are coloured with watercolours (Brosset 1887: 121).

E106 (E134). Vakhtang VI. Fragments. 1728-1733. 24 folios; paper; 22x18 cm; written in *Mkhedruli* in black ink; drawings are made in red ink; paper cover. The fragment contains records about chronological, astronomical and astrological calculations, tables, drawings and paintings.

H**51 (H53). Chronikoni.** 1824. 6 folios; paper; 34x21 cm; written in black ink; titles, initials and numerals are written in red ink; numerals are written in *Asomtavruli* and the main text – in *Mkhedruli* script. Place of copying: Saint Petersburg.

M22 (G42; M7). Chronograph. 1738. 495 folios; 31x20 cm; paper; written in *Mkhedruli*; titles and leaves 494v-495r are written in calligraphic Mkhedruli; black ink is used for the main text; titles are written in red ink. Cover: wooden boards covered with stamped leather. Scribes: Onisime and Ephrem Garsevanisvilies. Translated by Bagrat Sologashvili (from Greek), Archil II and invited persons (from Russian). Place of copying: Moscow. The manuscript is mentioned in several publications (Brosset 1887: 117; Хаханов 1901: 348-349).

E88 (E156). Collection. 18th-19th cc. 16 folios; 20.5x16 cm; paper; written in *Mkhedruli* in black ink. The Collection contains two texts: 1. Division of the Mythology; 2. Division of the House of European Mythology. Translated by Dimitri Bagrationi.

C11(G13; C14). Davit Bagrationi. History-Essay. 1795. 59 folios; paper; 16.3x10.6 cm; written in *Mkhedruli* in black ink; titles and names of Georgian rulers are written in red ink. Cover: wooden boards covered with stamped leather. The text has been mentioned (Brosset 1837 (b): 164). The composition has been published (ბაგრატიონი: 1800).

C29 (C15). Davit Bagrationi. History-Essay. 1799. 74 folios; paper; 16.4x11 cm; written in *Mkhedruli* and *Nuskhuri*; titles in *Asomtavruli*; written in black ink; text on the title page and initials are written in red ink; Cover: wooden boards covered with stamped leather. Scribe: Deacon Svimeon. Place of copying: Telavi. Commissioned by Bagrat Bagrationi (Brosset 1854: 223, comm. 3; Brosset 1887: 230; 269).

C37 (C44). History-Essay. 1840. 83 folios; 19x11.5 cm; written in *Mkhedruli* in black ink; paper cover (Brosset 1887: 269).

P10 (P13). Synodal Records (Commemorative Book) of Tbeti. 12th-13th cc.; 13th-17th cc. scroll from 18 sheets; parchment of different sizes; written in *Nuskhuri*; some initials are written in *Asomtavruli*. The sequence of sheets in the scroll is mixed up. Text contains hundreds of memoria. Place

names spread in the Machakhela Gorge are mentioned in abundance. Commemoration Book of Tbeti always generated interest in scholars (ინგოროყვა 1954: 96; სიხარულიძე 1961: 123-131; სილოგავა 1986: 253-254; Бакрадзе 1878: 195-197. Какабадзе 1967: 351-352). The manuscript has been published (see: ენუქიძე 1977: 3-171).

P13 (P133). Commemorative Family Records from Svaneti (Synodal Records). 13th c.; 13th-17th cc. 12 folios; parchment; leaves of different size;written in different hands.

E86 (E156c). Iona Khelashvili. Commemorations of Living and Dead Persons. 1812. 4 folios; 22.5x35.1 cm; paper; written in *Mkhedruli* in black ink; autographs of Simon Tabidze and of Iona Khelashvili, the scribe. Place of copying: Saint Petersburg. The text is reviewed in V. Dondua's work (დონდუა 1965: 211-229; მეგრელაძე: 1971: 267-278; ბერძნიშვილი1983: 261-264).

H19 (G221; H1). Geography and Environmental History of Assyria. 1810.157 folios; 34.5x21 cm; written in *Mkhedruli* in black ink; leather cover. The text was translated from Russian by Avtandil Tumanishvili. Text of the translation was mentioned in (Brosset 1837 (b):166).

M28 (G 45; M 23). Quintus Curtius [Rufus]. Histories of King Alexander the Great. 18th c. 99 folios; 31x20 cm; written in *Mkhedruli* in black ink; beginnings are writtem in red ink and *Asomtavruli*; gold stamped cardboard cover.

M50 (M34). Quintus Curtius [Rufus]. Histories of King Alexander the Great. 18th-19th cc. 191 folios; paper; 32x21 cm; written in *Mkhedruli*; five different handwritings; written in black ink; beginnings are written in red ink; leather cover.

P1 (G19; P3). Aslan Atabegov. History of the Orbelianies. 1826. 84 folios; paper; 37.2x23 cm; written in *Mkhedruli* in black ink; cardboard cover. Scribe: Aslan Atabegov. Place of copying: Saint Petersburg. Commissioned by Ana Orbeliani, Queen of Imereti, widow of King Davit II. The mansuscript is mentioned in (Brosset 1833: 560; Brosset1887: 154-155). The text has been studied (მელიქსეთ-ბეგი 1962: 33-84).

M15 (G43,Ь; M9). *Mirza* Mehdi [Astarabadi]. Nader Shah's History. 1841. 172 folios; paper; 31x19 cm; written in *Mkhedruli* in black ink; gold stamped leather cover. Scribe: Ioseb Nazarov. Place of copying: Saint Petersburg. Commissioned by Asiatic Society. The History was translated from Persian by Davit Bagrationi. The text was copied from the manuscript dated to 1802, which belonged to Bagrat Bagrationi (Brosset 1837 (b): 166; Mapp 1900 (a): 7).

M31 (G49, M31). Pikol. Selected History of Persia (A Short History of Persia). First half of the 19th c. 46 folios; paper; 32x20 cm; written in *Mkhedruli* in black ink; titles and initials are written in red ink; cardboard cover.

H37(H9). New History of Persia. 1826-1834. 144 folios; paper; 34.5x21 cm; written in black ink; beginnings are written in red ink; cardboard cover. The composition is supplemented with documents; some of them are printed in Russian and Georgian, others are written in Georgian. Some of them were translated from Russian into Georgian by I. Bazladze. The manuscript contains titleless text, which narrates about the 1828-29 year war between Russia and Turkey. The written documents are attached.

H27 (G41; H19). [Collection]. 19th c. paper folios of different sizes; written in *Mkhedruli*; black ink; sometimes certain words, initials and symbols are written in red ink. The manuscript contains various texts: "Permanent Easter Calculation Table" by Prince Vakhushti, "The number of Years" by Prince Teimuraz, an untitled text by Michael Chamchiani, A Short History of Carlos V, Testament and biographical data of Epvtime the Athonite, preface and index of a Nomocanon, list of translations made by Giorgi the Athonite; compiled by Giorgi Mtsire, a list of 13 books written by Davit Bagrationi and a list of other 14 books; compiled by Teimuraz Bagrationi, "About Georgian Translators, Holy Fathers and Scholars of Old Times" by Davit Meskhishvili, "The Number of Various Books" and etc.

M6 (G50; M19). Napoleon's Invasion of Russia. 1824. 79 folios; paper; 32x20 cm; written in black ink; titles are written in red ink; written in *Mkhedruli* ; cardboard cover. Translated by Ioane Bazlisze. Commissioned by Bagrat Bagrationi. The manuscript has been cited (Brosset 1838: 560).

E78 (E156). Collection. Beginning of the 19th c. 10 folios; 22x17 cm; paper; written in black ink; written in *Mkhedruli*. The manuscript contains fragments of two compositions: 1. Reign of Georgian Kings. 5 names are mentioned in the composition starting from Parnavaz and ending with Jesse (†1727); 2. [Chronikoni]. The composition narrates about theevents of 1691-1801, which occurred in relations between Georgia and Iran. Prince Vakhushti's historical composition is used as a source in both texts.

B2 (C55; B5). [A Short Description of the Environment, Geography]. 18th-19th cc. 82 folios; 13x8 cm; paper; written in *Mkhedruli* in black ink. Cover: wooden boards covered with stamped leather. The text was translated from Russian by Gabriel Gelovani. The book contains preface and four chapters in which countries of Europe, Asia, Afrika and America are described.

P4 (G 2,b; P8). [Collection]. 18th-19th cc. 22 folios of different sizes; written in *Mkhedruli*; images are painted with watercolours; cardboard cover of the Academy of Sciences. The manuscript contains genealogical table of Georgian kings compiled by Vakhtang VI and a copy of Geographical Atlas by Prince Vakhushti copied in 1820s by Maia Chikovani. Commisioner: Queen of Imereti Anna. The manuscript was described and used in a publication. It was also cited (Brosset 1842; მათურელი: 1950-1951; Орбели 1954: 23).

P15 (G 2,c (bis). P13,Ь) Collection. 18th c.- 1820/30. 8 +1 folios; paper of various sizes; written in *Mkhedruli*. The manuscript is a convolute: it contains two parts, one of which contains maps compiled by Prince Vakhushti (8 folios). The maps are painted with watercolours and are autographs. This part of the manuscript has been cited (მათურელი 1950-1951:112-123).The second part is a hydrographic map of Georgia and neighbourhoods (1 leaf); paper; painted with watercolours. Drafter: Peter Kalmakov. Translated from Russian by Grigol Bagrationi, grandson of King Giorgi XII.

E100 (E134). A Map Compiled by Prince Vakhushti. 18th c. one folio; 20x16.5 cm; paper; painted with watercolours (Brosset, 1887: 56,71).

E69 (E88). Collection. 18th-19th cc. 110 folios; paper; 21x16 cm; written in *Nuskhuri* and *Mkhedruli* in black ink; initials, beginnings and dates are written in red ink. The manuscript is a convolute: it

contains "Travels in Europe" by Sulkhan-Saba Orbeliani (ორბელიანი 1940: IV-XXIII) and "A Rule of the Bishop's Liturgy".

E13 **(E82). Timote Gabashvili. The Visit to Holy Places.** 1787. 90 folios, 21x16 cm; paper; written in *Mkhedruli* in black ink; beginnings are written in red ink; stamped leather cover. The manuscript contains 7 miniatures. Scribe: Davit Meskhishvili. Place of copying: Telavi. The manuscript was published (იოსელიანი: 1852). It was cited (Brosset 1887: 121, 235; Хаханов 1901: 303); The manuscript cited (გაბაშვილი 1956: 03-076).

E63 (E87). Timote Gabashvili. The Visit to Holy Places. 1838. 101folios; 22x17 cm; paper; written in *Mkhedruli* in black ink. The text is a copy of E13(E82). Scribe: Svimon Tabidze. Place of copying: Saint Petersburg (Brosset 1887: 121; გაბაშვილი 1956: 03-076).

E31(G20, a; E75). [Timote Gabashvili, Compositions]. 18th c. 188 folios; 20.5x17 cm; paper; written in *Nuskhuri* script; written in black ink; beginnings are written in red ink. Cover: wooden boards covered with stamped cover (Хаханов 1901: 303).

E56 (E50). Collection. 1841. 21x17 cm; paper; written in in black ink; paper cover. The manuscript contains the following compositions: 1-2 "Travels" by Ioana Gedevanishvili; "Prayer – Anna", 3. A Remembrance on the Occasion of Anton II's Death, 4. "Advancement of Rhodos", 5. Obituary of Iona Gedevanishvili, 6. text of Aqua viitae"… 7-8. Poems of Al. Chavchavadze. The "Travels" of Iona Gedevanishvili has been published (გედევანიშვილი 1852; see also: Tchabashvili 1980: 63-72). About Gedevanishvilies' descendants (see: კაკაბაძე: 1914).

E34 (G46; E95). Gvido De Colona. [Trojan War Chronicle]. 1791. 184 folios; paper; 21x15.5 cm; written in *Mkhedruli* in black ink; titles are written in red ink. Cover: wooden boards covered with stamped leather. Scribe: Svimon Kertsakidze. The text was translted from Slavic.

Scientific Collections

K6 (G187; K1). Arithmetic (in Russian and Georgian). 19th c. 143 folios; paper; 23.8x19 cm; written in *Mkhedruli* in black ink; cardboard cover. The text is written in Russian and Georgian. The manuscript is a convolute. Tables contain Georgian and Russian texts (ორდანიშვილი 1948: 44).

E121 (E134). Vakhtang VI. The Book on Mixing Oils and Chemical Experimenting. 18th c. 2 folios; 15.7x7.5 cm; paper; written in *Mkhedruli* in black ink; autograph (ენუქიძე 1981: 5, 6; Чагунава 1984: 8).

E46 (E38). Daud Khan (Bagrationi). Iadigar Daud. 1785. 88 folios; paper; 20x16.5 cm. wooden boards covered with stamped leather. Initials, titles and certain fragments are written in red ink; written in *Mkhedruli* in black ink. A figure of man in turban is painted on leaf 68. The text was published by Lado Kotetishvili. The publisher has established 7 available redactions of the text (Kotetishvili 1985: XVI). Text from the book owned by Akh differs from all other redactions, though stands closer to the text of manuscript E. For information about the text see (სააკაშვილი 1956: 83).

K 13 (K23). Kananeli. Matchless Karabadini (Manual of Medicine). First half of the 19th c. 498 folios; paper; 29.8x20.2 cm. Cover: wooden boards covered with stamped leather; written in *Mkhedruli* in black ink; titles and certain words are written in red ink. L. Kotetishvili discovered this book in Saint Petersburg and used it for filling inmissing fragments in the text of Q-270. Text of the "Matchless Karabadini" has been published based on the above manuscript (კოტეტიშვილი 1985; კუხიანიძე 1997: 16-33).

E25 (G193,6; E54). The Medical Collection.18th-19th cc. 58 folios; paper; 21x15.8 cm; leather cover; written in *Mkhedruli* and in black ink; decorated with zodiac signs painted with water-colours and glued onto the manuscript leaves. The manuscript mainly contains prescriptions in which illnesses are specified. Sometimes symptoms of diseases of internal organs and nervous system, gynaecological and stomatological problems are described. The manuscript contains astrological text with zodiac signs and prayers against evil forces. The manuscript is intended for family use.

E104 (E 134). Prescriptions. 19th c. 2 folios; paper; 34x21.5 cm; without cover; written in black ink and in *Mkhedruli* .The text contains 16 prescriptions and 6 prayers against different diseases.

E105 (E 134). Diseases Listed in Alphabetic Order. 19th c. 32 folios; paper; 20x15 cm; written in *Mkhedruli* . The manuscript contains one drawing: the seated man who holds a trident in his hand. insctiptions in Georgian and French written in M. Brosset's hand are found on a paper cover. The medical book contains entries listed in alphabetic order. The manuscript contains 148 chapters in which many deseases are discussed. The Collection was compiled based on Georgian, French and Russian written sources.

C45 (H13; G27). Description of Balm's Curative Properties. 1817-1821, 1822. 28 folios; paper; 17x10.5 cm; paper; written in *Mkhedruli* . The composition concerns medicinal properties of the "May Balm", which was very popular in the 19th-century Saint Petersburg.

E118 (E134) Instruction on taking off the month storage and use of a bot lenlil flower. It is written on one folio. Paper; 25x20 cm; written in *Mkhedruli* in black ink; Translated from Russian.

M37 (G194; M48). Medical Collection. 1791, 1816. 131 folios; 25x16 sm; 32,5 x20 cm; paper. written in *Mkhedruli in black ink*. Headings, initial letters, paragraphs are written in red ink; The manuscript is a.convolute. The text consistes of two parts. The firth part contains Phraj and Toros, diseases of horses and other animals. The second part concerns diseases of horses. Both parts are in cartbara cover. The first part was translated from Armenian on the commission of Prince Giorgi by Ioane Osesdze, Ter-Petrosyan and Ter-Philip Qaitmazov.The second part is translated by Bagrat Bagrationi. The manuscript is studed (see: ჯვარშეიშვილი 1968: 71-74).

C16 (G196; C23). Karabadini (Manual of Medicine) for a Hawk. 18th-19th cc. 27 folios; paper; 17x10 cm. Cover: wooden boards covered with leather; written in *Mkhedruli* in black ink; titles and beginnings are written in red ink. One leaf lacks in the very beginning: the page has been cut out from the book. The text contains infotmation about the rules for training, care and treatment of the trained birds of prey, including a hawk. There are 32 chapters in the Manual. It lacks the preface: only several lines survived. The book is a sample of folk medicine. The text survived

thanks to this sole manuscript. The Manual contains three parts. The manuscript is a big size codex. Methods of medical treatment and means for production of prescription drugs are presented (ჯვარშეიშვილი 1968:74).

Philosophy

C7 (G175; C6). Collection. Second half of the 18th c. 293 folios; paper; 15x10 cm; written in black ink; beginnings are written in red ink; written in *Nuskhuri*; the titles are in Asomtavruli script spelled with a ligature. Cover: wooden boards covered with stamped leather. The manuscript contains three compositions: 1. Svimeon Jughaeli, A Book of Dialectics; 2. David the Invincible "Questions and Answers in Dialectics" (264r-280v); 3. Philosophical Dialogues between Melitos, Greek philosopher and Ermanitian from Athens. The second and third readings from this part of the manuscript were cited by M. Brosset (Brosset 1837 (b):156)

C19 (G177; C30). Anton I Bagrationi. Definition of Aristotele's Categories. 18th c. 120 folios; 16.8x10.3 cm; paper; written in Mkhedruli; introduction and titles are written in Asomtavruli. Cover: wooden boards covered with stamped cover. Scribe: Gabriel. Teimuraz Bagrationi's comments to the text are found on the inner side of the cover (Brosset1837 (b): 157).

C21(G178; C43). [Anton I Bagrationi, Our Introduction to the Categhories (a fragment)]. 1810. 39 folios; paper; 17.5x10.5 cm; written in black ink in *Mkhedruli*. Two different handwritings can be made out.

C31(C19). Mikhitar of Sebastia. The Art of Rhetoric. 18th c. 178 folios; paper; 16.5x11.4 cm; written in black ink; titles are written in red ink; written in *Mkhedruli*. Cover: wooden boards covered with paper. The fornt cover is lost. Translated by Catholicos Anton I. The manuscript contains complete text of the text except for the introduction and illustrations.

C 17(G176; C26). Davit Bagrationi. Abridged Category. 1791. 31 folios; 16.6x10.5 cm; paper; written in black ink; written in *Mkhedruli*; cardboard cover. Scribe: Archpriest Solomon. Place of copying: Tbilisi. The manuscript is dedicated to prince Parnaoz. The manuscript was cited by (Brosset 1837 (b): 157).

K7(G183; K10). Clarke-Leibniz Correspondence. 1844. 231 folios ; 26.8x20.5 cm ; written in black ink; the Georgian text is written in *Mkhedruli*; the French text is written in the 19th-century hand; cardboard cover. The text from French was translated by Ilia Bagrationi; autograph of the translator. Place of copying: Moscow. The manuscript contains correspondence of two philosophers from England and Germany – Clarke and Leibniz. The text is bilingual – French and Georgian.

H20 (G74; H4). Walter. For Christmas. 1810. 9 folios; paper; written in black ink in *Mkhedruli*; cardboard cover; convolute; The text is witten on folios 67-75; autograph. Translated by Davit Bagrationi. The manuscript was dedicated to Davit Meskhishvili.

M35 (И218; M38). Ansillion. Aesthetics.1815. 281 folios; paper with watermark; 31x19 cm; written in black ink; in *Mkhedruli*; page edges are gilded; cardboard cover. Translated by Davit Bagrationi;

an autograph; the working copy. Davit Bagrationi translated the text with educational purpose: to give the Georgians an opportunity of familiarizing themselves with theory of culture. Comment in the end of the manuscript, which provides interesting comments of historical and literary character about Georgian translations, reflects the concept of the translator. The manuscript has been cited (Brosset 1837 (b): 157).

M26(G165;M17). Debate Between [Theophylact Rusanov], who is a Metropolitan in our Country, and Philaret, the Former Archimandrite,Recently the Archbishop of Tver. 1818. 48 folios; 31.3x19 cm; paper. The Georgian text is written in *Mkhedruli* and the Russian text – in the 19th-century hand. Translated from Russian by Davit Bagrationi. Scribe: Solomon Razmadze. Place of copying: Saint Petersburg. The manuscript is bound in gold stamped leather cover. The following title is written on the spine: "About Explanation of Ansillion". From the collection of Teimuraz. The manuscript contains colophons by Prince Teimuraz. Original of the composition is placed in the beginning of the manuscript. This is a polemical text. It contains the debate between clergymen of Russia Theophylact and Philaret in connection with Ansillion's composition.

Lexicography

M2 (в 95,Ь; M5). Sulkhan-Saba Orbeliani. A Bunch of Words (Georgian Dictionary). first half of the 18th c. 279 folios; paper; 30x20 cm; written in *Nuskhuri* and *Mkhedruli* in black ink; titles and initials are written in red ink. Cover: wooden boards covered with stamped leather. The cover has leather fasteners. On 216r an astronomical diagram is painted with gold paint. Headpiece executed in colours and gold paint is found in the beginning of the text. Ornamented and coloured characters precede the corresponding lexical entries. Scribe: Archdeacon Aaron. Place of copying: Tbilisi.

E139 (E 99). Fr**agments [Sulkhan-Saba Orbeliani. A Bunch of Words (Georgian Dictionary)].** 1830. 3 folios; paper; 18x11 cm; written in *Mkhedruli* in black ink.

E84 (E 156). Sulkhan-Saba Orbeliani. Georgian Dictionary, a Supplement to the Book. 1832. 8 folios; paper; 21.3x15.3 cm; written in *Mkhedruli* in black ink; initials and Testament are written in red ink. Scribe: Prince Teimuraz. He sent this manuscript to M. Brosset who was in Paris. Place of copying: Saint Petersburg. The text was copied from the manuscript of Makrine Cholokashvili. The text is supplied with commentaries of Prince Teimuraz (Brosset 1851 (b): 74; კეკელიძე 1953: 153-177).

E83 (E 156). Prince Teimuraz [Collection]. 1830. 21 folios; paper; 21.8x17 cm; written in *Mkhedruli* in black ink. The text is supplied with commentaries of Prince Teimuraz.

E43 (E69). Russian-Greek-Latin-Georgian Dictionary.18th c. 188 folios; paper; 20.5x16 cm; Georgian text is written in *Mkhedruli* in black ink. Cover: wooden boards covered with leather. Commissioner: Prince Vakhushti (Brosset 1837 (b): 174; Хаханов 1901:290).

E33 (C53; E80). Historical and Geographical Accounts. Mythology: The Pantheon of Pagan Deities, Recognized by the Greeks as Gods. End of the 18th c. 40 folios; paper; 21.8x17 cm; written in *Mkhedruli* in black ink; cardboard cover covered with leather. Translator, compiler and the first owner:

Davit Bagrationi. The text is a Glossary of Mythology terms. It contains introduction, general overview of the mythology and 256 definitions in Georgian language, listed in alphabetical order.

H63 (H13). Cyprian of Damascus. A Joyful Glossary of Characteristics and Nature of Animals Collected from Writings of Old and Modern Travellers (fragment). 19th c. 2 folios; paper; 32.8x20 cm; 34x22 cm; written in *Mkhedruli* in black ink; translated by Ioane Bazlidze; autograph of the translator.

P8 (P7). Ioane Bagrationi. Dictionary of Russian and Georgian [Languages].1807. 24 folios; paper; 42x33 cm; written in *Mkhedruli* in black ink. Place of copying: Saint Petersburg; the autograph.

H31$_3$ (G96; H40). Ioane Bagrationi. "About Valleys, Plants, Animals, Birds and Reptiles, and also about other Metals and Insects." In Georgian, Arabic, Persian, Turkish, Latin and Armenian. First quarter of the 19th c.; 24 folios; paper; 33.6x21 cm; written in *Mkhedruli* in black ink; headpiece painted in black and red; the beginnings are written in red ink. This is the text of terminological Dictionary. It contains 1175 entries listed in Georgian alphabetic order (Цагарели 1894: LXIV-LXV).

H31$_2$ (G96; H40). Multilanguage Dictionary of Botanical Terms. 1810. 10 folios; paper; 34x21.5 cm; written in *Mkhedruli* in black ink. The Russian text is written by an individual with poor knowledge of this language. The Dictionary contains 338 terms in Persian, Arabic, Turkish, Greek and Georgian.

H31 (G96; H40). Dictionary, which is Called Lexicon by the Foreigners and a Bunch of Words in Georgian (fragment). first quarter of the 19th c. 34 folios; paper; 36x22 cm; written in Arabic and Georgian (*Mkhedruli*) in black ink. The Dictionary contains Arabic, Hebrew, Persian, Hindi, Armenian, Turkish and Georgian terms which were used in theological literature. Apart from that, terms used in botany, zoology, ornithology, geography, mathematics, astronomy, chemistry, mineralogy, medicine, philosophy, jurisprudence and theory of literature, whose sources are biblical and theological books, and the works of Georgian poetry.

H38 (H16). Teimuraz Bagrationi. Dictionary of Terms in Georgian Language. first half of the 19th c. 16 folios; paper; 36x22 cm; written in *Mkhedruli* in black ink; autograph. Place of copying: Saint Petersburg. Letter of Prince Teimuraz to M.F. Brosset is attached to the manuscript. Commissioner: M.F.Brosset. The Dictionary contains 174 terms (Brosset 1887: 149).

E104$_2$ (E 134). Teimuraz Bagrationi. Dictionary of Russian and Greek Words (a working copy). first quarter of the 19th c. 2 folios; paper; 22.5x18.5; written in *Mkhedruli* in black ink.

E155 (E 99). [Teimuraz Bagrationi, The Materials for a Dictionary]. fragment. First half of the 19th c. 1folio; paper; 26x20.5 cm; written in black ink. Place of copying: Saint Petersburg.

E10 (E 57). Platon Ioseliani. Russian-Georgian Dictionary. 1830.151 folios; paper; 21.3x17 cm; written in *Mkhedruli* in black ink; cardboard cover; autograph. The Dictionary contains 5,232 entries listed in Russian alphabetic order.

H44 (H55). [Nikoloz] Chubinov. Georgian Dictionary 1834-1837. 16 folios; paper; 35.3x22 cm; written in *Mkhedruli* in black ink. Place of copying: Saint Petersburg. The manuscript is an autograph.

Grammar

E8 (G88,Ь; E128). Anton I. [Grammar]. first quarter of the 19th c. 250 folios; paper; written in *Mkhedruli* in black ink; titles are written in *Asomtavruli* and in red ink; gold stamped, cardboard cover. The text contains three parts: a) "Category" written by Anton I a bit later on; b) Morphology and c) Syntax. The manuscript has been studied (Цагарели 1873: 20-26).

E39 (G91; E133). Collection. Beginning of the 19th c. 80 folios; paper; 22.2x17 cm; written in *Mkhedruli* in black and red inks; cardboard cover. The Collection contains two parts: 1. [Russian Grammar], in Russian, 2. Anton I, Category. The manuscript was used in a study by Al. Tsagareli (Цагарели 1873: 26-30,107; comm. 12).

M44 (M16). Anton I Bagrationi. Grammar II. 1788.126 folios; paper; 31.1x21.2 cm; in *Mkhedruli*; titles are written in *Asomtavruli* in black ink. Cover: wooden boards covered with stamped leather. Leaves with printed text of Bible in Georgian are used as endpapers. Scribe: Iosebi. Place of copying: Tbilisi. The manuscript is made up of three parts and contains the complete text.

K9 (G88,a; K13). Anton I Bagrationi. Grammar II. 18th c. 156 folios; paper; 27.5x19 cm; written in *Mkhedruli* in black ink; titles are written in *Asomtavruli*; leather cover with title "Grammar" written on the spine. Scribe: Gamaliil. Commissioner: Prince Giorgi. Place of copying: Tbilisi. The manuscript has been studied (Цагарели 1873: 30-35).

M54 (M47). Anton I Bagrationi. Grammar II. 1810. 141 folios; paper; 33x20 cm; written in *Mkhedruli*; text on title page and titles are written in *Asomtavruli* in black ink; gold stamped leather cover. Title "Grammar" is written on the spine. In 1832the manuscript was sent to Paris, to M. F. Brosset. The manuscript is a copy of K9 (G88, a; K13). The manuscript was the sole source for studying Georgian Grammar by Western European scholars (Brosset 1833: 385-414; 1834: 369-465);

E**26 (G93; E62). Davit Bagrationi. The Grounds of Wisdom.** 1830. 91 folios; paper; 21x17 cm; in *Mkhedruli* ; titles in *Asomtavruli*; written in black ink; gold stamped cardboard cover. Commissioner: Teimuraz. The text is written in a form of questions and answers. The manuscript has been quoted (Цагарели 1873: 36-38; Хаханов1901: 337, comm.1).

E44 (E127). Ioane Bagrationi. Grammar. 1830. 57 folios; paper; 22.8x18 cm; written in *Mkhedruli*; titles and initials are written in *Asomtavruli*; written in black ink; beginning of the text is decorated with headpiece painted in black and red inks; cardboard cover. The composition is a text-book of the mother tongue (Цагарели 1873: 43).

Legal Monuments

E64 (E74) Vakhtang VI. Dasturlamali. 1841. 119 folios; 22x18 cm; paper; written in black ink; in *Mkhedruli*; paper cover. Scribe: Giorgi Maisuradze. Commisssioner: Mari Brosset. Place of copying: Saint Petersburg. The manuscript is a copy of Bagrat Bagrationi's handwritten text. The manuscript contains notes made by M. Brosset and a colophon of Simon Tabidze that he received the manuscript

for copying from Mari Brosset on 22 January, 1869. The manuscript was cited (Brosset 1887: 166).

H 36 (H51) Legal Books. 1828-1829. 285 folios; 34x20.5 cm; paper; written in *Mkhedruli* in black ink; beginnings are written in red ink. Cover: wooden boards covered with stamped leather. The manuscript is placed in a cardboard box. It bears an inscription on the spine. Scribe: Nikoloz. The manuscript is similar to the "Book of Law" copied in 1825 by Baghinov and held in the National Library of France in Paris (მიქაბერიძე 1990: 23). The both manuscripts probably derive from the same source. The Books of Law contains the following texts: 1. Moses' Laws from Deuteremony, 52 paragraphs; 2. Greek Law: 420 paragraphs of Emperors Leon VI the Wise (886-911) and Constantine VIII Porphyrogenitus (911-959); 3. A Code of Laws of Mkhitar Gosh (†1213), 431 paragraphs; 4. Law of Georgian Catholicoi compiled in 1605 during the Church Council of Imereti, 23 paragraphs; 5. Law of Giorgi V (1318-1346), 46 paragraphs; 6. Agbuga's Law (1444-1451), 176 paragraphs; 7. A Legal Code of Vakhtang VI, 270 paragraphs. Each Law is preceded by introduction, except for the Moses' Laws. King Vakhtang VI's Legal Code has additions in the beginning and between the paragraphs 204 and 205. The Codex is preceded by a preface written by Givi Tumanishvili in 1709, thematic index of paragraphs compiled by Solomon Maghaladze in 1719, and an alphabetic index compiled in 1750 by Ose Baratashvili on the order of King Teimuraz II.

M23 (G99; M8). The Law Books. 1819. 301 folios; 30.2x18.5 cm; paper with gilded page edges; written in black ink; in *Mkhedruli*; three handwritings are made out. Scribes: priest-monk Tarasi from the Church of Alexander Nevsky, Ioane Khmaladze and Prince Teimuraz. Place of copying: Saint Petersburg. The manuscript is bound in gold stamped cardboard cover. The spine bears the following title: "Georgian Law". The manuscript contains complete text together with the foreword and a thematic index. Redaction of Vakhtang's Law is the same as that of H 36 (H 51).

E42 (G100; E77).Vakhtang VI. The Book of Law. 18th c.; 86 folios; paper; 21x15.2 cm; written in *Mkhedruli* in black ink; beginnings are written in red ink. The text is decorated with five headpieces executed in red and black inks. Cover: wooden boards covered with stamped leatherequipped with three fasteners. Scribe: Secretary Grigoli.

M39 (G106; M51).The Book of Law (translation). 1762. 222 folios; paper; 32.6x21 cm; written in *Mkhedruli* in black ink; beginnings are written in red ink. Scribe: N. Maghaladze. The Russian text was translated by Ioseb, who was also known as Lev Petrovich. The manuscript was cited in (Brosset, 1837 (b): 175; Хаханов, 1900: 357).

H14 (G109; H67). Regulations of Peter I. 1803. 34 folios; 38x23 cm; paper; written in *Mkhedruli* in black ink. Translated by Vasil Chiladze. Place of copying: Saint Petersburg. The text is autograph. The manuscript contains contents and the dictionary of Russian and Georgian terms.

M51(M40). Catherine II. The Book of Law. 19th c. 148 folios; 33.5x21.5 cm; paper. The Georgian text is written in *Mkhedruli*. The Russian text is written in calligraphic hand. Written in black ink. Translated by Gaioz Natsvlishvili. The manuscript contains the text in Russian and in Georgian translation. The editorial corrections are made in pencil.

M27(G110; M21). [Baha-Ud-Din Muhammad Ammil]. The Book of Muslim Laws. 1691. 347 folios; paper; 32x21 cm; in *Mkhedruli*; written in black ink; beginnings are written in red ink. Gold

stamped leather cover of Oriental style. Translated by Parsadan Gorgijanidze; translator's autograph. Place of copying: Isfahan. The manuscript has been cited (Brosset 1837 (b): 175; Brosset: 1854: 513-514).

H **26 (G 105; H 18). Montesquieu.The Spirit of the Laws.** 1813-1815. 599 folios; paper; leaves of different sizes; written in *Mkhedruli* in black ink. Translated by Davit Bagrationi. Commissioned by Teimuraz Bagrationi. Place of copying: Saint Petersburg (Brosset 1837 (b): 176).

Fiction (Prose)

C28 (C7). Sulkhan-Saba Orbeliani. A Book of Wisdom of Lies. 1840. 205 folios; 16x10 cm; paper; in *Mkhedruli*; written in black ink; paper cover. Scribes: Svimon Tabidze and Giorgi Maisuradze. Place of copying: Saint Petersburg. The text has been published many times.

P2 (C68;P15). Kalika and Demna. 1724-1737(first half of the 18th c.). 333 folios; 40x26.5 cm; paper with gilded edges; written in black ink; titles and beginnings are written in red ink; in *Mkhedruli*. Copy: wooden boards covered with stamped leather on which trace of three fastenerssurvives.The manuscript contains 804 miniatures, including images of the translator Vakhtang VI and Sulkhan-Saba Orbeliani painted in colours and gold ink. The manuscript contains complete text of the third, i.e. Sulkhan-Saba Orbeliani's redaction, which is preceded by 1. Introductory strophes of King Vakhtang, 2. Preface, 3. Testament. Ending of the text contains Vakhtang VI's final strophes and copy of his note about participation of Sulkhan-Saba Orbeliani in the process of translation. Name of Sulkan-Saba Orbeliani is mentioned in the end of the manuscript. The manuscript was published. King Vakhtang VI's introductory and final strophes and his introduction are included in the publication.

C36 (C42). Sumarokov. Sinab and Truvor (Olay). 18th c. 65 folios; 18.5x11.6 cm; paper; written in *Mkhedruli* in black ink; paper cover. Prosaic translation was produced on the basis of Sumarokov's poetic text (კეკელიძე 1981: 695, 696, 699).

M30 (67, M26). Abu Tahir Muhammad Tarsus. Qaraman-Namme (Qaramaniani). 18th-19th cc. 262 folios; paper; 32x20 cm; written in black ink; titles are written in red ink; two different hands; gold stamped cover. Translated from Persian by Davit Orbeliani.

M29 (C70a,M25). Fenelon. Telemak's Adventure's. Written in *Mkhedruli*; stamped leather cover. Translated from Russian by Saridan Cholokashvili. Other codicological data are unknown.

E3 (C66; E45). [Chardavrishiani]. 18th c. 86 folios; 20.5x16 cm; paper; written in *Mkhedruli* in black ink; titles are written in red ink; stamped cover.

H30 (G63;H28). Seilaniani. 436 folios; 33x21 cm; paper; written in *Mkhedruli* in black ink; four different handwritings. Translated from Persian by Ioane Bagrationi (კეკელიძე: 1981: 360-361).

H20 (G74,H4). Voltair. Tragedies. 19th c. 33 folios; paper of various sizes; written in *Mkhedruli* in black ink; autograph of Teimuraz (რუხაძე 1949: 267-272; 532-540).

E103 (E134). [Two Novels about Love Affairs]. 19th c. 16 folios; paper; 22x17 cm; written in *Mkhedruli* in black ink; paper cover; translated from Russian. The manuscript contains Russian and Georgian parallel texts.

E58 (453). BakhtyarNameh. Story of Prince Bakhtyar and the Ten Viziers. 1840. 65 folios; 21x17 cm; paper; written in *Mkhedruli* in black ink; paper cover. Scribe: Svimeon Tabidze. Place of copying: Saint Petersburg. The second translation was made by A. Sulkhanishvili. The text contains 33 chapters. The manuscript has been cited (რუხაძე 1939: 218-222).

H34 (H3). The Fairy Tale of One Thousand and One Nights. 19th c. 214 folios; paper; 34x20.5 cm; written in *Mkhedruli* in black ink; titles and beginnings are written in red ink; cardboard cover. Translated from Russian by Giorgi Sadzegureli.

E 71 (E 92). Visramiani. 1842. 311 folios; 22x18 cm; written in *Mkhedruli* in black ink; paper cover. Two scribes: 1. Ioseb Nazarov (death prevented him from finalizing the work); 2. Svimon Tabidze. Six folios are inserted into the manuscript with French translation of the text made by Mari Brosset. The text is supplemented with titles of the composition compiled and copied by M. Brosset. The latter was published. The copy at the Institute of Oriental Manuscript are one of the most widespread texts.

H20 (C? H4). Voltair. Tactic. 19th c.; 5 folios; paper; 24x20.5 cm; written in *Mkhedruli* in black ink. Translated from French by Al. Chavchavadze. The composition is a part of the convolute. The text is placed between leaves 67-71 according to general pagination.

M45 (M 60). Ferdowsi. Shahnameh (The Book of Kings). 601 folios; paper; 34x20 cm. Written mainly in *Mkhedruli*, only some leaves contain the text in *Nuskhuri*; written in black ink; titles and beginnings are written in red ink; cardboard cover covered with leather. The manuscript is defective: it lacks beginning, middle part and ending. The manuscript was probably restored in the 19th century. The text contains poetic version of Utrut-Sam's and Zaal's stories. Rostam's Life from the manuscript in Saint Petersburg Collection should be considered the earliest surviving copies of this composition in Georgian translation (ამბულაძე1916: 23-35; 1934: 56).

M53 (M46). Khusein Kaiz Kashiphi. Kalilla and Demna. 381f.; 33x22, 5 cm.; paper; written in *Mkhedruli* in black inlk. Initials in red. Two headwridings. Wooden boards covered with leather. Translated by King Vakhtang .

E126 (E140). Qalvajiani (fragment). 19thc. 1 folio; 23,5x18cm; writen in Mktedruli in black ink.

Poetry

E 156 (K 99). Chrestomathy of Georgian Poetry. 19th c.; one folio; paper; 20x12.2 cm; without cover; the leaf is placed in a paper envelope; written in black ink and in *Mkhedruli*. The text concerns analysis of Mustazad – a form of folk and classical Oriental poetry popular in the 18th c. One more composition is shelved with the same number: Explanation of Shavteli by Teimuraz Bagrationi, first quarter of the 19th c.; 3 folios; paper; 33.5x22 cm; without cover; written in *Mkhedruli* in black

ink; titles are written in *Asomtavruli*. The text contains philological comments on Ioane Shavteli's "Abdulmesiani".

A11 (H13). The beginning of The Knight in Panther's Skin. 1843. one folio; 18x11.5 cm; paper; written in *Mkhedruli* in black ink. An autograph of Prince Teimuraz. The manuscript was probably copied for the purpose of studying poetic issues.

H40 (22). Shota Rustaveli."The Knight in Panther's Skin. 18th c. 50 folios; 35x22 cm; paper; written in black ink. in cover; King Vakhtang's redaction (რუსთაველი 2013: 297).

E74 (105). Shota Rustaveli. The Knight in Panther's Skin. 1811. 150 folios; 22x18 cm; paper; written in black ink. hard cover; scribe: Ioane Ialghuzisdze. King Vakhtang's redaction (რუსთაველი 2013: 299).

M48 (M27). Shota Rustaveli. The Knight in Panther's Skin. 1823. 209 folios; paper; 30,5x20 cm; written in black ink. wooden boards covered with stamped leather; scribe: Aslan Sapharov; commissioner: Imeretian Qeen Anna. Later owner: Prince Konstantine. The compilied redaction (რუსთაველი 2013: 301).

M47 (24). Shota Rustaveli. The Knight in Panther's Skin. 1839. 46 folios.; paper; 32x20 cm; written in black ink; fragment (the text is written on the leaves 2-41); in cover; King Vakhtang's redaction. The manuscript is described by M Brossette (რუსთაველი 2013: 309).

E75 (106). Shota Rustaveli. The Knight in Panther's Skin. 19th c. 227 folios; paper; 21,5x17,5 cm; wooden boards covered with stamped leather; King Vakhtang's redaction (რუსთაველი 2013: 337).

K1 (G76.K6). Shota Rustaveli. The Knight in Panther's Skin. 19th c. 10 folios.; paper; 25,2x21 cm; written in black ink. Titles and initials are written in red ink

C41 (H13).Teimuraz I. Dialogue between Spring and Autumn. 18th-19th cc. 8 folios; paper with watermark; 21x17.5 cm; written in *Mkhedruli* and in black ink; paper cover (თეიმურაზ პირველი 1886: 45-56; 1939:99-112).

K17 (K14). Peshangi Pashvibertkadze. Shahnavaziani. 17th c. 169 folios; paper; 29x23 cm; written in *Mkhedruli* and in black ink; titles and initials are written in red ink; the text is framed; paper cover. The manuscript contains colophons written by King Shahnavaz – Vakhtang V, and his family members. Peshangi Pashvibertkidze is a pioneer of introducing a new genre of historical poem into the Georgian realm. "Shahnavaziani" was published based on this manuscript (ლეონიძე 1935: 03-020).

M43 (C62; M59). Rusudaniani. 1839. 396 folios; paper; 34x22 cm ; written in *Mkhedruli* in black ink; titles are written in red ink; gold stamped cardboard cover with title: "Rusudaniani". Scribe: Ioseb Nazarov. Place of copying: Saint Petersburg. Commissioned by Prince Teimuraz. The separate lexical units of the text were corrected by the commissioner and complled and set up. the contents of the manuscript the and. The manuscript is included in the study by N. Marr (მარი 1895: 221-259).

E77 (E137). Rusudaniani (fragment). 1841 66 folios; paper; 22x18 cm; written in *Mkhedruli* and in black ink. Two handwritings can be made out. Scribes: Svimon Tabidze and Giorgi Maisuradze.

The manuscript is bound in paper cover. The fragment contains second chapter of "Rusudaniani": "The Story about Tomeran, the king of Khatians, and Jimshed, his Son". The text is supplied with D. Chubinov's commentaries written in pencil in a process of editing the text for publication. Certain fragments of the text differ from the text found in M-43.

H42 (H35). Archil II, Teimuraziani. Praise of the Alphabet. 1838. 110 folios; paper; 36x22 cm; written in *Mkhedruli* and in black ink; paper cover. Scribe: Giorgi Maisuradze. The text's content, name of the scribe and date of copying is written on the cover in M. Brosset's handwriting, *Mkhedruli* spelled with a ligature.

E102 (E134). [Giorgi Abashidze. Ode to King Vakhtang VI]. 19th c. 2 folios; 34.9x23.3 cm; paper; without cover; written in *Mkhedruli* and in black ink.

E99 (E134a). Prince Vakhushti. Old and New Tetsaments in Prosaic Form. 18th c. 16 folios; 11x15.7 cm; paper; written in *Mkhedruli* sand in black and brown inks; an autograph. The poem is written in 16-line tail-rhyme "shairi" form and contains 257 strophes (ცერაძე 2015: 166-173).

E80 (E156c). Dimitri Bagrationi. Martyrdom of Queen Ketevan. 19th c. 13 folios; 18x22 cm; paper; written in *Mkhedruli* and in dark brown ink. The poem is written in 16-line tail-rhyme "shairi" form and contains 94 strophes. The text was published (ნაკაშიძე 1978: 05-021).

E101 (E134c). Simon Kopadze. Poem. 19th c.; 2 folios; 23x36.5 cm; paper; written in *Mkhedruli* and in drak brown ink. The poem is dedicated to King Archil. The poem contains 34 strophes. The poem is written in "shairi" form.

E63 (E73). Iona Khelashvili. Collection. 1837. 89 folios; paper; 16.5x21 cm; thick cardboard cover covered with paper; written in black ink; titles and initials are written in red ink. Scribes: Simon Tabidze and Iona Khelashvili. The manuscript contains three parts: the list of Iona Khelashvili's works, shaped in a prosaic form, and praise of Iona, preface and poems of various authors dedicated to Iona Khelashvili.

E87 (E156). Mamuka Baratashvili. Panegyric of King Bakar. First half of the 18th c. 11 folios; 16.4x21 cm; paper; written in *Mkhedruli* and in black ink; title and beginnings of the strophes are written in red ink. The manuscript contains first redactions of complete texts of odes. Two leaves of the text were published in a facsimile form of the original work (ამაღლაძე 1949: 284-287; 1973: 326-329).

E65 (E79). Anton I Bagrationi Tskobilsitkvaoba. 1840. 140 folios; paper; 21.5x18 cm; written in *Mkhedruli* and in black ink; paper cover. Scribe: Ioseb Naazarov. Place of copying: Saint Petersburg.

M34 (?23; M36). Davit Guramishvili. Davitiani. Beginning of the 19th c. 145 folios; paper; 36.2x21 cm; written in black ink; titles and beginnings of strophes are written in red ink. The text contains two illustrations. The manuscript is bound in gold stamped cover.

H43 (H37). Davit Guramishvili. Davitiani. 1839. 115 folios; paper; 35.3x22 cm; written in black ink; paper cover. Scribe: Ioseb Nazarov. Place of copying: Saint Petersburg.

E72 (E98). Davit Meskhishvili. Ten Addresses to Prince Levan. Turn of the 18th c. to the 19th c. 17 folios; 20x16 cm; paper; written in *Mkhedruli* and in black ink; titles and initials are written in red.
H62 (H54a). Besarion Gabashvili. The Fight of King Solomon with the Abkhazs. 18th-19th cc. 8 folios; 35.3x23 cm; paper; written in *Mkhedruli* and in black ink.
E11(C24;E100).[Besarion Gabashvili, The Fight of King Solomon with the Abkhazs]. 18th-19th cc. 2 folios; 22x18 cm; paper; written in *Mkhedruli* and in black ink.
E223 (E136). Isaak Mtsire. War between Cat and Mouse (Poem). First half of the 19th c. 11folios; paper; 21,5x17.5 cm; written in *Mkhedruli* and in black ink. Scribe: Nikoloz Chubinov.
E134 (E99). Praise of Prince Davit by Various Persons. 19th c. 2 folios; 34x10.3 cm; paper; written in *Mkhedruli* and in black ink.
E94₂ (156). Poems (The Flute Poetry). 19th c.; 2 folios; paper; 22.5x17 cm; written in black ink. The manuscript was published. **Giorgi Paichadze. Praise of Prince Ioane (Son of Giorgi XII).** 19th c.; one folio; 32x18 cm; paper; written in *Mkhedruli* and in black ink. An autograph.
E117 (E134). Goderdzi Piralishvili. Giorgi Mikeladze. Poems. 19th c. one folio; paper; 35x22 cm; written in *Mkhedruli* and in black ink. Poem of King Erekle II's lamentation is written on recto.
E59 (E58). Dimitri Bagrationi, [Dimitriani]. 19th c. 24 folios; paper; 21x17.5 cm; written in *Mkhedruli* in black ink; two handwritings can be made out; cardboard cover covered with leather. In the end of the Collection "Genesis" is narrated by Dimitri Bagrationi in a verse form (ნაკაშიძე 1978: 93-98).
E125 (E140) Dimitri Bagrationi, Proverbs. 2 folios; paper; 34.3x22 cm; written in *Mkhedruli* in black ink.
E14 (G82, E71). Dimitri Bagrationi. [Dimitriani]. 19th c. 42 folios; paper; 21x17 cm; written in *Mkhedruli* in black ink (ნაკაშიძე1978: 29-138).
E80 (E156). Dimitri Bagrationi. Martyrdom of Queen Ketevan. 19th c. 13 folios; paper; 13.3x15 cm; written in *Mkhedruli* in black ink (ნაკაშიძე 1978: 79-92; კეკელიძე 1981: 496).
E109 (E134). Ketevan Bagrationi. A Poem. 19th c.; 2 folios; paper; 36x11.5 cm; written in *Mkhedruli* in black ink. The poem has been published (ასათიანი 1936: 275-276).
M9(G84;M39). Ivan Muratov. Poems. 19th c.; 25 folios; paper; 32.8x24 cm; written in *Mkhedruli* in black ink (რუხაძე 1954: 261).
E 39 (G.191; E 138). E138 (E99). E161 (E99). E162 (E99). E163 (E99). E164 (E99). E 166 (E99). E167 (E99). E168 (E99). Teimuraz Bagrationi. Poems. 19th c. Each poem is written on a separate leaf; leaves of different sizes; written in *Mkhedruli* in black ink.
E79 (E156) Grigol Bagrationi. Adventure of Georgian Kings. (fragment). 19th.c 8 folios.; 35,5x22 სმ.; paper; written in black ink (რუხაძე 1939: 109).
H49/1-2(H53). Petre Laradze. Panegyric toIoane Grigolis-dze Bagrationi. 19th c. 2 folios; leaves of different sizes.
M36 (G64;M42). Petre Laradze. Dilariani. 19th c. The available description lacks other data.

E135 (E99). Giorgi Tumanishvili [Poems]. 19th c. 2 folios; paper; 36x23 cm; written in *Mkhedruli* in black ink.

E136 (E99). [Poems]. 19th c. one folio; paper; 32.5x19.5 cm; written in *Mkhedruli* in black ink; titles and beginnings are written in red ink.

E113 (E134). Reyrak. ALament for the Dead Brother. 19th c. 8 folios; paper; 10.5x8.5 cm; written in *Mkhedruli* in black ink. Translated from Russian by Ioane Bazlidze. An autograph of the translator.

E81(E156). Ioane Gegechkori. The Battle at Rukhi, i.e. Life of King Solomon. 19th c. 24 folios; paper; 21.6x18 cm; written in *Mkhedruli* in black ink.

E93 (E156). Ioane Gegechkori. Napoleon. 1830. 2 folios; paper; 21.6x18 cm; written in *Mkhedruli* in black ink.

E137 (E99). Ioane Gegechkori. A Poem. 19th c. one folio; 12x19 cm; written in *Mkhedruli* in pencil.

E104 (E134). Poems. 19th c. one folio; paper; 12.5x19 cm; written in *Mkhedruli* in black ink.

E110 (E134).Giorgi Avalov. Poems. 19th c. 2 folios; paper; 36x23 cm; written in *Mkhedruli* in black ink; an autograph. One poem from the Collection has been published: "A Prayer of the Sinful Man to God".

E51(E17). Davit Machabeli. King. 19th c. 6 folios; paper; 20.5x14.5 cm; written in *Mkhedruli* in black ink; paper cover.

E50(E15).Davit Machabeli. Mtiulian. 1842. 52 folios; paper; 20.5x14 cm; written in *Mkhedruli*; in black ink; paper cover. Place of copying: Tbilisi; an autograph. The manuscript has been used in a study (ჩიქოვანი, 1946:150).

E120 (E134). Svimon Tabidze. [Said as a Poem]. 19th c. one folio; paper; 17.6x17.2 cm; written in *Mkhedruli* in black ink; an autograph.

E92(1)(E156). Svimon Tabidze. An Acrostic dedicated to Bebutov. 1853. one folio; paper; 33x21 cm; written in *Mkhedruli* in black ink; an autograph. Place of copying: Saint Petersburg (რუხაძე 1939: 222. შენ.1).

E92 (2) (E156). E92 (3) (E156), E92 (4) (E156) Svimon Tabidze. [Praise of Mari Brosset]. 1853-1854-1862. 3 folios; paper of different sizes; written in *Mkhedruli* in black ink; an autograph. Place of copying: Saint Petersburg (რუხაძე 1939: 222. შენ.1).

E92 (E156). Svimon Tabidze. [Without Title]. 1862. 2 folios; paper; 21x17 cm; written in *Mkhedruli* black ink; an autograph. Place of copying: Saint Petersburg (რუხაძე 1939: 222. შენ.1).

H4 (H53). [Collection]. 19th c. 6 folios; paper; 32.5x20.5 cm; written in *Mkhedruli* in black ink. The Collection contains two compositions: 1. Teimuraz II – "Praise of the Alphabet"; 2. Besarion Gabashvili – A Poem.

E115 (E134). Poems. 19th c. one folio; paper; 30x17.3 cm; written in *Mkhedruli* in black ink. The manuscript includes two poems by Al. Chavchavadze: "Tejnisi" and "Mugham".

E151 (E99). Fragments. 19th c. 2 folios; paper; 35x11 cm; written in *Mkhedruli* in black ink. The text and its transcription are copied on folio 1. The note was probably written by Prince Teimuraz during his visit to Iran in 1803-1810. Leaf 2 bears calculation of expenses in roubles and copecks.

M3 (C83; M). King Vakhtang. I half of 19th c. 195 folios; paper; 30x20 cm.; written in *Mkhedruli* in black ink. Headings, titles and initials in red ink. Cover: wooden boards covered with stamped leather. Scribe: Melqisedek Kavkasidze; Owner: Petre Kebadze.
E116 (E134). Religios Poems from 18th. 19th c. 1 folio; paper 34x10 cm; written in *Mkhedruli* in black ink.
E114 (E134). Poems. 19th c. 4 folios; paper; 15,5x10 cm; written in *Mkhedruli* in black ink.

Mixed Collections

M8 (?69; M30). A Mixed Collection. 19th c. 153 folios; paper; 21x21 cm; written in *Mkhedruli* in black ink; beginnings of several compositions are written in red ink; four handwritings; cardboard cover covered with leather. Title on the spine reads "Georgian Poems".Scribes: Saridan Aleksishvili and three anonymous scribes. The manuscript contains nine compositions: 1. "Rusudaniani", 2. "Wisdom of the Lie" by Sulkhan-Saba Orbeliani (79 fables); 3. Astrological forecast for 22 days based on positioning of Sun, Moon and Jupiter; 4. TeimurazI – "Ioseb-Zilikhaniani"; 5. About Big Feasts by Dimitry Orbeliani; 6-7. Besarion Gabashvili – "Mukhambazi" and "The Battle of Rukhi". 8. Poem of an anonymous poet; 9. Collection of riddles based on the description of R. Orbeli. Title of the first composition is used as a general title of the Collection. The second riddle has been taken into consideration in a study (Цагарели 1878: 23).
M4 (?72b; M12). A Mixed Collection. 1799. 147 folios; paper; 31.3x21 cm; written in *Mkhedruli* in black ink. Cover: wooden boards covered with stamped leather. The Collection contains the following compositions: 1. Matvei Komarov, "Milord" (Translated by Glakho Koteti); 2. Praise of the Alphabet; 3. Marmontian, "Veliazar" (Translated by Gaioz Natsvlishvili); 4. "The Life of the Roman Emperor Marcus Aurelius" (Historia Augusta) (Translated from Russian by Gaioz) (რუხაძე 1949: 88. შენ 1).
E40 (C61; E40). A Mixed Collection. 18th-19th cc.; 271 folios; paper; leaves of defferent sizes; written in *Mkhedruli* in black ink; some of the beginnings are written in red ink; five or six different handwritings. The manuscript contains the following compositions: 1. "Miriani", 2. "Kalvazhiani", 3. Mose Khoneli, "Amiran-Darejaniani".
K2 (G76;K18). A Mixed Collection. 1783. 101 folios; paper; 29x18 cm; written in *Mkhedruli* in black ink; beginnings, the first words of verses and Testaments are written in red ink. Cover: wooden boards covered with stamped cover. The Collection contains two compositions: 1. Kaikhosro Cholokashvili, "Omaniani"; 2. Teimuraz II, "A Mirror of the Things Said".
E76 (E131). A Mixed Collection. 1853. 102 folios; paper; 22x18 cm; written in *Mkhedruli* in black ink; beginnings and titles are written in red ink; paper cover. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg. The Collection contains two compositions: 1."Tismariani"; 2-3. Poems by Davit Meskhishvili.
C32 (C4). Dimitri Meghvinetukhutsesi. 70 folios; paper; 16.5x22 cm; written in *Mkhedruli* in black

ink. Place of copying: Gori. The Collection contains pieces of poetry, poems and dramas written in prose (Information concerning the author can be found in ბერძნიშვილი 1983: 102; 26; მიქიაშვილი 1990: 26, footnote 49).

H4 (H53). [Collection]. 1830, 19th c. 8 folios; paper; 23x18 cm; written in *Mkhedruli* in black ink; two handwritings. Contains fragmnets of two texts: 1. Alexiani; 2. Qalvajiani.

Literature from the military field

E29 (C108; E68). Military regulations 19th c. 283 folios; paper; leaves of different size. Written in *Mkhedruli* in black ink. Cardboard cover covered with stamped leather. The Collection presents military regulations Peter I and Paul I translated into Georgian at different times. Translated by Gaioz Archimandrite and Goderdzi Phiralov.

E97 (E156). Irakli II. The sentence on the troop on duty and the list of duties. 1848. 16 folios; paper; 22.3x16 cm; written in *Mkhedruli* in black ink. Scribe: Svimon Tabidze. Place of copying: Saint Petersburg.

E98 (E156). Irakli II. The sentence on the troop on duty and the list of duties. 18th c. one folio; paper; 8x16; written in *Mkhedruli* in black ink.

K8 (210,6; K11). A short Artillery Book for the Non-Commissioned Officers to study. Turn of the 18th c. to the 19th c. 59 folios; paper; 28x21 cm; written in *Mkhedruli* in black ink; cardboard cover covered with stamped leather. The text was translaeted from Russian by Davit Bagrationi.

E169 (E99). [Untitled, discussion of Ballistics]. 18th-19th cc. 2 folios; paper; 16.3x10.2 cm; written in *Mkhedruli* in black ink.

Samples of varios scripture

H55 (H53). [Paleographical samples]. Turn of the 18th c. to the 19th c. 9 fragnments, 8 of them are written on paper and one № 3 fragment is written on the cotton material. leaves different sizes; written in Asomthavruli and *Mkhedruli* in black and red inks.

E 158 (E 99) Syrian alphabet. 1th quarter of 19th. c. 1 folio; 6.8x8 cm; paper, written in *Mkhedruli* in black ink.

H46 (H 65). Davit Meskhishvili [Number of books others and others].19th c. 8 folios; 35.8x22 cm; paper; without cover; written in *Mkhedruli* in black ink; authograph. The Readings are Numbered by M. Brossett personally some errors and his comments on the margines (Brosset 1887: 67, 264, 505**).**

Catalogs

C38 (C49). Teimuraz Bagrationi. The Books of divine and secular of the Georgian Language, found in the books holding of Teimuraz, his royal sage, the son of the King Teimuraz, and Giorgi XIII, each registered. 1835. 55 folios; 18.3x15.8 cm; paper with gold inscriptions; written in *Mkhedruli* in black ink. Cardboard cover gold inscriptions, with a French imprint on the cover: "Registre des differentes livres enlangue georgien qui se trouvent dans la bibliotheque de Son Altesse de czarevitch Theimouraz prince de Georgie"; Put in a golden case; Autograph; scribed in Petergoph (see: Brosset 1887: 117; 505). The text is published (Цагарели 1894: 149-186; XVI-XVIII; ოორდანიშვილი 1948: 1-45).

E 49 (E 138). Ilarioni. The catalog of Athos Monastery. Second third of 19th c. 6 folios, 36x23 cm; paper; written in *Mkhedruli* in black ink. The list conteins original and translated 295 works and Sorted thematically (see Brosset 1838: 336-351; 1851 (b): 196; 1878: 421; Brosset 1887: 232).

E48 (E138) List of manuscript of the Athos Iveria Monastery. 1840. 4 folios; 28x23 cm.; Paper; written in *Mkhedruli* in black ink. Scribe: Petre Qebadze; copieng place: Moscow. The catalog conteins nominates of 252 works and is different from 49 (E 138).

H 93 (G 209). The catalog of the Georgian Library of very educated Ioane Gruzinsky, son of Grigol (Georgian-Russian). 19th c. second half,14 folios; 35.8x22 cm; paper. written in *Mkhedruli* in black ink; coping please: Saint-Petergburg. The catalog is not published.

86. H-842, 13r. Iviron Monastery

Hellenic Republic

Collection of the Iviron Monastery

The core collection of Georgian manuscripts in Greece is preserved in the library of Iviron Monastery on Mount Athos, also known as the Monastery of Theotokos Portaitissa.[1] The collection comprises 86 manuscripts of the 10th-17th centuries. Their copying is related with foundation of the Iviron Monastery on Athos in 980-983.

The monastery became the main center of Georgian culture in medieval times. From the 18th century on, many scientific publications were dedicated to the study of the Iviron's history (Цагарели 1886: XV; Peeters 1923; გაბაშვილი 1956; ძეგლები 1967; კეკელიძე 1980: 98-102; მენაბდე 1980: 185-247; მეტრეველი 1996, 1998; Actes 1985, 1990, 1994). These studies were based on the data collected from the Georgian manuscripts held in the monastery's repository. Scientific descriptions of the Georgian manuscripts were of special importance for evaluation of the importance of the whole collection as well as for estimation of separate manuscripts. R.P.Blake's description compiled in 1920 remains the most comprehensive among the others. It contains descriptions of all 86 manuscripts and gives detailed codicological data on each of them (Mapp 1900; Blake 1931-32; 1933-1934; აღწერილობა 1986(b). This publication is based on paleographic and codicological data on Georgian manuscripts of Iviron Monastery presented in the catalogue compiled by R. P. Blake. At the same time, certain information has been added basedon data found in scientific publications dedicated to the manuscripts of the collection.

The main feature of the collection of Georgian manuscripts of Iviron is that the manuscripts of this collection reflect events characteristic of the Byzantine literary tradition of Macedonian (876-1056) and Komnenian (1081-1185) periods related to the creation of new redactions of manuscript associated with production of codices with educational tendencies of diverse content, as well as with implementation of the art-decorative or marginal systems in manuscripts. This vital reform of Christian writing and manuscript tradition has been inherited by the Iviron Monastery from

[1] According to the latest scientific reports, there are several Georgian Liturgical Manuscripts in Greece – in the monasteries of Simonopetra and St. Panteleimon. The four codecesare preserved in Simonopetra. They are dated presumably to the 11th-12th cc. The exact number of manuscripts in the Panteleimon Monastery is not specified, although it is indicated that the manuscripts are from the late period. Precise codicological data is currently unknown. Recently, scholar of the K.Kekelidze Georgian National Center of Manuscripts E. Dughashvili works on the study of these manuscripts (დუღაშვილი 2018: 35-36).

the Tao-Klarjeti scriptoriums. The first steps associated with production of compositionally diverse collections of the texts with educational trends and in shaping of decorative schemes of manuscripts were made in Oshki, Shatberdi, Tbeti, Tao-Klarjeti and other literary centers. Prior to the launch of the great laura of the Georgians on Mount Athos, the preparations for foundation of the Iviron Monastery's library were made in Tao-Klarjeti. Three important manuscripts (Ivir.Geo 1, Ivir.Geo 3, Ivir.Geo 9)[1] were copied in the scriptorium of Oshki Monastery in 977-980 on the commission of the ktetors of the same Monastery – Iovane-Varazvache and Iovane-Tornike[2] (John Tornikios) specially for the library of the Georgian Laura on Mount Athos. In addition to these specially copied three manuscripts, the repository in Iviron was also enriched with manuscripts from other literary centers of Tao-Klarjeti (Ivir.Geo.8, Ivir.Geo.11 and Ivir.Geo.83). These first acquisitions of the Iviron Monastery contained the texts of the early Byzantine, i.e. of Jerusalem redaction. The second stage was associated with rapprochement of the Georgian manuscripts to novelties brought by reforms of the Macedonian period. Initiator of these changes was Iovane (John) the Iberian, who was already well-established monk on Mount Athos. The process started prior to founding of the Iviron Monastery in 975th anks to the active translation work of Ephtvime (Euthymius) the Athonite (955-1028), son of Iovane. Since 1005, after Ephtvime the Athonite was elected the Superior of Iviron, the literary activity has been carried out in this Big Laura (ძეგლები 1967: 38-100). Ephtvime the Athonite started editing previously translated books of Bible, as well as editing of exegetical, dogmatic, polemic, homiletic, hagiographic works. He translated compositions available in Greek language previously unknown to the Georgian manuscript tradition. The list of the texts translated by him is known from the Testament found in Ivir.Geo.10, the manuscript which contains translation of John Chrysostom's comments on the Gospel of Mathew (Blake 1931-1932: 310-311), which together with Ivir.Geo.13 and Ivir.Geo.4 is a constituent part of a large manuscript of the "Commentary". Ephtvime the Athonite, apart from the translation and editorial work, brought together a group of talanted bookmen: Iovane Grdzelisdze, Arsen Ninotsmindeli, Iovane of Khakhuli, Zakaria Mirdatisdze and others (კეკელიძე 1980: 186, footnote 2; მეტრეველი 1996: 107-130).

There are many manuscripts in the collection which illustrate that at the time of Ephtvime the Atonite's activities, full convergence between Georgian and Constantinopolitan traditions of church literature did not occur. The Athos collection includes codices, which contain texts in both Ephtvime the Athonite's and early Jerusalemite translations. The Macedonian Literary Reform was completed thanks to Giorgi the Atonite's (George the Hagiorite,1009-1065) and Ephrem Mtsire's (Ephraim the Lesser, 1027-1103) efforts. The name of Ephrem Mtsire is linked with introduction of Hellenophile translations into the Georgian manuscript tradition. Giorgi the Athonite and Ephrem Mtsire interpreted ancient texts of the Constantinople redaction, as well as texts of liturgical calendars and collections, by means of introducing scientific commentaries into the original text (კეკელიძე 1980: 213-234, 250-269). The above-mentioned reformative approaches, characteristic of the Iviron and of all other Georgian manuscript production centers in general, primarily affected Biblical

[1] The fourth manuscript – "Treasure", copied in the "country of Carine" on the commission of Iovane-Tornike, is lost. See "The Moscow Collection".

[2] For history of the feudal house of the Chorchanelies see Peeters 1923: 359-360; კეკელიძე 1945: 218-236; მენაბდე 1980: 192-194; Actes 1983: 27-33; მეტრეველი 1996: 5-106.

codices, since in Middle Ages, the main task of the Georgian literary centers was to give descent and convincing answer to those who contested the right of the Georgian Church on autocephaly, and had suspicions about purity of the faith in Georgia. Greek monks generated polemic with the Georgians over the above issues. Iviron was the first to respond to these blames acutely, and the next was the monastery on the Black Mountain (ძეგლები 1969: 106-207). At the end of the 10th century and throughout the 11th century, Georgian scribes made much effort to accomplish the above goal. It was necessary to revise and to edit old texts, as well as to make new translations, to complement and correct the church calendar, and most importantly, to create a kind of Collections, which would correspond to requirements of the Constantinopolitan ecclesiastic and monastic practices, promotin gestablishment of the Georgian Church in the Byzantine realm with the statute of an autocephalous Church. The first step in this direction was copying of the complete collection of Old Testament texts in the Monastery of Oshki in 978 and transfer of the manuscript to the Iviron Collection (ჩხიკვაძე 2010(b): 411-420). These texts attracted great attention of the researchers because of their archaic recentional characteristics. The collection is not distinguished by a large number of Four Gospels, though we find in it the texts of early Byzantine redactions adopted from Tao-Klarjeti literary centers, as well as the Four Gospels of the Constantinopolitan redaction. Archaic recensions of the texts preserved in these Bible books have attracted much attention of the researchers (Blake 1928; 1933; 1950; შანიძე 1945; Briere 1957). The hagiographic, homiletic, ascetic and liturgical collections make up the largest part of the Iviron collection. The recentional peculiarities of the manuscripts produced in Tao-Klarjeti are of special interest. As for the hymnographic collections, they represent the result of Giorgi the Atonite's reformative work. Codicological data about the manuscripts from the Iviron Collection, given in the present publication, is based on the existing catalogues (Blake 1931-1932; 1933-1934; აღწერილობა 1986(b). The information has been supplemented based on the scientific papers, which are listed in bibliography supplied to each entry. The previously mentioned main catalogue of R. P. Blake is mentioned within each entry of the bibliography only if they are to contain the information that differs from the ones provided by other publications. The manuscripts are listed according to the chronological order and in accordance with the fields of the study.

Biblical Books

Ivir.Geo.83. Four Gospels of Opiza. 913. 260 folios; parchment; 13.9x12.4 cm; written in *Asomtavruli* in brown ink. The cover is made of black stamped leather with images of Crucifixion and of the Mother of God. Scribe: Grigoli (248v). Commissioner: Basili. Place of copying: Opiza. The Opiza Four Gospels was discovered and described by Nicholas Marr in 1898 (Mapp 1899: 10). The date and place of copying of the manuscript is mentioned in the scribe's Testament: "...This Holy Gospel was copied in the Laura of St. John the Baptist in Opiza from the correct original. The text was "cleansed" from the later additions in accordance with the contents. And the Chroniconi was რლგ. The text is divided into paragraphs. Initials denoting the sections are written on the lower margin. The text corresponds to the redaction of the Jruchi-Parkhali Georgian Four Gospels, which according to A. Shanidze is a protovulgate Bible (შანიძე 1945: 08). Based on the study of early Byzantine Georgian translations of Four Gospels, it is supposed that the sources for the Opiza manuscript are translations

of the khanmeti period (ქაჯაია 1984: 327; მელიქიშვილი 2012(a): 166). Text of the Opiza Four Gospels was published several times (Blake 1928: 439-574; 1933; 1950; Briere 1957; შანიძე 1945).

Ivir.Geo.1. Bible. 978. 454 folios; parchment; 44.5x32.3 cm; written in *Nuskhuri* in brown ink; initials and titles sometimes are written in cinnabar ink. Cover: the wood boards covered with black leather. The manuscript was copied by three scribes: Stepane, Giorgi Gelasisdze and Michael. Commissioner: Iovane, the former: Tornike. Bookbinder: Stepane. Place of copying: Laura of Oshki. This is the first complete Collection of the Old Testament books. It was bound in two volumes. The manuscript is defective. It was copied by the finances of the feudal house of the Chorchanelies. Immediately after establishment of the Iviron Monastery, the manuscript was transferred to its library. This is attested by the colophons found on different pages of the manuscripts, as well as by Testaments of scribes and that of a commissioner (B.2: 421v-422r, 423r, 421v). The manuscript contains later colophons, including the one, written by Petre Moses Dze Tablianisdze, who copied this Bible, temporarily brought by Platon Ioseliani from Iviron Monastery in the 19th century. There are two copies of the Oshki Bible, which are held at K.Kekelidze Georgian National Center of Manuscripts (NCM S-422, A-471). The first volume includes the following books: Genesis, Exodus, Leviticus, Judges, Ruth, Job, The Book of the Prophet Isaiah, Jeremiah, Baruch, Epistle of Jeremy, Prayer, Laments, The Book of the Prophet Ezekiel, The Book of Daniel, The Book of Ezra and Zerubbabel, The Word of Nahum, About Son of Ahaz, The Book of Ezra Salathiel, the Book of Esther and Mordechai, The Book of Judith and Tobit. The second volume includes: I-IV Books of Kings, Proverbs of Solomon, Ecclesiastes, Praise, Wisdom of Solomon, Panaretos, Wisdom of Sirach and the Books of Twelve Prophets. The book of Numbers, Deuteronomy and the Book of Joshua are lost. Psalms and the Wisdom of Yeshua ben Sirach were not considered for inclusion into the manuscript. From the editorial point of view, the texts included in the Bible are non-uniform redactions of the early Byzantine translations. Furthermore, the Bible books show significant morphological-orthographic non-uniformity that implies that Bible scribes have been using originals copied at different times and in different monasteries. The Greek editions of the Old Testament books are not available (წიგნნი 1989, 561-580; მელიქიშვილი 2012(a): 79-84; 94-118). The manuscript was dated based on its Testament: "When this book was written, the Chroniconi was რჟ~ზ". The colophons were published in full (წიგნნი 1989: 563-571). Due to textual peculiarities and old recensions, the Bible has constantly attracted attention of the scholars. Results of the studies have been published. The separate books of Bible and the whole Bible have been published (Марр 1913: 389-398; კეკელიძე 1920; 1972: 172-239; Блейк 1921; Blake 1929(a): 33-105; 1929(b): 57-105; შანიძე 1947; 1948; ცქიტიშვილი 1976: 190-223; წიგნნი 1989; 1990; 1991; ბიბლია 2017). The manuscript has been described several times (Цагарели 1886: 69-75 n°1; Blake 1931-1932: 301-304; წიგნნი 1989: 559-580).

Ivir.Geo.62. Four Gospels. 11th c. 297 folios; parchment; 20.4x15.5 cm; written in *Nuskhuri* in dark brown ink; painted the wood boards covered with leather. Scribe: Deacon Ioane (240r). The manuscript starts with the Letter of Eusebius within the canon table and with decorated canons. The text has been corrected. The corrections are introduced on the margins and are emphasized with marginal marks (74v, 116r, 169 retc). In R. P. Blake's consideration, the text was first handled by Ephtvime the Athonite and next by Giorgi the Athonite. Initiator of the corrections was Giorgi the Athonite (Цагарели 1886: 75 n°4; Blake 1993-1934: 251).

Ivir.Geo.82. Psalter. 11th c. 91 folios; parchment; 15x20 cm; written in *Nuskhuri*; titles and initials are written in cinnabar ink. The manuscript lacks cover and leaves. According to Al. Tsagareli, the manuscript contained 103 folios, and according to R. P. Blake – 130 folios. Psalter is probably one of the earliest manuscripts of Giorgi the Athonite's redaction. The text contains Psalms 31: 15 – 44,3; 67,3 - 90,12. In accordance with an old tradition, the Diapsalmata are used in the text. Diapsalmata are not present in the later texts of Giorgi the Athonite's redaction. Each paragraph of the Psalms starts from a new line. This was a feature of Greek Psalter in the times when Giorgi the Athonite carried out his activities. Based on an old tradition, the text is divided into 20 canons, though selection of the Psalms in each canon differs from the old tradition. The manuscript has been studied (Цагарели 1886: 75 n°2; ზანიძე 1989: 111-116).

Ivir.Geo.15. Four Gospels. 12th-13th cc. 239 folios; paper; 33.4x24.5 cm; written in *Nuskhuri* in brown ink; initials are written in *Asomtavruli* in cinnabar ink; the wooden boards covered with leather. The manuscript is defective. Titles of the Gospels of Mark and Luke are decorated with headpieces (67r, 109r). Scribe: Iosebi (182r). A scientific publication concerning recentional features of the manuscript are unknown. In R. P. Blakes' consideration, the text probably belongs to Giorgi the Athonite's redaction (Цагарели1886: 76 n°10; Blake 1931-1932: 360-361).

Ivir.Geo.67. Four Gospels. 13th c. 90 folios; parchment; 28x18 cm; lacks the beginning and ending; written in *Nuskhuri* in black ink. The initials are stylized. The titles are written in cinnabar ink. On the margins of leaves 19v and 69r is found the contents with chapters and paragraphs written in *Asomtavruli* and *Nuskhuri*. The text starts with Mark 7,26. There is a blank page before the Gospel texts of Luke and John. On 63v is a miniature of John the Evangelist. When R. P. Blake saw the manuscript, it was split into separate leaves, which were placed into a black file (Blake 1933-1934: 254). The Four Gospels is of Giorgi the Athonite's redaction (Цагарели 1886: 76 n°8).

Ivir.Geo.53. Four Gospels. 13th-14th cc. 149 folios (according to R. P. Blake); parchment; 22.5x16.5 cm; written in *Nuskhuri* in black ink; cardboard cover covered with calico. The text is of Giorgi Athonite's redaction (Цагарели1886: 76 n°7).

Ivir.Geo.75. Four Gospels. 15th c. 78+4 folios; parchment; 23.1x18.3 cm; written in *Nuskhuri*; titles and initials are written in cinnabar ink and are decorated. The manuscript is defective. The text contains only the Gospel of Luke preceded by the index. The text is of Giorgi the Athonite's redaction. Two text fragments are included into the manuscript: Menaion (13th c.) and an unidentified Homily (11th c.) (Цагарели1886: 76 n°6).

Early Byzantine Collections

Ivir.Geo.42. Acts of the Apostles. Martyrdom of Sts. Peter and Paul. 963-969. 237 folios; parchment; 22.3x17.2 cm; written in *Nuskhuri* in brown ink; beginnings of indentions and titles are written in cinnabar ink. Commissioner: Michael. Place of copying: the Monastery of Sts. Cosmas and Damian on Mount Olympus. The Collection contains the following texts: Epistles of Paul, Acts of Apostles, Catholic Epistles, and in the end – "Martyrdom of the Saints and All-Praised Apostles Peter and Paul." The recentional peculiarity of the Collection is defined by the sequence of the books of the Acts of the Apostles found only in the pre-Athonite Georgian manuscripts (მელიქიშვილი 2012(a):

185). It is of interest that the Georgian translation of the apocrypha of the "Martyrdom" of Peter and Paul is found only in the Collections containing texts of the Palestinian recension, like Ivir. Geo.8, CNM A-95 and Ms.Georg.b.I. from the library of Oxford University. Despite the fact that the latter was copied in 1050-1060, it contains keimena hagiography of early Byzantine redaction. The manuscript contains Testaments of the scribe Michael, one of which is written in a form of a poem (კეკელიძე 1980: 608). Thanks to mentioning of two historical figures Nikiphoros Phocas (963-966) and Patriarch Polievktos (953-970) in the Testament, it was made possible to define the time of copying of the manuscript: 963-966. Taking into consideration the fact that the Georgian manuscript comprising early readactions was copied on Mount Olympus, one can assume that by 960 the process of substituting old redactions with Constantinopolitan redactions in the Greek literary tradition of Macedonian period was not yet finished. The early redactions of the "Acts of Apostles" have been published (Цагарели 1886: 76-77 n°11; აბულაძე 1950: 033-222).

Ivir.Geo.9. Ascetic-Homiletic Collection Paradise. 977. 377 folios; parchment; 37.7x29 cm; written in *Asomtavruli* in black ink; titles and initials are written in cinnabar ink; the wooden boards covered with linen. Scribe: Stephane archpriest; Ioane-Tornike and Iovane Varazvache. Author of the commissioner's Testament: Davit. Place of copying: Oshki. The manuscript contains 38 ascetic-homiletic compositions, one apocrypha and John Moschus's "Pratum Spirituale". The homiletic part of the manuscript contains ascetic homilies of the following authors: 16 by John Chrysostom, 2 by Basil the Great, 1 by Monk Mark, 1 by Monk Martirius, 1 by Isaac the Syrian and 16 by Ephrem the Syrian. We don't have Greek originals of any of the above-mentioned texts. Early Christian apocrypha of the Lydda church authored by Joseph of Arimathea survived only thanks to the Georgian translation (CANT 1992: n°77; ჩხიკვაძე 1997: 60-66; Tchkhikvadze 1997: 179-191) . What concerns "Spiritual Meadow" by John Moschus, text of this collection contains an addition – "The Paradise-Like", which differs from the Greek version found in Patrologia Graeca by sequence of the narrative. Based on the content of the Collection and on the recensions of the texts, the consideration was suggested that the Collection of St. Saba's tradition was used as an original for the "Paridase" of Oshki (ჩხიკვაძე 2002: 172-182). Initiators, donors and simultaneously the scribes are representatives of the feudal house of the Chorchanelies (375r-377v). The Testament was written in 979-980. It is dedicated to the event of granting the title of Magistros to Davit Kouropalates by the Byzantine Royal Court. The manuscript contains numerous colophons. They have been published in a complete form (აღწერილობა 1986(b): 45-49). Compositions from this collection have generated interest of many scholars. Several publications of the texts exist (Цагарели 1886: 89-91 n°69; Mapp 1900 (c): 5-72; კეკელიძე 1947: 261-315; აბულაძე 1955; 1960; Garitte 1956(b): 243-311; მეტრეველი 1996: 7-16; მემკვიდრეობა 2018: 55-56).

Ivir.Geo.3. George of Alexandria. Life of John Chrysostom, and Recovery of the Relics of St. John Chrysostom by Kosman. 979-980. 141 folios; parchment; 36x24.7 cm; written in *Nuskhuri*. Beginnings and initials are written in *Asomtavruli* in cinnabar ink; the wooden boards covered with stamped leather. Scribe: Iovane Chirai. Commissioners: Iovane-Tornike and Iovane Varazvache. Place of copying: Laura of Oshki. The text of the "Life" from the Collection dedicated to John Chrysostom closely follows the Greek text of early Byzantine version. The latter significantly differs from the Greek text of the Constantinopolitan tradition published in Patrologia Graeca. Existence of Arabisms and some textual-linguistic peculiarities in the text clearly points to the fact that this

redaction has originated in Palestine (გვარამია 1986: 011-048). The place of copying the manuscript is mentioned in the Testament: "... This holy book was written in the wonderful Laura of Oshki, the place of... during the Superiorship of the Holy Father Saba. May God exalt and relieve his sins with my – Iovane Chirai's, the wretched and pitiable man's hand...". The colophons have been published (Цагарели1886: 83 n°52; აღწერილობა 1986(b): 29-30; გვარამია 1986: 024-026).

Iver.Geo.8. Collection- Polycephalon. 10th c. I+379 folios; parchment; 34.1x28.7 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar ink; orange-reddish cover without ornamentation. In 1898 Makar bounded the manuscript. Arsen Mamatmtavari was the commissioner. The manuscript is quite large. It contains keimena versions of 61 martyrdoms. Based on its composition, editoriality and calendar system, M.van Esbroeck considers it as a Polycephalon (Esbroeck van 1975: 11-14). The calendar system used in the Collection is the first sign of its redactional difference. Namely, the Feast day of a saint does not always correspond neither to the day according to the calendar of Iovane-Zosime and nor to the Feast day of Greek Synaxarion of the 9th-10th centuries. Ivir.Geo.8 contains a big number of martyrdoms translated in the 7th-8th centuries from Armenian: Martyrdom of Queen Sandukht, St. Oski and of his companions, Nerses the Bishop of Armenia, Sahak the Parthian, Martyrdom of Vardan and of other Armenian Noblemen, short version of the Martyrdom of the Holy Queen Shushanik, Longinos, Georg Zoravar, Sahak the Persian – 12 texts in all. Other language originals of some of this martyrdoms does not exist, or an Armenian redaction significantly differs from the texts in other languages (Marr 1906: 285-341; Кипшидзе 1914: 54-104: Peeters 1911: 393-427; 1921: 277-313; აბულაძე 1944: 8-21, 62-94, 114-160; გაფრინდაშვილი 2013: 25-33; გაბიძაშვილი 2014: 105-109; მემკვიდრეობა 2018: 55-56). Such a big number of texts translated from Armenian attests to the fact of co-living of Orthodox Armenians together with Orthodox Georgians in the province of Tao-Klarjeti, the consideration which was repeatedly proposed by different scholars (Peeters 1911: 393-427; აბულაძე 1944: 133-147; გაბიძაშვილი 2012: 105). Due to this, defining Tao-Klarjeti as the place of origination of the manuscript is beyond any doubt. The manuscript under consideration reflects importance of Tao-Klarjeti literary school in forming of the Iviron manuscript collection. Despite the fact that the translation activities of Ephtvime the Athonite and of other translators from Iviron were oriented exclusively on the translation of Greek originals,[1] the Athonite bookmen did not reject rich cultural heritage of the previous period. Arsen Mamamtavari, i.e. Bishop of Ninotsminda, probably should not be considered as a scribe but as the commissioner of the manuscript. The scribe is to be sought among Giorgi and second Arsen mentioned in the Testament. The collection is supplied with later colophons (Цагарели 1886: 84-85 n°57).

Ivir.Geo.11. Polycephalon of Athos. 10th c. 394 folios; parchment; 31.5x24.5 cm; written in *Nuskhuri* in brown ink; initials are in *Asomtavruli* and in cinnabar ink; black leather cover. The manuscript is defective. It contains homilies of the following authors: Gregory of Nyssa, Antipater of Bostra, Proclus of Constantinople, Gregory the Theologian, John Chrysostom, Epiphanius of Cyprus, Julian of Tabia, Hesychius of Jerusalem,Timothy of Jerusalem, John of Constantinople, Eustatius of Antioch, Bishop Titus, Athanasius of Alexandria, Meletius of Antioch, Iovane Bolneli, Eusebius of Alexandria, Ephrem the Syrian, Barsaba of Jerusalem, Basil the Great, Hippolytus of Rome. The

[1] The colophon found in Ivir.Geo.10 reads the following: "Chrysostom, intercede before our Lord Christ for the Fathers of ours Iovane and Eptvime, who translated this from Greek into Georgian, not from the Armenian".

manuscript contains the following apocrypha: The Nativity of John the Baptist,The Nativity of the Theotokos, The Appearance of the Cross, The Second Revelation of John, Decapitation of John the Baptist, Martyrdom of Apostle Philip. Very interesting translations of early Christian literary monuments survived thanks to the Polycephalon of Athos (Esbroeck van 1975; მეტრეველი 1999: 173-191). This large Collection contains 94 readings for Great Feasts and Lenten Cycle. The Polycephalon has been described and studied (Esbroeck van 1967; მრავალთავი 1999). Some of the compositions has been published (Цагарели1886: 93 n°80; Marr 1926: 629-742; აბულაძე 1941: 241-316; 1982: 32-316, მრავალთავი 1995: 195-282; მოძღვრება 2002; Verhelst 2015).

Ivir.Geo.25. Higiographic-Homiletic Collection. 10th c. 233 folios; parchment; 27.2x21.6 cm; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink; brown leather cover. The manuscript contains translations of early Byzantine period. The Collection contains the following: keimena Life of St. Simeon the Stylites by Arcadius of Cyprus (კეკელიძე 1918: 215-240; გაბიძაშვილი 2014: 61), apocryphal Martyrdom of Peter and Paul by Dionysius the Areopagite (Peeters 1912: 5-10; 1921: 277-314; კეკელიძე 1980: 450) and homilies of John Chrysostom, Cyril of Alexandria and Ephrem the Syrian. Majority of the texts have parallels in the 10th century Tao-Klarjeti Collections. Collection is described (Цагарели 1886: 85 n°59).

Ivir.Geo.12. Patericon. 10th-11th cc. 235 folios; parchment; 33.2x25 cm; written in *Nuskhuri* in black ink; initials and titles are written in *Asomtavruli*. Two scribes: Svimeon and the anonymous one. Text of this alphabetic Patericon has been published (დვალი 1974).

Ivir.Geo.28. Hagiographic Collection. 1003. 272 folios; parchment; 29.5x19.3 cm; written in *Nuskhuri*. The Testament is written in *Asomtavruli*; the wooden boards covered with stamped leather. Scribe and bookbinder: Akuela Mtbevari. The manuscript was copied in Shaori in the territory of Tao-Klarjeti. Correspondingly, figures of Tao-Klarjeti including Iovane Mtbevari are mentioned in the colophons. The manuscript contains 13 keimena readings: St.Stephen the First Martyr, Ignatius of Antioch, 40 Sebastian Martyrs, Martyrdoms of Cosma and Damian, Eustatius, Sts. Catherine, Batbara, Irene, Marina, Panteleimon and Christopher; Life and Miracles of Saint Martyr Theodore, apocryphal reading for consecration of the church of St. George in Lydda, Martyrdom of St. Demetrius and Miracles, the mention of Sts. Peter and Paul. The manuscript contains numerous colophons (Цагарели 1886: 83 n°53; მემკვიდრეობა 2018: 97).

Ivir.Geo.85. Irmologion and Hymns to the Theotokos. 10th-11th cc. 167 folios; parchment; 14.5x11 cm; written in *Nuskhuri* in black ink; titles, names of the chants and initials of the irmoses are written in *Asomtavruli*. It can be assumed that Iovane and Giorgi are the scribes. Irmoses contain neumatic notation. Irmologion contains the text of the second redaction. Redactions of the Irmologions have been studied and published (ინგოროყვა 1965: 79-92, მეტრეველი 1971: 276). The manuscript has been described in detail (Цагарели1886: 81 n°47; აღწერილობა1986(b): 123-132).

Collections Containing Translations by Ephtvime (Euthymius) the Athonite

Ivir.Geo.32. Homilies of Basil the Great. 977. 314 folios; parchment; 29x21.4 cm; written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* and in cinnabar ink; the wooden boards covered with stamped black leather. Scribe: Saba. Commissioner: Iovane the Iberian. Place of copying: Mount Athos, Church of John the Baptist. The manuscript contains translations made by Ephtvime the

Athonite: "Life of Basil the Great", 24 Homilies of Basil the Great, Hymn in Praise of St. George by Basil the Great. Hymn in Praise of the Maccabees by Gregory the Theologian is included in the Collection of homilies by Basil the Great. It precedes the text of "Hymn in Praise of St. George" by the latter. Translations of the Collection were made before establishment of Iviron Monastery. The manuscript contains Testaments of Iovane the Iberian, Ephtvime the Athonite and of the scribes. Founders of the Iviron Monastery are mentioned in the Testament of the Commissioner: "... mention in your prayers me, Iovane, and my spiritual and bodily brother Iovane, former Tornike, and my son Ephtvime, who translated this, and my spiritual brothers Arsen, Theodore and Giorgi ... [This] was written on the Holy Mount Athos, the site of the Holy Theotokos, in the monastery of St. John the Baptist. Indiction was ე, [ხჯპე] years after creation ..." (313r). The manuscript has been described and studied. Its texts and colophons have been published in complete form (Цагарели 1886: 82 n°49; ქურციკიძე 1983; აღწერილობა 1986(b): 92-99; ქაჯაია 1992: 21-43, 338).

Ivir.Geo.5. John Sinaites. Ladder. 10th c. 318 folios; parchment; 37.4x24 cm; written in *Nuskhuri*. Scribes: Saba and Svimeon. Bound in brown leather cover. The manuscript is defective. According to the Testament found in the manuscript, the Collection was copied from Ephtvime the Athonite's original, which was written in 983 on Mount Athos by Ioane Synkellos on the order of Ioane the Iberian and Ephtvime. Scholars consider that Ephtvime the Athonite translated the "The Ladder " from the Greek redaction in a selective way: text of the original was shortened by the translator (გაბიძაშვილი 2009: 366). The manuscript contains the following texts: preface by Daniel of Raita, Contents, Life of John Sinaites written by Monk Daniel, Epistles of John Sinaites and John of Raita, and the Ladder of Divine Ascent. The manuscript contains Testaments of Iovane (John) Synkellos (2v-3v, 316v) and of the scribe Saba (316v). The text is supplied with later colophons (Цагарели 1886: 88-89 n°68).

Ivir.Geo.68. Homily of Gregory the Theologian with Commentaries of Maxim the Confessor. 10th c. 156 folios; parchment; 22x15 cm; written in *Nuskhuri* in brownish ink. Cover: the wooden boards covered with brown leather decorated with brown medallions; copied by two scribes; lacks beginning and ending. The manuscript contains the following translations of Ephtvime the Athonite: "For Nativity of our Lord Jesus Christ from Holy Virgin" by Gregory the Theologian. This text in scholarly literature is known as Or.38. Next follows the supplication, which is the ending of Gregory the Theologian's Oration 45. The translation is a paraphrase and is found exclusively in the manuscript under consideration (მელიქიშვილი 2012(b): 331-332). The last text of the Collection is "Explanation of difficult words used in Christmas Homily". The text has been corrected. According to the existing consideration, the above corrections were made personally by Ephtvime the Athonite. Gregory the Theologian's composition lacks the beginning. Due to this, R. P. Blake did not identify it. According to the scholar, the Collection contains St. Gregory the Theologian's works (Blake 1933-1934: 254-255; ღვთისმეტყველი 1998, 2001, ოთხმეზური 2009; 2016: 11-42). The Collection contains the colophons with the mention of Ephtvime the Athonite: "Say a prayer for the wretched man Ephtvime" (39v). Apart from this, the manuscript contains colophons from the later period –19th century as well. Compositions of Gregory the Theologian have been studied and published (Цагарели 1886: 92-93 n°75; ბრეგაძე 1988: 62; Sancti Gregorii 2001; Otkhmezuri 2009: 73-85: ოთხმეზური 1999: 236-252; 2016(a): 277-278).

Ivir.Geo.13. John Chrysostom. Commentary on the Gospel of Matthew. Book 1. 1008. 261 folios; parchment; 37x29.8 cm; written in *Nuskhuri* in brownish ink; titles are written in cinnabar ink;

black stamped leather cover. Scribe: Iovane Grdzelisdze. Commissioners: Father Michael and Patrikios Bakur. Bookbinders: Serapion and Theodore (14th c.). Place of copying: Iviron. Ivir. Geo.4 is continuation of Ivir.Geo.13. The manuscript contains chapters 1-18 of the "Commentary" preceded by theological "Preface". The complete form of the latter is found in the final book 3. Each chapter of the "Commentary" is supplemented with teachings on the issues of ethics and moral. The Contents contains 90 teachings in all (2v-4v). (Цагарели1886: 91-92 n°70). Text is serbed and published (თარგმანება 1996).

Ivir.Geo.4. John Chrysostom. Commentary on the Gospel of Matthew. Book 2. 1008. 263 folios; parchment; 36.8x29 cm; written in *Nuskhuri* in dark grey ink; the titles are written in cinnabar ink; black stamped leather cover. Scribes: Iovane Grdzelidze, Okropiri, and Arsen Ninotsmindeli. Commissioner: Iovane Grdzelisdze. Bookbinders: Serapion and Theodore. Place of copying: Iviron Monastery. Ivir.Geo.4 is a Georgian translation from the Greek. The manuscript contains commentary on the Gospel of Matthew. Manuscripts Ivir.Geo.13 and Ivir.Geo.4 are its parts (მეტრეველი 1996: 113). The manuscript contains chapters 19-45 of the "Commentary" followed by the "Sermons". The text was copied from the Ephtvime the Athonite's autograph of 1002. The scribes belonged to the team of bookmen collected by Ephtvime the Athonite (მეტრეველი1996: 107-134). The manuscript contains several colophons, which state contribution of Iovane and Ephtvime the Athonites (22r, 108r, 144r, 175v etc.), Testaments of the scribes (22r, 108v-109r, etc.) and later colophons. The manuscript was dated based on the Testament: "... This second book was written by hand of ours, the sinners – Arseni, Iovane and Okropiri. This book was [translated] with efforts of the illuminator, Father Ephtvime. Those who will read and use it, say a prayer for our saintly Fathers Iovane and Ephtvime... And say a prayer for us, the scribes and for the bookbinder Serapion. Say a prayer, saints of the God; and if we have missed something [when copying], have mercy upon us for God's sake. This was written in the monastery on [Mount] Athos of Holy Theotokos, where Holy Fathers Iovane and Ephtvime lived. Chroniconi was სკპ (=1008)" (263r). Manuscript has been described and the text has been published (Цагарели 1886: 86 n°66 (თარგმანება 1996, 2014).

Ivir.Geo.10. John Chrysostom. Commentary on the Gospel of Matthew. Book 3. 1008. 338 folios; parchment; 36x28.7 cm; written in *Nuskhuri* in black ink; titles are written in red ink; black stamped leather cover. Translated by Ephtvime the Athonite. Scribes: Ioane, Okropiri and Arsen Ninotsmindeli. Place of copying: Iviron. The manuscript contains chapters 46-90, followed by the "Sermons". The textological study has shown that Ephtvime the Athonite's translation differs from the published Greek original PG 57 (რაფავა 2012: 86-95). This attests to existence of several redactions of the Greek text. According to certain scholars, the Theological Tractate which is copied next to Chapter 90, derives from the Greek redaction of the "Commantary" (მეტრეველი 1996: 114-115, 120). Other scholars consider it an original composition written by Ephtvime the Athonite (რაფავა 2012: 86-95), or an original text of Iovane the Ibarian (თარგმანება 1996: 1-8). The tractate is followed by the Testament of Iovane the Ierian in which compositions translated by Ephtvime the Athonite from Greek into Georgian are listed. This Testament factually is a plan of the monastery's scriptorium at the turn of the 10th century to the 11th century. The Testament lacks a fragment. Manuscript has been described and text has been published (Цагарели 1886: 86-88 n◦67; თარგმანება 1996, 2014).

Ivir.Geo.33. Basil the Great. Commentary on the Psalter. 1014. 160 folios; parchment; 24.5x16.4 cm; written in *Nuskhuri* in brown-black ink; titles are written in *Asomtavruli* and in cinnabar ink;

later cover. Scribe: Aghapi. The manuscript contains the "Commentary of Basil the Great on the Psalm Book" in Ephtvime the Athonite's translation. The manuscript was dated based on the year mentioned in the scribe's Testament: "[The manuscript] was written from the beginning till the end by hand of the wretched man Aghapi in Chronikoni სლდ (=1014). Say a prayer". In 1903 Makar rebound the manuscript. Georgian translations of Basil the Great's works and the manuscript proper have been studied (ქურციკიძე 1983; ქაჯაია 1992; მელიქიშვილი 2000: 6-23).

Ivir.Geo.77. Hagiographic-Homiletic Collection. 1029. 146 folios; parchment; 20.9x15.4 cm; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink. The manuscript is bound in later cardboard cover. The leaves are inconsistently bound. The following three scribes worked on copying: Nikolaos, Iovane Grdzelisdze and another Iovane. The Collection contains hagiographic and homiletic texts in Ephtvime the Athonite's translation. Hagiographic part: Lives of St. Nicholas, Basil the Great, Gregory the Theologian, and Gregory, the Pope of Rome. Homiletic texts: "Praise of Basil the Great" by Gregory of Nyssa, "Epistle of Basil the Great to Gregory the Theologian", Homily of Basil the Great, Homily of Klementos, the Pope of Rome to Jakob. Hagiographic and homiletic texts are mixed. The first text – "The Life of St. Nicholas" is seriously damaged. The manuscript was dated based on the Testament of the scribe Nikolaos: "... Life and praise and miracles of the Father of ours Nicholas the Wonderworker has been completed by the hand of a wretched man and a big sinner Nikolaos in Chronikoni სმთ... (=1029)". R. P. Blake dated the manuscript to 1049 (Blake 1933-1934: 259). Supposedly the Collection contains both old and new translations, because only in two cases out of eight it is mentioned that the text was translated by Ephtvime the Athonite. These two texts are "Praise of Basil the Great" by Gregory of Nyssa and the "Life of Gregory, the Pope of Rome." According to the colophon, "This life and of the life in desert by Basil the Great was translated by me, the wretched man Ephtvime. Now, who will read [the manuscript] say a prayer for me, and in return let God have grace upon you, amen" (99v). Analogous colophon accompanies "Praise" by Gregory of Nyssa. The scribe's Testament (19v-20r) reads the following concerning the first text of the Collection – "The life of Nicholas the Wonderworker": "Blessed Saba Kerchamuli checked the text of this Georgian book of miracles worked by St. Nicholas with the Greek one…" Apart from the scribe's colophon, the manuscript contains several colophons from later period (Цагарели1886: 85 n°58).

Ivir.Geo.21. Hagiographic-Homiletic Collection. 1030. 330 folios; parchment; 26.5x21cm; written in *Nuskhuri* in brownish ink. The cover is from red fabric. Scribe: Isak of Ulumbo (Olimpus). Commissioner: Grigol the Athonite. Place of copying: Olympus of Bithynia, cave, the site of the Georgians, Church of the Holy Theotokos. The manuscript contains Epistles of Makarios of Egypt, "A Revelation of the Torments of the Damned to Abba Makarios of Egypt", "Martyrdom of Akepsimas, Joseph and Aethalas [of Persia]", "The Life of Pancratius, Bishop of Taormina". All texts in the Collection were translated by Ephtvime the Athonite. Based on the manuscript, compositions related to Makarios of Egypt have been studied and published (ნინუა 1982). Texts of the Testaments have been published (აღწერილობა 1986(b): 80-86). Date of copying the manuscript is mentioned in the Testament of the scribe: "[This manuscript] was written on Mount Olympus, in the cave, site of the Georgians, in the Church of the Holy Theotokos, on the order of Father Grigol, by hand of the wretched man and a big sinner Isak Mankaneli, in the reign of Romanos, when he campaigned against the Hagarians, God give him the victory! Chronikoni was სნ (=1030), amen!..." (237v). Manuscript is descriped (Цагарели 1886: 83-84 n°54).

Ivir.Geo.84. Hagiographic Collection. 1042-1044. 131 folios; parchment; 15.2x11.8 cm; written in *Nuskhuri* in brown ink. Scribes: Giorgi Dakudebuli (Anchorite) and an anonymous scribe. Place of copying: cave near the Monastery of St. Simeon. The Collection contains texts dedicated to the saints of Antioch – St. Simeon the Wonderworker, his mother Martha, and St. Barlaam, as well as the hymnographic canon to St. Barlaam. The scribe's Testament reads the following: "Say a prayer, the lovers of Christ, for the wretched man Davit, who had translated this from Greek into Georgian. Have mercy upon me for quick writing, but I have written in accordance with the original [text] I have managed to find" (124r). In K. Kekelidze's opinion, the translator was Davit Tbeli (კეკელიძე 1957: 221). The manuscript also contains a long Testament of Giorgi the Anchorite, according to which the manuscript was copied for the library of Iviron Monastery at the time when Giorgi the Athonite was the Archpriest: "I, the sinner and wretched monk Giorgi Khutsesi (Presbiter), who was enclosed near the monastery of St. Simeon the Wonderworker, wrote this holy book, the saver of souls, and donated it to the Holy Mount."; i.e. the Collection contains translations of the redactions spread in Antioch. It is of interest that according to N. Marr, only the Arabic redaction of the Life of Barlaam of the Syro-Caucasus is known. The following texts have been studied and published: "Life of St. Martha" (Garitte 1968), "Life of St. Barlaam" and hymn (Mapp 1901: 109-144; ინგოროყვა 1965: 371-372); In the publication of "Life of St. Barlaam", the texts from Ivir.Geo.63 and Add. 11281 (the latter one is held at the British Museum) have been taken into consideration (იმნაიშვილი 1975: 198-211). The synaxaric redaction of the "Life of St.Barlaam" was revealed lately in the repository of the K. Kekelidze Georgian National Center of Manuscripts (კიკნაძე 2014(a);(b): 54-60). Manuscript is descriped (Цагарели1886: 84 n°55).

Ivir.Geo.19. Acts of the Apostles. 11th c. 201 folios; paper; 32x24 cm; written in *Nuskhuri* in brownish ink; titles are written in cinnabar ink; lacks beginning and ending. Scribe: Elia. Commissioner: Kavtar Nikoloisdze. Exact date of copying the manuscript is unknown. Place of copying and the route of the manuscript's transfer to Iviron is not known either. R. P. Blake dated the manuscript to the 13th-16th cc. (Blake 1933-1934: 117-118), though after taking into consideration redactional peculiarities of the Epistles and architectonics of the Collection, it should be dated to the 11th century. The sequence of Paul's Epistles in our manuscript does not fit with their traditional consistency: "Epistle to Thessalonians" follows the "Epistle to Hebrews"; Next to Paul's Epistles, the collection contains "Acts of the Apostles", seven Catholic Epistles and calendar index of Paul's Epistles. The Epistles are followed by "On Repentance and Prayer" of John Chrysostom and "On True Faith" of Theodoret of Cyrus in Theophile's translation (კეკელიძე 1980: 246) and the text of a non-identified prayer. It should be noted that Paul's Epistles belong to early Byzantine translation. It was published several times (აბულაძე 1950; ლორთქიფანიძე 1956; ძოწენიძე 1974; კოჭლამაზაშვილი 2001; 2011). The manuscript under consideration is a Collection which belongs to the transit ional period from early Byzantine to Constantinopolitan tradition. Manuscript is descriped (Цагарели 1886: 77 n°13).

Ivir.Geo.17. Hagiographic-Ascetical Collection. 11th c. 348 folios; parchment; 32x26 cm; written in brownish ink; beginnings and initials are written in cinnabar ink; black leather cover. Scribe: Basil. The manuscript was written supposedly in the Monastery of Iviron. The first part of the Collection contains keimena and metaphrastic hagiographic compositions: "The Life of Pancratius, Bishop of Taormina", "Life and Martyrdom of Eustatius, Theopista, Agapetus and Theopistus", "The Martyrdom of Thekla", "The Martyrdom of Demetrius" and Miracles, "Martyrdom of Eustratius, Auxentius,

Eugene and Mardarius", "The Story Told by Pope of Rome Clement about how he Became a Disciple of Saint Peter", "Martyrdom of Clement, Pope of Rome, and of Apostle Peter". The the second part of the manuscript contains "The Selected Sayings of the Fathers". The apophtegms found in the second part of the manuscript are represented in a form of early Byzantine translations and translations made by Ephtvime the Athonite (Outtier 1980: 7-17). The manuscript was described several times (Цагарели1886: 82-83 n°50; Марр 1900(b): 3-15; აღწერილობა 1986(b): 57-63). Texts of "The Life of Pancratius, Bishop of Taormina" and "The Martyrdom of Thekla" have been published (Хаханов 1904; აბულაძე 1975: 25-90). The manuscript contains colophons of the later period.

Ivir.Geo.40. Ascetic-Hagiographic Collection. 11th c. 1+329 folios; parchment; 23.4x17.5 cm; written in *Nuskhuri* in brown ink; cover is made of dark red leather; copied by two scribes. Commissioner: Saba Kertchamuli. The manuscript was bound in a later cover by Venedikte Kiotishvili. The Collection contains keimena Life of Father Dositeus (კეკელიძე 1957: 124), homilies by Monk Dorotheus, John Chrysostom and Basil the Great, lives of St. Sabas, Makarios of Egypt and Onophrius Hermit. The manuscript contains translations of Ephtvime the Athonite. It was probably copied on the Black Mountain: this can be assumed based on the commissioner's Testament in which St. Simeon the Wonderworker is mentioned as the supporter of the manuscript: "with assistance of the Holy Theotokos and the Holy Father of ours Simeon the Wonderworker and of Holy Great martyr ..." An intense process of settling down of Georgian monks on the Black Mountain started in the 11th century. The manuscript contains later colophons by Platon Ioseliani and Benedikte Kiotishvili (Цагарели 1886: 84 n°56).

Ivir.Geo.41. Ascetic-Hagiographic Collection. 11th c. 216+02 folios; parchment; 25.4x17.9 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. Scribe: Parsman Chorchaneli; Bookbinder: Michael. In the 19th century Venedikte Kiotishvili rebound the manuscript. The Collection contains "The Sermons" by Amba Dorotheus, "The Life of Dositheus", "Life and Acts of Katianos and Nesteros", and "The Pearl" by John Chrysostom. The manuscript contains Ephtvime the Athonite's translations (კეკელიძე 1957: 40-41, 71 n°8; მელიქიშვილი 2015: 9, 17), "For Love and Mercy from the Commentary on the Gospel of John" by John Chrysostom. Several colophons of the scribe are found in the manuscript: "May Christ exalt Parsman Chorchaneli" (88r). The later colophons are also available (Цагарели 1886: 93 n°77).

Ivir.Geo.79. Hagiographic-Homiletic Collection. 11th c. 131+02 folios; parchment; 16.5x12.8 cm; written in *Nuskhuri* in brownish ink; initials are written in cinnabar ink. The manuscript lacks cover, as well as the beginning and ending. Seven different handwritings can be made out. Only the first one can be dated precisely: 1042-1044. In R. P. Blake's opinion, the text is Ephtvime the Athonite's autograph copied in 990. Evidently, the scholar had based his consideration on Ephtvime the Athonite's Testament supplemented by the scribe to the Collection, together with the reply of Ephtvime the Athonite sent to Theodore Sabatsmindeli (of St.Sabbas). The manuscript contains ten compositions: "Martyrdom of St. Febronia" (incomplete), "The Life of St. Antonius" by Athanasius of Alexandria (incomplete), "Homily of Exaltation of the Cross" by Andrew of Crete, which in this as well as in other manuscript (Ivir.Geo.20) is attributed to Basil the Great. "For the Dormition of the Theotokos" by Basil of Caesaria. The Greek redaction mentions Andrew of Crete as the author (ქურციკიძე 1983: 011); "Life of Ilarion Kartveli (Iberian)" – the text was studied and published (კილანავა 1983: 154-166; ლოლაშვილი 1982: 79-80); Ephrem the Syrian's sermon "To John about

Patience of the Monks", "Teaching of the Holy Father of Ours Zosimus" and "For the True Faith" by Michael Synkellos of Jerusalem. Other redaction of this composition has been published as a part of the Life of Maximus the Confessor (კეკელიძე 1918: 87-90); "Martyrdom and Praise of St. George" by Simeon Metaphrastes. The above compositions are followed by reply of Ephtvime the Athonite to Theodore Sabatsmindeli. Two redactions of this text are available: in one instance, Theodore Sabatsmindeli as the addressee of Ephtvime. In another case, the addressee is Giorgi Chkondideli. The both texts have been published (კეკელიძე 1980: 431-434). In the very end of the Collection is "A short word for Saint Father Euthymius and for St. Sabbas". This composition is a fragment of the early redaction of "Life St. Sabbas" by Cyril of Scythopolis. The early redaction of the "Life" has been published (კეკელიძე 1946: 117-219; იმნაიშვილი 1975: 56-125). The manuscript is a combination of two parts. Based on the study of the manuscript it was established that the first part was copied from the autograph of Ephtvime in the times when Giorgi the Athonite was Archpriest in the Iviron Monastery on Mount Athos (1042-1044) (აღწერილობა 1986(b): 120). Testaments and Ephtvime's reply to Theodore Sabatsmindeli have been published (Цагарели1886: 92 n°72; აღწერილობა 1986(b): 118, 121-123).

Ivir.Geo.16. John Chrysostom. Commentary on the Gospel of John. 1060. 391 folios; parchment; 33.2x23 cm; written in *Nuskhuri* in black ink; titles and initials are written in red ink; black leather cover. Scribe: Michael. The "Commentary" was translated by Ephtvime the Athonite. The manuscript was copied in Jerusalem (389v). It cannot be stated for sure from where the text of Ivir. Geo.16 originated. In R.P. Blake's opinion, the Collection is copied in *Nuskhuri* script of Athonite style (Blake 1933-1934: 361). Bishop Leonti Mroveli is mentioned several times in the manuscript. This makes it possible to define the date of copying the manuscript by 1060. It was N. Marr who first paid attention to the colophons written by Leonti Mroveli (Мар 1900 (b): 84). Manuscript has been described and the text has been published (Цагарели1886: 85 n°65; განმარტება 1993).

Collections Containing Translations by Giorgi the Athonite (George the Hagiorite) and Priest-Monk Theopile

Ivir.Geo.20. Metaphrastic Collection. 1081. 189 folios; parchment; 27x21 cm; written in *Nuskhuri* in brownish ink. Scribe: Theophile Priest-Monk. The manuscript was bound in cover by priest Sabas. Bookbinder: priest Christodule. Place of copying: Constantinople. The manuscript contains metaphrastic versions of hagiographic readings for 1-30 September. The metaphrastic text for 30 September is followed by 8 September readings: two homilies on Nativity of the Mother of God by John of Damascus. According to the comment of the scribe, he copied the composition not from the original Collection, but from some other manuscript (63v). Homily on Exaltation of the Cross by Andrew of Crete was read on 14 September. Basil the Great is mentioned as the author of this homily. Confusion of author's names was common in manuscripts containing texts of early Byzantine redactions. The description states that the text was translated by Ephtvime the Athonite (აღწერილობა 1986(b): 71 footnote 1), though this viewpoint is not supported by colophon on leaf 186v written by Priest-Monk Theophile: "In this book nothing is from the first Georgian translations except from the Homily for Cross. All other texts are new". According to the colophon,

the process of introduction of the Constantinopolitan redactions was not yet finished. In the very end of the manuscript are found an acrostic and Testaments of the scribe and translator, which reflect tendencies of the 11th century Georgian translation school: "... Saints of the God, say a prayer for sinful Theophile, because I have translated [the text] for nothing else but for your prayers. I plead and inform all churches, which will be reached by this book, that nothing is to be changed in case of copying [texts] from it... because I did not write anything myself... and what I have found in Greek books, which are truthful and splendid, I have written the same in Georgian... Once again I plead Superiors and Archpriests... to follow this rule. This metaphrastic book was translated in the royal city of Constantinople, in a beautiful monastery of the Mother of God... by unworthy Theophile the Priest-Monk and was copied by his hand from the very firdt leaf..." (186v-188v). All colophons of interest have been published (Цагарели1886: 79-80 n°29; აღწერილობა 1986(b): 63-79).

Ivir.Geo.29. John Chrysostom. Homilies on Genesis. 11th c. 342 folios (According to R. P. Blake 348 folios); paper 27x17.2 cm; written in *nuskhuri* in brown ink; titles and initials are written in cinnabar ink. The rebounder: Saba. Translator and scribe: Monk-Priest Theophile. "God, have mercy upon the sinful Theophile, translator and scribe of this [book], protosingelos in the olden days. Lord, [the giver of] big grace, forgive my sins and have mercy upon my soul ..." (288r). Several Testaments of the translator and scribe are written next to the text of the homilies (Цагарели 1886: 93 n°81; ოთხმეზური 2016: 287).

Ivir.Geo.36. Metaphrastic Collection. Second half of the 11th c. 205 folios; 26.8x16.2 cm; paper; written in *Nuskhuri* in black ink; titles are written in cinnabar ink; black stamped leather cover. Name of the scribe is unknown. The metaphrastic Collection for November contains translations by Theophile Priest-Monk. The manuscript is acephalous: the text starts from 6 November. This manuscript is the continuation of Ivir.Geo.37, though the two manuscripts are not parts of the same codex. This is evident, in the first place, by difference between the types of writing materials. Information about other differences between the two manuscripts can be found in the book "Metaphrastic Collection for November" (ახობაძე 2017: 10-12).

Ivir.Geo.37. Metaphrastic Collection. Second half of the 11th c. 22 folios; parchment; 29.9x16 cm; written in brownish ink; titles are written in cinnabar ink. R.P. Blake dates the manuscript to ca. 1080. The Collection contains readings for 1-5 November and Contents which covers compositions of two manuscripts: Ath.37 and Ath.36 (about the differences between the two manuscripts see Ivir.Geo.36). Translator and scribe is the same person: Theophile Priest-Monk. The metaphrastic version for November has been published (ახობაძე 2017).

Ivir.Geo.7. Collection. 12th c. 04+338 folios; paper; 36x22.5 cm; written *Nuskhuri* in black ink. Scribes: Simeon Kherkeli and an anonymous. The manuscript contains 34 readings for December-August: hagiographic and homiletic texts, an apocrypha of Joseph of Arimathea about building a church dedicated to the Mother of God in Lydda. Compositions of the Collection were translated by Ephtvime and Giorgi the Athonites, and Theopile Priest-Monk. Hagiographic and homiletic texts were composed by John of Damascus, Amphilochius of Iconium, Epiphanius of Cyprus, Leontius of Neapolis, Andrew of Crete, John Chrysostom and George of Nikomedia. The majority of the texts are keimena versions. The fact that Greek and other language redactions of the apocrypha by Joseph of Arimathea, besides the Georgian redaction, are not available, underlines importance of the Georgian manuscripts. This narrative has reached us only thanks to the early Byzantine Georgian translation (Ivir.Geo.9, NCM A-249) and Giorgi the Athonite's translation (ჩხიკვაძე 1997: 60-66;

Tchkhikvadze 1997: 179-191). The texts are structured according to the calendar principle: the first is the Christmas reading. Next follow texts for February-August. The most complete is February. Other months contain selected texts. The manuscript has been dated to the 13th, 13th-14th centuries (Blake 1931-1932; Цагарели 1986: 85 n°61). Though, according to the Book of Agape Records of Mount Athos, the scribe of the manuscript – Simeon Kherkeli was a figure of the 12th century: "... mention Kherkeli, the scribe of this [text]" (228r) (მეტრეველი 1998: 135, 193, 300).

Ivir.Geo.2. Metaphrastic Collection. 11th-12th cc. 253 folios; paper; 36.5x26.5 cm; written in *Nuskhuri* in dark brown ink; blackish leather cover; defective. Name of the scribe is unknown. The manuscript contains 21 readings for December starting from 4 December. The Collection unites translations made by Ephtvime the Athonite, Ephrem Mtsire, Theopile Priest-Monk, Davit Tbeli, Arsen Ikaltoeli and Iovane Petritsi. Some of the translations are supplied with the names of the translators. The Collection has been described (Цагарели 1886: 85 n°63; აღწერილობა 1986(b): 16-28).

Ivir.Geo.14. Gregory of Nyssa. Compositions. 14th c. 373 folios; paper; 31x22.8 cm; written in *Nuskhuri* in black ink; lacks beginning and ending. The scribe is unknown. The Collection contains homilies, epistles and praises of Gregory of Nyssa, "For Six Days" by Basil the Great followed by Basil the Great's Eulogy to Gregory of Nyssa, "For Creation of Man" by Gregory of Nyssa and Gregory of Nyssa's explanations on the above-mentioned work of Basil the Great: a letter "To Brother Peter; the reply concerning the Six Days". The compositions are preceded by Contents. The Collection under consideration probably is a selection of works from the manuscript Ivir.Geo.49 in Giorgi the Athonite's translation. The Collection has been studied. Egzegetical compositions from it were published (Цагарели 1886: 94 n°84; ჭელიძე 1989: 192-243; კოჭლამაზაშვილი 2009; ნოსელი 2009; რუხაძე 2010; ოთხმეზური 2016: 283-284).

Liturgical-Himnographic Collections of Giorgi the Athonite's Redaction

Ivir.Geo.60. Gospel Lectionary. 1043. 163 folios; parchment; 20.5x14.8 cm; written in *Nuskhuri* in dark brown ink; titles and initials are written in cinnabar ink; stamped black leather cover with images of Crucifixion and the Theotokos. Scribes and bookbinders: Michael and Giorgi. Placer of copying: Iviron. The annual Gospel is of Constantinopolitan redaction. It was compiled according to the "Rule of Hagia Sophia and Studios and of all churches in Greece". The fact that a Chartularius, i.e. factually a keeper of monastery documents and library was nominated Superior of the monastery corroborates the viewpoint that production of manuscripts by compiling and copying them was of special significance for regulation of monastic life. The manuscript was copied in 1043: "This holy book was written and bound [into cover] by hands of spiritual brothers Michael and Giorgi. Let Christ reward them for their work, amen. Chronikoni was ՍՁԳ." The manuscript contains quite many colophons of later period (Цагарели1886: 75 n°5).

Ivir. Geo. 76. The Collection of Sticharons. 1040. Parchment; 21.5x16.5 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. The collection of selected Sticharons for March-July. An autograph of Giorgi the Athonite. The text is of his redaction. It starts with the hymn for 9 March and ends with incomplete text for 2 July. According to R. P. Blake, this Collection is part of the Synaxarion Ivir.Geo.30 compiled by Giorgi the Athonite and copied in 1040 (Цагарели1886: 81 n°36).

Ivir.Geo.30. Great Synaxarion. 11th c., 1071. 428 folios; parchment; 25.3x18.9 cm; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* and in cinnabar ink; later cover. Scribes: Archpriest Evstati and an unknown scribe. Commissioner: Giorgi Oltisari. Place of copying: Iviron. Synaxarion of Giorgi the Athonite's redaction, which contains hymnographic materials both of the StoudionandSt. Sabas-Jerusalemite redaction. Sequence of the Synaxarion parts differs from the sequence in other Synaxarions of the 11th century. The text is accompanied by the Testaments of Giorgi the Athonite and Archpriest Evstati, and also by later colophons. The manuscript has been studied; the text and Testaments have been published (Цагарели1886: 79 n°28; აღწერილობა 1986(b): 87-92; დოლაქიძე 2017).

Ivir.Geo.54. Menaion. 1076. 287 folios; parchment; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink. The manuscript is a Menaion for October-November of Giorgi the Athonite's redaction. Two scribes copied the manuscript: Zosime copied October and an anonymous scribe copied November. Place of copying: Iviron. The month starts with 6 October. The text for October is followed by Testaments of Giorgi the Athonite, Grigol Khakhuleli and scribe Zosime (ჯღამაია 1986: 83; 1998: 477). The Testaments, except for the one by scribe, are repeated in the November text. Athonite Menaion differs from Giorgi the Athonite's Jerusalemite redaction found in Jer.Geo.124. The canon called "mekhurni" is included into Ivir.Geo.54. The above term has been studied (ჯანაშვილი 1891: 42; Марр 1912: 53; 1916: 45; ჟორდანია 1956: 55; გვახარია 1970: 45; კეკელიძე 1980: 604-606; ჯღამაია 1962: 70; მეტრეველი 1971: 050; 2007: 30-51; კეკელიძე 1980: 604-606).

Ivir.Geo.24. Parakletike. 1077. 243 folios; parchment; 30x21 cm; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli* and in cinnabar ink; hard leather cover. Scribe: Deacon Kvirike. Bookbinder: Svimon Tavshishveli. Accounts about copying Octoechos of Giorgi the Athinite's redaction is found in the Testament: "... This holy book, the new jewel of Holy church,lacking any shortcomings, translated by God-beloved Holy Father Giorgi on the Holy Mount of Athos, in the majestic Laura of the Georgians, was written by hand of an unworthy man, sinful Deacon Kvirike. From the Creation was ხქპგ, and Chroniconi სჟზ... in the Laura of ours, during the Superiorship of Giorgi Oltisari. AbazBakurianisdze bought this holy book with his money and treasure. Let God have manifold mercy upon his soul, amen" (217r).

Ivir Geo.55. Menaion. 1080-1085. 219 folios (216 folios according to R. P. Blake); parchment; 20.8x16.6 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. The title and beginning of the text is decorated. Black leather cover; an anonymous scribe. Place of copying: Iviron. The manuscript was dated based on the years of Superiorship of Nikola, Father Superior of Iviron (1080-1085). The manuscript contains Menaion for February in Giorgi the Athonite's redaction. It reflects stages of making the redaction. According to the Testament, translations from other codices were added to the manuscript under consideration upon Giorgi the Athonite's request (ჯღამაია 1986: 83-100). The manuscript has been described and the Testament has been published (Цагарели1886: 80 n°30; ჯღამაია 2007: 11-12).

Ivir. Geo.39. Homiletic Collection. 11th c. 132 folios (126 folios according to R.P. Blake); parchment; 24.5x18.5 cm; written in *Nuskhuri* in black ink; beginnings are written in cinnabar ink. Cover of black stamped leather. Three hands can be made out: the two belong to anonymous scribes and the third one belongs to Giorgi the Athonite. The Collection is acephalous.It contains compositions translated by Ephtvime and Giorgi the Athonites. The manuscript starts with a fragment from

keimena "Life" of Timotheus the Wonderworker. This composition has been studied and published (კეკელიძე 1940: 9-151). Next follows a composition "For the Burial of Jesus Christ and for Joseph of Arimathea and Nicodemus" by Epiphanius of Cyprus in Giorgi the Athonite's translation. The composition is included in Ivir.Geo.11 known under the name "Polycephalon of Athos". Though, the homily of Epiphanius of Cyprus, which here is included with a different title, is an early Byzantine translation. The remaining texts of Ivir.Geo.39 are the following compositions in Ephtvime the Athonite's translation: Cyril of Alexandria's commentaries on "Paul's Epistles" (კეკელიძე 1972: 178-239; 1980:199; კოჭლამაზაშვილი 2003: 323) and "On Virginity and Heavenly Citizenship" by Gregory of Nyssa (ზვიადაძე 2011) The manuscript has been described (Цагарели1886: 81 n°39).

Ivir.Geo.43. Parakletike. 11th c. 185 folios; parchment; 23.5.2x18 cm; written in *Nuskhuri* in black ink; beginnings are written in *Asomtavruli* and in cinnabar ink. The text is the first redaction of Octoechos by Giorgi the Athonite. The manuscript contains two fragments, which stand close to the texts of Menaion and Synaxarion of Giorgi the Athonite's redaction. Father Grigoli is mentioned in two colophons. The Octoechos lacks Testament of the scribe (Цагарели1886: 77 n°15).

Ivir.Geo.44. Parakletike. Beginning of the 11th c. 185folios; paper; 25.8x18.5 cm; written in *Nuskhuri* in brown-black ink; initials are written in *Asomtavruli* and in cinnabar ink. This text is the first redaction of the Octoechoes.

Ivir.Geo.45. Parakletike. 11th c. 310 folios; parchment; 29x22 cm; written in *Nuskhuri*; titles are written in *Asomtavruli*. The manuscript is defective. It is the autograph of Giorgi the Athonite's redaction copied on Black Mountain in the Monastery of Simeon the Wonderworker. The manuscript contains long Testament of Giorgi the Athonite in which he explains the principles for compiling the Octoechos. Here follows a fragment from the Testament: "This newly translated Octoechos has been finalized with translation and copying accomplished by my hand, the wretched man Giorgi, the Priest-Monk on the Wonder's Mount, in the Laura of the Holy Father of ours Simeon the Wonderworker. The Chroniconi was [ ], and after creation was 656*". The number of the Chroniconi years is not indicated in the Testament (Цагарели1886: 77 n°17).

Ivir. Geo.49. Collection. 11th c. 207 folios; parchment; 24.5x18.5 cm; written in *Nuskhuri* in brown ink; titles and initials are written in *Asomtavruli* and in cinnabar ink. The manuscript lacks beginning and ending. In R. P. Blake's opinion, the manuscript probably contains Giorgi the Athonite's autograph (Blake 1933-1934:241). The Collection contains nine homiletic and six non-homiletic compositions by Gregory of Nyssa (ნოსელი 2003; 2004; კოჭლამაზაშვილი 2006: 3-27; 2009(a); ბუკია 2004: 5-29). It starts with three non-homiletic sermons and continues with nine homilies of the same author. These are followed by the compositions of Nectarius of Constantinople, Athanasius of Alexandria, Monk Joannicus and Monk Thalassius. Next follows the epitaph of Basil the Great by Athanasius of Alexandria, and "For Six Days" by Basil the Great, three non-homiletic sermons of Gregory of Nyssa (ჭელიძე 1989: 194-412) and fragments from the treatise "On True Putity of Virginity" by Basil of Ancyra. Basil the Great is mentioned as the author of the latter composition. The text has been studied and published (შათირიშვილი 2016). The Collection belongs to Giorgi the Athonite's redaction (მელიქიშვილი 2012(b): 364-365).

Ivir.Geo.52. Menaion. 11th c. 288 folios; parchment; 21.8x16.2 cm; written in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink.The manuscript lacks its ending. The manuscript is a Menaion for November-December of Giorgi the Athonite's redaction. In R. P. Blake's opinion,

the Collection is Giorgi the Athonite's autograph. The same calligraphy is found in Ivir.Geo.76 of 1040 (Цагарели 1886: 81 n°39; Blake 1933-1934: 244).

Ivir.Geo.58. Collection of Sticharons. 11th c. 194 folios; parchment; 20x15.5 cm; written in *Nuskhuri* in brown ink. The Collection contains Sticharons for the period from 23 September till 24 May. Ivir. Geo.73, which contains Sticharons for 1-22 September, is the first part of this Collection. Due to sequence of material, we provide a general commentary. See Ivir.Geo.73 (Ivir. Geo. 58 is denoted by number 57 in the Catalogue compiled by R. P. Blake (Compare with Blake 1933-1934: 249).

Ivir. Geo.59. Triodion. 11th c. 212 folios; parchment; 21.2x17 cm; written in *Nuskhuri* in brown ink; titles of the paragraphs and beginnings are written in cinnabar ink; defective. Two quires in the beginning are written in late *Nuskhuri*. Some of the leaves are palimpsests with the lower text written in *Nuskhuri* . Two scribes worked on copying the manuscript: Basil and an unknown scribe. The Triodion is of Giorgi the Athonite's redaction.

Ivir.Geo.65. Menaion. 11th c. 325 folios; parchment; 21.9x16.9 cm; written in *Nuskhuri* in black ink; names of the feasts, beginnings of the text, of Irmoses and of the Hymns dedicated to the Theotokos are written in *Asomtavruli* and in cinnabar ink; separation marks are also written in cinnabar mark. The manuscript is a Menaion for January-February, the redaction of Giorgi the Athonite; defective. Two hands can be distinguished. The Collection is preceded by the Contents. The manuscript contains explanatory notes of Giorgi the Athonite. The Menaion shows similarity with Iadgaries of the 10th c. (ჯღამაია 1961: 33-57; 2007: 18). The manuscript also contains Hymns of Ioane Minchkhi (ხევსურიანი 2008: 242). Menaion for January has been published (თუენი 2004: 3-547). The Collection contains large Testament of Giorgi the Athonite in which he speaks about compilation principles of Menaion for each month. He also mentions all originals he has used. Text of the Testament has been published (Blake 1933-1934: 256; ჯღამაია 2007: 464-465). Giorgi the Athonite mentions Antiochian, i.e. Black Mountain Greek manuscripts which he has used as the source for his Menaion: "One original of St. Peter I had from Antioch, and another one from St. Simeon Monastery, both in Greek, good and pure" (169r) (Цагарели 1886: 80 n°65).

Ivir.Geo.69. Menaion. 11th c. 190 folios; parchment; 20x15.2 cm; written in *Nuskhuri* in greyish brown ink; titles and beginnings are written in cinnabar ink. The manuscript contains Giorgi the Athonite's autograph with hymns for November. Redaction of the text also belongs to him. The Collection is badly damaged: on a number of pages text is unreadable. The manuscript contains commentaries concerning the hymns. Based on them, it becomes apparent that Giorgi the Athonite included missed hymns or the hymns unknown to him during compilation process: "Those [hymns] which we have missed or could not have found now are [included] in full, amen". The Collection contains Testament of Giorgi the Athonite. It has been published (Цагарели 1886: 80 n°32; Blake 1933-1934: 256; ჯღამაია 2007: 466).

Ivir.Geo.70. Menaion. 11th c. 198 folios; parchment; 30x48.5 cm; written in *Nuskhuri* in brown ink; beginnings and initials are written in cinnabar. Two handwritings can be distinguished. The first one is of Giorgi the Athonite. This part of the Collection is an autograph. The manuscript contains hymns for March-April. It is of interest that as it was the case in Ivir.geo 69, Giorgi Mtatsmindeli here also added the missing texts and supplied them with commentaries; e.g. in the end of March is found the reading for March 1 with the following note: "In the month of March [the feast of] St. Eudocia. I missed to include it." (99v). Giorgi the Athonite has introduced corrections into the text copied by another scribe as well (Цагарели 1886: 81 n°37).

Ivir.Geo.73/58. Collection of Sticharons. 11th c. 199 folios; 20.2x15 cm; parchment; written in *Nuskhuri* in brown ink; titles and beginnings are written in cinnabar ink. wooden boards covered with dark brown leather. Place of copying: Iviron. Apart from Ivir.Geo.58, the manuscript contains Sticharons for 1 September-24 May of Giorgi the Athonite's redaction; an autograph of Giorgi the Athonite; defective. The testament of Giorgi the Athonite in which he discusses principles of the compilation of the Collection of Sticharons is of interest: "Here are Sticharons of Great Feasts and of great Saints: September, October, November, December, January, February, unburdened text for March, unburdened text for April, and also May and June and July and August. And again starts with March and the [following] six months are given in full: March, April, May, June, July and August. And these complete the book..." (3r). The Testament has been published (ლოლაშვილი 1982: 9; ჯღამაია 2007: 468).

Ivir. Geo.74. Menaion. 11th c. 8 folios; parchment; 8x15 cm; written in *Nuskhuri* brownish ink; titles and initials are written in cinnabar ink. The manuscript is a fragment of a Menaion for May of Giorgi the Athonite's redaction. Based on paleographic features, the manuscript can be dated to the 11th c. It stands close to autograph of Giorgi the Athonite. The manuscript contains text of the Prophet Jeremiah in old and Giorgi the Athonite's translations. According to R. P. Blake, the manuscript dates to the 12th-13th cc. (Blake 1933-1934: 257).

Ivir.Geo.78. Acts of the Apostles. Epistles. 11th c. 231 folios; parchment; 17.5x13.6 cm; written in *Nuskhuri* in brown ink; titles and beginnings of the paragraphs are written in *Asomtavruli* and in cinnabar ink; damaged cover. Scribe: Nikola. The text is of Giorgi the Athonite's redaction. It contains the following: "The first Word for the Acts of the Apostles and an Index of Chapters", "B. Said for this book, which is Acts of the Apostles", "C. Apostle Paul's Travels", "D. Index of chapters of Acts of the Apostles", "E. Division into chapters of the Acts of the Apostles"; names of the chapters of Catholic and Paul's Epistles; Seven small Catholic Epistles and Paul's Epistles. Stichometry of Eutalius is supplied with Giorgi the Athonite's explanatory note: "I am supplying the text with index of division of the Acts of the Apostles into chapters that will give opportunity to find any fragment in each Epistle. There are sub-divisions within the chapters as well which I have marked with asterisks for easy reference" (85v-86r). In the end of the text an acrostic poem is written. It has been published (აბულაძე 1950: 24-25). The text is supplemented with Testament written in the same hand as the main text. The Testament provides information about history of translation of the Acts of Apostles into Georgian: "Say a prayer the holies of God for God-bearer Father Giorgi, who renewed and translated this holy and important book of Christianity." R.P. Blake considered that this copy was an autograph of Giorgi the Athonite (Blake 1933-1934: 261), though the editors of the Epistles published consider that Nikolas mentioned in the Testament and in a number of colophons is the scribe of the manuscript (ძოწენიძე 1974: 016-017): "Holy Fathers say a prayer for me, a wretched man Nikolas, because I have so labored for this treasure book to save our souls from everlasting condemnation [in hell] and to obtain His love, amen..." (231r). Text of this manuscript was taken into consideration in a critical edition of Paul's Epistles (პავლენი 1974). The manuscript has been described (Цагарели 1886: 77 n°12).

Ivir.Geo.34. Pentecostarion. 11th-12th cc. 235 folios; parchment; 25x20.5 cm; written in *Nuskhuri* in brown-black ink. Scribe: Grigol. Bookbinder: Svimon. Place of copying: Iviron. Texts of the Collection are of Giorgi the Athonite's redaction. The manuscript is an exact copy of the autograph (ხევსურიანი 2008: 234). Text of the manuscript mainly corresponds to the text of Giorgi the

Athonites' redaction from Ivir.Geo.63, though in difference from the latter, Ivir.Geo.34 doesn't contain Giorgi the Athonite's translation of John of Damascus Easter Canon. It was substituted by Ephrem Mtsire's translation. The manuscript contains later colophons and the scribe's Testament: "I have found this Easter Triodion translated by the Holy Father Giorgi the Athonite in an original manuscript and I have not changed anything... For this, I unworthy and sinful monk Gabriel ask for your prayer... This holy Easter Triodion was written on the Holy Mount, in the Georgian monastery, during the Superiorship of Father Nikoloz, [and intended] to be placed in the big church..." (235r-v).

Ivir.Geo.51. Menaion. 11th-12th cc. 121 foilos; parchment; 22.5x19.5 cm; written in *Nuskhuri*; beginnings and initials are written in *Asomtavruli*. The manuscript is a Menaion for January of Giorgi the Athonite's redaction. The manuscript is defective. The text starts with some hymns for 15 January and ends on 29 January withaCanon of Egnatius "Glorify Him". This Collection does not precisely follow Menaion from Ivir.Geo.65 of Giorgi the Athonite's redaction (Цагарели 1886: 78 n°21; ჯღამაია 2007: 15, 17).

Ivir.Geo.56. Menaion. 11th-12th cc. 185 folios; parchment; 21x15.5 cm; written in *Nuskhuri*; the Feast names and text beginnings, beginnings of Irmoses and of the hymns to the Theotokos are written in *Asomtavruli* and in cinnabar ink. Red wooden cover. Bookbinder: Makar Kartveli. The manuscript contains incomplete Menaion for May-June of Giorgi the Athonite's redaction. The text ends with a hymn dedicated to Ephtvime the Athonite. On leaf 184v is a Testament of Giorgi the Athonite in which he mentions the sources used for the Menaion for May-June: "Glory and mercy to God, creator of all good, amen. Thanks to his assistance, the month of June was completed well and brilliantly with large text about two outstanding and distinguished nuns from St.Peter and St. Simeon." Text of the Tetsament has been published (ჯღამაია 2007: 466).

Ivir.Geo.61. Menaion. 11th-12th cc. 145 folios; parchment; 20.2x51 cm; in *Nuskhuri* in black ink; brown stamped leather; defective: survives only the last leaf of quire 39 and quires 40-57. The Menaion contains text for August of Giorgi the Athonite's redaction. The text starts from 11 August. In general, the manuscript stands close to Jer.Geo.107 from Jerusalem collection, though as it is characteristic of Giorgi the Athonite's redactions, some canons are not found in the manuscript from Jerusalem. The Menaion contains hymn of Iovane Minchkhi (ხაჩიძე 1987: 53-54). In the 17th-18th cc., priest-monk Iakob bound the manuscript into cover (Цагарели 1886: 80 n°33).

Ivir.Geo.63. Pentecostarion. 11th-12th cc. 264 folios; parchment; 20.7x15.2 cm; in *Nuskhuri* in black ink; titles and beginning of the text are written in *Asomtavruli* and in cinnabar ink; stamped light brown cover. The manuscript was commissioned by monk Klim. Bookbinder: monk Tevdore. The manuscript is made up of two parts: the first part contains various types of hymns (Canons, Sticharons, Liturgical Hymns, etc.) for the period starting from Easter and through the Bright Week. The second part contains only the Sticharons in the same sequence as in part 1 (ხევსურიანი 2016: 88-109). The manuscript has been described (Цагарели 1886: 78 n°20).

Ivir.Geo.80. Annual Epistles and Acts of the Apostles. 11th-12th cc. 59 folios; parchment; 16.9x12.1 cm; in *Nuskhuri* in brown ink; titles and initials are written in cinnabar ink; without cover; defective. Al. Tsagareli assigned no.14 to this manuscript in the catalogue compiled by him. The manuscript contains Annual Epistles and Acts of the Apostles in Giorgi the Athonite's redaction. The Collection is defective (Цагарели 1886: 77 n°14).

Ivir.Geo.38. Triodion. 12th c. 360 folios; paper; 30.5x23 cm. written in *Nuskhuri* in black ink. beginnings are written in cinnabar ink. The cover is of black stamped leather. The Triodion is of Giorgi the Athonite's redaction. R. P. Blake dated the manuscript to 16th-17th cc. (Blake 1933-1934: 228), though if we take into

consideration Giorgi Tsikhisjvreli's colophon found on the first leaf and an agape record for mentioning his soul introduced in the Synodal records of Mount Athos in 1150 (მეტრეველი1998: 254-255), we have a cause for correction of the date suggested by R. P. Blake (Цагарели 1886: 79 n°25).

Ivir.Geo.48. Menaion. 12th c. 192 folios; parchment; 23.5x18.5 cm; written in *Nuskhuri*; names of the Feasts, beginnings of the texts, beginnings of Irmoses and of the Theotokos hymns are written in *Asomtavruli* characters and in cinnabar ink. Cinnabar ink is used for separation marks as well. The manuscript is defective. Two scribes worked on its copying. Bookbinder: Deacon Niopite Lasurisdze. The manuscript is a Menaion for May in Giorgi the Athonite's redaction. This redaction has been studied (ჯღამაია 2016: 198-204).

Ivir.Geo.57. Menaion. 12th c. 92 folios; parchment; 20.4x16 cm; written in *Nuskhuri* in brown ink; titles and beginnings of hymns are written in cinnabar ink (Ivir.Geo.57 is denoted by number 58 in a catalogue compiled by R.P. Blake. Compare with Blake 1933-1934: 249). Selected Menaion for June-January of Giorgi the Athonite's redaction. The manuscript contains instruction on how to find text: "You can find all other hymns for November." However, the manuscript does not contain texts for November. Probably, Menaia copied as separate books were the constituent parts, i.e. continuations of a big liturgical book. While making the note, the scribe was well aware that the text for each month was available. In the end of the manuscript, text for January is supplemented with feast days and hymns for 27 July and 31 August. This kind of inconsistency is not an exclusion in Menaia of Giorgi the Athonite's redaction, that is indicative of the fact that a liturgical book has been gradually replenished with new texts (Цагарели 1886: 81 n°35).

Ivir.Geo.64. Menaion. 12th c. 40 folios; parchment; 19.5x14 cm; written in *Nuskhuri* in black-brownish ink; beginnings and initials are written in cinnabar ink. Three quires have survived. Three handwritings can be distinguished. The manuscript contains Menaion for July of Giorgi the Athonote's readction. The collection slightly differs from Jer.Geo. 107 of Giorgi the Athonite's redaction.

Ivir.Geo. 66. The Collection of Sticharons. 12th c. 212 folios; paper; 18x13 cm; written in *Nuskhuri* in black-brownish ink; names of the feasts and beginnings of the text are written in cinnabar ink; beginnings of Irmoses and of the Hymns dedicated to the Theotokos are also written in cinnabar ink. The manuscript is a collection of Sticharons in Giorgi the Athonite's redaction for the entire year. Two scribes worked on copying. Taking the above into consideration, R. P. Blake considered that the manuscript was a two-part convolute, but this is not true: the both texts are related to each other, therefore Ivir.Geo.66 is an integrated whole. The manuscript is badly damaged and the larger part of the text cannot be made out. Only the Sticharons for October-May have survived. R. P. Blake dated the manuscript to the 16th-17th cc., but based on paleographic and codicological peculiarities, the manuscript could not have been copied later than in the 12th c. (Цагарели 1886: 81 n°44).

Ivir.Geo.35. Annual Acts of Apostles and Prophetologion. 12th-13th cc. 263 folios; parchment and paper; 24.8x17.8 cm; written in *Nuskhuri* in black ink; titles and initials are written in cinnabar ink. The liturgical collection is of Giorgi the Athonite's redaction. According to the description of R. P. Blake, the manuscript is a convolute: quires 24-34 are copied on paper. R. P. Blake noted that the calligraphy and shade of the ink of these two parts slightly differ from each other. The scholar dated the text copied on the paper to the 16th century (Blake 1933-1934: 226). The scribe's heavily damaged Testament is supplemented to the part of the manuscript which is written on the parchment (161v-162r). Scribe's name in the Testament is illegible (Цагарели 1886: 76 n°9).

Ivir.Geo.46. Menaion. 12th-13th cc. 150 folios; parchment; 23.2x16.5 cm; written in *Nuskhuri*in brown

ink; beginnings of the indentions are written in cinnabar ink; defective. In R. P. Blake's definition, the Collection is a shortened text of the Menaion, which covers the period of 25 October-29 August. Results of the study of the Menaion are unknown.

Ivir.Geo.47. Liturgical Collection. 12th-13th cc. 150 folios; parchment; 25.2x16.5 cm.; writtenin *Nuskhuri* in black ink.The majority of the leaves are the palimpsests. The cover is from black stamped leather. Exact content of the Collection and its redactional peculiarities are unknown.

Ivir.Geo.71. The Collection of Sticharons. 12th-13th cc. 171 folios; parchment; 20.5x16.5 cm; written in *Nuskhuri* in black ink; beginnings and initials are written in *Asomtavruli* and in cinnabar ink. The Collection of Sticharons for September-December is of Giorgi the Athonite's redaction. The Collection is acephalous: it starts with the hymns for 16 September. Texts borrowed from "Old Iadgari" are denoted by the title "Ancient lines [of Text]" (Цагарели 1886: 80,n°34).

Ivir. Geo. 72. Giorgi Mtsire. "Life of Giorgi the Athonite". 13th-14th cc. 04+74 folios; paper; 21.5x16.5 cm; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink. The manuscript starts with a kind of rhetorical introduction to the "Life": with an Epistle to Giorgi the Hesychast. The text is defective and it is damaged. The critical text of the "Life" has been published (ძეგლები 1967: 101-207). Russian (Сабинин 1872: 161-272) and Latin translations (Peeters 1917-1919: 74-79) have also been published. The manuscript contains later colophons (Цагарели 1886: 85 n°64).

Ivir.Geo.86. Irmoses and Hymns to the Theotokos. 14th-15th cc. 185 folios; parchment; 13.7x9.9 cm, some folios 11x7.8 cm; written in *Nuskhuri* in grayish brown ink; initials and numeration of tones are written in *Asomtavruli*; stamped wooden cover. The manuscript has been described in detail (აღწერილობა 1986(b): 132-139). The redactions of the collections of Irmoses have been studied (Цагарели 1886: 81 n°45; ინგოროყვა 1965: 79-92; მეტრეველი 1971).

Ivir.Geo.26. Parakletike. 15th-16th cc. 502 folios; parchment; 24.2x19 cm; written in *Nuskhuri* in black ink. Commissioner: Grigol Drelisdze. Collection of Giorgi the Athonite's redaction. Ordered by Grigol Drelisdze: "... I the sinner, monk Grigol Drelisdze, who came on Holy Athos fromGeorgia, commissioned to write this octoechos with my wealth...Being the deacon of the Portaitissa, donated it to the Most Holy [Theotokos]... " (1r). Place of copying: Iviron (Цагарели 1886: 78 n°19).

Ivir.Geo.31. Menaion. 15th-16th cc. 307folio; paper; 25.2x19.3 cm; written in brown ink; titles and beginnings are written in cinnabar ink; lacks pages; cover from black stamped leather. The manuscript contains Menaion for December-January of Giorgi the Athonite's redaction. Certain structural changes introduced in the later period are obvious in this liturgical book. The Menaion is supplemented with a hymn found on 28 December, and dedicated to St.Theodore, Presbyter of St. Sabas. The hymn is written in the same scribe's hand (Цагарели 1886: 81 n°43).

Ivir.Geo.50. Octoechos. 15th-16th cc. 140 folios; parchment; 23.7x29 cm. written in *Nuskhuri* in black ink; titles are written in cinnabar ink. The manuscript was copied by the second scribe of Ivir. Geo.26 and is a part of the latter manuscript.

Ivir.Geo.22. Menaion. 16th-17th cc. 250 folios; paper; 29.8x20.8 cm; written in *Nuskhuri* in black ink; initials are written in cinnabar ink. The manuscript lacks Testament of the scribe. Menaion of Giorgi the Athonite's redaction contains the complete material for October. The text is written in the same hand as Ivir.Geo.27 (Цагарели1886: 81 n°44).

Ivir.Geo.27. Menaion. 16th-17th cc. 283 folios; paper; 30x20 cm; written in *Nuskhuri* in black ink; beginnings and initials are written in cinnabar ink; black cover. The manuscript contains the Menaion for 1-26 November of Girogi the Athonite's redaction. Canon for each day is preceded byliturgical

chants, the characteristic feature for Giorgi the Athonite's redaction (Цагарели 1886: 81 n° 41).
Ivir.Geo.81. Horologion with Readings from Gospel and Acts of the Apostles. 17th c. 202 folios; paper; 16x13.4 cm; written in *Nuskhuri* in black ink; titles are written in *Asomtavruli* cand in cinnabar ink; black cover. Scribe: Iosebi. The Collection contains scribe's Testament and a couple of colophons dated to the 18th century (Цагарели 1886:77 n°16).

Hellenophile Translations
Ephrem Mtsire (Ephraim the Lesser)

Ivir.Geo.6. Homiletic Collection. 12th-13th cc; 170 folios; paper; 37x25.5 cm; written in *Nuskhuri*. Cover: wooden boards covered with black leather; written in black ink; titles are preceded with headpiece – quadrangular frame with foliate ornament. Bookbinder: Mikel Tchutchashvili (12th-13th cc.), The manuscript is defective. Taking into consideration the numbering of readings, the first 16 compositions are lost. The hellenophile translation of the compositions belongs to Ephrem Mtsire (Blake 1931-1932: 313) or to a representative of his literary school (აღწერილობა 1986 (b): 34). The text contains punctuation and marginal marks. The collection comprises 17 Homilies written by John Chrysostom. Due to damage of the texts, their identification is impossible (Blake 1931-1932: 25). The third titleless Homily of the surviving Collection is followed by a note about grammatical tractate concerning Greek arthrons (შანიძე 1971(a): 114; 1979: 56). Title of the tractate was restored based on other Georgian manuscripts (აღწერილობა 1986(b): 31). Contemporary Testaments are lost. The manuscript contains later colophons (Цагарели 1886: 94 n° 85).
Ivir.Geo.18. Commentaries to the Acts of the Apostles and Epistles Translated by Ephrem Mtsire. 15th-16th cc.; 128 folios; paper; 34x23.5 cm; written in *Nuskhuri* in black ink; subtitles and initials are written in *Asomtavruli* and in cinnabar ink. Fragments of some other manuscripts are inserted in the beginning and end of the codex: I. 5 folios; 33x23 cm; paper; written in black ink in *Nuskhuri* . The fragment is an "Answer Concerning the Work of Six Days" by Gregory of Nyssa (კოჭლამაზაშვილი 2001: 335-336). II. 6 folios; paper; 25.5x17.5 cm; written in *Nuskhuri* . The fragment contains Parakletike from Ivir.Geo.26. The main manuscript is acephalous. It contains catenic comments on the Acts of the Apostles and Epistles written by John Chrysostom, as well as by other Church Fathers and translated by Ephrem Mtsire. It also contains Ephtvime the Athonite's translation of "To other Bishops" by Cyril of Alexandria. The text is supplied with Ephrem Mtsire's commentaries and a long Testament about translation of the Acts and Epistles. The manuscript has been studied and the Testament was published (Цагарели 1886: 93 n°82; დანელია 1974: 27-42; 1983; თვალთვაძე 1988-1995: 345-361; 2009: 210-211; კოჭლამაზაშვილი 2003: 3-302). Texts have been published (ჭელიძე 1989: 213-221; 192-243; კოჭლამაზაშვილი 2003; 2000-2006-2010).
Ivir.Geo.23. Sermons of Ephrem the Syrian. [16th-17th cc]. 174 folios ; paper; 31x19.5 cm; written in black ink; wooden boards covered with leather. The Collection contains Homilies of Ephrem the Syrian in Ephrem Mtsire's translation. The Georgian translator united these translations under the title "Asceticon" in a two-part codex. The first part of the book, "Ephrem First", contains 16 Homilies of this manuscript. The Collection is damaged. Testaments and colophons have not survived (Цагарели 1886: 94 n°83).

French Republic

National Library of France

The Georgian manuscripts in France are held in Paris, in the Collection of Oriental Manuscripts of the National Library of France in translation (BnF). The National Library of France is the oldest book repository in Europe. The collection of books acquired by the Royal Court during the Middle Ages became the basis for foundation of the latter. After the French Revolution, the library was nationalized, and it acquired the richest European and Oriental collections of antique books. At different times the Library was called the Royal, Imperial and National.

The first Georgian manuscript entered the collection of the National Library of France in 1740. In 1739, the Georgian Synaxarion (Geo.4) already existed in repositories of the Royal Library, though it was attributed to Armenian manuscripts under number 25. In the same 18th century, four more manuscripts were added to the holdings of the repository of the Imperial Library. By 1866, already 16 Georgian manuscripts were held in the collection. The collection has been gradually enhancing thanks to the missionaries, political figures or individuals. Today, this collection counts 32 units, two of which are handwritten catalogues in French compiled by Victor Langlua and Leon Feer during the manuscript inventory in 1865 and 1897. The French Kartvelologist Mari F. Brosset gave great support to the library in determining content and in dating the Georgian manuscripts. Until this day, individual manuscripts of the collection bear explanatory notes of M. F. Brosset, not to mention publication of the list of manuscripts by him (Brosset 1830: 113-128; Brosset 1833, 1834, 1837). In the end of the 19th century, Al. Khakhanashvili published a brief description of the collection (ხახანაშვილი 1898: 1-20).

Marie-Félicité Brosset (1802-1880)

Marie-Félicité Brosset was the French Orientalist and Kartvelologist. He spoke Greek, Arabic, Chinese, Georgian and Armenian languages. From 1825 onwards, M. F. Brosset was a member of the Asian Society founded by the French Orientalists. This association of scientists laid foundation of an important school of Oriental studies in France. The researchers, such as Antoine Isaac Silvester de Sacy, Eugen Burnu, Jean-François Champillion and others were at the head of the Society. Since 1822, the Society has been publishing periodical scientific journal "Journal Asiatique", which is currently published by the French National Research Center. Based on this scientific interest, M. F. Brosset laid the foundation for Kartvelological studies in France and in general in Europe. Activities of M. F. Brosset's in Kartvelology have been promoted thanks to his contacts with Prince Teimuraz (Bagrationi), which deepened since 1839, after the French scholar was chosen as a member of the Russian Imperial Academy in Georgian and Armenian philology. M. F. Brosset has published the French translations of the Georgian grammar, "The Knight in the Panther's Skin", "The Life of Kartli" and other historical works. Part of his personal archive is held at the Korneli Kekelidze Georgian National Center of Manuscripts (NSM).

In 1908 first printed concise catalogue of Georgian manuscripts in French language was published (Makler 1908). Its compiler, French Armenologist Frederick Makler relied on handwritten catalogues of the manuscript collections, on M. F. Brosset's accounts and Al. Khakhanashvili's descriptions. The first scientific description in Georgian, which gives exact content of the manuscripts, date of their copying and other historical and philological issues, belongs to Ekvtime Takaishvili, who published his work in Paris in 1933 (თაყაიშვილი 1933). For the second edition of this work see თაყაიშვილი 1991:236-294).

Ekvtime Takaishvili (1863-1953)

Georgian historian, archeologist and public figure, one of the founding members of The Tbilisi State University, member of The Society for the Spreading of Literacy among Georgians board, collector and researcher of Georgian manuscripts, historical documents and epigraphic inscriptions, founder and head of The Georgian Historical and Ethnographic Society (1907-1921). During 1902-1920 he led scientific expeditions in historical southern Georgia and Racha-Lechkhumi, following which the scientific data and the results of the research were published. E. Takaishvili founded scientific series "Dzveli Sakartvelo"["Old Georgia"] and "Sakartvelos Sidzveleni"["Antiquities of Georgia"]. During his emigration in France (1921-1945) he was chosen to be a member of The Paris Numismatics Society (1922) and a fellow member of The French Asiatic Society (1925). In 1937-1939 was the head of "The foundation of the edition of the Georgian cultural and archeological materials" which he founded. Ekvtime Takaishvili's merit in protecting Georgian cultural heritage is immeasurable_ He was the guardian of the Georgian treasure taken to France during 1921-1945 until its return in its entirety to Georgia. After he returned back to homeland, he received The Tbilisi State University honored professor title in 1945 and was chosen to be an academic of The Georgian Scientific Academy in 1946, during the same year E. Takaishvili read a report about the Georgian antiquities seen in Europe. His Scientific work is still important to this day (თაყაიშვილი: 1891; 1906; 1909; 1937; 1938; 1947; 1963; Такаишвили: 1902; 1906; Full Bibliography see: ბიობიბლიოგრაფია 2010).

A big contribution in revealing and researching the Georgian fragments, The Khanmeti Lectionary (Geo.30) and the Liturgical text (Geo.31), of the Georgian collection of The French National Library has been made by the French Kartvelologist Bernard Outtier.

Bernard Outtier (born in 1941)

Bernard Outtier is a French Kartvelologist and Orientalist, Caucasiologist, researcher of Eastern Christian Literature. He has studied and published texts of Christian literature in old Georgian translation. B. Outtier studies the Georgian-Greek, Georgian-Arabic, Georgian-Armenian, Georgian-Syrian literary relations in the Middle Ages. He has discovered and established the content of the Georgian Khanmeti Lectionary and of the 10th-century fragment held in the National Library of France, as well as of the Georgian manuscript fragments held in Armenia, Iran and Lebanon. For many years, he has been studying collections of Georgian manuscripts of Iviron Monastery on Mount Athos, on Mount Sinai and in Jerusalem. He has been awarded the title of Honorary Doctor. At different times B. Outtier was a member of the scientific board of the journal "Bedi Kartlisa", a

research director at the National Research Center of France (CNRS) and a member of the Laboratory of Monotheism Studies. In 1994-2006, he lectured on Armenian Language and Literature in the University of Geneva, and from 2004 he read the Georgian Language Course in Paris Catholic University. In cooperation with Ivane Javakhishvili Tbilisi State University's laboratory "Orioni" and the University of Frankfurt on Maine, he studied old Georgian texts of Four Gospels. In cooperation with Mesrop Mashtots Institute of Ancient Manuscripts (Mattenadaran) he studied fragments of Georgian manuscripts used as endpapers for Armenian manuscripts. For his contribution to the study of Georgian written culture, Bernard Outtier was elected a foreign member of the Georgian Academy of Sciences. He is the author of about 200 scientific publications.

Individual manuscripts from the Collection of the National Library of France were studied by Michael Tarchnishvili, Helen Metreveli, Lela Khachidze and Darejan Kldiashvili. Based on the description of Ekvtime Takaishvili and the works of the above-mentioned scholars, the Senior Research Scientist of the K.Kekelidze Georgian National Center of Manuscripts, Nestan Chkhikvadze compiled a French catalog of Georgian manuscripts held in the National Library of France. It can be accessed online on the library's website: **archivesetmanuscrits.bef.fr/cdc.html.** As a result of this work, information about the collection was published (ჩხიკვაძე 2009; 2010(a). A modest collection of Georgian manuscripts at the National Library of France contains Georgian translations of not only medieval Christian literature from early Byzantine and Macedonian periods, but also manuscripts of the 16th-18th centuries. Their study will give opportunity to the interested parties to observe an interesting socialization history of the manuscript books and their role in shaping educational trends. The present volume is based on the catalogue published by Ekvtime Takaishvili, which is available online on the website of the French National Library. In certain cases, these data were complementedwith results of the scientific study of the manuscripts.

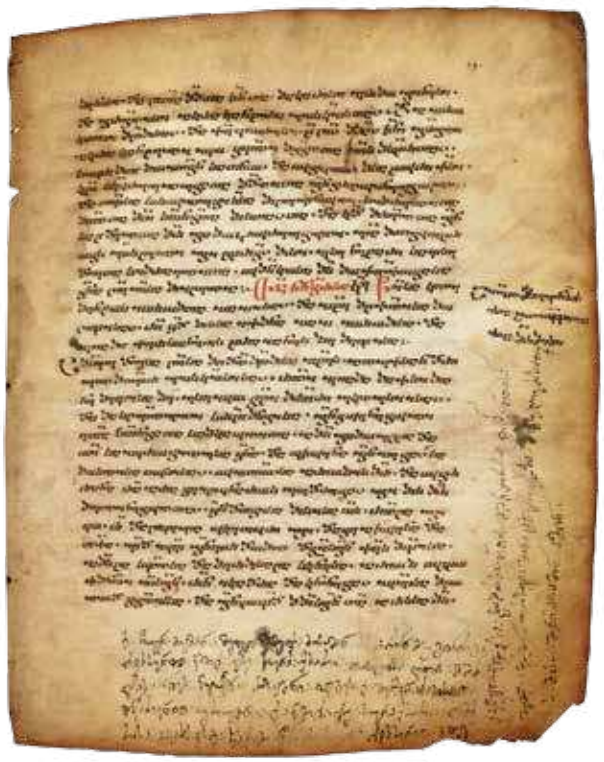
Geo.1. Collection of Ecclesiastical Literature (Catholic). 19th c. Only a microfilm survives. Our description is based on the description compiled by E. Takaishvili (თაყაიშვილი 1933:14-23). A small-format manuscript; 171 folios; paper of different quality; illuminated with different images accompanied by inscriptions in Latin. One of the scribes and illuminators of the manuscript is certain Aleksi, who mentions himself in several places: "God have mercy upon the painter and scribe of this concise book, slave of God, the sinful Aleksi, Kronikoni was უიგ(=1725)"(90v). The text is written in *Mkhedruli* and *Nuskhuri*. The manuscript should have belonged to the family library of Georgian Catholics. Its content and illumination corroborates the above fact. The Collection contains the following texts: Hymn of Theotokos and other hymns, text of diverse content, Easter calculation tables, astronomical signs with explanation, Moon's path [in the sky], seven deadly sins, prayer of Catholics for the city of Rome, Sulkhan-Saba Orbeliani's teaching about Christianity, chiromancy and ten cryptograms, which were deciphered and studied by E. Takaishvili (თაყაიშვილი 1933: 9-14). Apart from E. Takaishvili, the manuscript was described by M. F. Brosset and A. Khakhanashvili (Brosset 1834: 143-164; ხახანაშვილი 1898: 3).

Geo.2.Catechism.18th c.124 folios; paper with watermark; 16.5x11.5 cm; written in *Mkhedruli* in black ink; titles and initials are written in red ink; cover is from cardboard covered with stamped leather. The text is written in a form of questions and answers. There are three parts in the manuscript: faith, hope and love. Explanation of the Liturgy celebrated by Bishop is found in the end of the manuscript.

Geo. 3.Lectionary. Turn of the 10th to the 11th c. 387 folios; parchment; 36x25 cm; written in *Nuskhuri* in black brownish ink; titles and initials are written in *Asomtavruli* script and in cinnabar ink; the 14th-century cover of stamped leather. Scribe: Monazona (237v, 301r). Place of copying is unknown. The manuscript lacks leaves. It contains calendar, Biblical readings, Liturgy of Jerusalem of the 5th-8th centuries. The manuscript is of special importance for studying early Byzantine liturgical practices. It is of interest that the entries with feasts of Georgian and some other saints are found in the Lectionary: St. Nino, St. Archil (8 January), St. Razhden (26 June), Holy Bishop Abibos (6 July), St. Shushanik (17 October), Evstate Mtskheteli (20 December), etc. The following Feast Days of Armenian saintsare included: St. Gregory the Parthian (21 December), St. Hripsime and St. Gayane (22 December) (300v-302r). Place of copying of the manuscript is unknown, though taking into consideration largeness of the manuscript, recensional attribution of the text and inclusion of Feast Days of both Georgian and Armenian saints suggests that it should have been copied in the realm of Tao-Klarjeti: the above-mentioned tendencies are characteristic of the scriptoriums of this historical province. From Testament and colophon on page 301r-v we learn the name of the scribe: "[May God] exalt my pureFather Stepane – give him long days of life. For God's sake, mention the scribe Monazona in your prayers." (273v). In E. Takaishvili's opinion, Stepane, spiritual father of the scribe mentioned in the Testament, should be Stepane Sananois-Dze Chkhondideli, political and religious figure of the last quarter of the 10th century (თაყაიშვილი 1933: 28). Colophon of later period gives information about history of the manuscript. According to the 16th-century colophon found on p. 16r, the manuscript contained 480 leaves. In the later colophon in Italian, found on p. 392, the manuscript was taken from Georgia to Europe by missionaries. This oldest recension of the Lectionary has been published three times (Goussen 1923; Tarchnischvili 1959-1960; დანელია 1987, 1997).

Geo 4. Synaxarion of Tiseli Monastery. 13th-14th cc. 87 folios; parchment; 27x23 cm; written in *Nuskhuri* in brown ink; titles and days are written in cinnabar ink. Cover: the 19th-century marokene stamped leather of European origin. The synaxarion is of the recension of Giorgi the Athonite. It contains the readings starting from 16 October till February inclusive. One of the texts – "Lives of David and Constantine" was published by M. F. Brosset (Brosset 1830: 113-128; 1837(a): 268-283). Exact place of copying the Synaxarion is unknown. From the colophons we learn that in the 14th-15th centuries the manuscript was owned by the family monastery of the Diasamidzes (კლდიაშვილი 1986: 12-13). The first bookbinder of the manuscript was certain Demetre (59v). Manuscript is rich in colophons and commemorative agape records. They are of great importance for the studies in history

87. Geo.3. 1v.



88. Geo 4. 19r.

89. Geo.5. 229v.

of South Georgia. M. F. Brosset was the first one to publish these colophons (Brosset 1830:113-128). Commemorative records of the Synaxarium have been studied with regard of historical realities and were published (კლდიაშვილი 1986).

Geo.5. Triodion. 11th, 12th, 13th cc.The manuscript is a convolute: it contains three parts; 292 folios; parchment; 27.5x13 cm;; written in *Nuskhuri* in brown ink; initials are written in cinnabar ink; folios 222, 226-227, 238, 249-292 are palimpsests underlayer texte in Nuskhuri and Mtavruli; the manuscript lacks beginning and ending. Cover: wood boards covered with stamped leather. Scribe of the third part of the manuscript is Okropiri. All three parts of the manuscript contain Triodion copied at different times: I. 2r-216v – Lenten Hymns and Canon of St. Andrew of Crete, Giorgi the Athonite's recensions, copied in the 11th century supposedly under his supervision. The text is copied in *Nuskhuri* characters of Athonite style. On page 154v is found the Testament of Giorgi the Athonite. The complete text of the Testament has been published (თაყაიშვილი1933: 267-268). The text has been studied (ხაჩიძე 1983: 264-287;1987; ხევსურიანი 2001: 75-83). II. 217r-222r – The Great Lenten Hymns translated by Arsen of Iqalto. They were added to complement the first part; III. 223r-292v – the text is written on the parchment of various quality; in *Nuskhuri*, which also varies. The text is Arsen of Iqalto's translation of the Great Lenten hymns, copied in the 13th century, and his translation of the Canon of St. Andrew of Crete. The text is supplemented with Testament of Arsen of Iqalto (248v). Scribe: Okropiri (248v). Hymn translated by Ephrem Mtsire is given on leaf 273r. The title reads: "Newly translated in own words of Ephrem, on the order of monk Anton Tbeli". Arsen of Iqalto's Testament has been published (თაყაიშვილი 1933: 271-272). Several hymns of Ioane Minchkhi have been translated into French (Outtier 1981: 236 n°8; 1997: 28-30; 2003: 127-132).

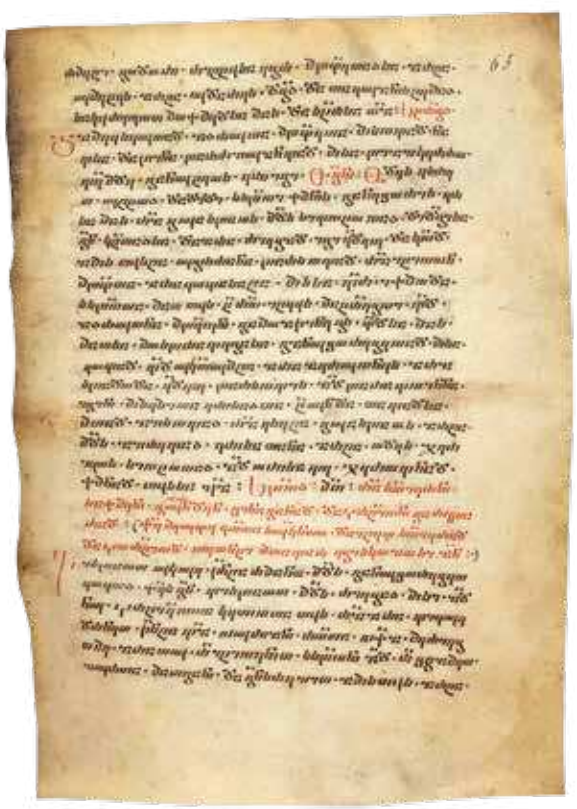
Geo.6. Menaion. 12th-13th cc. 138 folios; parchment; 16.5x12 cm; written in *Nuskhuri* in brown ink; titles and voice-marks are written in cinnabar ink; lacks beginning and ending. The manuscript is bound in cardboard cover. The Menaion contains hymnography canons for 3-25 March.

Geo.7. Menaion. 12th-13th cc. 61 folios; parchment; 24x19 cm; written in *Nuskhuri* in brown ink; titles and voice-marks are written in cinnabar ink; old restoration with the use of paper; defective. The manuscript contains hymnography canons for 7-31 July. Probably the Menaion is part of some other manuscript since it starts with quire XXIV. Colophon on p. 58v mentions certain Iovane.

Geo.8. Menaion. 13th c. 102 folios; parchment of yellowish colour; 24x17.5 cm; written in *Nuskhuri* in brown ink; titles and voice-marks are written in cinnabar ink; cardboard cover. Contains hymnography canons for July. The Menaion starts from July 1 with the hymn dedicated to Saints Cosmas and Damian. Hymns dedicated to St. Barlaam of the Syro-Caucasus are found on July 20. It should be noted that the mention of this saint on June 19 in Georgian hymnographic collections originated in the Menaion of Giorgi the Athonite's redaction. The mention of St. Barlaam of the Syro-Caucasus is fixed on July 20, just like our manuscript, in the 13th-14th cc. redactions Sin. Geo.92, Jer.Geo. 107, Jer. Geo.111, which stand close to the redaction of Giorgi the Athonite, though with certain differences. Based on this, we have changed an arbitrary date (12th c.) of the manuscript suggested by E. Takaishvili by the 13th century. Since a representative of the Family of the Diasamidze's is mentioned in a colophon on page 96r, the manuscript is linked with the region of South Georgia: "Christ God exalt'batoni' Catholicos Diasamidze Iovane".

Geo.9. John Chrysostom. Commentary of the Gospel of Matthew. 11th c. 178 folios; parchment; 30x21.5 cm; written in *Nuskhuri* in brown ink;

90. Geo.5. Cover. Front side.



91. Geo.9. 65r.

several paragraphs of the Gospel are written in cinnabar ink. The manuscript lacks beginning and ending. Text was translated by Ephtvime the Athonite. The manuscript is supplemented with a colophon of Bishop Leonti Mroveli in *Nuskhuri* script (11v, 34r, 65r, 115v), just like in the case of Ivir.Geo.28. Taking this into consideration, we suppose that Paris and Mount Athos manuscripts are of the same origin. Onopre, the former Bishop of Tiflis, son of Eristavi, is mentioned on page 121v. Ephtvime the Athonite's redaction of the "Explanation of the Gospel of Matthew" has been published (შანიძე 1996-1998; 2014).

Geo.10. Vepkhistkaosani [Knight in the Panther's Skin]. 1702. 304 folios; paper with watermark; 30x20 cm; written in *Mkhedruli* in black ink; titles and beginnings of strophes are written in red ink. Cover: cardboard covered with black leather. Scribe: daughter of Bezhoa from Qazan's family (249v). The text is written in poor Georgian. Apart from the "Vepkhistkaosani", the manuscript contains poem of the scribe (157v-158v), "samtvario" (For the Moon) (251r-256v); Georgian alphabet (296v); guidelines for treatment of several illnesses (297r-v); Tartar poem written with Georgian letters (298r-301v). (რუსთაველი: 2013).

Geo.11. Vepkhistkaosani ["Knight in the Panther's Skin"]. 19th c. 172 folios; paper, partially white and partially blue; contains watermark; 35.5x21 cm; written in calligraphic *Mkhedruli* in black ink; titles and beginnings of strophes are written in red ink; bound in cardboard cover covered with stamped leather; sequence ofpages is disrupted: the text is to be read in the following sequence – 77v, 81v, 81r, 80r, 79v, 79r, 78v, 78r. The manuscript is a convolute: it partially contains the printed text published in 1712 and partially a handwritten text added in the 19th century. The text starts with a note about publication of 1712. The poem is followed by short history of its publication written in the form of a poem (139v). On folios 139r-172r are found commentaries of King Vakhtang VI: "The first printed version of "Knight in the Panther's Skin" issued by the ruler ('wali'), Prince, "patroni Vakhtang." Colophon on leaf 172r written by a person who added the lacking parts of the text, reads: "This book full of morals, which exists in the country of the Iberians, was completed. Demetre." (რუსთაველი: 2013).

Geo.12. Geo.10. Vepkhistkaosani [Knight in the Panther's Skin"]. 1811. 120 folios; of which ten ones are blank; paper; 24x19 cm; written in *Mkhedruli* in brown ink. Cover: blue cardboard. Scribe: Ioane Ialghuzis-dze (120v). Text starts with title: "This story about Tariel and Nestan-Darejan, nice for listening and useful for studying, which is called "Vepkhistkaosani" (2r). The manuscript is supplemented with note in French, which concerns content of the poem and history of its acquisition by the Library (1r).

Geo.13. Omaniani. 1782. 91 folios; paper; 19x16; in *Mkhedruli*. Cover: cardboard covered with brown stamped leather.There is a miniature of Persian style on leaf 2r. Scribe: Davit Rectori (91r-v). Text begins with the title: "Story of Omain Tchabuki, Saridanis Dze, the first son of Tariel, a continuation of the "Vepkhistkaosani" (2r). On leaf 1r is a colophon in *Mkhedruli*: "The book belongs to Victor Letelier". The scribe's colophon in *Mkhedruli* is also available.

Geo.14. Miriani. 1770. 32 folios; thick paper with watermark; 21.4x16 cm; written in *Mkhedruli* in black ink; titles written in red ink; cardboard cover. The manuscript starts with a poem of an anonymous poet. On leaves 2r-32r is the text of the story: "Chr. Story one, beginning of the King of China. Title of this book is "Miriani". Testament of the scribe is found on leaf 32r: "Chr. The book of Miri and Nomiavtar was copied in three days ... February ი‰ (=17), Chronikon უნ‰(=1770)." Infor-

mation about the manuscripts has been published (Brosset 1919: 240-241; 1920: 296-297; 1837(a): VIII n°13).

Geo.15. Baramiani. 1769. 01+83 folios; paper; 22x16 cm; in *Mkhedruli*; titles are written in red ink. Cover: wooden boards covered with stamped leather. The manuscript contains a copy of the poetic version of "Baramiani" written by Secretary Onana in 1726 in Astrakhan. The text was edited and corrected by Davit Rectori: "Chr. I Davit, son of Aleksi, wrote this "Baramiani" in the verse form. Chronikoni was ᲣᲝᲕ(=1769), June Თ (=9)." The collection of texts starts with poems of the following individuals: Saba Qaplanishvili (Orbeliani), King Archil, King Vakhtang VI, Anakhanumi and others, and ends with explanation for decipherment of "anchinuri" code (Old Georgian cipher for substitution of letters) (Такаишвили 1902: 532-540, 541-562).

Geo.16. Alzira i.e. Americans. 19th c. 35 folios; blue paper with watermark; 32x20.5 cm; written in *Mkhedruli* in black ink; cardboard cover. The manuscript contains Georgian translation of Voltaire's works by Aleksandre Chavchavadze. A colophon in *Mkhedruli* is written on the endpaper: "The book belongs to Victor Langlois."

Geo.17. Sulkhan-Saba Orbeliani. Georgian Dictionary. 1812. 322 folios; white and blue paper with watermark; 20.5x16.5; written in *Mkhedruli* in black ink; titles and initials are written in red ink; initials are in *Nuskhuri* characters. Cover: wooden boards covered with black leather. Scribe: Iovane Ialghuzisdze (322r). This is a full version of Sulkhan-Saba Orbeliani's Dictionary. Content: "ABC for children" (1r-4r); Five vowels and teaching letters (4v-5v); Testament of the compiler (6r-8r): this is Sulkhan-Saba Orbeliani's Testament in which he explains objectives of the Dictionary. Simultaneously, explanation of phonetic notations and notation keys (7v-9r); Georgian Dictionary (10r-316r); Public servants in Georgia (316v-318v); Map of celestial bodies (32v); Poem by Sulkhan-Saba (320r); List of unfortunate days (323r). Mentions of the members of the Tsitsishvili's feudal family are found on 322v, 323v and on the endpaper (Brosset 1834).

Geo.18. Davit Bagrationi (Prince). Grammar Book.18th c. 81folios + 5 blank ones; blue and white paper; 19.5x15.5 cm; written in *Mkhedruli* in black ink; titles and initials are written in *Asomtavruli*. Cover: European, red. Scribe is unknown. This is a Grammar Book compiled by Prince Davit, son of King Giorgi XII. On the leaf 3r-v is a dedication of Prince Davit to King Erekle II: "To his Excellency, king of the upper Georgia Erekle II – the highest and the most gracious king ..." There is a colophon in the beginning of the manuscript written by Prince Teimuraz: "I present this Grammar Book, since it is the best in the Georgian language realm, to the most advanced Asian Society of Paris, to give opportunity of its use by those who carry out studies in Georgian. Yours very sincerely, Teimuraz, son of Giorgi XIII, king of upper Georgia and of other parts." There is a seal imprint on a white blank paper, which according to E. Takaishvili dates to 1888. The book was probably bound on the commission of Prince Teimuraz in Russia. The text of the manuscript was corrected by Prince Davit. On leaf 81v are written Russian words in Georgian letters by hand of the latter. There is also the French translation made by M. Brosset and his commentary, also in French. According to the latter, the manuscript belongs to the Asian Society of Paris, for which the manuscript was copied on purpose.

Geo.19. Georgian Grammar Book. first half of the 19th c. 23 folios; blue paper; 22x16.5 cm; written in *Mkhedruli* in black ink; titles and initials are written in *Asomtavruli*; cardboard cover.

Geo.20. Georgian Grammar Book. 19th c. 52 folios; blue paper; 22.5x17 cm; written in *Mkhedruli* in black ink; titles and initials are in *Mkhedruli* and *Nuskhuri* letters; cardboard cover. This is a

text-book. There is a colophon on leaf 52r: "My dear son, now you know the letters of your language. You know poems. Now it's necessary for you to study to read steadily..." On leaf 52there is an incomprehensible inscription in Russian and Georgian. In other place "This Grammar Book, Aleksandre..." can be made out.

Geo.21. Catholicos Anton. Book of Logic. 19th c. 04 p.+79 pages; blue and white paper; 22.5x17cm; the watermark of the blue paper can be dated to 1807. It was produced in Russia; written in *Mkhedruli* in brown ink; titles are written in *Nuskhuri* script. The text contains seven chapters, has a preface and a comment, according to which this is the first part of Anton's Logic.

Geo.22. Prince Teimuraz. Short history compiled with the use of selections from histories of Georgia written by chroniclers in the previous centuries. 1832. 182 pages; paper with Russian watermark; 19.5x11.5 cm; written in *Mkhedruli* in brown ink; initials and numbers of quires are in red. Red gilded cover of European origin. The manuscript is an autograph of Prince Teimuraz. Copied in St. Petersburg especially for the Asian Society as mentioned in the colophon: "This work is dedicated to the advanced Asian Society of the great city of Paris in France ... It was copied in St. Petersburg" (leaves 2-6). This concise version of the History of Kartli was compiled by Prince Teimuraz.

Geo.23. Georgian Chronicle. 19th c. 96 +5 blank folios; paper with watermark; 22x16 cm; in *Mkhedruli*. Cover: cardboard covered with stamped leather. The Chronicle starts from 1373 and ends with 1708. Names of the compiler and of the scribe are unknown. The text has been translated into French and published (Brosset 1830).

Geo.24. Code of Vakhtang VI. 1823. 282 folios; paper; 34x21 cm; written in *Mkhedruli* in black ink; titles and beginnings are written in red ink. Cover: cardboard covered with black stamped leather. Scribe: Nikoloz Moseevich Baghinov (282r). The manuscript is a full version of Vakhtang VI's Legal Code. In 1825, J.F. Gamba, the Consul of France, bought it in Tiflis. The fact is mentioned in a colophon found on the endpaper of the cover. Copy of this manuscript made by M. F. Brosset in 1828-1829 is held at the Georgian National Center of Manuscripts (NCM S-3682). E. Takaishvili has published the M. F. Brosset's text in the description of the manuscripts collection of the Society for Spreading Literacy (Такаишвили 1906: 614-671).

Geo.25. Letter of King Solomon I to Pope Pius VI. 1779. 3 folios+1 envelope; paper with the watermark; leaves are of different sizes: I folio – 27x19.5 cm, II-III folios – 22.5x18.2 cm; written in *Mkhedruli* in black ink. On leaf I is an Italian translation of a letter; on leaf III – King Solomon I's seal. The letter is the autograph of Solomon I. It was written in 1778. The text is supplemented with Italian translation. King asks the Pope to send two doctors and medicines to his country ravaged by the Muslims. The letter does not have the seal of the Pope's Chancellery. Probably, from the very beginning it was sent to the Imperial Library of France (now the French National Library) as a sample of Oriental script. The text was published twice by M. F. Brosset (Brosset 1833) and by E. Takaishvili (თაყაიშვილი 1933: 56-57).

Geo.26. Secretarial Book. 18th c. 70 folios; paper; 30x22cm; in *Mkhedruli*; two different hands: 1r-44r and 45r-69r. Cover: brown stamped leather without wood boards. Name of the scribe is unknown. The manuscript contains the following documents: copies of 111 letters dated to the period from 1638 to 1730. The letters belong to King Vakhtang VI and his family members. There are also letters written by King of Imereti Aleksandre III to King Rostom, to Queen Mariam, to Sultan and Shah Sepi Murad IV and others. On leaf 70r-v is a table with denominations of Georgian money. According to E. Takaishvili, denominations enlisted in the manuscript of our interest fit well with

the denominations mentioned in the Georgian Dictionary of Sulkhan-Saba Orbeliani, in the Legal Code of Vakhtang VI and in the accounts left by European travelers J. Turnefor and J. Güldenstädt (თაყაიშვილი 1933: 58-60). Iv. Javakhishvili discussed the above issue in his book about Numismatics-Metrology (ჯავახიშვილი 1999: 562: 568). On leaf 01 is a preface in French written by M. F. Brosset, which was aimed at the Congress of the Russian Imperial Academy of Sciences. By means of this preface, the author familiarized the Academy members with content and significance of the manuscript.

92. Geo.28. 6r.

Geo.27. Iovane Kartvelov (Kartvelishvili). Georgian Grammer. 19th c. 67 folios; blue paper of two sizes: 20x15 cm and 21x12 cm. In the recent state, text in *Mkhedruli* and titles in *Asomtavruli* are glued to the white paper; cardboard cover. The complete title of the book is as follows: "Georgian Grammar-Book compiled by a teacher of the Tiflis School of Nobles, Proto-pope Ioane Kartvelov for the use in the above school. [Written] in 1809 in Tiflis". There is the author's preface on leaf 3r in which principles of compilation of the Grammar Book and the objectives are stated. The text has been published (თაყაიშვილი 1933: 60-61). Part of the text is in Russian. It comprises Russian-Georgian phrasebook, *Asomtavruli* and *Nuskhuri* characters, and paradigms. The book is probably based on the lesson notes.

Geo.28. Four Gospels. 12th c. 5+247 folios; parchment; 24x18 cm; written in *Nuskhuri* in black ink; titles and initials are written in *Asomtavruli* in cinnabar ink; some of the initials are outlined in gold ink; 8 miniatures; canon tables (2r-3v), figures of Evangelists: Mathew (6v), Mark (71v), Luke (110v), John (179v). Images of Evangelists are executed on versos; rectos are blank. The cover dates to the 19th-20th centuries. Margins have been trimmed during later binding. Commissioners: Basili and Dimitri. Scribe: Son of Mal-Daviti (224v); Commissioners of the cover: Bishop Vlase (247v) and monk Andria. The Four Gospels was copied in Georgia. It was donated to the Cross Monastery in Jerusalem. On leaf 6r-v is a Testament of the commissioners written in *Mkhedruli*. The first part of the text is scraped off. Based on the handwriting, E. Takaishvili dated the manuscript to the 13th century. Based on the agape record of Shehanian monks found on 246v of the manuscript, E. Metreveli dated it to the 12th c. (მეტრეველი 2007: 277-281). The Four Gospels is supplemented with commemoration record of the Knight Templars'Order members. The text has not been studied.

Geo.30. Khanmeti Lectionary. Iadgari. Fragments. 7th and 10th cc. 5 folios; parchment; 2 different fragments: I. 1r-v, 16x14.5 cm; written in large *Asomtavruli* in brown ink; II. 2r-5r, 15.4x13.5 cm; palimpsest; written in *Nuskhuri* in brown ink; titles and voice-marks are written in cinnabar ink.

Scribe: Iovane-Zosime. The both fragments are bound together; cardboard cover. The first leaf of the Lectionary is a fragment of 'khanmeti' Lectionary, which is held in Austria – Graz. Geo. 2058/1. Easter Week readings are overwritten over the Paris fragment of the Lectionary. The Paris fragment was identified by French Kartvelologist Bernard Outtier, who established the content in 1970 (Outtier 1972: 399-402; უტიე 1973: 173-175). Text of the 'khanmeti' Lectionary was studied and published by A. Shanidze (შანიძე 1944). The second fragment is a Syrian-Georgian palimpsest. It was probably part of a large leaf. The text is part of Iadgari copied by Iovane-Zosime. Namely, this is the reading for the Feast of St. Barnaba the Apostle on 12 June. The text was identified by L. Khevsuriani (ხევსურიანი 1978: 88-122; აღწერილობა 1978 (a): 73-79). The lower text of the palimpsest is a Syriac text, which was identified by B. Outtier (Outtier 1984: 73-79).

Geo.31. Liturgical Text, fragment. 10th c. of one folio; yellowish parchment; an open quire; 16x22 cm; margins are trimmed; initial size: 17.5x22 cm; written in brown ink and in large *Asomtavruli*; number of quires is specified – იგ (=13). The fragment was used as an endpaper of a cover of the Armenian manuscript and was identified by B. Outtier. The text is probably of liturgical character. Based on paleographic features, the leaf can be dated to the 10th century. The text is short and it has not been yet identified (ჩხიკვაძე 2009; 2010(a): 411-420.

* * *

As it turned out, other than the Georgian collection, The France National Library guards 4 more fragments of the Georgian manuscript. The Georgian fragments are placed at the Syrian Four Gospel, written in old Turkic alphabet. Arabe 53, dated 1724 (See digital version: https://gallica.bnf.fr./ark:/12148/btv1b11000394j/f234.image.r=georgians%20manuscrits).

Arabe 53. Lectionary. 9th-10th cc. 4 folios; parchment; written in *Mtavruli.* The size of the leaf corresponds with size of the Syrian Four Gospel: 15,5x9,5 cm. Placed at the beginning (ff.1v, 3r) and at the end, after 7 blank leaves from the ending of the Syrian text (228v, 230r[1]). The final 2 fragments are not paginated. The Georgian fragments are glued on paper which is why there is only one page visible, recto or verso. Recto and verso of the Georgian folios are mixed in the Syrian manuscript. The Georgian leaf which was Written in 2 columns is cut in half according to the Syrian manuscript's size. Each column of the Georgian manuscript is now presented as a single leaf. All four fragments are written by the same hand. There are 21-22 lines that can be read. **Fragment 1**. Arabe 53 lv; 21 lines; upper leftcorner is damaget; marge contains writings done using Sirian and Latin letters. The text done in Latin Letters cannot be read due to fainting of the ink. The text contains Paulini Epistles – **Ephesians 3,14-20. Fragment 2:** Arabe 53 3r; 21 lines; upper left corner is damaged; ink is fainted here and there. The text contains **Genesis 45. 1-6. Fragments 3:** Arabe 53 228v; 22 lines, 1st cannot be read, is cut out. The text contains **Genesis 45,9-13. Fragments 4:** Arabe 53 230r; 22 lines, 1st cannot be read, is cut out; upper left corner is damaged, stained. **The text contains The books of Danied 7,22-27.**

Comparing fragments with the calendar of the early Georgian Lectionaries proves that the fragments contained the scripture reading of the 6th week of Great Lent. (cf. Tarchnischvili 1959, 1960:

[1] The pagination of the Syrian Four Gospel is put on verso, upper corner.

92-93; Кекелидзе 1912(a). It is worth mentioning that this Syrian Four Gospel is bought in south-east Turkey, by the Tigris river, in Amida (today's Diyarbakir). If that the Georgian fragments were in the Syrian Four Gospel while it was being tajen from Turkey, or that those fragments were purchased at the same time and same place, then we can conclude that the fragments are a part of the Georgian Lectionary of 9th-10th cc. From Tao-Klarjeti. We assumption comes from the basis of the redaction of texts and the paleography of leaves.

Republic of Armenia

Matenadaran

Georgian manuscripts in Armenia are held in Yerevan, in the Mesrop Mashtots Institute of Ancient Manuscripts, also referred as Matenadaran. This collection can be subdivided into three groups:
• Georgian manuscripts proper;
• Leaves of Georgian manuscripts used as endpapers of Armenian manuscripts;
• Fragments of Georgian manuscripts.
Catalogues of the above-mentioned collections does not exist. Therefore, we had to rely on publications dedicated to selected issues (Марр 1913: 389-398; მაჭავარიანი 1961: 141-154; ჭანკიევი 1975: 5-14; შარაშიძე 1986 (a): 114-121; ცინდელიანი 1989: 38-50), on photo-copies and archive materials (personal archives of Abuladze and Sharashidze, the NCM Archive) held at Korneli Kekelidze Georgian National Center of Manuscripts, on information available through Titus Search Engine[1], as well as on the Catalogues of Armenianian manuscripts compiled in Armenian[2], which sometimes contain information about endpapers with Georgian texts. According to the oral, unspecified information, number of Georgian manuscripts does not exceed 35 units. Several manuscripts are of special importance:
1. Collection of Foreign Manuscripts №161. Gospel. XIII c. the main text – 275 folios + 2 endpapers with colophons. Cover: wooden boards covered with stamped leather decorated with chased metal plaques. In a course of years, the manuscript was held in the church museum of Echmiadzin. Preliminary, short information about the manuscript was published in 1960, in the September issue of the magazine "Echmiadzin" (Էջմիածին 1960: 61-62). The manuscript contains a big number of colophons and commemorative inscriptions. From a colophon written on leaf 274 r it is evident that the manuscript was copied in Tao-Klarjeti: "Christ God, have mercy upon Makari, Archbishop of Ishkhani. God forgive him his sins ..." The manuscript is illuminated. There is the opinion in the scholarly literature that the illumination of Echmiadzin's Four Gospels repeats miniatures of the Vani Four Gospels (NCM A-1335) (მაჭავარიანი 1961: 141-154). The Armenian manuscript derived from the Vani Four Gospels from the textual viewpoint as well (ჭანკიევი 1975: 5-14).
2. Matenadaran №13 (2922). A Textbook for Secretaries. The manuscript has rare architectonics: it is a collection of working documents necessary to the secretary, not a mechanical accumulation of different documents. The manuscript is of interest from the pedagogical point of view as well. The seal was affixed to each document to ensure their authenticity. Davit Guramishvili's poem is supplemented (შარაშიძე 1986: 119).
3. Matenadaran №14. Horologion, first half of the 18th c. The manuscript contains interesting colophons, including a list of Bishoprics of the Catholicate of Apkhazeti in the second half of the 18th century:

[1] http://titus.fkidg1.uni-frankfurt.de
[2] Catalogues of Armenian Manuscripts: http://www.matenadaran.am/?id=82&lng=4

Chr: Catholicos
Chr: of Kutaisi
Chr. of Genati
Chr: Archbishop
Chr: of Chaisi
Chr: of Tcherentchikha (Tsalenjikha?)
Chr: of Tsageri
Chr: of Nikortsminda
Chr: of Chkondidi
Chr: of Khopa
Chr: of Jumati
Chr: of Shemokmedi
Chr: of Khinitsminda
Chr: of Dranda
Chr: of Mokvi
Chr: of Bedia

Separate Leaves of Georgian Manuscripts Used as Endpapers in Armenian Manuscripts

№21 – A couple of parchment folios in the beginning and end of the manuscript. Chants, 10th c.; in *Nuskhuri*.
№145 – A single parchment folio in the beginning and end of the manuscript. Psalms, 16th c.; in *Nuskhuri*.
№169 – A single folio in the beginning and end of the manuscript. Bible, 12th c.; in *Nuskhuri*.
№222 – Two folios folded in half in the beginning of the manuscript, resembling four folios. Menaion, 13th-14th cc.; in *Nuskhuri*.
№223 – A single parchment folio in the beginning and end of the manuscript. Bible (2 Chronicles), 13th c.; in *Nuskhuri*.
№225 – A single parchment folio in the beginning of the manuscript. Menaion, 12th c.; in *Nuskhuri*.
№235 – Two folios in the beginning of the manuscript. The Gospel of John, 12th c.; in *Nuskhuri*.
№245 – A single parchment folio in the beginning of the manuscript. Chant, 13th c.; in *Nuskhuri*.
№303 – A single parchment folio in the beginning and end of the manuscript. Four Gospels, 11th c.; in *Nuskhuri*.
№333 – Two parchment folios in the end of the manuscript. Menaion (for July), 12th-13th cc.; in *Nuskhuri*.
№592 – A single folio in the beginning and end of the manuscript. Teachings of the Fathers, 11th c.; in *Nuskhuri*.
№719 – A couple of parchment folios in the beginning and end of the manuscript. Bible (2 Kings, 1 Chronicles), 12th c.; in *Nuskhuri*.
№744 – A single parchment folio in the beginning of the manuscript. Hagiography (Martyrdom of Abibos), 10th c.; in *Asomtavruli*.
№799 – A couple of parchment folios in the beginning and end of the manuscript. Four Gospels, 10th c.; in *Asomtavruli*.
№834 – Two parchment folios in the beginning of the manuscript. Synaxarion, 11th c.; in *Nuskhuri*.
№891 – A single folio in the beginning and end of the manuscript. Bible (Chronicles), 12th c.; in *Nuskhuri*.
№961 – A single parchment folio in the beginning and end of the manuscript. Four Gospels, 11th c.;

in *Nuskhuri*.
№966 – A single parchment folio in the beginning of the manuscript. Lectionary, 13th-14th cc.; in *Nuskhuri*.
№1024 – A single folio in the beginning and end of the manuscript. Bible (Chronicles), 12th c.; in *Nuskhuri*.
№1071 – A single parchment folio in the beginning of the manuscript. Bible (Exodus), palimpsest, 10th c.
№1137 – A couple of parchment folios in the beginning and end of the manuscript. Menaion, 14th-15th cc.; in *Nuskhuri*.
№1189 – A single parchment folio in the beginning and end of the manuscript. Menaion, 13th-14th cc.; in *Nuskhuri*.
№1253 – A single parchment folio in the beginning and end of the manuscript. Iadgari (contains a sign of music), 11th c.; in *Nuskhuri*.
№1262 – Bible (2 Kings), 12th-13th cc.; in *Nuskhuri*.
№1304 – A single parchment folio folded in half. Menaion, 14th c.; in *Nuskhuri*.
№1318 – A single folio in the end of the manuscript. Bible, 13th c.; in *Nuskhuri*.
№1319 – A large size folio glued to the back cover. Bible (4 Kings), 13th c.; in *Nuskhuri*.
№1320 – A couple of parchment folios in the beginning and end of the manuscript. Bible (Nehemiah), 12th-13th cc.; in *Nuskhuri*.
№1334 – Paper. Fables, 18th-19th cc.; in *Mkhedruli*.
№1335 – A single parchment folio in the beginning and end of the manuscript. Lectionary, 10th c.; in *Asomtavruli*.
№1427 – A single folio in the beginning and end of the manuscript. Epistles of Paul, 11th-12th cc.; in *Nuskhuri*.
№1428 – A couple of folios in the beginning and end of the manuscript. Different texts: Menaion in the beginning, 13th c.; Epistles of Paul in the end, 11th c.; in *Nuskhuri*.
№1554 – A couple of folios in the beginning and end of the manuscript. Bible (Numbers), 12th c.; in *Nuskhuri*.
№1561 – Two parchment folios in the beginning of the manuscript. Prayers, 14th-15th cc.; in *Nuskhuri*.
№1615 – A single parchment folio in the end of the manuscript. Martyrdom of St. Peter (?), 10th c.; in *Asomtavruli*.
№1625 – A single parchment folio in the end of the manuscript. Lectionary, 10th c.; in *Asomtavruli*.
№1659 – A single folio in the beginning and end of the manuscript. Lectionary of New Type, 12th-13th cc.; in *Nuskhuri*.
№1694 – A single folio in the beginning and end of the manuscript. Bible (2 Numbers), 13th-14th cc.; in *Nuskhuri*.
№1712 – A single folio in the beginning and end of the manuscript; damaged. Psalm, 15th c.; in *Nuskhuri*.
№1715 – A single folio in the end of the manuscript. Liturgical Collection, 13th c.; in *Nuskhuri*.
№1912 – Two paper folios in the end of the manuscript. Readings from the Hymns, 16th c.; in *Nuskhuri*.

№1981 – A single parchment folio in the beginning and end of the manuscript. Menaion, 12th c.; in *Nuskhuri*.
№2076 – A single parchment folio in the beginning and end of the manuscript. Menaion, 12th-13th cc.; in *Nuskhuri*.
№2116 – Two folios in the beginning and a single folio in the end of the manuscript (the second folio had been ripped out). Avgarozi (Amulet), 15th-16th cc.; in *Nuskhuri*.
№2178 – A single parchment folio. Lectionary, 10th c.; in *Asomtavruli*.
№2276 – Two parchment folios in the end of the manuscript. Lectionary, 11th c.; in *Nuskhuri*.
№2277 – Two folios in the beginning of the manuscript. Menaion, 14th c.; in *Nuskhuri*.
№2380 – A single parchment folio in the beginning and end of the manuscript. Menaion, 13th-14th cc.; in *Nuskhuri*.
№2400 – A single parchment folio in the beginning and end of the manuscript. Content is unknown. 16th-17th cc.; in *Mkhedruli*.
№2401 – A single folio in the beginning and end of the manuscript. Lectionary of New Type, 13th c.; in *Nuskhuri*.
№2515 – A single folio in the end of the manuscript. Lectionary, 13th c.; in *Nuskhuri*.
№2607 – A single parchment folio in the beginning of the manuscript. Lectionary, 10th-11th c.; in *Nuskhuri*.
№2660 – A single parchment folio in the beginning and end of the manuscript. Either Collection of Texts or Horologion, 9th-10th cc.; in *Asomtavruli*. Handwriting is similar to handwriting of the text in Shatberdi Collection.
№2806 – A single parchment folio in the beginning; damaged. The text might be a Historical Document; in *Mkhedruli*.
№2846 – Two parchment folios in the beginning of the manuscript. Synaxarion (see No.5623), 13th c.; in *Nuskhuri*.
№2901 – A couple of paper folios in the beginning and end of the manuscript. Content is unknown, 18th c.; in *Mkhedruli*.
№3001 – A single folio folded in half in the beginning and end of the manuscript. Bible (2 Kings. The text should be a part of №6653), 12th-13th cc.; in *Nuskhuri*.
№3050 – A single folio in the beginning of the manuscript. Menaion, 14th-15th cc.; in *Nuskhuri*.
№3207 – The manuscript contains colophons in *Mkhedruli*. 18th c.
№3285 – A single folio in the beginning and end of the manuscript. The folios are from different manuscripts. A Fragment from Liturgical Collection, 15th c. (?); in *Nuskhuri*.
№3330 – A single folio in the beginning and end of the manuscript. Polykephalon, 10th c.; in *Nuskhuri*.
№3602 – A single folio in the beginning and end of the manuscript. Readings, 13th c.; in *Nuskhuri*.
№3716 – A single folio of parchment. Gospel, 13th c.; in *Asomtavruli*.
№3758 – Two parchment folios in the end of the manuscript. Teachings, 13th c.; in *Nuskhuri*.
№4640 – Two folios in the beginning of the manuscript. Readings, 13th-14th cc.; in *Nuskhuri*.
№4642 – A single parchment folio in the end of the manuscript. Menaion, end of the 11th c.; in *Nuskhuri*.
№5623 – A single parchment folio in the beginning of the manuscript. Synaxarion (A fragment of

the Martyrdom of the Rhipsimians), 11th c.; in *Nuskhuri*.
№5633 – A couple of parchment folios in the beginning and end of the manuscript. Four Gospels, 10th c.; in *Asomtavruli*.
№5906 – A single folio in the beginning and end of the manuscript. Menaion, 13th-14th cc.; in *Nuskhuri*.
№6186 – A single parchment folio in the beginning and end of the manuscript. Synaxarion, 11th c.; in *Nuskhuri*.
№6414 – A single parchment folio in the end of the manuscript. Synaxarion, 11th c.; in *Nuskhuri*.
№6474 – A single parchment folio in the end of the manuscript. Liturgical Collection. It also might be Euchologian, 16th c.; in *Nuskhuri*.
№6504 – Two paper folios in the beginning of the manuscript. Menaion (?), 16th c.; in *Nuskhuri*.
№6560 – A single parchment folio in the beginning of the manuscript. Four Gospels, 9th-10th cc.; in *Asomtavruli*.
№6653 – A couple of parchment folios in the beginning and end of the manuscript; in *Nuskhuri*. Bible (3 Kings), 12th-13th cc.
№6705 – A couple of folios in the beginning and end of the manuscript; in *Nuskhuri*. Menaion, 13th-14th cc.
№6775 – A single folio in the beginning and end of the manuscript. (The handwriting is similar to that from Mount Athos). Iadgari or Menaion, 11th c.
№6792 – A single folio in the end: in *Nuskhuri*. Synaxarion, 11th-12th cc.
№6996 – Two parchment folios in the beginning; in *Nuskhuri*. Four Gospels, 11th c.
№7088 – A single parchment folio; in *Nuskhuri*. Lectionary (of №2276 type), 10th-11th c.
№7125 – A single folio in the beginning and end of the manuscript; in *Nuskhuri*. Bible (Tobit), 13th c.
№7634 – A single parchment folio in the beginning and end of the manuscript; in *Asomtavruli*. Four Gospels, 10th c.
№7641 – A single paper folio in the beginning. In *Mkhedruli*; later calligraphy. Content is unknown.
№7721 – A couple of folios in the beginning and end of the manuscript; in *Nuskhuri*. Readings, 12th c.
№7956 – A single paper folio; in *Mkhedruli*. Text of Secular Content, 16th-17th cc. The Georgian text is written in Armenian characters.
№8112 – A single parchment folio in the beginning and end of the manuscript; in *Asomtavruli*. Lectionary, 10th c.
№8452 – A single parchment folio in the beginning; in *Mkhedruli*. The text of religious content, 15th c.
№8624 – Two folios in the beginning and a single folio in the end; in *Nuskhuri*; 11th-12th cc. About the Cross (From Polykephalon ?).
№8679 – A single parchment folio in the beginning and end of the manuscript; in *Asomtavruli*; 9th-10th cc. Four Gospels.
№8940 – A single parchment folio in the beginning. Menaion.
№.9311 – Two folios in the beginning; in *Nuskhuri*; 14th c. Euchologion.
№10257 – A couple of parchment folios in the beginning and end of the manuscript; in *Asomtavruli*; 10th-11th cc. Hymns to the Theotokos.

№10350 – Two parchment folios in the beginning; in *Nuskhuri*; 12th-13th cc. Bible (Book of Kings or the Numbers. Seems to be a fragment of №1329).
Apart from the above-mentioned manuscripts, the archive data contain shelfmarks about which we lack precise data: №5134 – Reading; №1725 – Tobit; №1544; №1973.

Fragments

We give information about fragments of the Georgian manuscripts based on the archive materials held in the Archives of K. Kekelidze Georgian National Center of Manuscripts (the scientific part). Georgian fragments have been assigned numbers in an ascending order:
1. Four Gospels; 4 folios; parchment; in *Nuskhuri*; 10th c.
2. Four Gospels; one folio; parchment; in *Asomtavruli*; 11th c.
3. Synaxarion; one folio; parchment; in *Nuskhuri*; 11th c.
4. A book of the spring discharge; 16 folios; paper; in *Nuskhuri*; 1861.
5. Synaxarion; 2 folios; parchment; in *Nuskhuri*; 11th c.
6. Bible; 12 folios; paper; in *Nuskhuri*; 12th c.
7. Lectionary; 2 folios; parchment; in *Asomtavruli*; 10th c.
8. Bible; 3 folios; paper; in *Nuskhuri*; 13th c.
9. Four Gospels; one folio; paper; in *Nuskhuri*; 16th c.
10. Synaxarion; 10 folios; parchment; in *Nuskhuri*; 11th c.
11. Synaxarion; 5 folios; parchment; in *Nuskhuri*; 11th c.
12. Historical document; one folio; parchment; in *Mkhedruli*; 13th c.
13. Historical document; one folio; paper; in *Mkhedruli*; 17th c.
14. Synaxarion; one folio; parchment; in *Nuskhuri*; 12th c.
15. Synaxarion; one folio; parchment; in *Nuskhuri*; 16th c.
16. Psalm; one folio; paper; in *Nuskhuri*; 14th c.
17. Psalm; 4 folios; paper; in *Nuskhuri*; 16th c.
18. Inscription on a tombstone; copy; one folio; paper; in *Mkhedruli*; 19th c.
19. An extract from a liturgical collection; one folio; parchment; in *Nuskhuri*; 12th c.
20. Hirmoses; 2 folios; paper; in *Nuskhuri*; 16th-17th cc.
21. Menaion; 2 folios; parchment; in *Nuskhuri* ; 11th c.
22. A fragment from the liturgical collection; one folio; parchment; in *Nuskhuri*; 15th-16th c.
23. A page of parchment with text in *Nuskhuri* (damaged).
24. A fragment from the liturgical collection; 2 folios; parchment; in *Nuskhuri*; 16th c.
25. A fragment of text in *Nuskhuri*; parchment; 13th-14th cc.
26. Book of Readings from Acts of the Apostles; 2 folios; in *Nuskhuri*; 12th c.
27. Euchologion; 11 folios; paper; in *Nuskhuri*; 16th c.
28. Triodion; one folio; paper; in *Nuskhuri*; 15th c.
29. A fragment from the liturgical collection; 2 folios; parchment; in *Nuskhuri*; 12th c.
30. A fragment from the liturgical collection; one folio; paper; in *Nuskhuri*; 15th-17th cc.
31. A fragment from the liturgical collection; four folio; paper; in *Nuskhuri*; 16th c.
32. Eusebius Pamphilius, The Life and Acts of Silvester, Pope of Rome"; one folio; parchment;

in *Nuskhuri*; 11th c.
33. Fables; 2 folios; paper; in *Mkhedruli*; 18th c.
34. John the Chrysostom, For Martyrs; Polycephalon; one folio in *Nuskhuri*; 10th c.
35. A fragment from liturgical collection; 2 folios; parchment; in *Nuskhuri*; 16th c.
36. Prayers; one folio; paper; in *Mkhedruli*; 15th c.
37. Contents of the Saiints' Lives; one folio; parchment; in *Nuskhuri*; 15th c.
38. One folio with text written in *Nuskhuri*; one page; parchment; 13th c.
39. Nikoloz Orbeliani, About Seven Sins; one folio; paper; in *Mkhedruli*; 18th c.
40. Teachings of the Fathers; 3 folios; parchment; in *Asomtavruli*; 10th c.

Schøyen Collection

The Schøyen Collection is held in London and Oslo. The collection includes 13,000 manuscript books. Among them are such important manuscripts as the Dead Sea Scrolls, the Hebrew manuscripts of the Cairo Genisa, the Oxyrhynchus and Nag Hammadi papyri, etc. The Schøyen Collection was started around 1920 by Norwegian businessman, traveler and historian Martin Olsen Schøyen (1896-1962). Not only number of its exhibits, but also their diversity underlines importance and uniqueness of the Collection. The earliest fragments are 5300 years old. The collection contains volumes in 120 different languages, including four Georgian fragments. All of them entered the collection from Europe, from private collections.1

MS 1600. Athanasius of Alexandria. Homily on Finding of the True Cross. 10th c. 2 folios; parchment; 23x20 cm. A copy of the reading by Pseudo Athanasius. In Georgian manuscript tradition, only one fragment of this homily is available: it is found in Polycephalion of Klarjeti (NCM A 144, 208r).Acording to the information available on the web-site dedicated to the Collection, this manuscript from Schøyen holdings is linked with manuscript God. Ms. V 1096. UB from Leipzig University Collection. The latter consists of three different Georgian fragments (compare with God. Ms.V 1096. UB). The text is written in *Asomtavruli*. Based on the content and size of the leaves, linkage between the Schøyen and Leipzig leaves is less probable. In our opinion, only exhaustive textological and codicological study of both fragments can provide an answer to the above question.

MS 037. An Autograph of Iovane-Zosime. One folio; parchment; in Nuskhuri script; palimpsest: the lower text is written in Palestinian Aramaic; 6th c. Initial size: 31x23 cm; size of the Georgian text: 19x12 cm. The manuscript dates to 979. This leaf entered the Schøyen holdings from a private collection. The lower text has been studied (Desreumeaux 1997).

MS 1599. An Unidentified Homily (fragment). 11th c. One folio; parchment; palimpsest; the lower text is written in Asomtavruli . The manuscript was acquired in 2012 at Sotheby's auction.

MS 035. Lectionary. 10th c. 5 folios; parchment; in Nuskhuri ; 2 palimpsest leaves. Size of the Georgian text: 20x15 cm. The upper text in Georgian is an autograph of Iovane-Zosime. The third fragment is glued to the back cover. The cover is damaged: only wooden boards survived. The lower text is written in Palestinian Aramaic; different fragments; dates to the 6th c. (Desreumeaux 1997).

Appendix

This section provides information about manuscript books or their fragments that are stored in different university or monastery libraries as a separate unit or endpapers. Most of these manuscripts have not yet been studied with exception of the Georgian fragments used as endpapers of Armenian manuscripts, which were discovered, studied and published by French Kartvelologist, Bernard Outtier.

[1] For details about the collection visit http://www.schoyencollection.com/special-collections-introduction/liturgy-collection.

Republic of Bulgaria

The only Georgian manucript held in Cyril and Methodius National Library of Bulgaria comes from the Petritsoni (now Bachkovo) Monastery founded in 1083 by the Georgian commander-in-chief Grigol Bakurianis-dze. The manuscript is a Typikon of the Monastery compiled in the 11th century in Georgian and Greek. Original Typikon is lost. The manuscript held in the Cyril and Methodius National Library of Bulgaria was copied in the second half of the 19th century, from a copy of the 13th century produced on the island of Chios, Greece. The latter is held in Korais Library.

Petritsoni Typikon. 19th c. 65 folios+13 (blank leaves), paper, 21x16.5 cm; written in *Nuskhuri* in black ink; initials are written in *Asomtavruli*. The manuscript contains significant colophons and accounts about the political processes in Byzantium and about founders of Petritsoni Monastery and about the Monastery property. The Typikon is supplemented with a long colophon in *Asomtavruli* script which narrates about framing the icon of the Theotokos of Petritsoni (Bachkovo) Monastery with chased frame. The commissioners of copying the manuscript – Atanasi and Okropiri, as well as Konstantine and Dimitri Bagrationies are mentioned in the text. Copy of the colophon is preserved in the Collection Q of K. Kekelidze Georgian National Center of Manuscripts. To date, it is held in the Collection of photographs and microfilms (აღწერილობა 1958: 345). Georgian text of the Typikon and history of the Petritsoni Monastery has been studied and published. The publication is supplemented with complete bibliography (Tarchnnishvili: 154; შანიძე 1971: 21-27; მენაბდე 1980: 253-276).

The Republic of Estonia
Estonian Literary Museum, Tartu

Homilies of Ioane Bolneli (fragment). 10th c. One folio; parchment; in *Asomtavruli*; the text is written in two columns. The fragment is probably the beginning of quire 22 of a manuscript copied in Tao-Klarjeti. Other codicological and textological features have not been clarified.

The Islamic Republic of Iran
Armenian Monastery in Isfahan, the Quarter of Nor Jugha

Bernard Outtier discovered, studied and disseminated information about Georgian manuscript fragments used as endpapers of the nine, 13th-17th cc. Armenian manuscripts held in the library of an Armenian church in Isfahan which holds over 700 Armenian manuscripts. These leaves are from five Georgian manuscripts copied at differente times. The fate of these manuscripts is uncertain. The data given in this volume are based on the publication of B. Outtier (Outtier 2013:7-23).

Menaion. 14th-15th cc.**;** two double folios; parchment; 24/24x16/16.1 cm; written in *Nuskhuri* in black ink; used as an endpaper of the Armenian manuscript n° 202 from the above-mentioned monastery that contains Paul's Epystles copied in 1301 in Cilicia. Two double leaves of the same Georgian manuscript with text of Hymnographic Canons are used as endpapers of another Armenian manuscript:

Four Gospels (n°96) copied in 1625-1627 in Nor Jugha. Half of one double leaf survived as an endpaper of the third Armenian Lectionary (n° 511) copied in 1634 in Qazvin (lies to the north of Isfahan). All three fragments are different parts of Giorgi the Athonite's short redaction of the Menaion: hymnographic materials for I – 18-19 September and 3-4 October, II – 5-8 October and III – 26-27 September.

Menaion. 13th c. Two double folios; 18x12.5 cm; written in *Nuskhuri* in brown ink. The fragment is used as an endpaper of the Armenian Acts of Apostles (n°99) copied in the 13th century. The Georgian fragment contains hymnographic material for 11-12 October. It is of interest that the text contains both Sinaitic and Giorgi the Athonite's redactions (Outtier 2013:11-12).

Menaion. 14th-15th cc. One double folio; the paper is used to fill in the parchment losses; 18x13 cm; written in *Nuskhuri* in black ink. The fragment is used as an endpaper of an Armenian Hymnographic Collection (№ 528)copied in 1611 in Hizan, Turkey. The Georgian text is a fragment of Octoechosof Giorgi the Athonite's redaction.

Euchologion. 14th-15th cc. one folio folded in half; parchment; 17x13 cm; written in *Nuskhuri* in black ink. The fragment is used as an endpaper of Four Gospels in Armenian (n° 517) copied in 1313 in Akner, Armenia.

Fragments of Minor Prophets. 14th-15th cc. Two double folios; paper; 20.5x19.5 cm; written in *Nuskhuri* in brown ink. The leaves are used as endpapers of Four Gospels (n°478) copied in 1584 in Keghi (now the northeast Turkey). The Georgian text contains fragments from Minor Prophets for Jonah and Micheas. In B. Outtier's opinion, these are the fragments of the Old Testament identical to the text of Oshki Bible, not the fragments of a Lectionary.

The Cave of Treasures. 13th-14th cc. One folio+a fragment of the subsequent leaf; paper; 19.3x12 cm. The fragment is used as an endpaper of the Theological Grammatical Collection in Armenian copied in the 17th c. in Persia. The Georgian text is an earliest sample of the Georgian translation of the „Cave of Treasures".

John Sinaites. Ladder. 11th-12th cc. One folio; parchment; 18x13.3 cm; written in *Nuskhuri* in brown ink. The leaf is used as an endpaper of Four Gospels in Armenian (n° 388) copied in 1491. The Georgian text is a fragment of the Ladder of Divine Ascent translated by Ephtvime the Athonite. This leaf belongs to the same manuscript as the one used as an endpaper of an Armenian manuscript n° 592 from Matenadaran Collection (Outtier 2015:12).

Liturgics, scroll. It is a showcase exhibit, therefore it was not possible to study the text (Outtier 2013: 8).

The State of Israel
Treasury of the Holy Sepulchre

Golden Four Gospels. 15th-16th cc. 414 folios; parchment; in *Nuskhuri*. The manuscript is illuminated with 48 miniatures painted on gold sheets by two painters. Commissioner: Bagrat. Scribe: Dimitri. The manuscript was donated in the 17th-18th cc. by Georgian nobleman Giorgi Abashidze to the Sepulchre. The manuscript was probably produced in Georgia. The text is of Giorgi the Athonite's redaction. The manuscript was discovered during the scientific expedition of Georgian scholars headed by T. Mgaloblishvili to Jerusalem (ცერაძე 2013).

Laura of St. Sabas

During his visit to the monastery in late 20th century, art historian Z. Skhirtladze revealed and studied the Georgian Prayer Book and two fragments with Georgian texts used as endpapers of Greek old printed books. The scholar has published results of his studies together with the texts (Skhirtladze 2003: 217-227).

Prayers.19th c. 3 folios; paper; 15x19 cm; in *Mkhedruli*. In the end of the manuscript is a colophon of the Georgian monk Daniel Magradze, who carried out his activities on the Holy Land; in *Mkhedruli*. The last page is written in Russian.

Life of St. Eleftherios. 11th c. One folio; parchment. The fragment was used as an endpaper. The front cover: 20.5x14 cm. Spine: 3x14 cm; written in *Nuskhuri* in brown ink. The translation was made by Davit Tbeli.

Life of St. Gregory, the Pope of Rome. 12th c. One folio; parchment. The fragment was used as an endpaper. The front cover: 8.5x15 cm. The back cover: 12x15 cm; written in *Nuskhuri* in black ink. The leaf is badly damaged. The Synaxarion text.

Armenian Patriarchate of Jerusalem

Fragments of Georgian manuscripts are preserved in a form of end papers of Armenian manuscripts held in a rich collection of the library in the Monastery of St. James, in the Armenian Quarter of Old Jerusalem. This information is found in volumes III (1968), IV (1969), V (1971,) VI (1972), VII (1974), VIII (1977) and IX (1979) of the 11-volume Catalogue of Armenian Manuscripts published in Jerusalem (Մայր Ցուցակ Ձեռագրաց Սրբոց Յակոբեանց). The catalogue does not contain information about content of the fragments, therefore only technical specifications will be given:

Ms. 711. Collection. 1619. Double parchment folio with Georgian text is found in the beginning and end of the manuscript.

Ms. 1353. Collection. Without date. Double parchment folio with Georgian text is found in the beginning and end of the manuscript.

Ms. 1458. Collection. Without date. Two parchment folios with Georgian texts are found in the end of the manuscript.

Ms. 1614. Collection of Chants.1481.One folio with Georgian text is found in the beginning of the manuscript and another one, in its end.

Ms. 1653. Collection of Chans. 1668. A double folio with Georgian text is found both in the beginning and in the end of the manuscript.

Ms. 1725. Psalmter. 17th c (?). One parchment folio with Georgian text written in large characters is found both in the beginning and in the end of the manuscript.

Ms. 2312. Epystles of Paul. 1304. Two parchment folios with Georgian text are found in the beginning of the manuscript and one parchment leaf,in its end.

Ms. 2331. Collection of Religious Content. 13th c. One parchment folio with Georgian text is found in the beginning of the manuscript.

Ms. 2412. Horologion.1671. One parchment folio with Georgian text is found in the beginning of the manuscript.
Ms. 2470. Collection of Hymns. 1479. Two parchment folios with Georgian text: one in the beginning and another in the end of the manuscript.
Ms. 3135. Gospel.14th c. Parchment folio with Georgian text is found in the beginning of the manuscript.

Lebanese Republic
Armenian Catholic Church of Bzommar

Lectionary, fragments. 10th c.; 2 fragmented folios (6 fragments) used as endpapers of Armenian manuscripts; in *Asomtavruli*; initial size: 48x36 cm. Fragments of the Lectionary contain readings for the Lenten. The fragments have been found, studied and published by B. Outtier (Outtier 1975: 110-118). The scholar has arrived to the conclusion that Georgian fragments used as endpapers of the Bzommar and Matenadaran manuscripts 48 and 1335 belong to the same Georgian manuscript (Outtier 2015:13).
Hymn to the Theotokos. 15th c. 2 folios. They were used as endpapers of an Armenian manuscript. Revealed by B. Outtier.

Netherlands
Library of the Academy of Arts and Science, Amsterdam

Cod. Or.10873. Liturgical Collection. 17th c.. 218 folios; in *Nuskhuri*;. Other codicological and textological features are unknown. The manuscript was dated based on paleographic data.

Russian Federation
Republic of Dagestan

Library of Dagestan State University in Makhachkala

Festive Homilies. 16th-17th cc. 54 folios; paper; in *Nuskhuri*. The manuscript is badly damaged. Some fragments of the text cannot be made out. Fragments of the Georgian manuscripts were inserted into the cover of Arabic manuscript.

Oriental Collection of the Institute of History, Archaeology and Ethnography, Scientific Center of Dagestan, Academy of Sciences of the Russian Federation

Georgian-Arabic Palimpsest.Gospel. Not later than the 8th c. 83 folios; parchment; 16.5x10 cm; in *Asomtavruli*. The lower, Georgian text has been dated based on paleographic and linguistic features. The upper layer text: Sufi Tractate; late Middle Ages (გვანცელაძე 2016: 63-75).

Library of the M. Lomonosov Moscow State University Department of Rare Books and Manuscripts, Moscow

ИН-239. Hymnographic Collection, a fragment. 12th-13th cc. 2 folios; parchment; in *Nuskhuri*; two different calligraphies. The collection comprises leaves 2-3r (the later pagination). The text is copied in brown ink. In some places ink has faded and it was outlined in black ink. 3r-v is a palimpsest. The lower text is written in *Asomtavruli* script and in brown ink. The upper text is written in *Nuskhuri* script and in black ink. The calligraphies are different. Chant of St. Maria of Egypt.

Russian State Archive of Literature and Art, Fund N 1345

N 296. Vepkhistkaosani (Knight in the Panther's Skin). 1812. 136 folios; paper; 33x21 cm; without cover; written in *Mkhedruli* in black ink, Scribe: Nino Maisuradze. King Vakhtang's redaction (რუსთაველი 2013: 299).

State Public Historical Library of Russia, Moscow

Iona Gedevanishvili The Travels of Iona, Metropolitan of Ruisi. 19th c. 142 folios; blue paper; 20.5x5.8 cm; written in *Mkhedruli* in black ink; titles are written in red ink. The text of the "Travels" is supplemented by "The Word Said by Metropolitan Iona, Son of Gedevan, Prayer of Anna". The text contains two colophons in Georgian and Russian languages (ჭაბაშვილი 1980: 63-72).

Hermitage Museum, Saint Petersburg

AP-1512. Prince Vakhushti. Geographical Tractate. 18th-19th cc. Paper. Cover: wooden boards covered with leather. Other codicological and textological data are unknown. The Hermitage acquired it in 1928 from Count S. Stroganov's former collection.

Scientific Library of Tomsk University

Sulkhan-SabaOrbeliani. Georgian Dictionary. 18th-19th cc. 208 folios; in *Mkhedruli*. Other codicological and textological data are unknown.

Hellenic Library Korais Library, Island of Chios

Petritsoni Typikon. 13th c.73 folios; the writing material is unknown; 26x18 cm; written in *Nuskhuri*in black ink; title and initials are written in cinnabar ink and in *Asomtavruli* characters. The text

is decorated with guilloche headpiece. The manuscript contains foliation and pagination numbers of later period. Some of the leaves are damaged. The text contains copies of signatures of Grigol Bakurianisdze and Patriarch Euthimius, as well as a colophon in *Nuskhuri* script written by the Priest Ioane Markozisshvili (შანიძე 1971: 34-35, 41-49; მენაბდე 1980: 266-267).

French Republic
The National and University Library of Strasburg

Prayer Book. 18th c. The manuscript has not been studied. Codicological and textological data are not available. Information about this manuscript was provided by Bernard Outtier to the K. Kekelidze Georgian National Center of Manuscripts.

Syrian Arab Republic
The National Museum of Damascus

In 1974, the Georgian Orientalist M. Tchatchibaia found seven fragments of Georgian manuscripts among the Arabic, Syriac and Greek manuscripts. The data presented in this volume are based on an article published by the scholar (Tchatchibaia 1982: 59-61).

Psalter. 10th c. One folio; parchment; 11x4.1 cm; written in brown ink. The leaf is damp and damaged. It contains Psalms 103 (104), 29-35 and 104 (105), (1-5).

[John the Chrysostom. Decapitation of St. John the Baptst]. 11th c. One folio; parchment; 9.5x7.19 cm; written in *Nuskhuri* in brown ink.

Four Gospels.12th c. One folio; parchment; 9.7x9.13 cm; in *Nuskhuri*. Beginning of quire 3 contains the text of John 20, 1-6.

Liturgical Collection.12th c. One leaf; parchment; 19.3x14.5 cm; written in brown ink. The script is not mentioned. The leaf is the first page of quire 15.

Liturgical Collection. 13th c. One folio; parchment; 14x11.7 cm; written in *Nuskhuri* in brown ink. The leaf is poorly damaged.

Psalter.14th-16th cc. One folio; parchment; 9.5x8 cm. Psalm of Giorgi the Athonite's redaction.

Psalter.15th c. One leaf; parchment; 18.2x15 cm.

Kingdom of Sweden
Library of Uppsala University

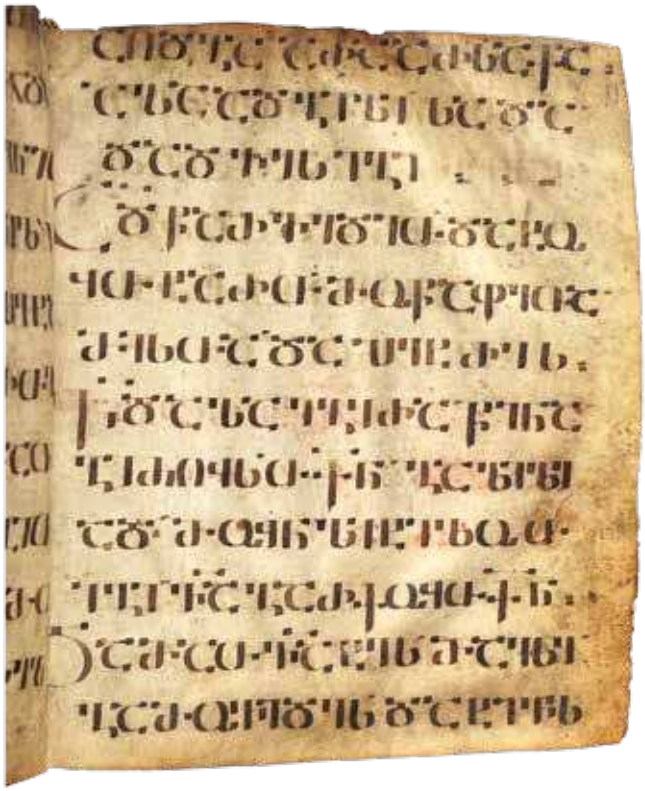
Turkish-Georgian Vocabulary. 17th c. 23 folios; paper. The book starts with the paradigms of "being" and "cutting". The Turkish-Georgian Vocabulary starts from page 8. Turkish words are transliterated with Swedish phonematics. The words are rarely written in *Arabica*. Georgian translation of Turkish words is given in *Mkhedruli*. The vocabulary was compiled in Moscow not later than in 1684 (Tornberg 1849: 24; აბულაძე 2013: 77-78).

Czech republic
Library of Strahov Monastery

Liturgy of St. James. 985. 6 folios; parchment; 25×15 cm; written in *Mtavruli* in blak ink; start prayer and capital letters are written in cinnabar; incomplete at the beginning and end. From the cover, only the boards are preserved.The manuscript is the first copybook of the Liturgy of St. Jacob of the Graz library manuscript Graz Geo. 2058/4. Exhibited in the library of the Prague Museum of Czech Literature and was returned to the Library of the Strahov Monastery. The fragment was published (Jedlička 1961).

ILLUSTRATIONS

Graz. Geo. 2058/1. Khanmeti Lectionary.



92. 7r

93. 7v

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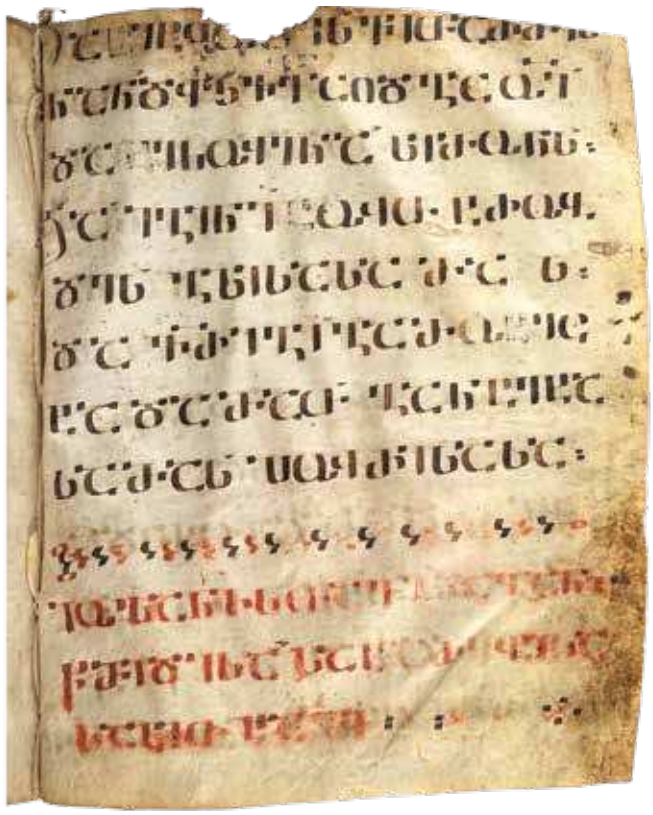
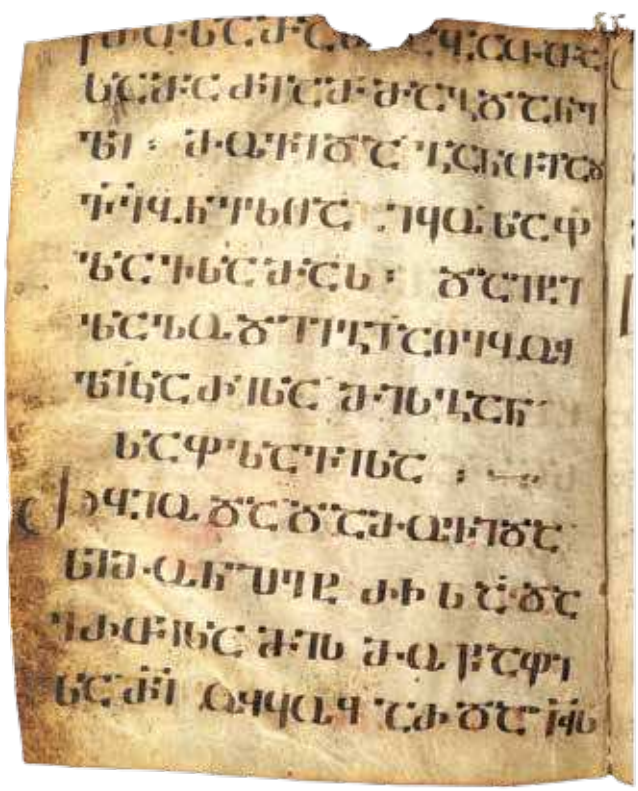


94. 15r



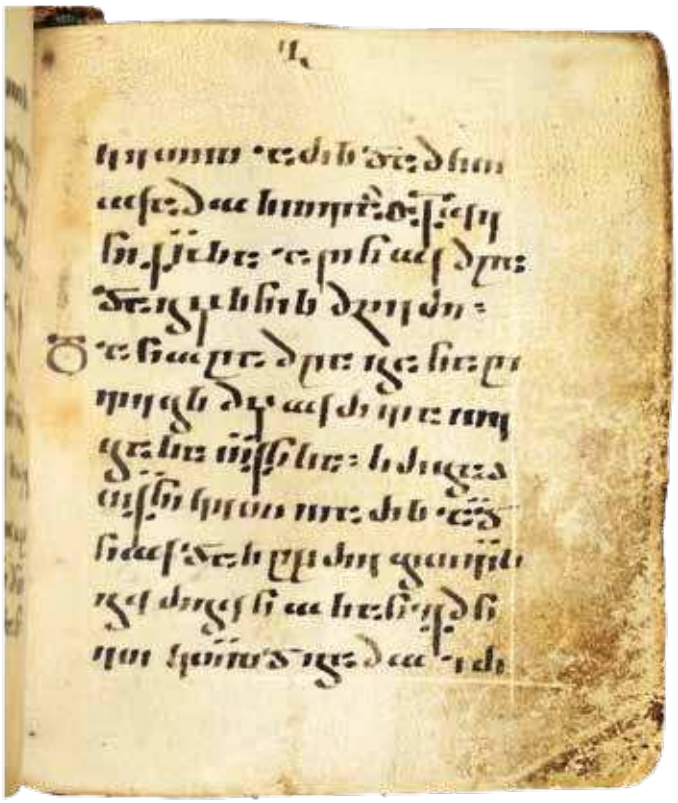
95. 15v

Graz. Geo. 2058/1. Khanmeti Lectionary.

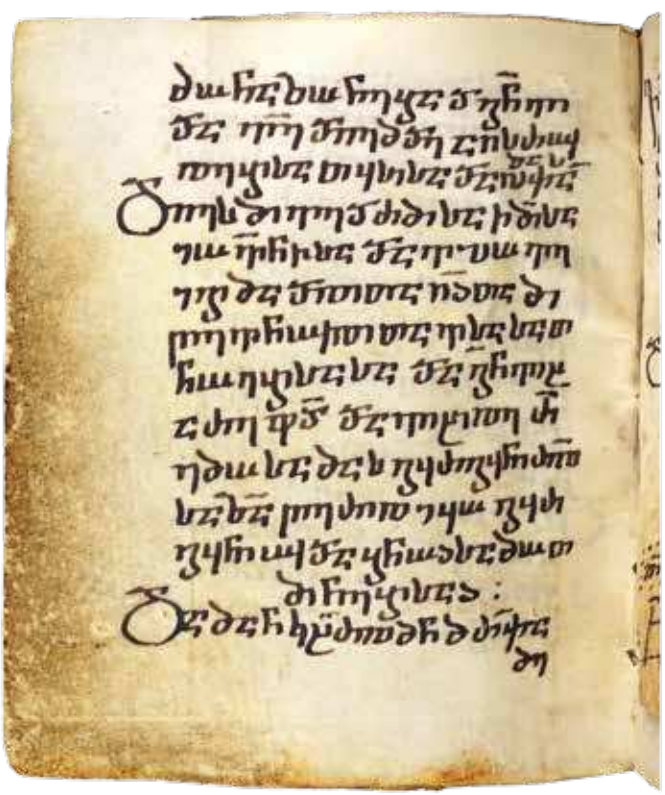
96. 27r

97. 27v

Graz Geo. 2058/3. Life of St. Simeon Salus.

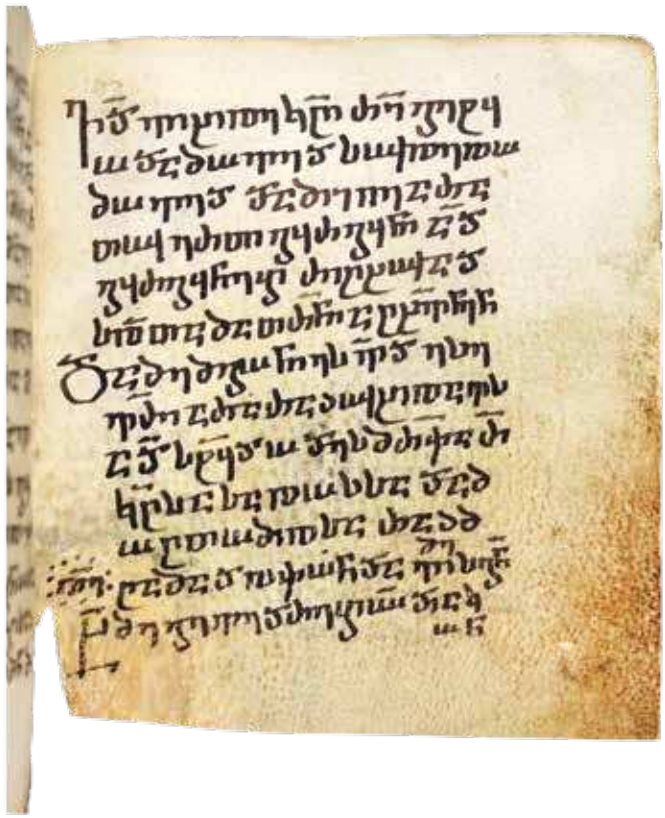


98. 17r

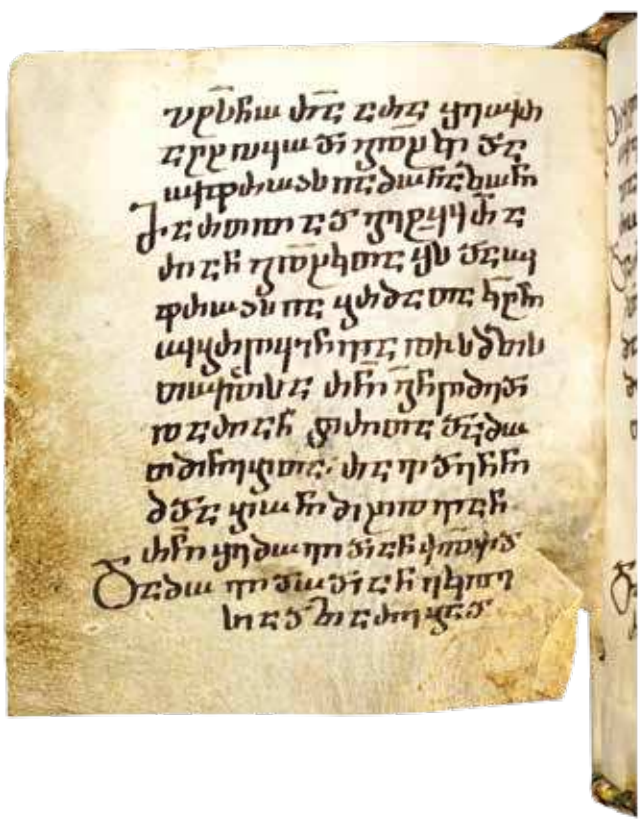


99. 162v

Graz Geo. 2058/3. Life of St. Simeon Salus.



100. 163r



101. 163v

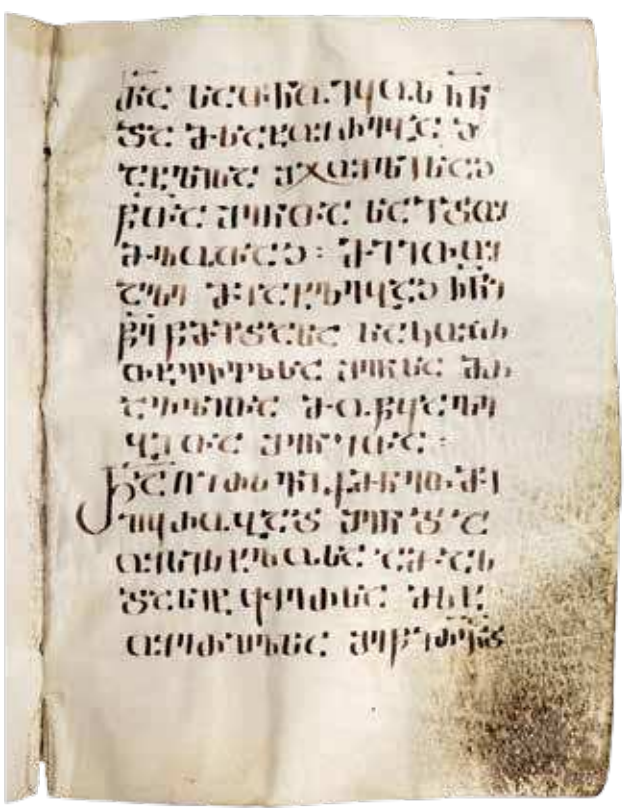
Graz Geo. 2058/3. Life of St. Simeon Salus.

102. 171v

103. Back cover. The inner wing

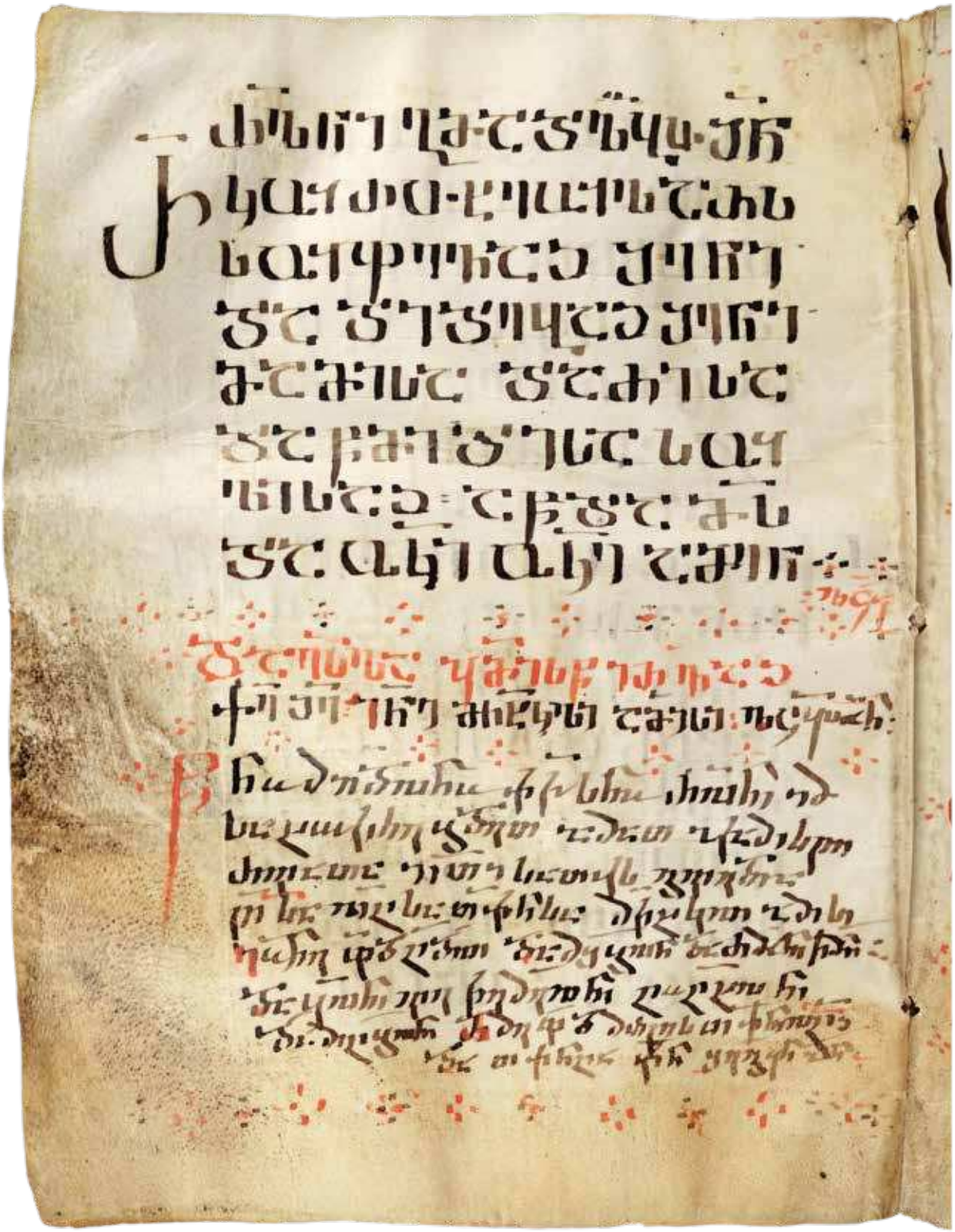
Graz Geo. 2058/4. The Liturgy of St. James. The Rule of Renovation.

104. 1r



105. 20r

Graz Geo. 2058/4. The Liturgy of St. James. The Rule of Renovation.



106. 94v

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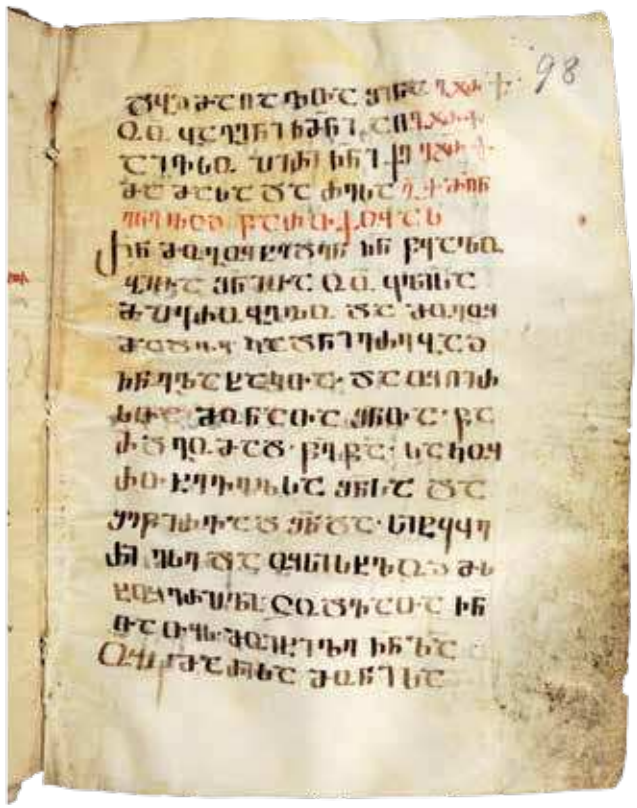
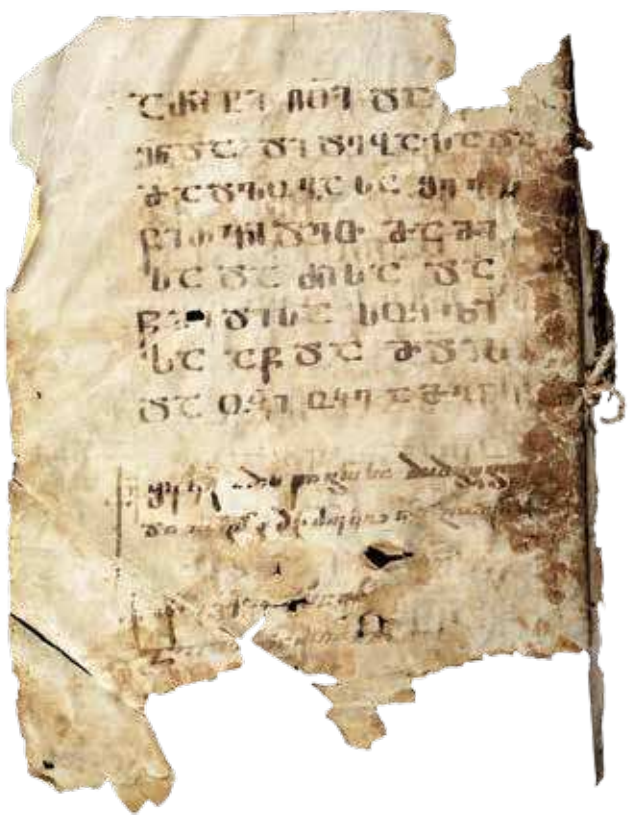
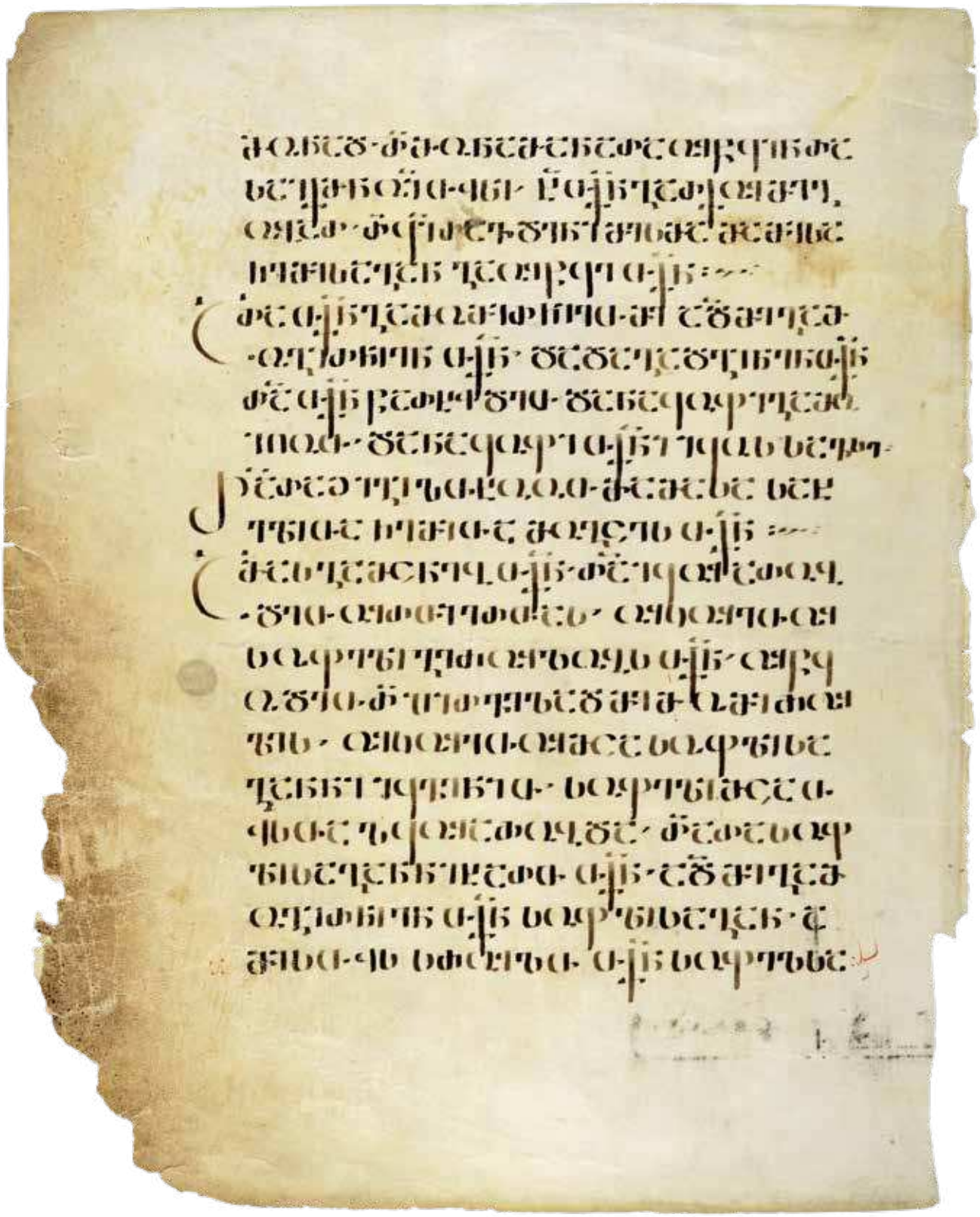


107. 98r

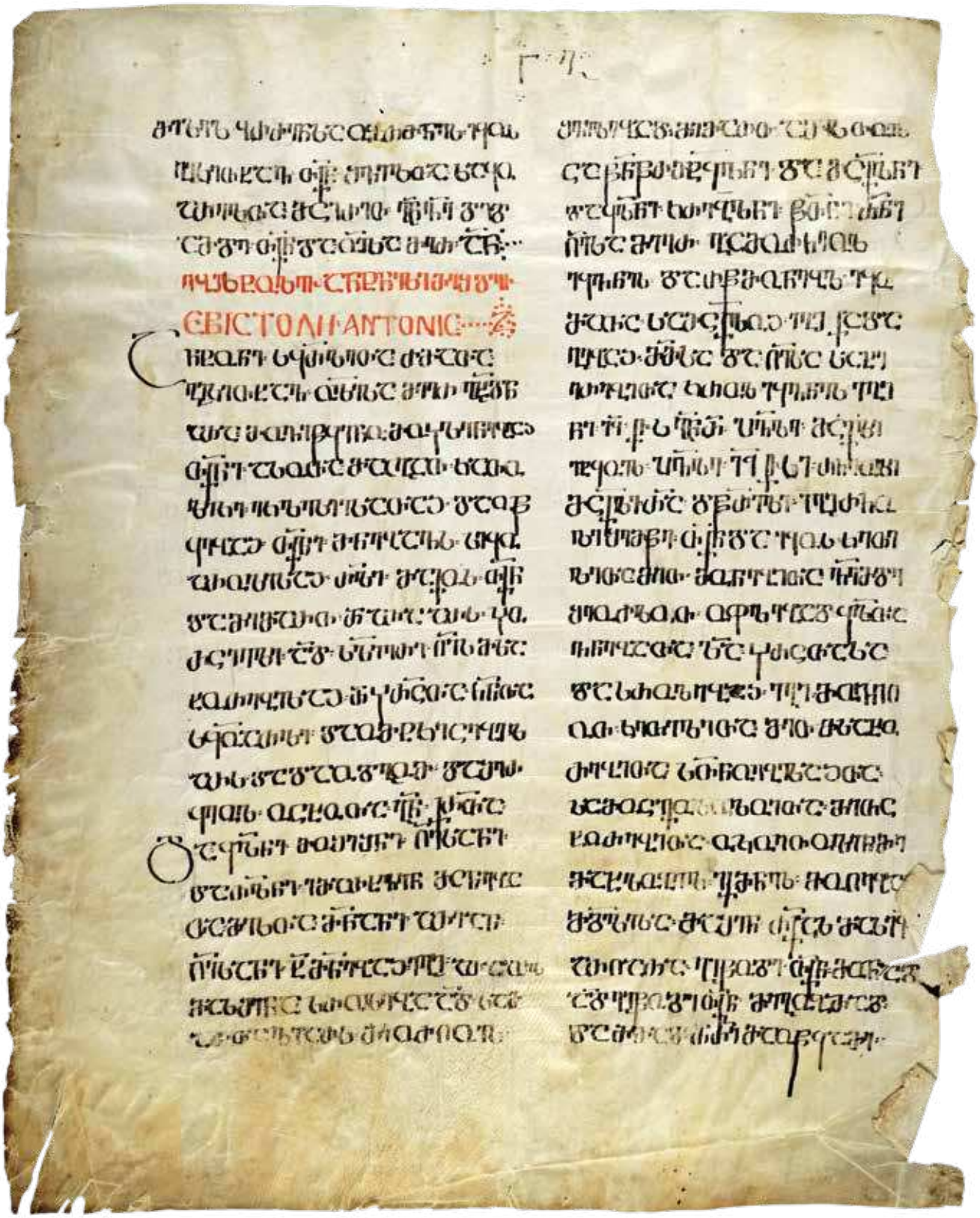


108. 110v



109. Graz.Geo.2058/A. 1v

110. Graz.Geo.2058/B. 1r



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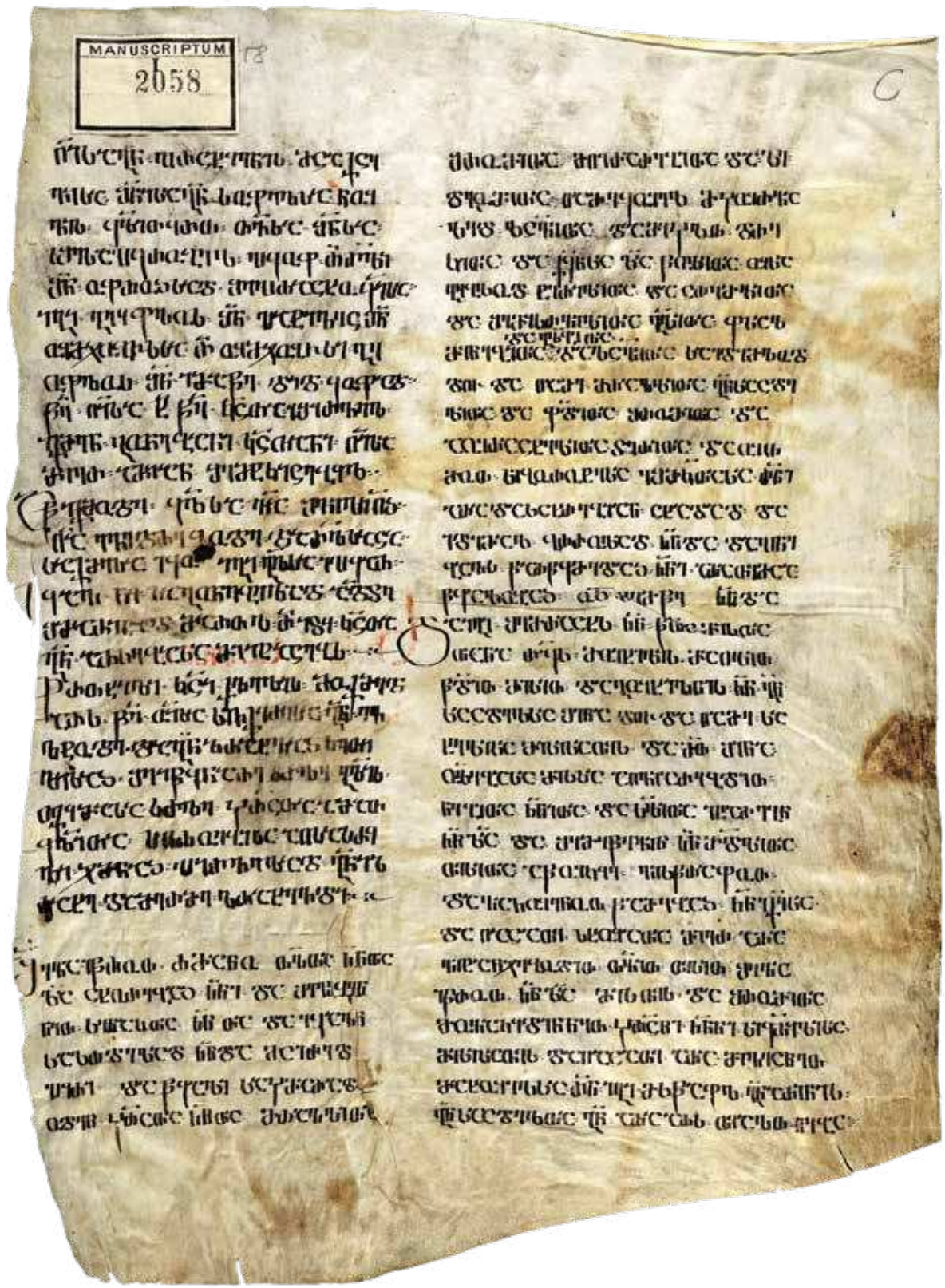

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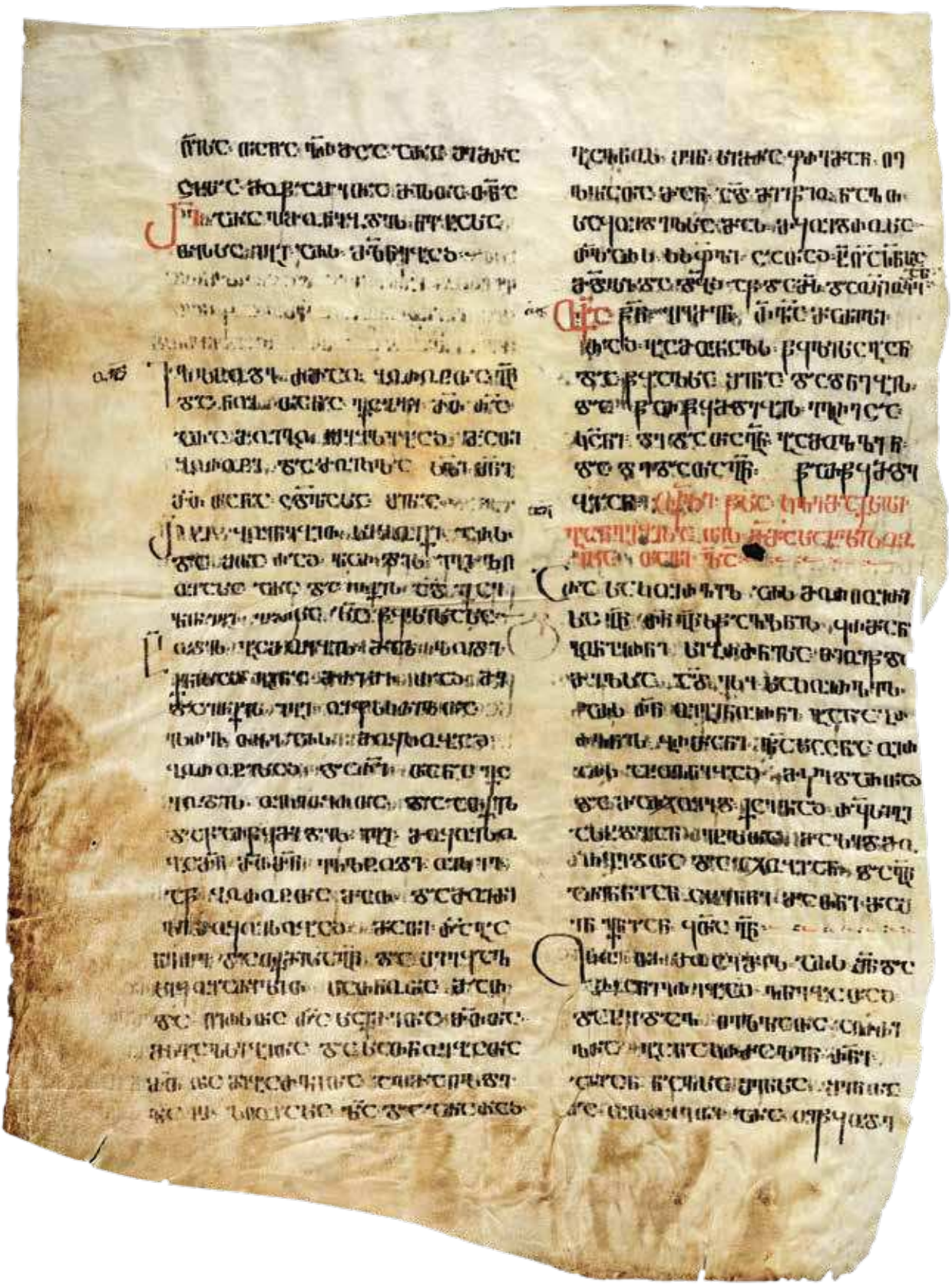


113. Graz.Geo.2058/C. 1v

114. MS Georgian 1. Berta Four Gospels.1v.

115. MS Georgian 1. Berta Four Gospels.2r.

116. MS Georgian 1. Berta Four Gospels.3r.

117. Georgian 117. Berta Four Gospels.3v

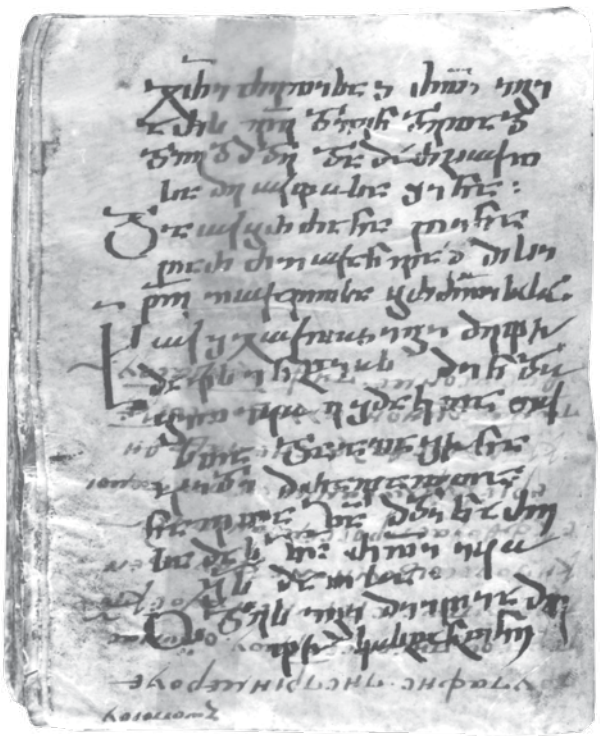
118. MS Georgian 1. Berta Four Gospels.4r.

119. MS Georgian 1. Berta Four Gospels.4v.

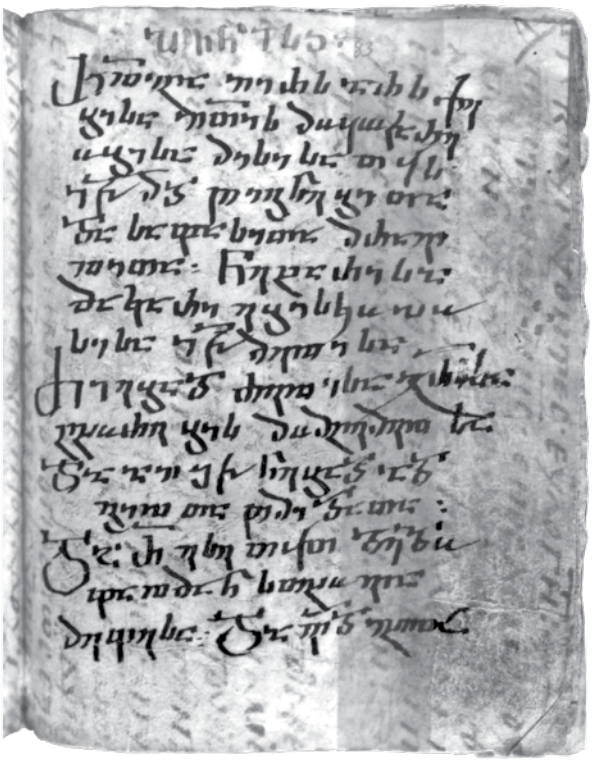
120. MS Georgian 1. Berta Four Gospels.5r.

121. MS Georgian 1. Berta Four Gospels.5v.

Garrett MS. 24. Syriac-Greek-Georgian palimpsest; a Sermon by Alexander of Cyprus on the Invantion of the Cross.



122. 64v



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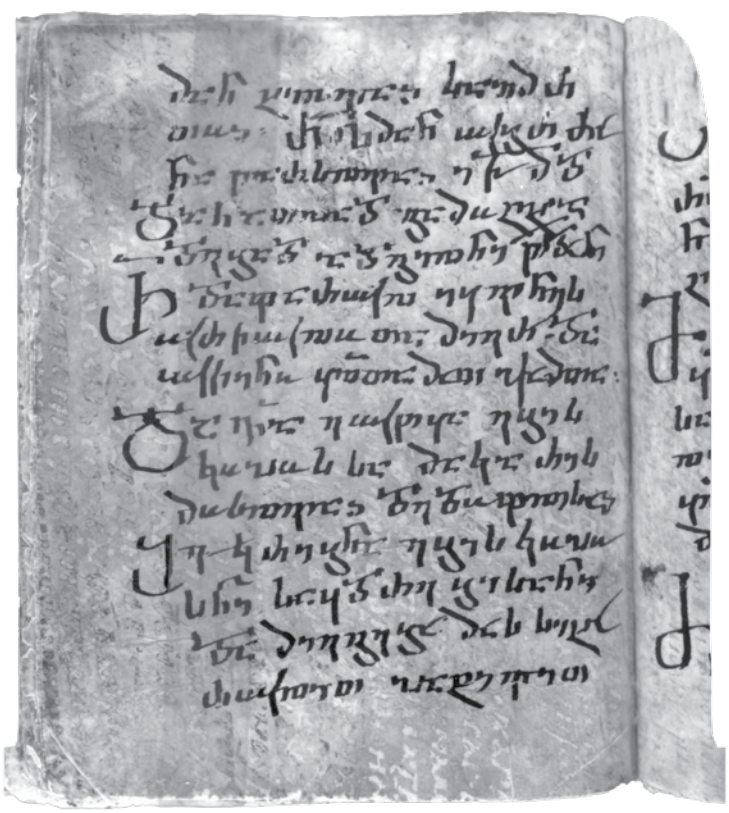
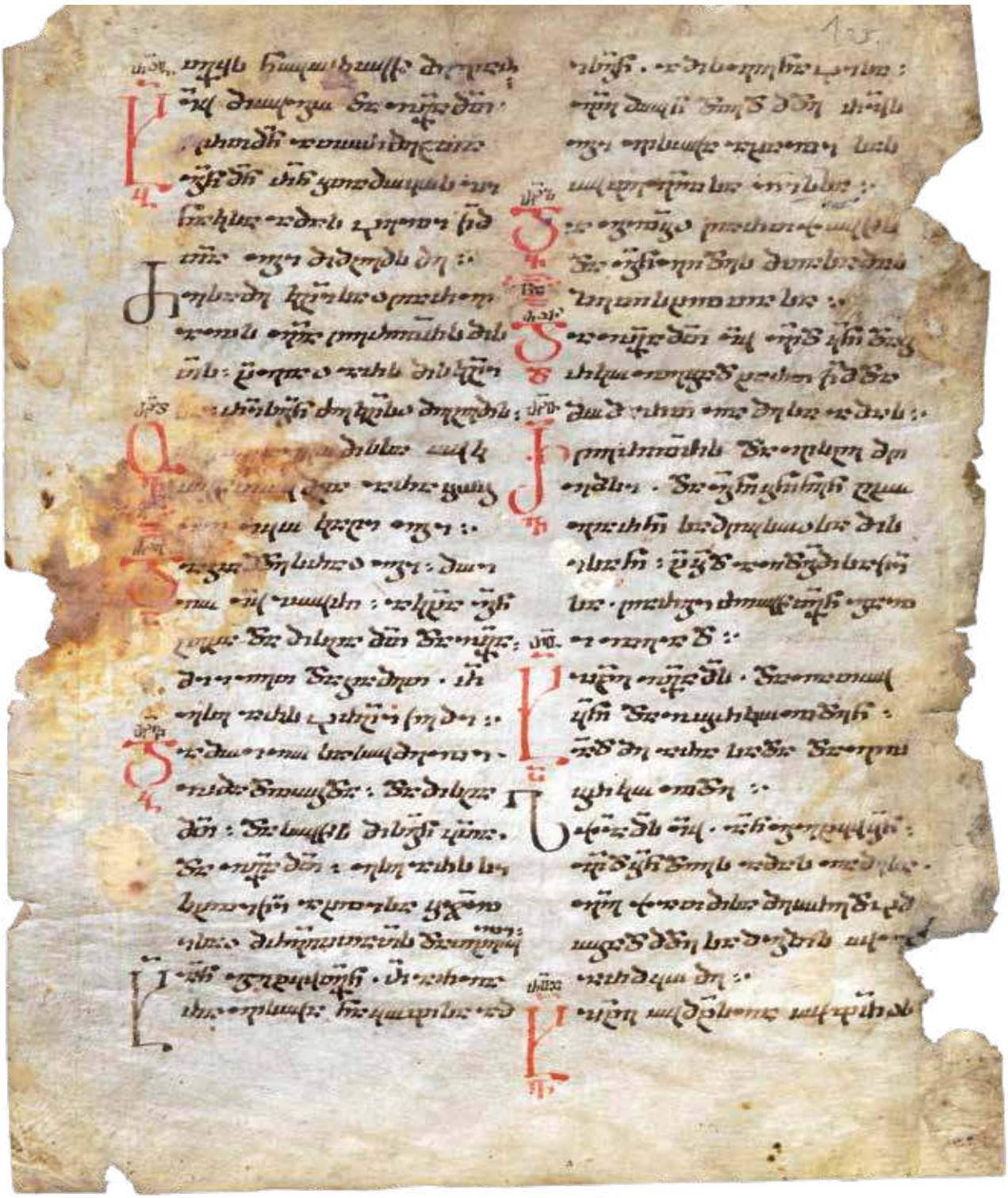


124. 83v

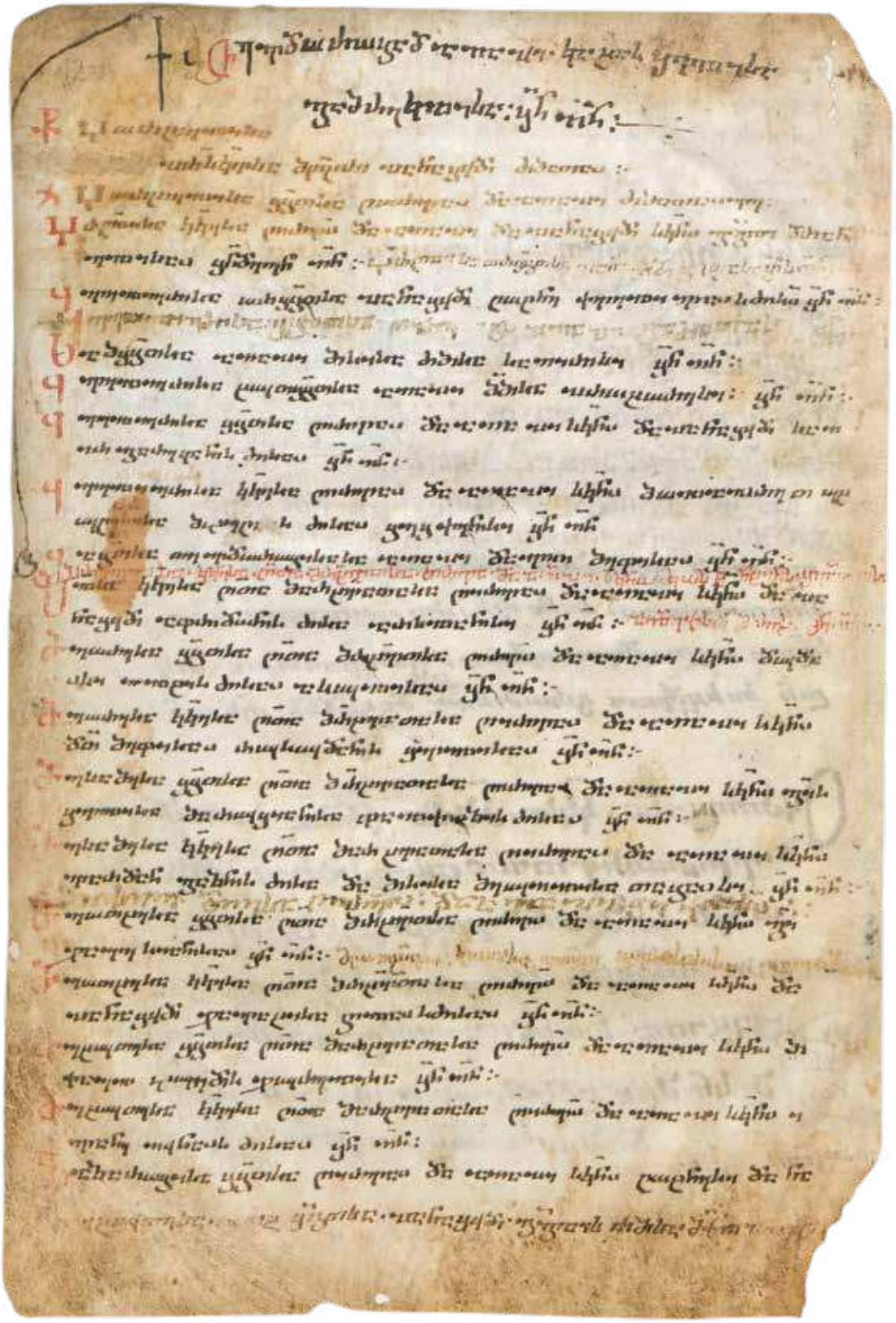


125. Ms.or.minutoli.135a/UB(ehem.PrSB).Four Gospels (fragments). 1v

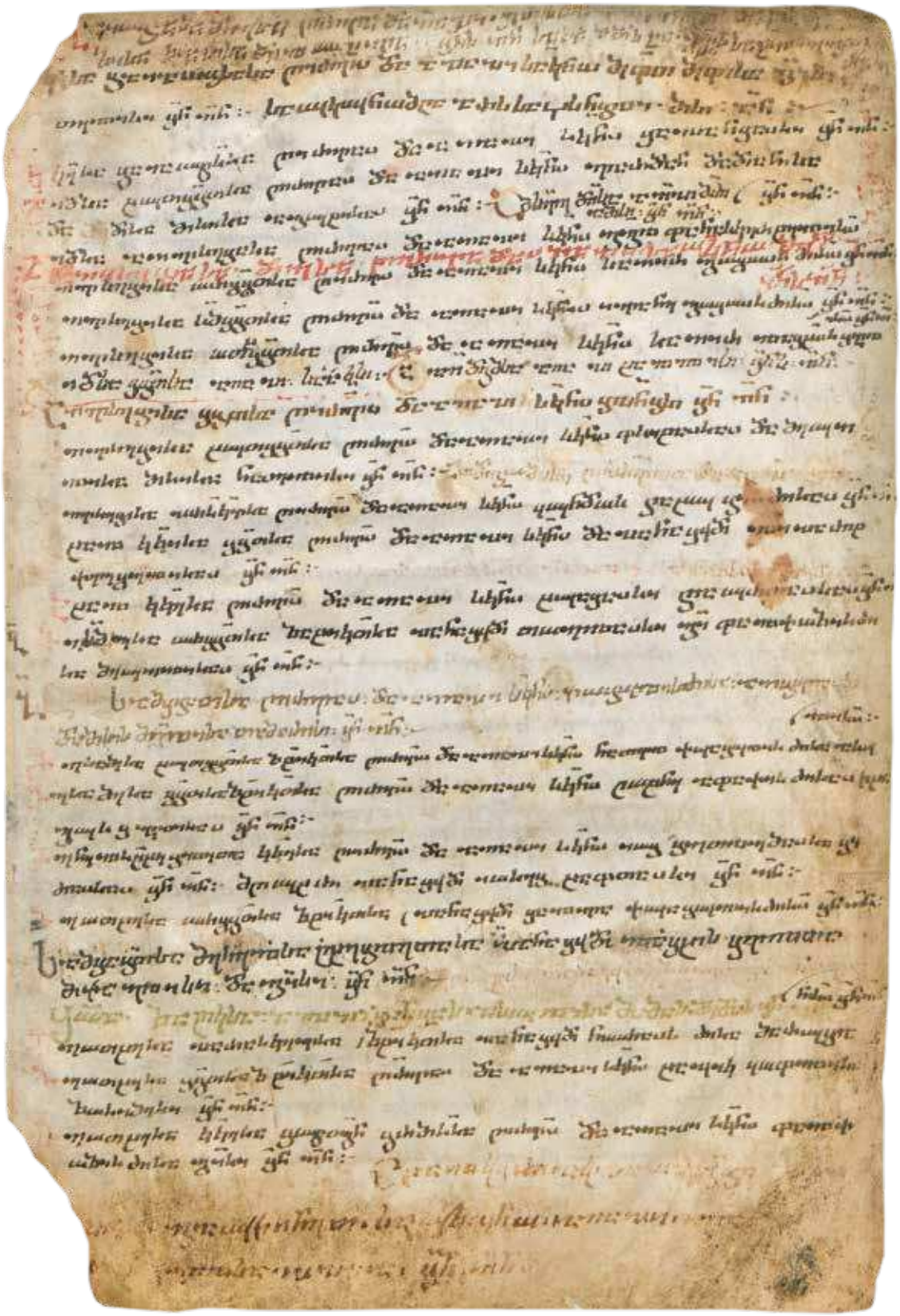
126.s. or. fol. 926/UB (ehem. PrSB).
Divine Liturgy of Saint John Chrysostom.

127.Ms. or. fol. 926/UB (ehem. PrSB).
Divine Liturgy of Saint John Chrysostom.

128. Cod.Ms. V1094.UB.Polykephalon. 1v



129. Cod. Ms. V 1095.UB. Agapes from the Synaxarion of the Cross Monastery in Jerusalem.



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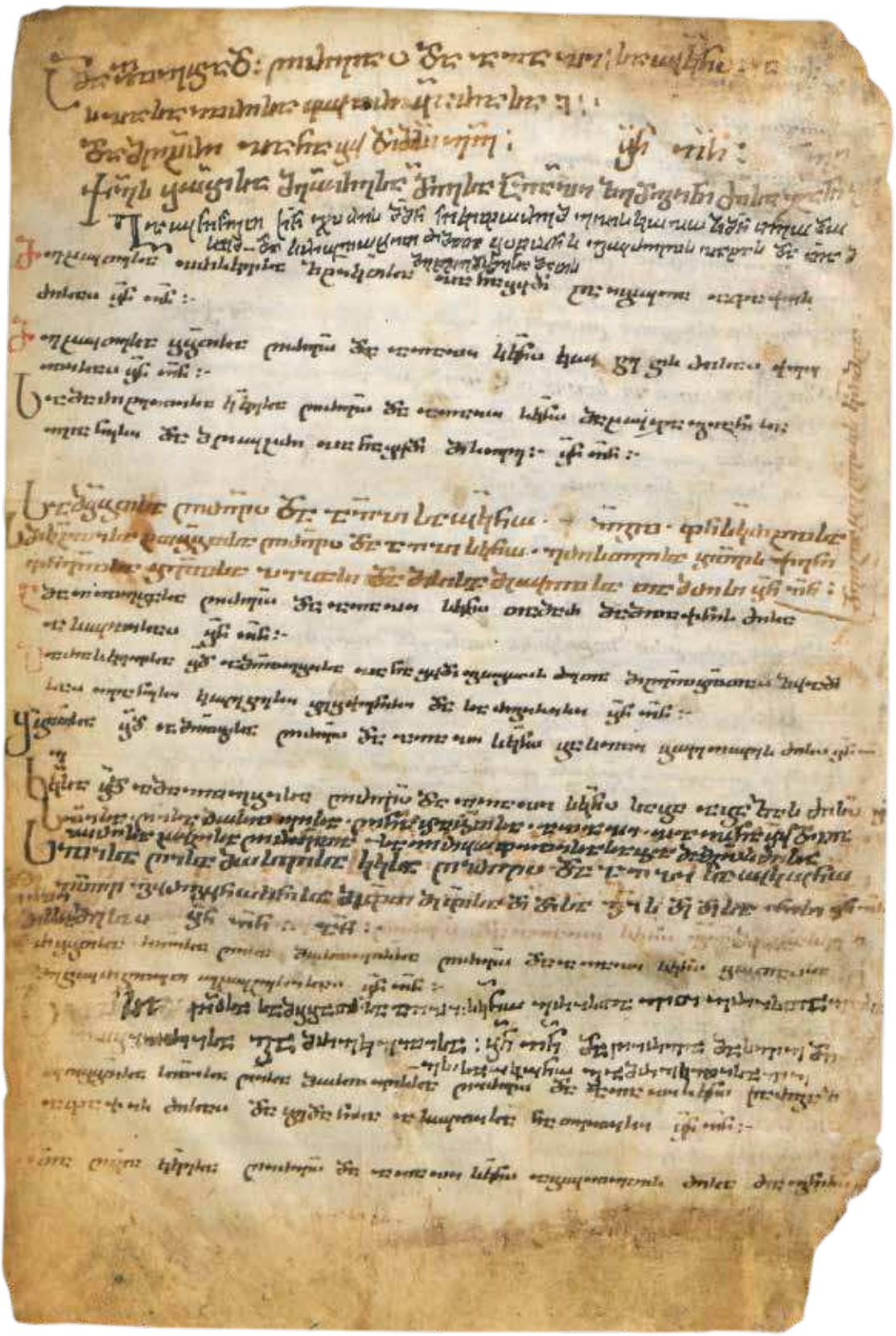

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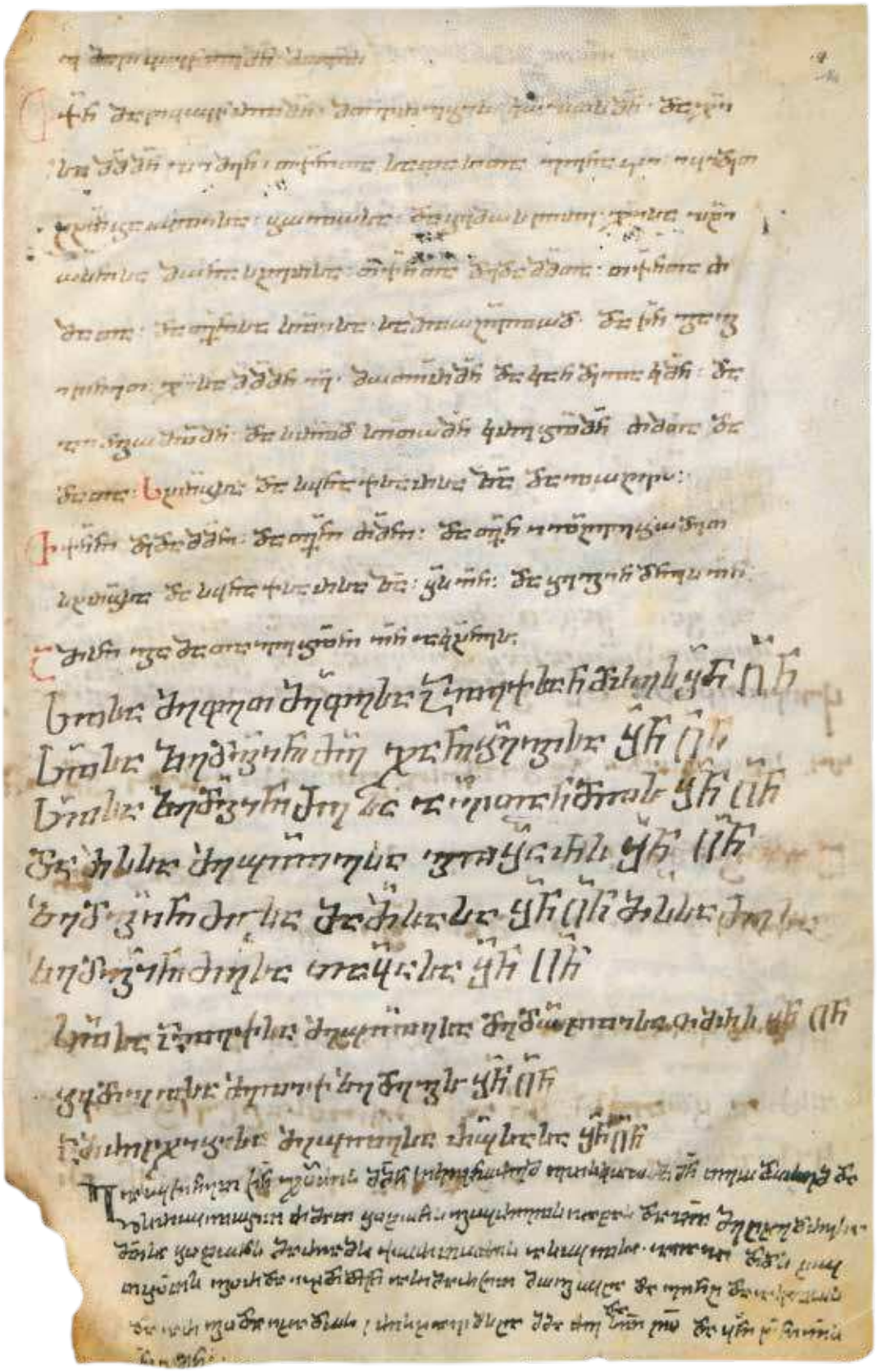

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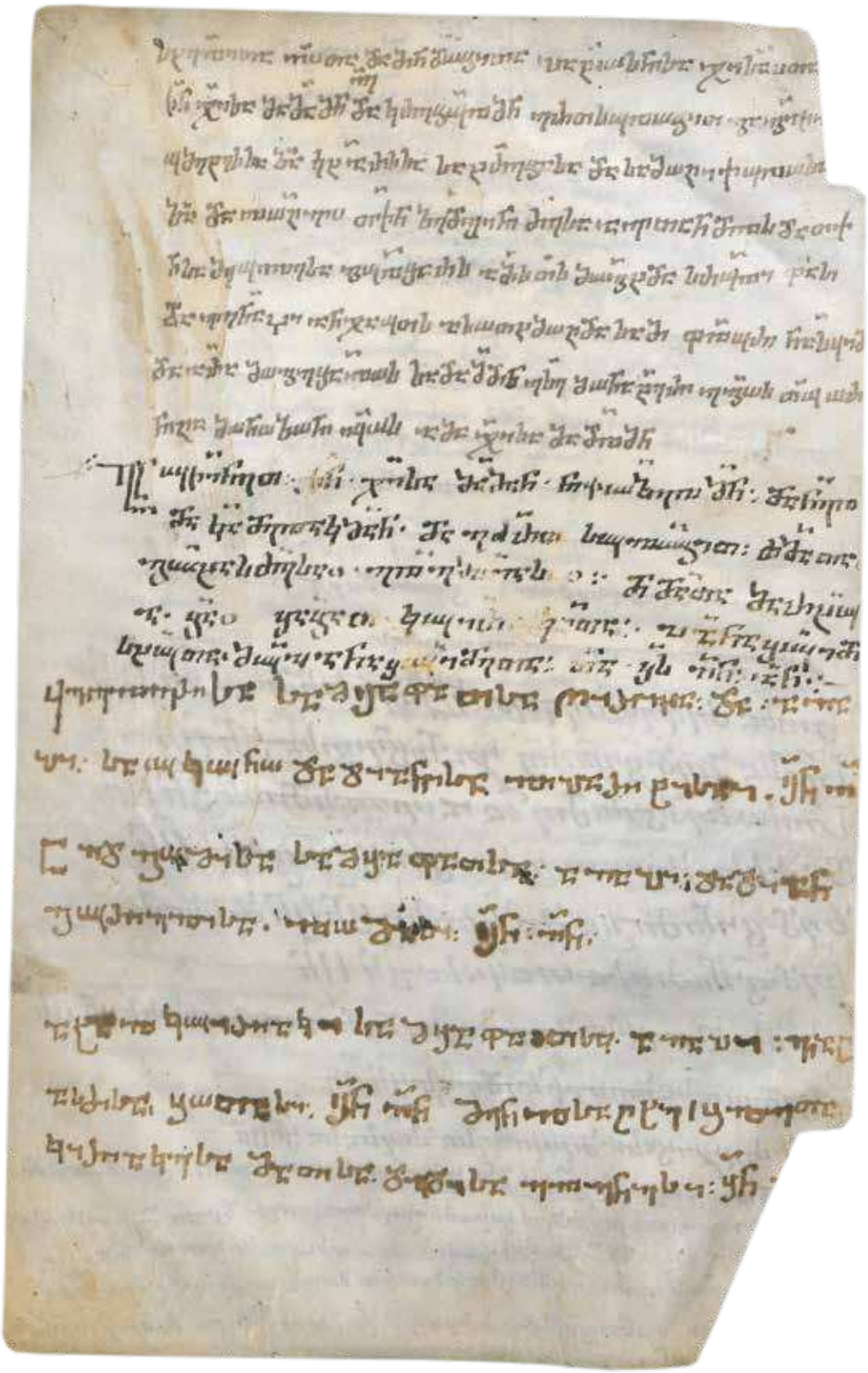

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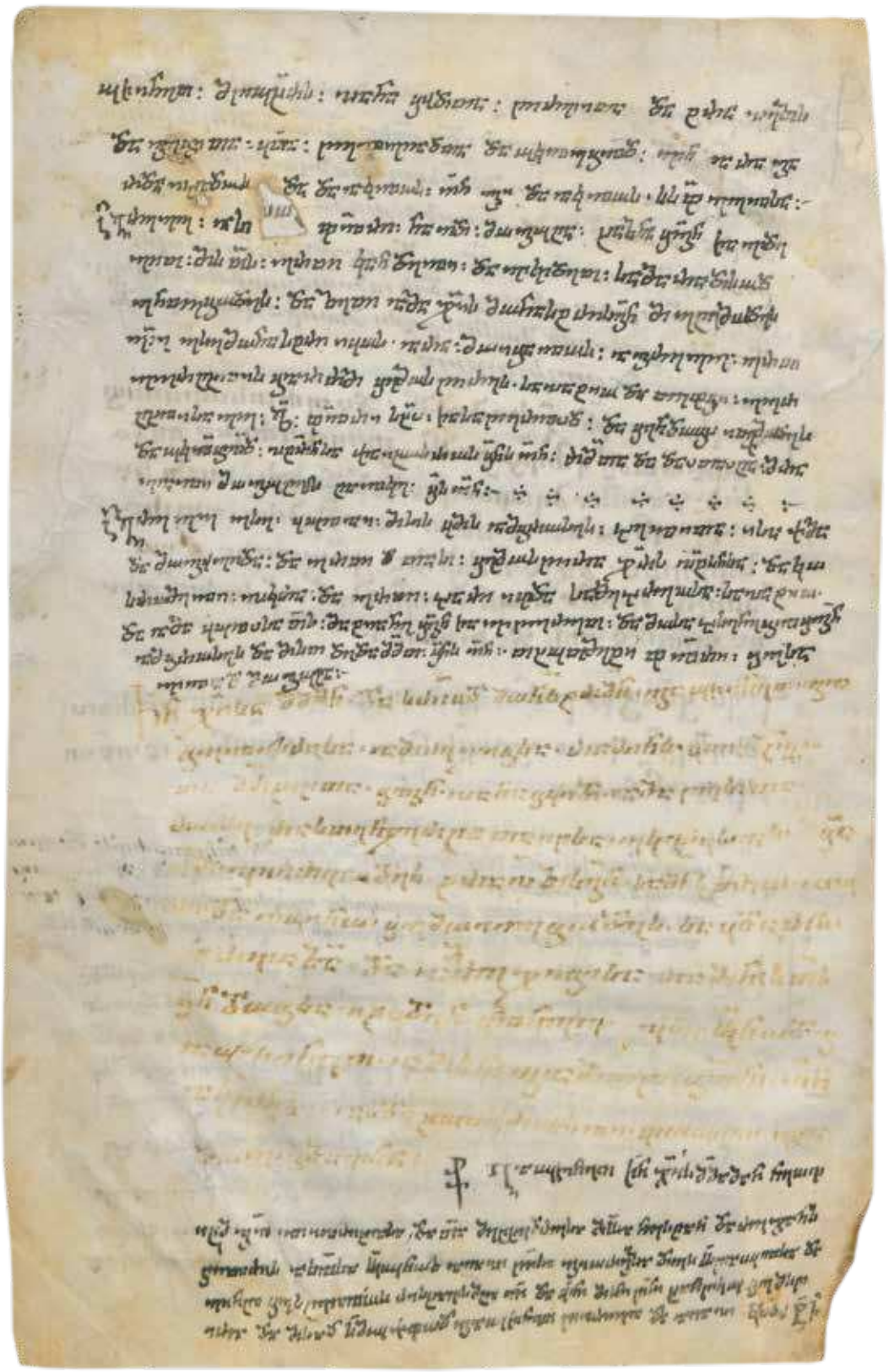
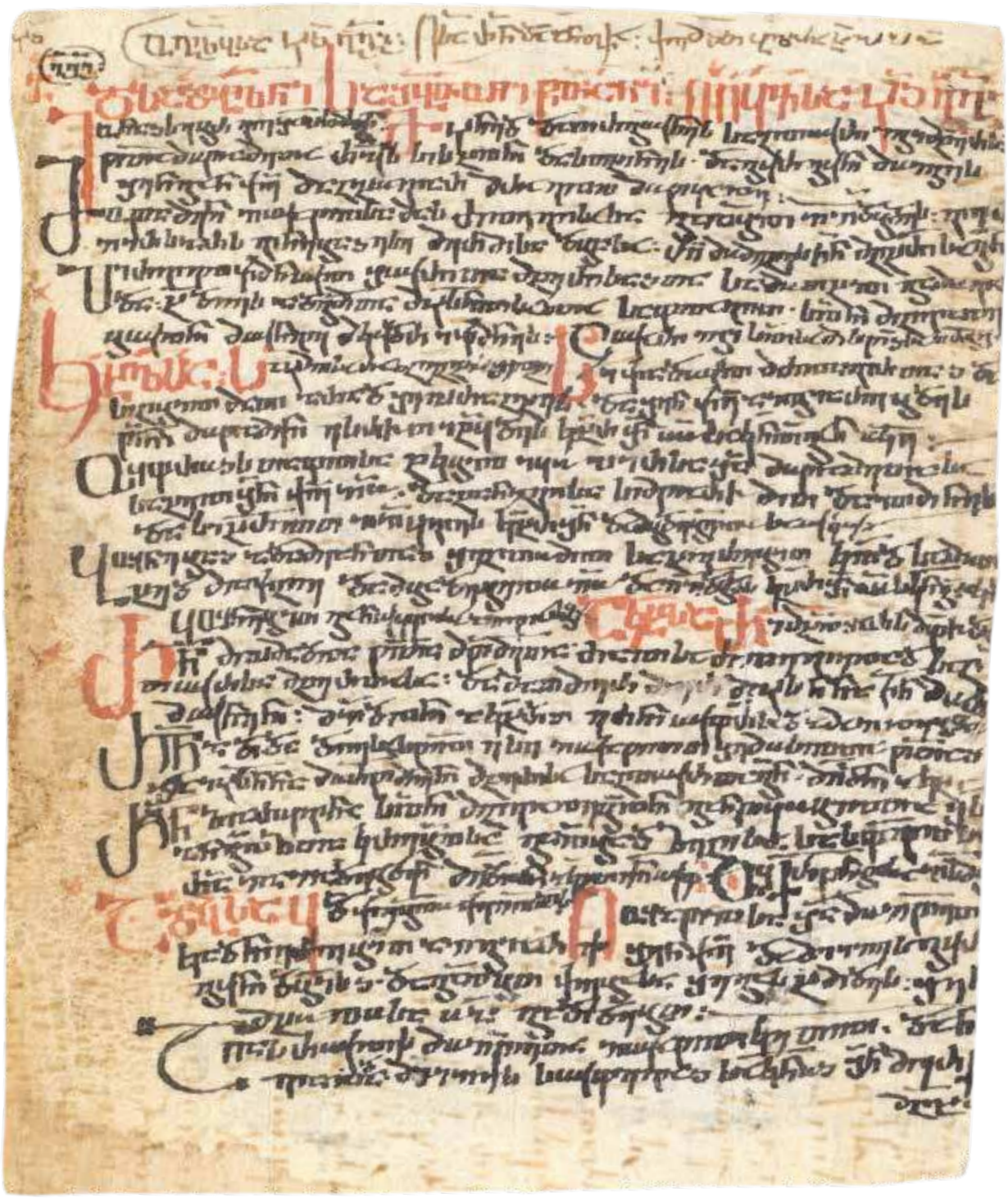


135. Cod. Ms. V 1095.UB. Agapes from the Synaxarion of the Cross Monastery in Jerusalem.

136. Cod.Ms.V1096.UB.Fragments of several texts.



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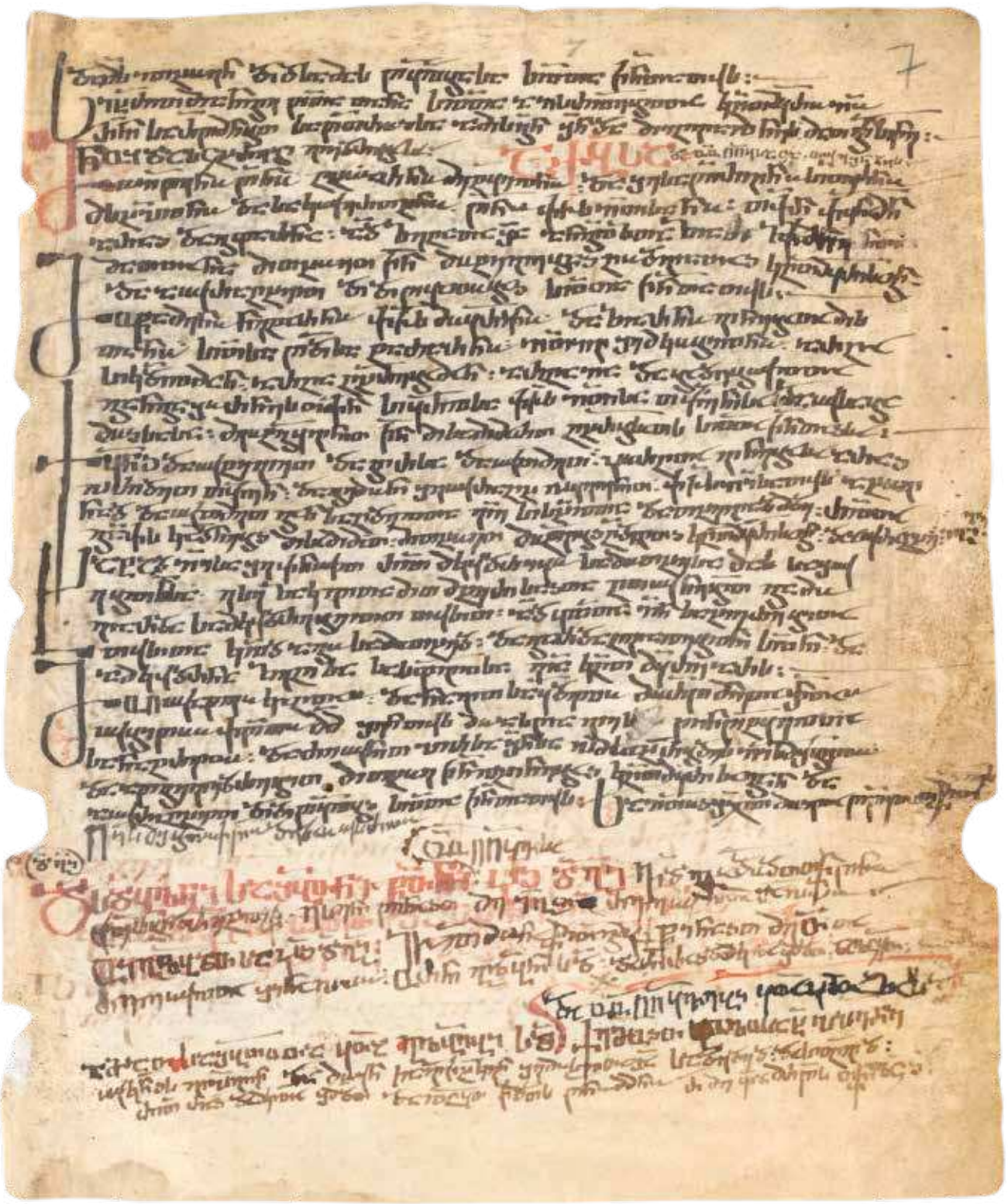

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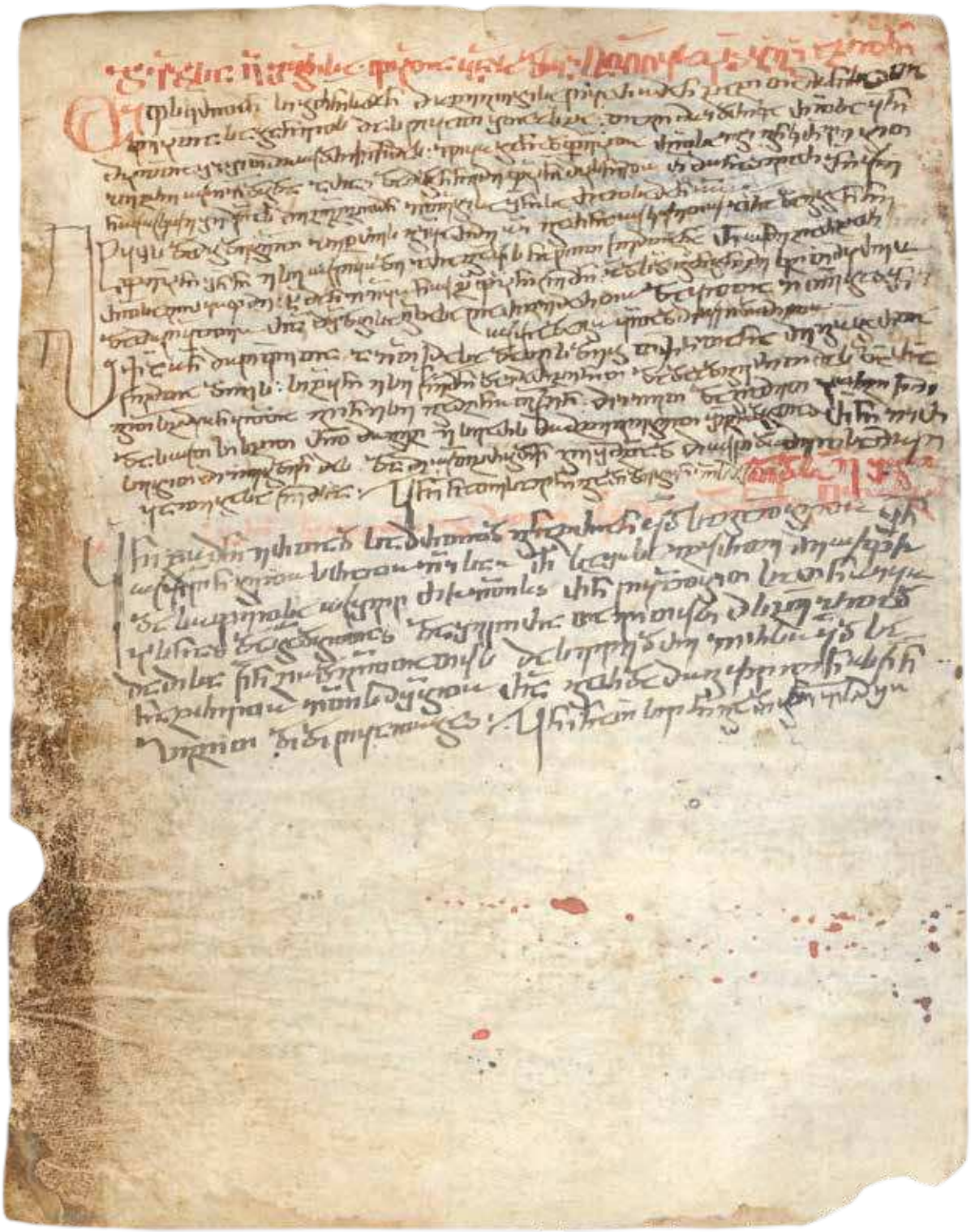

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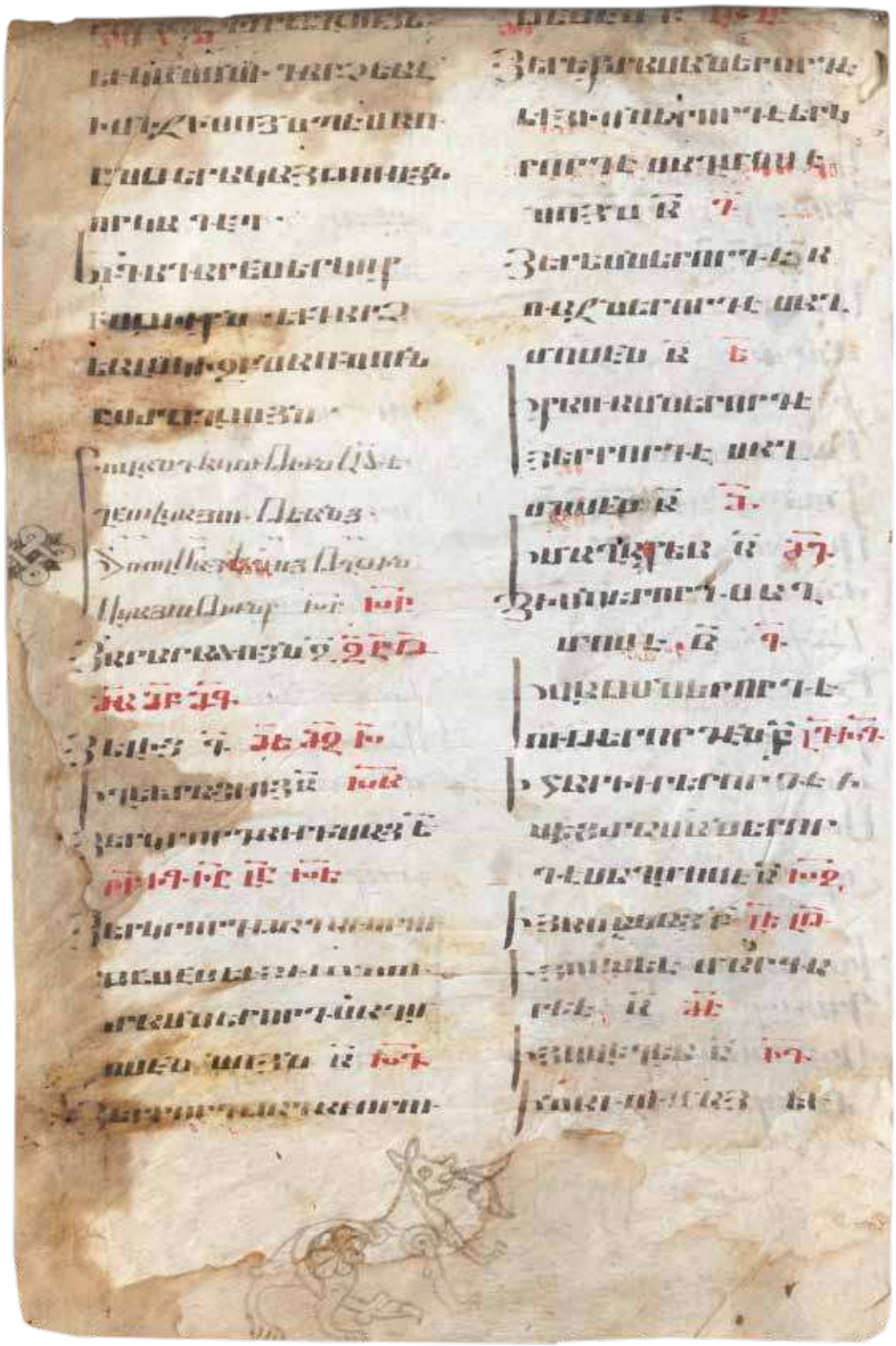
140. Cod.Ms.V1096.UB.Fragments of several texts.



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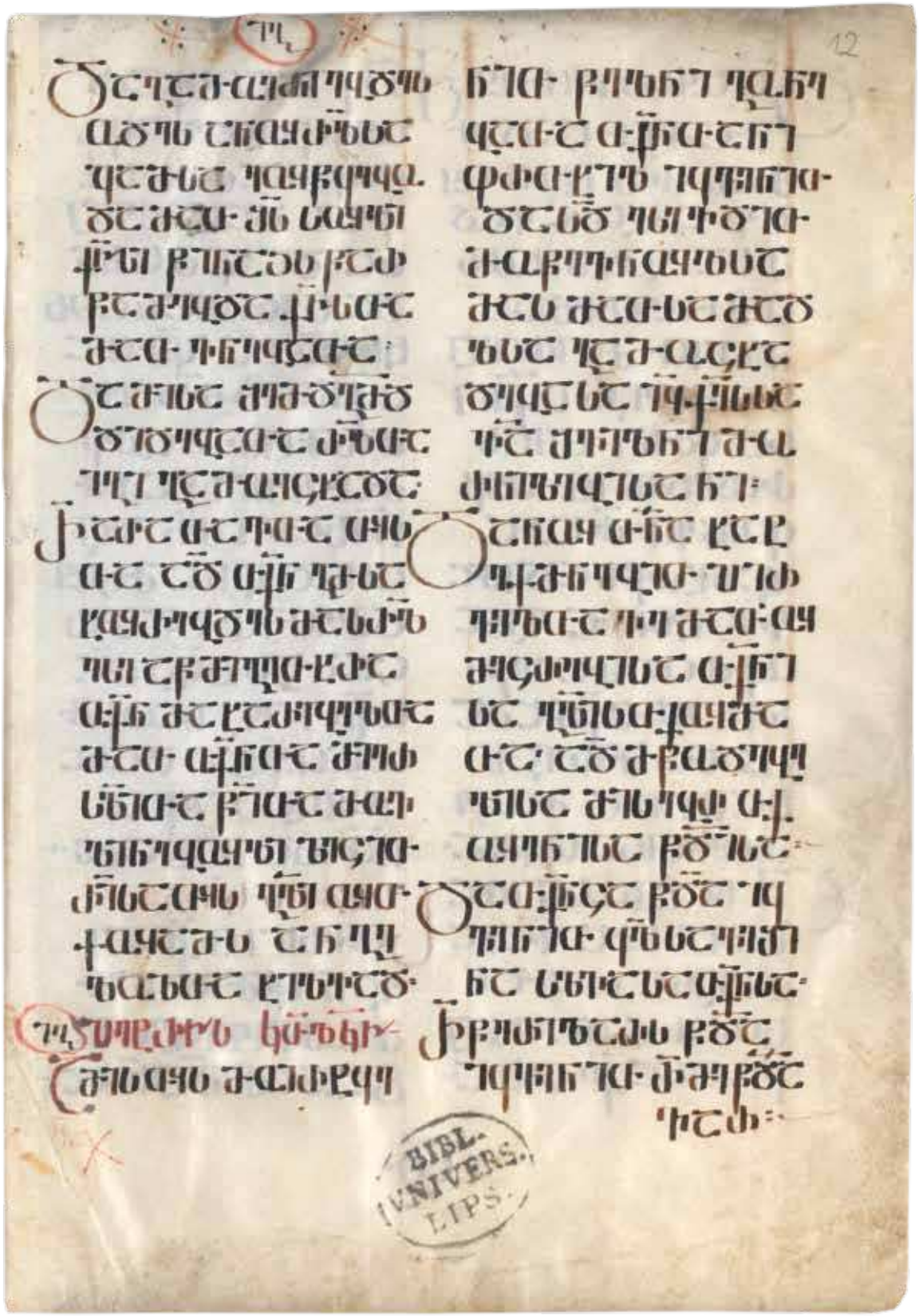

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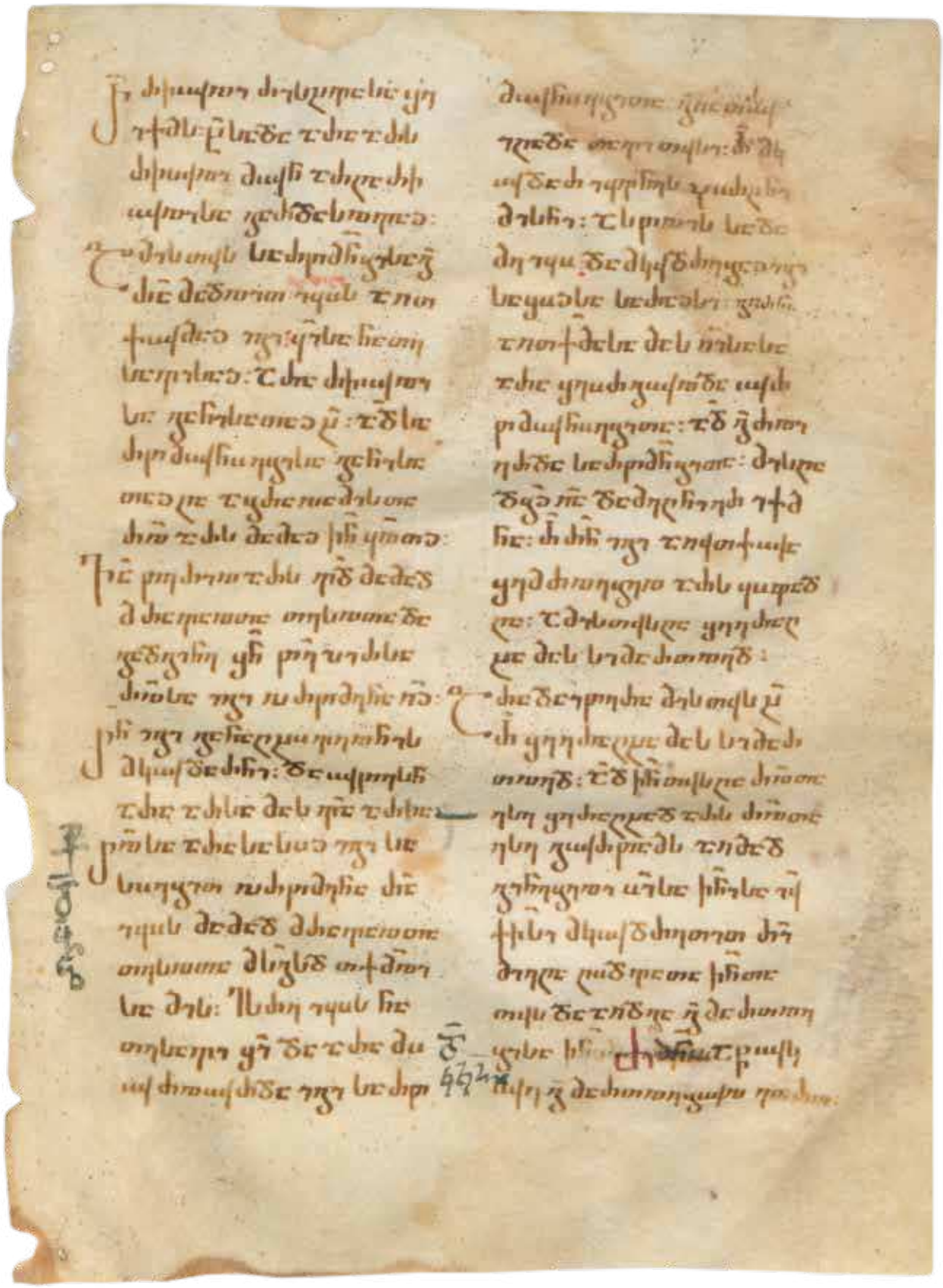
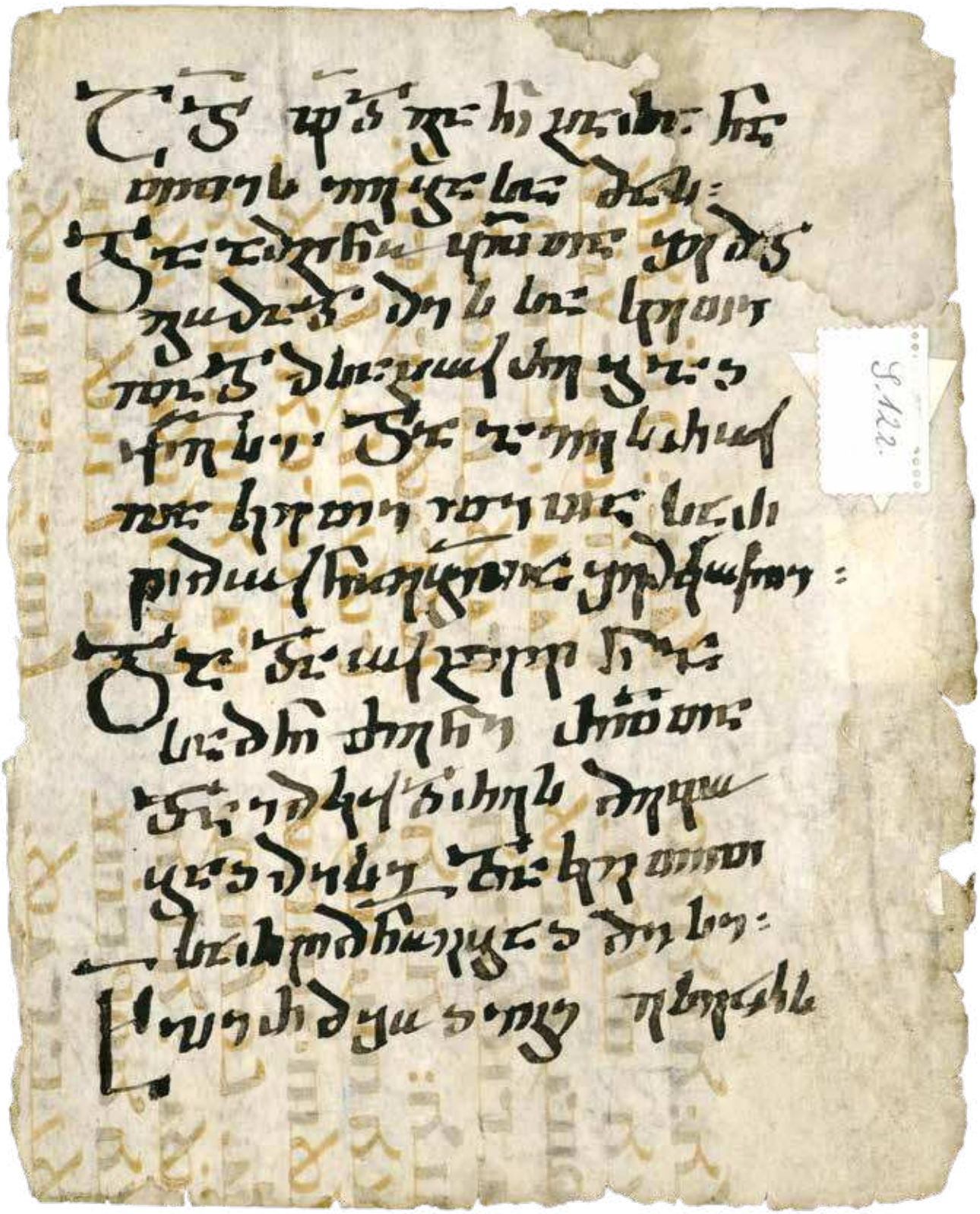
143. God.Ms.V 1097. Fragments of several texts.



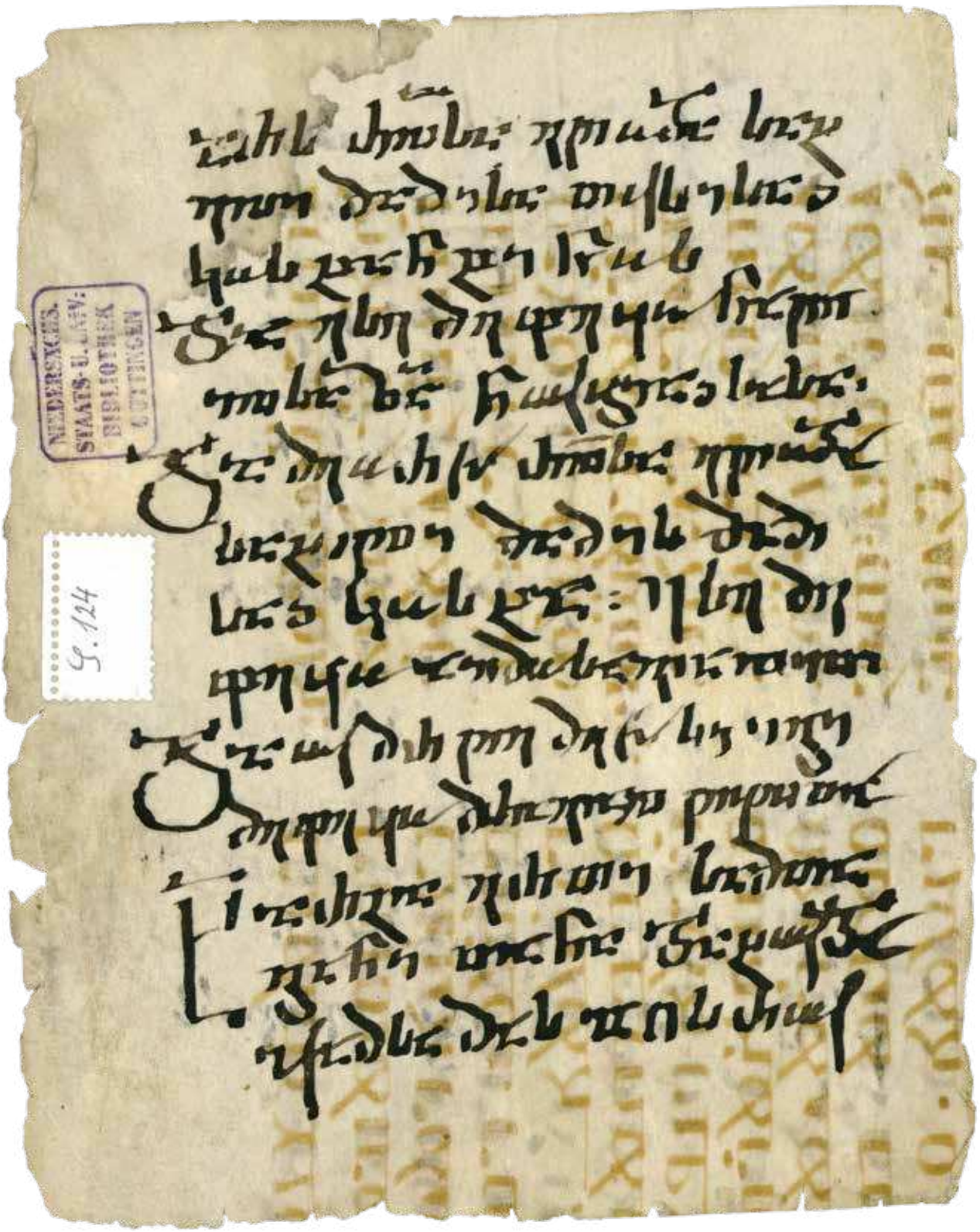
144. God.Ms.V 1097. Fragments of several texts.

145. God.Ms.V 1097. Fragments of several texts.

146. God.Ms.V 1097. Fragments of several texts.



147. Cod. Ms. Syr. 23. Alexander of Cyprus. On the Invantion of the Cross.
Cyril of Jerusalem. On the Appearance of the Precious Cross.



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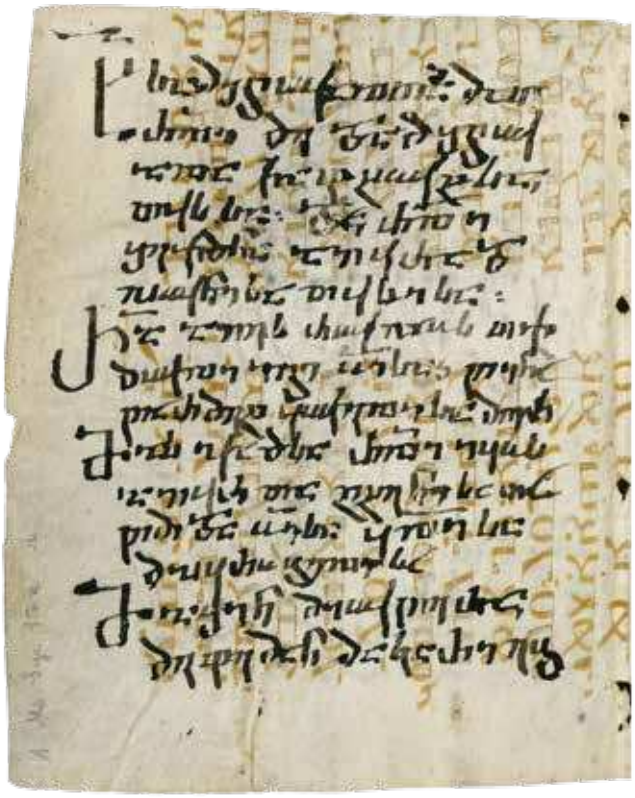
Cyril of Jerusalem. On the Appearance of the Precious Cross.



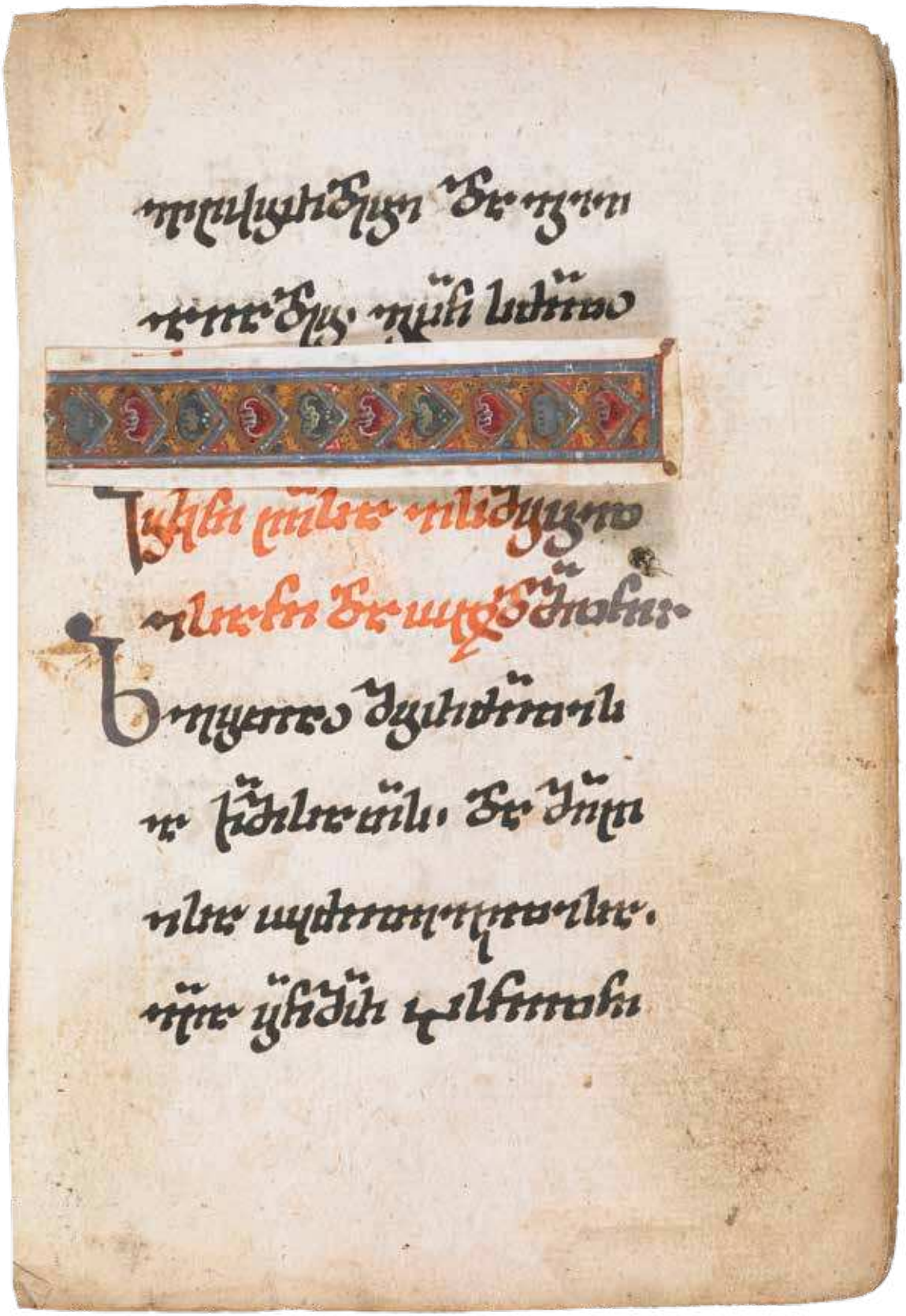
149. Cod. Ms. Syr. 17. Alexander of Cyprus.
On the Invantion of the Cross. Cyril of Jerusalem.
On the Appearance of the Precious Cross.

150: Cod. Ms. Syr. 17. Alexander of Cyprus.
On the Invantion of the Cross. Cyril of Jerusalem.
On the Appearance of the Precious Cross.

151. Add.Ms.11281. The Collection of Hagiographic Texts.69v

152. Add.Ms.11282. Parakletike. 11r

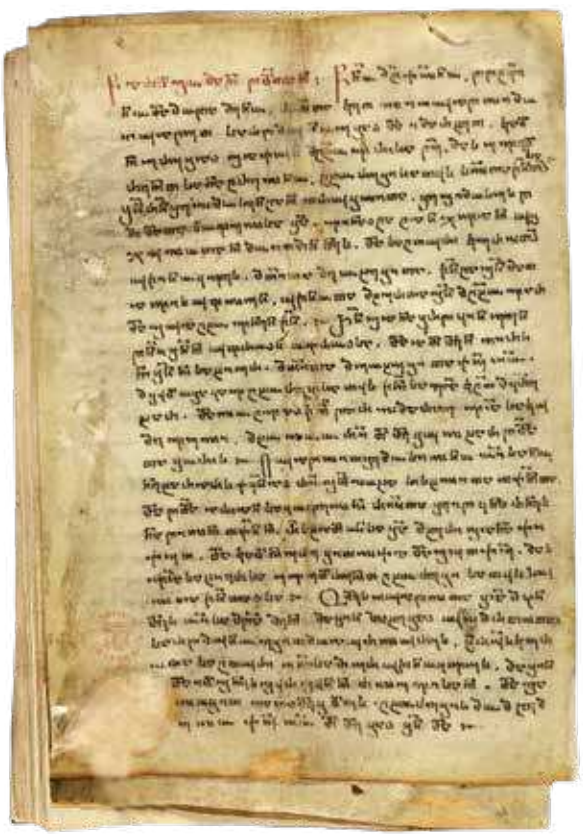
153. Or.6581. Georgian-Hebrew Palimpsest. 1v



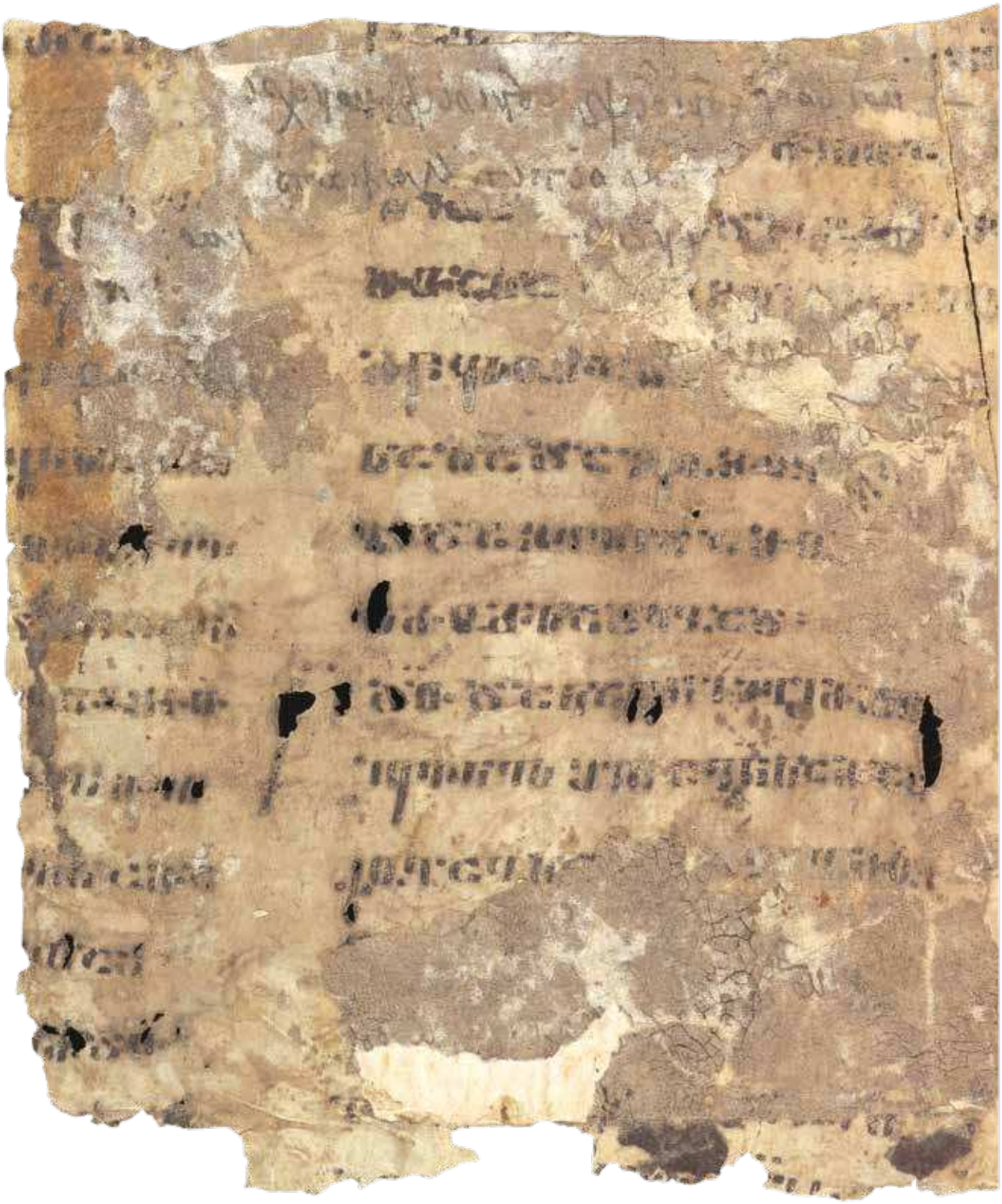
154. Sloane 1338. An Akathistos Hymn Dedicated to Theotokos. 35r

155. 255r

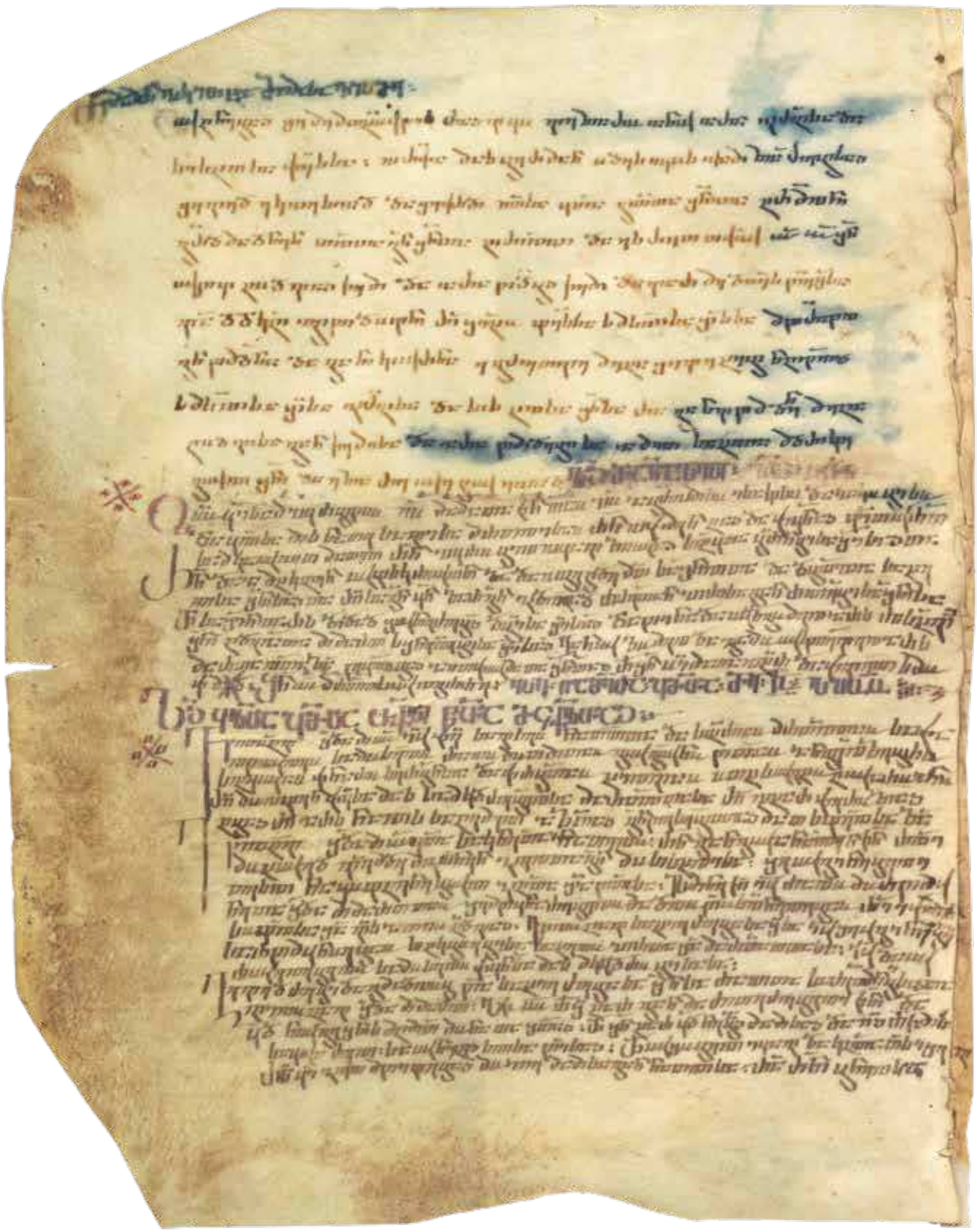
156. 256r



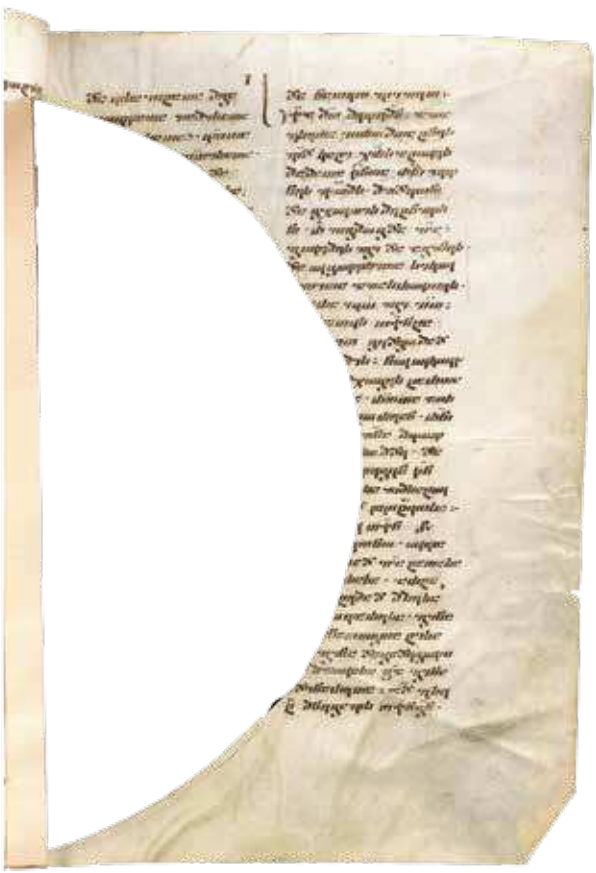
157. 257v

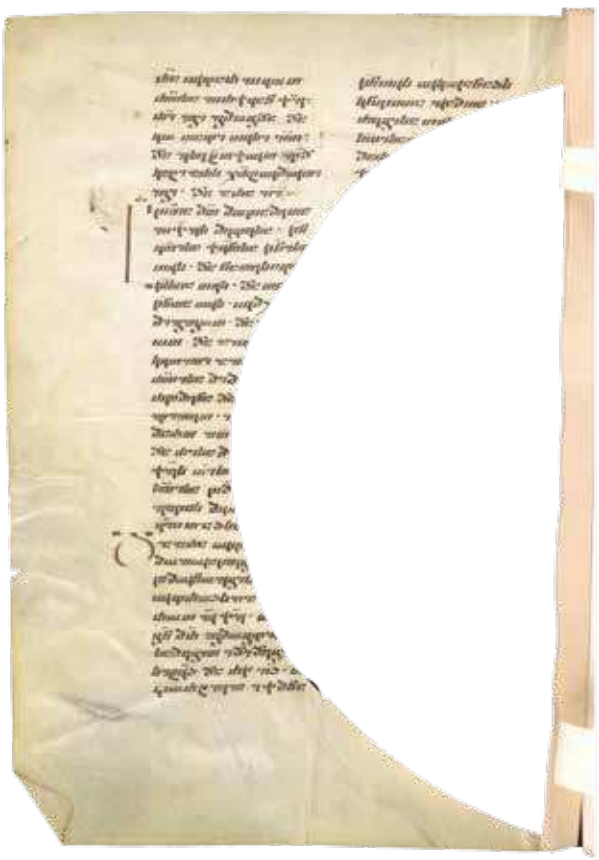


158. Georgian MS. 3/MS. add. 1890.1.The Jerusalem Lectionary. 1v



159. Georgian MS. 4/MS. add. 1890.8. Collection of Liturgical Texts. 2v





160. Georgian MS. 5/MS. add. 1890.3. Hagiohraphic Collection (fragments.).

161.

162.

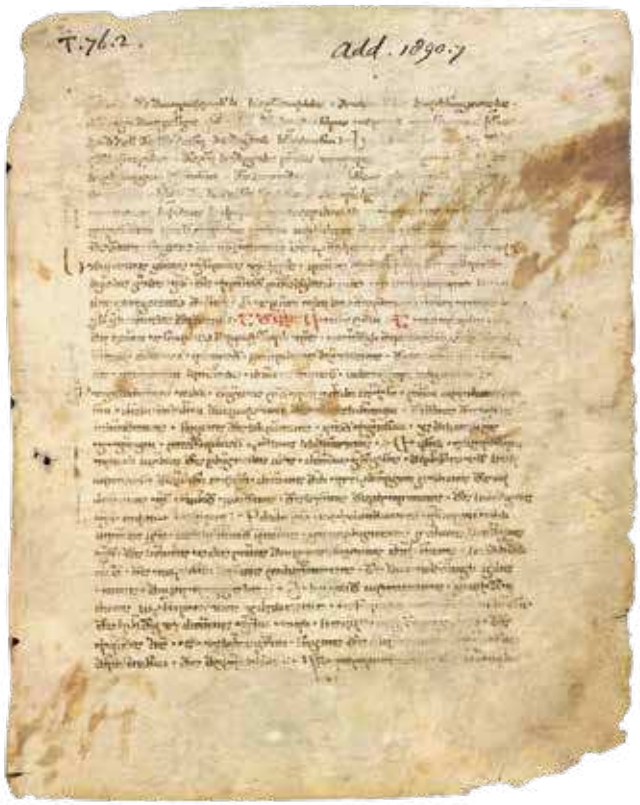
163.

164.

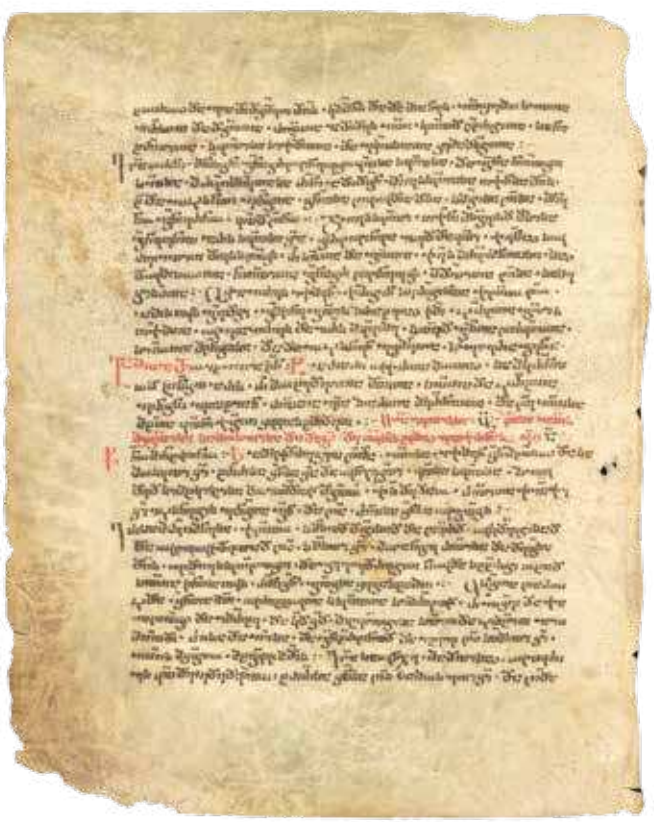
165.

166.

Georgian Ms.7/MS. add. 1890.5. Triodion.

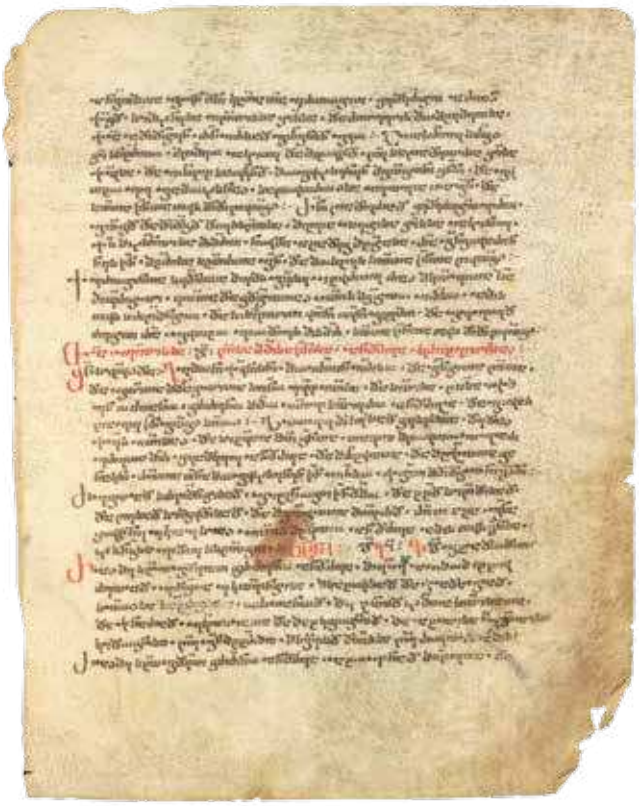


167.



168.

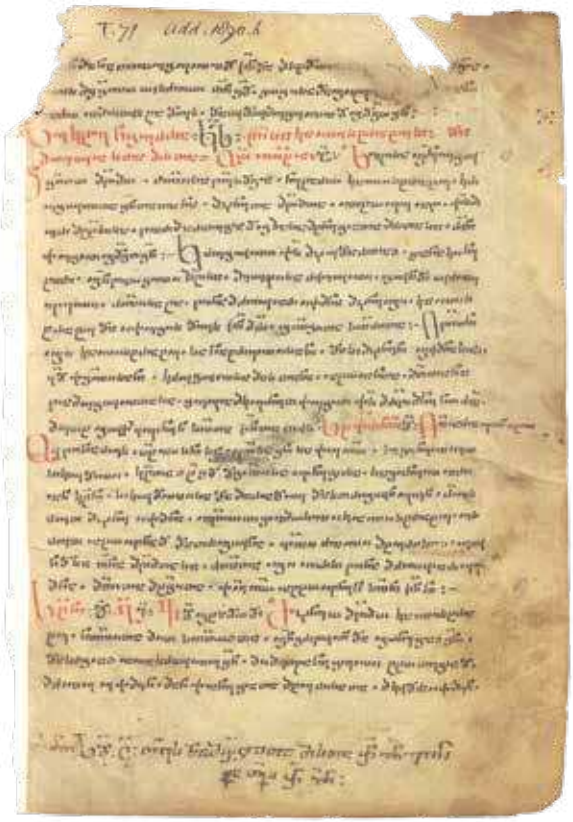
Georgian Ms.8/MS. add.1890.7.Menaion.



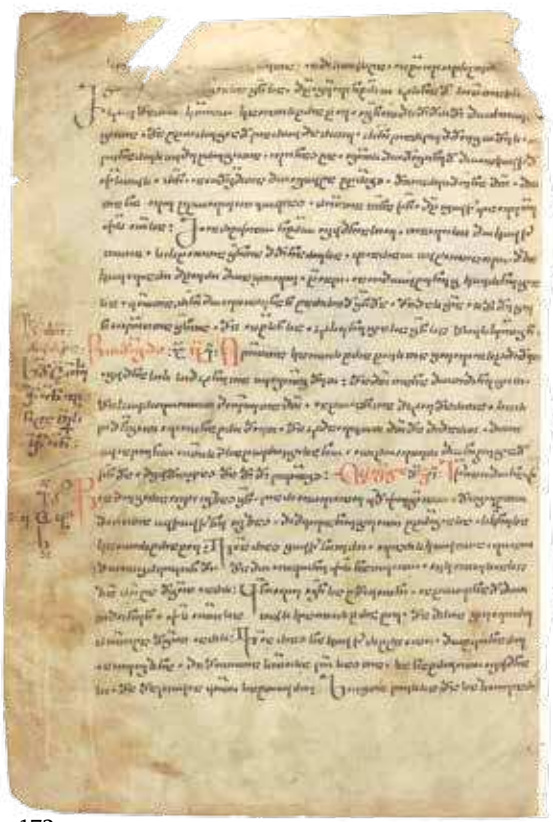
169.

170.

Georgian Ms.8/MS. add.1890.7.Menaion.

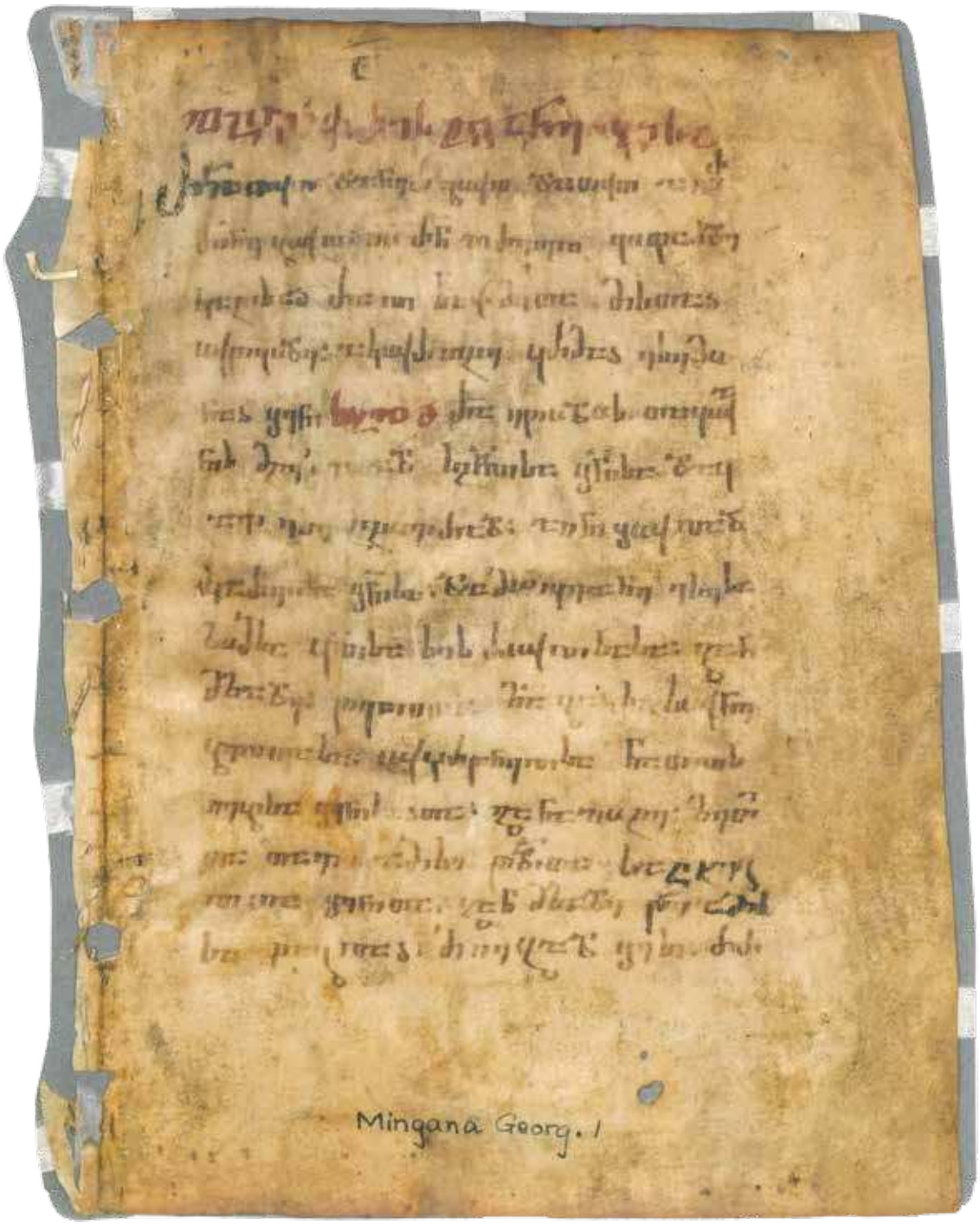


171.

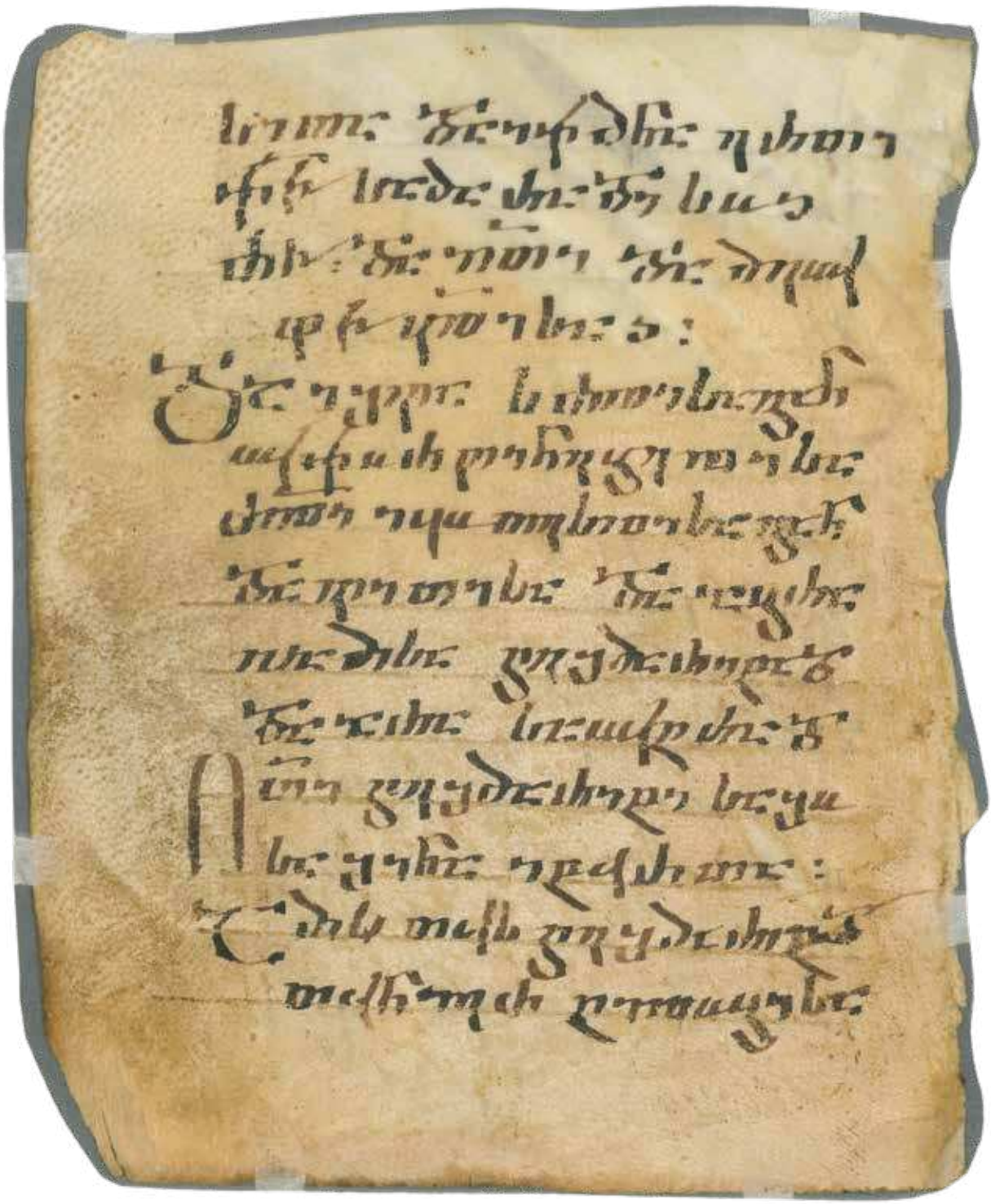


172.

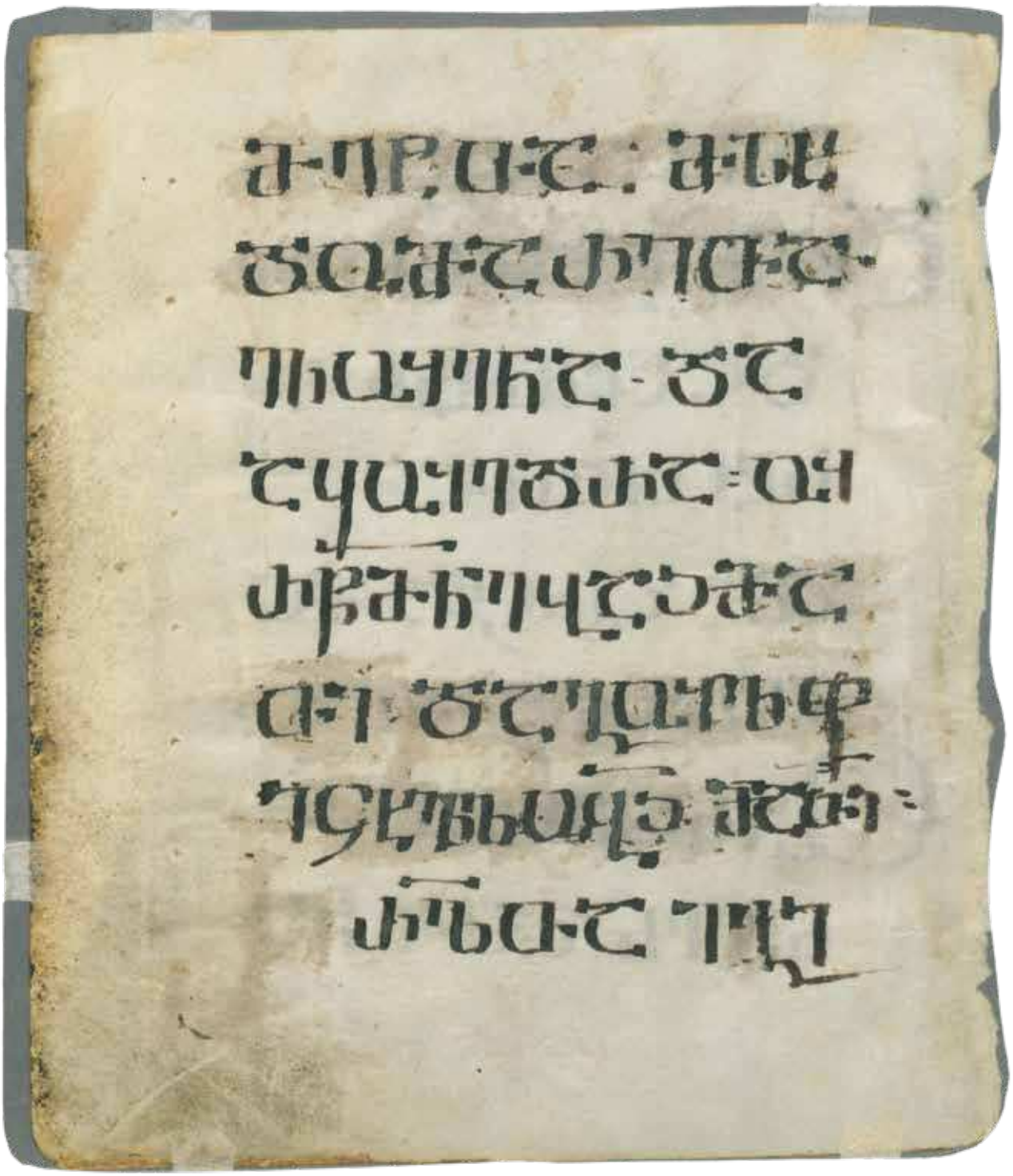
Georgian Ms.9/MS. add.1890.6. Menaion.



173. Mingana.Geo.1.Euchologion. 1r



174. Mingana. Geo. 4. Alexander Cyprus. On the Invantion of the Cross. 1v



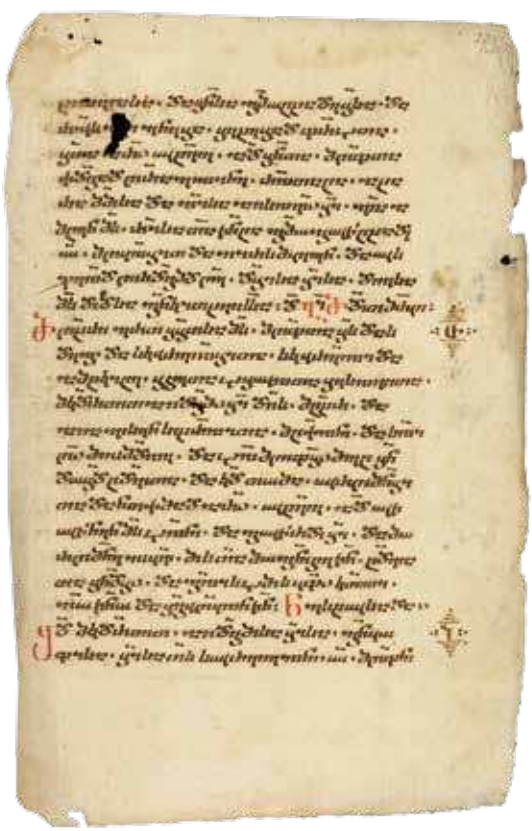
175. Mingana. Geo. 6. Gospel for the Holy Sunday Morning Service. 1v

176. 218v

177. 219r

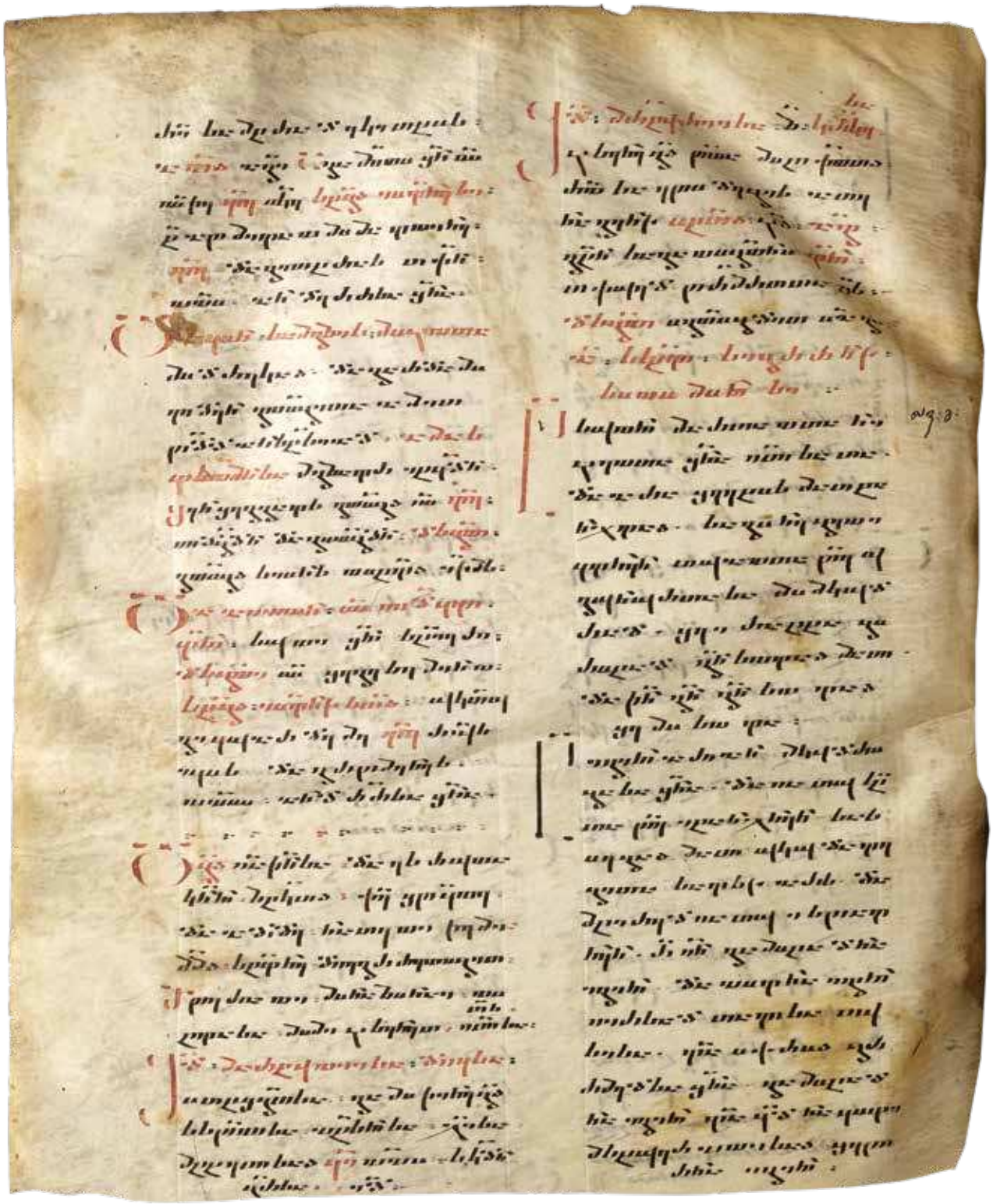
MS. Georg.d.2. Typikon of the Cross Monastery.

178. 219v



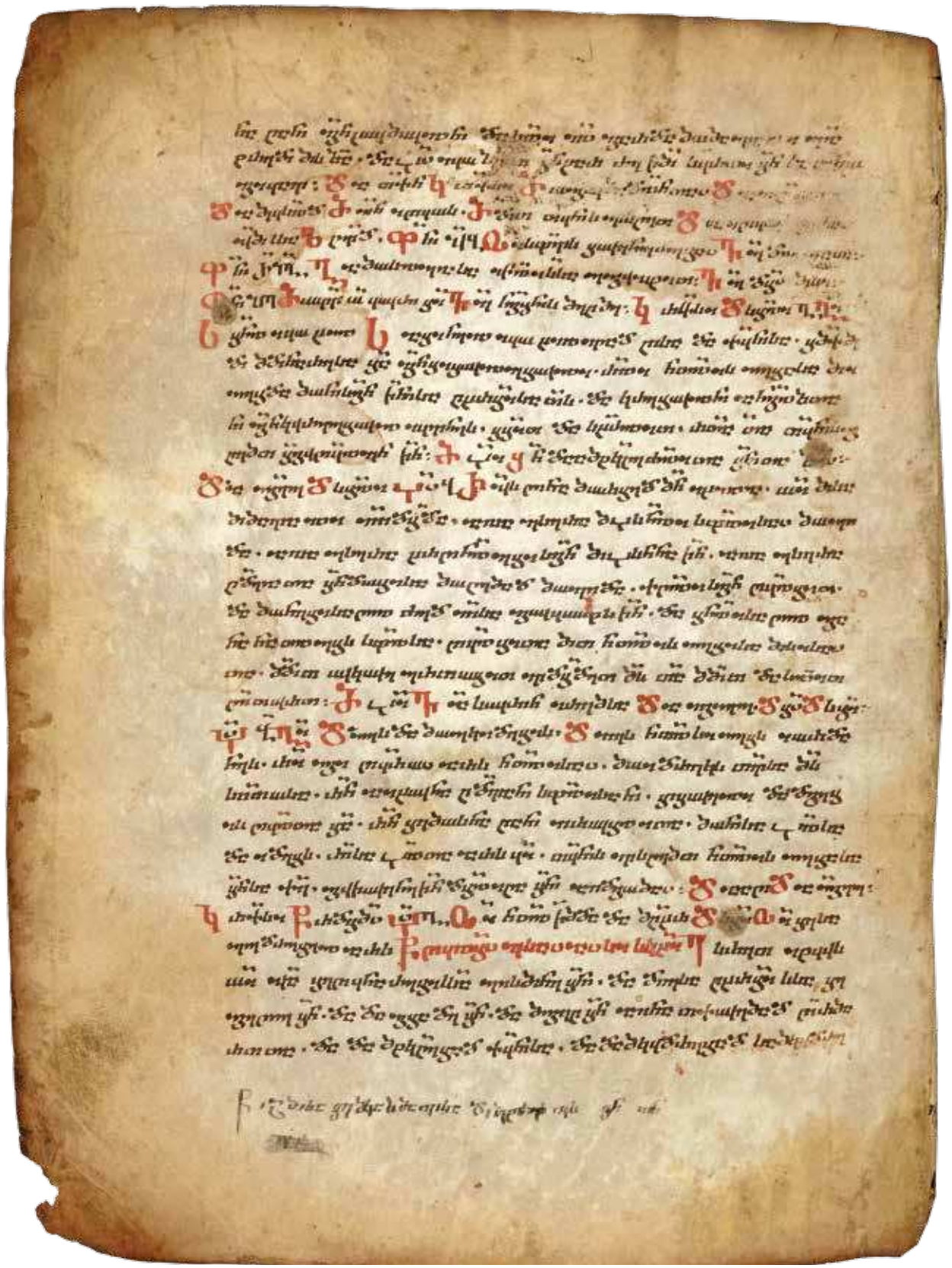
179. 220r

MS. Georg.d.2. Typikon of the Cross Monastery.

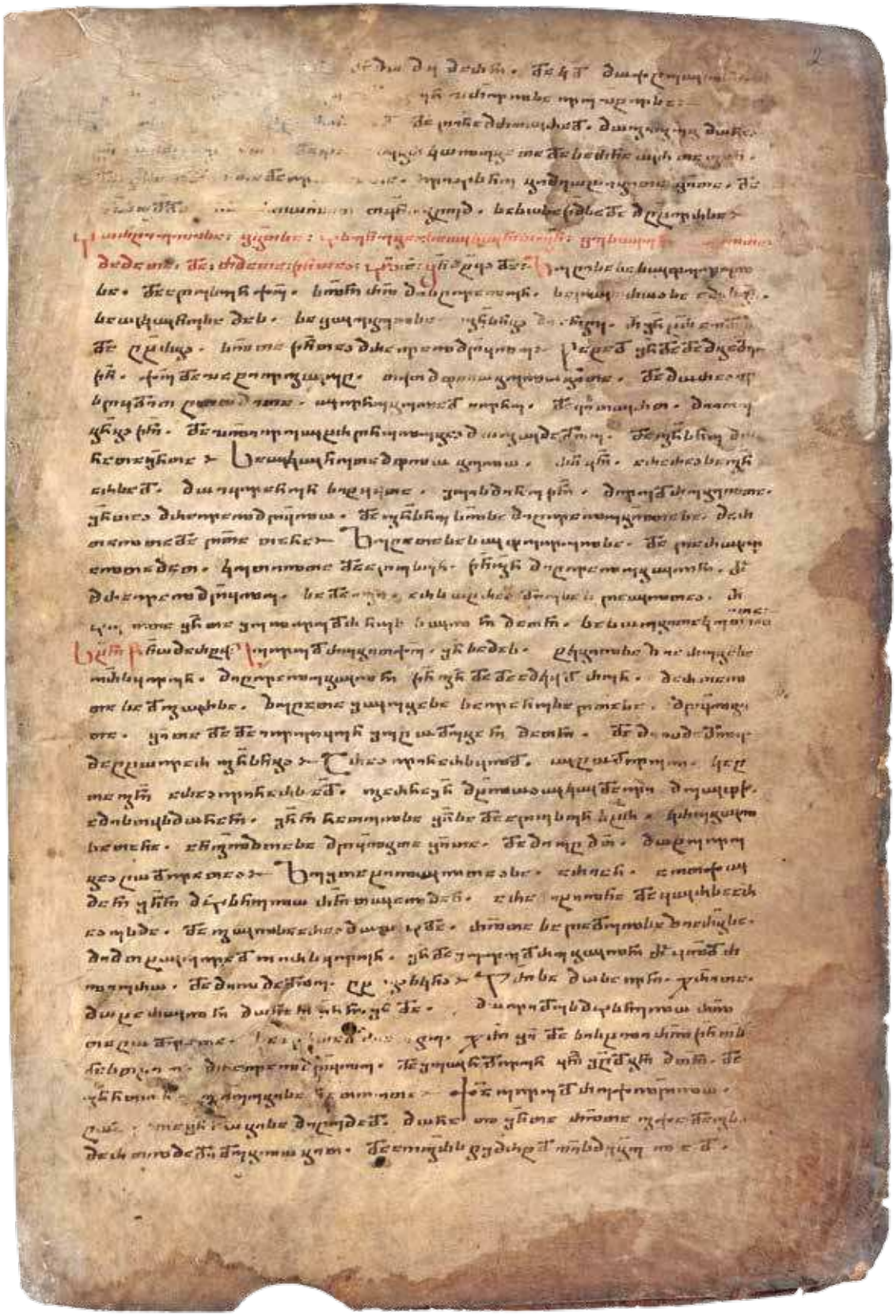


180. Geo.3. Lectionary. 237v

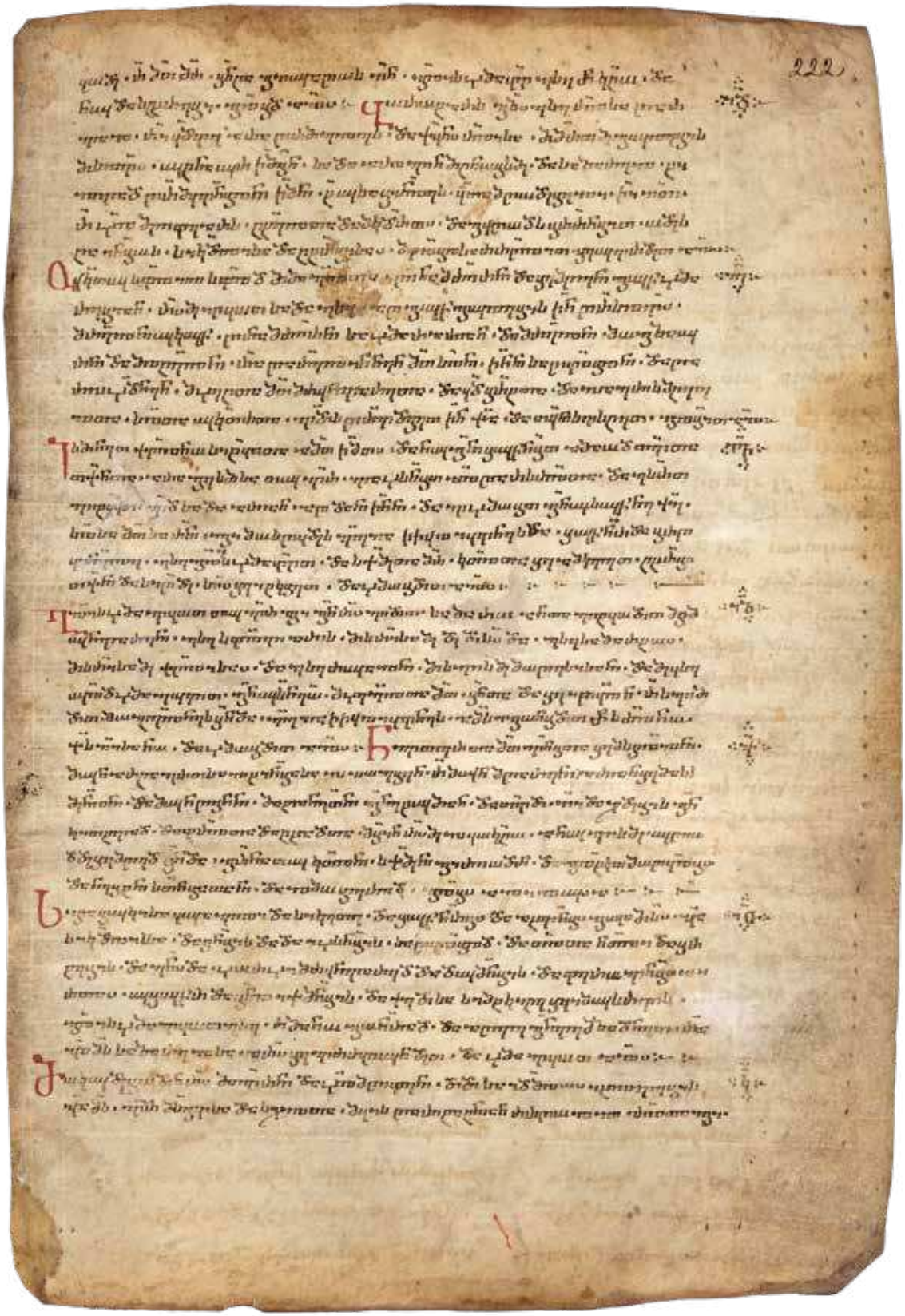
181. Geo.3. Lectionary.301r



182. Geo 4. Synaxarion of Tiseli Monastery. 59v

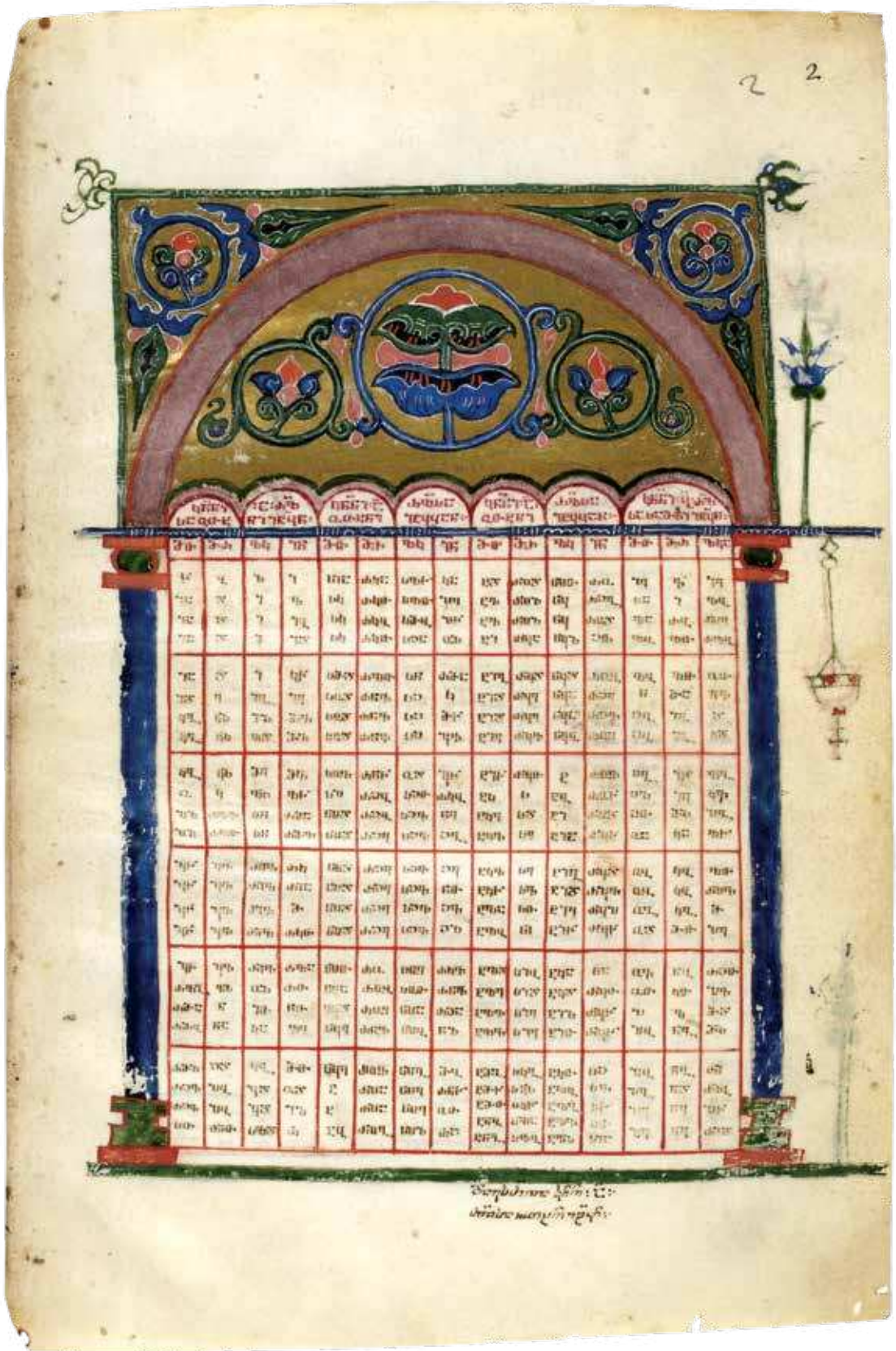


183. Geo.5. Triodion. 2r

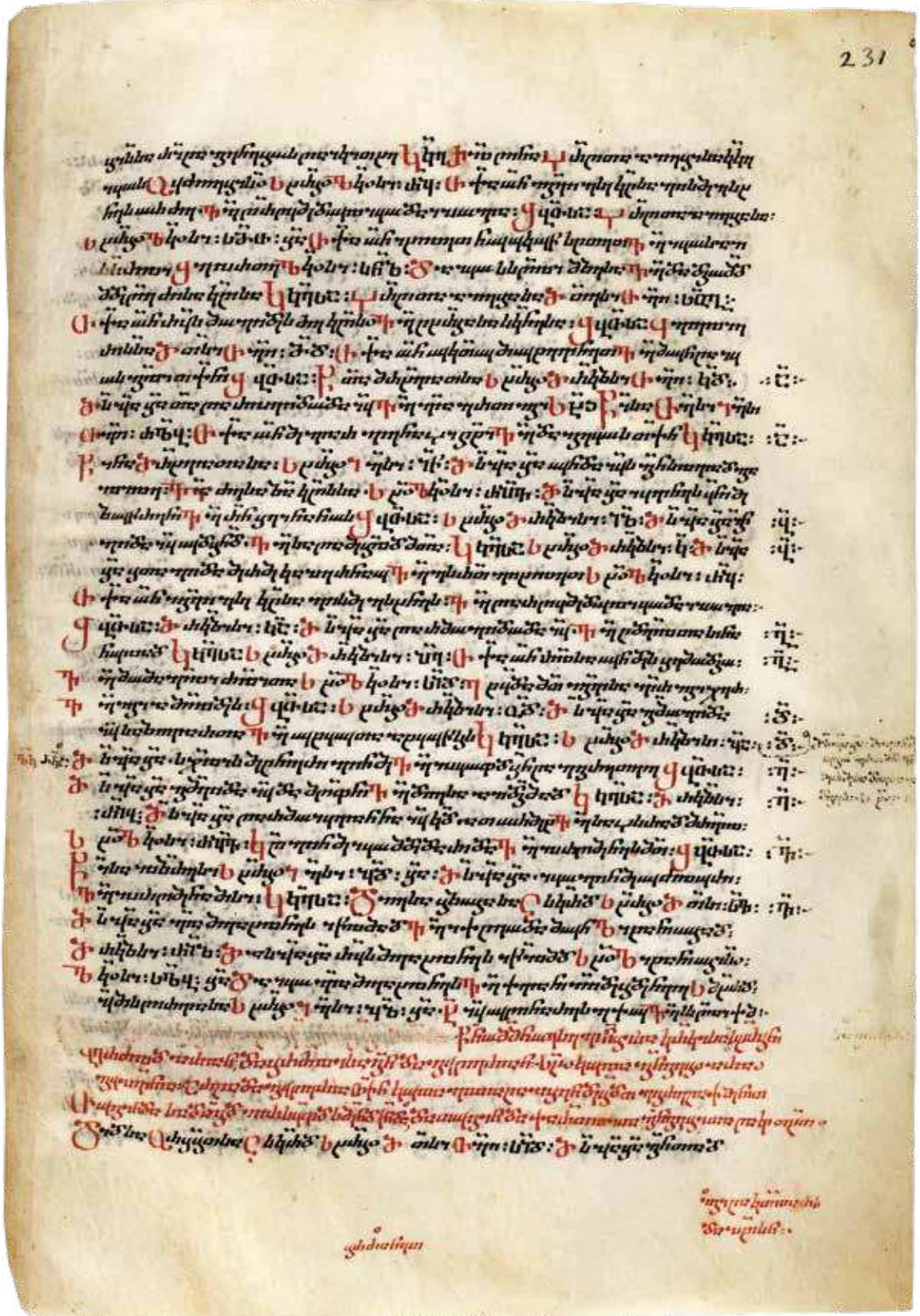


184. Geo.5. Triodion. 222r

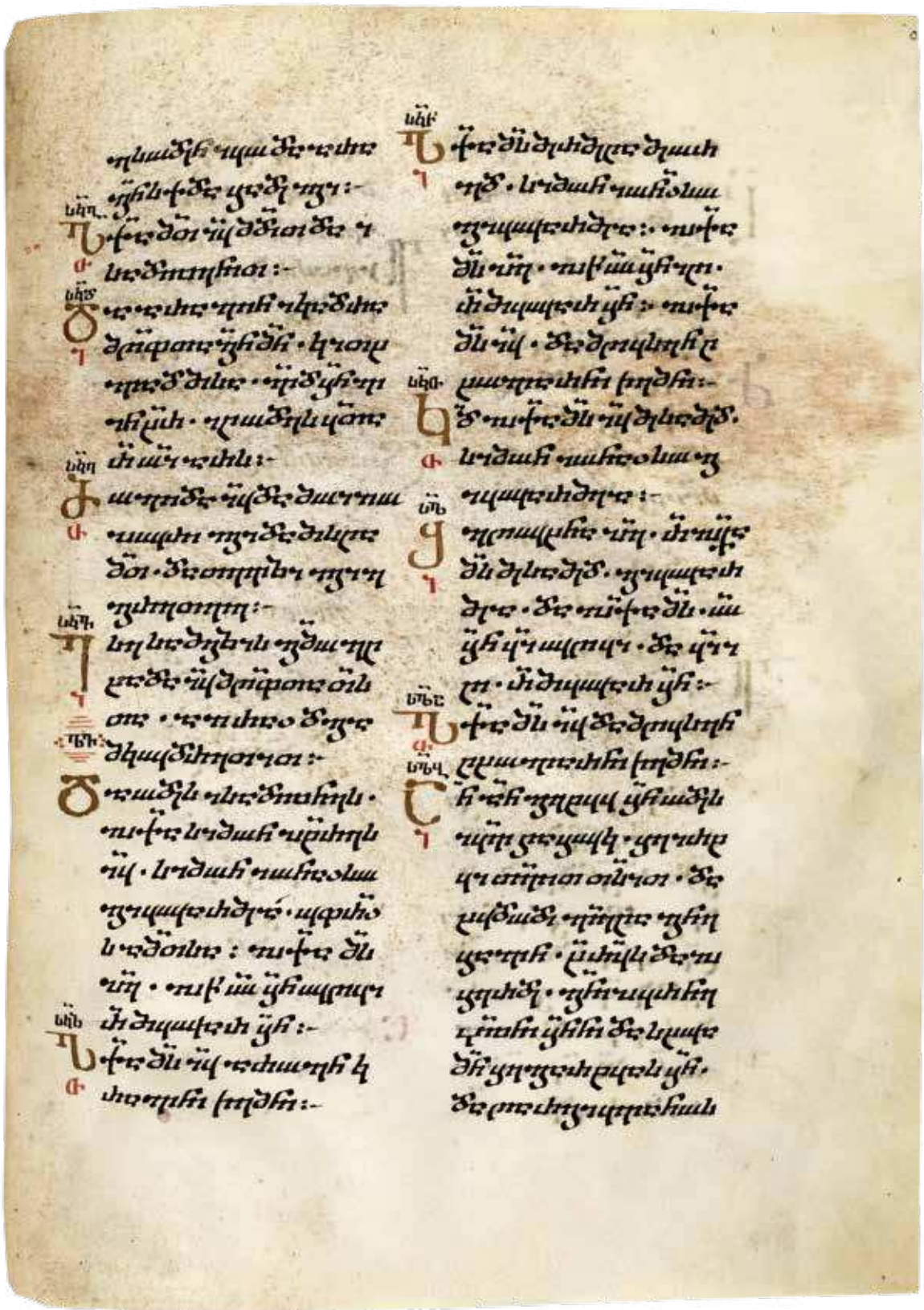
185. Geo.9. John Chrysostom. “Explanation of the Gospel of Matthew”. 11v



186. Geo.28. Four Gospels. 2r



187. Geo.28. Four Gospels. 224r



188. Geo.28. Four Gospels. 231r

189. Geo.28. Four Gospels.247v

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List of collections

Vien.Geo. – The Austrian National Library
Graz. Geo. – The University of Graz Library
MS. Georgian 1. – Houghton Library, Harvard University
Garett. MS. – Library of Princeton University
Dumbarton Oaks MS. – The Dumbarton Oaks Center for Byzantine Studies
MS.W.549. – The Walters art museum, Mount Vernon-Belvedere
Schøyen collection Ms. 1599. – Hill Museum and Manuscript Library
Allen Mss. – Lilly Library, Indiana University Bloomington
Add.Ms. – The British Library
Or.6581. – The British Library
Sloane. – The British Library
Harley MS. – The British Library
Or 5315. – The British Library
Georgian Ms. /Taylor-Schechter Ms. – Cambridge University Library
Georgian MS./MS. add. 1890. – Cambridge University Library
Mingana.Geo. – Library of Birmingham University
MS. Georg.b /c,/d…./g. – The Bodleian Library in Oxford
Ms.or.fol. – Berlin State Library
Ms.or.oct. – Berlin State Library
Ms.or.minutoli. – Berlin State Library
Ms.or. quart. – Berlin State Library
Hs.or. – Berlin State Library
Cod.Ms. V.UB. – Leipzig University Library
God.Ms.V – Leipzig University Library
Ms. Syr. SuUB. – GöttingenLibrary
Ms. Georg. 1. DMG – Halle
Sin.Geo.O. – Old Collection of St. Catherine's Monastery in Mount Sinai
Sin.Geo.N. – New Collection of St. Catherine's Monastery in Mount Sinai
Vat.Iberiko. – Vatican Apostolic Library
Vat. Borgia. – Vatican Apostolic Library
Jer.Geo. – The Library of Orthodox Patriarchate in Jerusalem
Syng. – The Czartoryski Museum and Library
Син. Греч. – The State Historical Museum (Moscow)
Щук. – The State Historical Museum (Moscow)
Груз. Н.С. – The National Library of Russia in Saint Petersburg

[1] Thematical index does not contain the Georgian manuscripts of Russia (except forInstitute of the Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg) , Italy, Armenia and Appendix because the information about their fund indexes isn't published.

Разноязычная О. I. – The National Library of Russia in Saint Petersburg
Собр. ц. Иоанна. – The National Library of Russia in Saint Petersburg
E45 (E117; G111..) – (with two or three indexes) Institute of the Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg)
Ivir. Geo. – Collection of the Iviron Monastery
Geo. – National Library of France
Arabe 53. – National Library of France
MS. – The Schøyen Collection

Thematical Index

Biblical Books

Acts of the Apostles /Pauline epistles: Sin.Geo.O.39; Sin.Geo.O.58-31-60; Sin.Geo.N.9; God.Ms.V1096.UB; God.Ms.V 1097.
Book of Revelation: M10(C 2, c; M 58).
Four Gospels: MS Georgian 1; Ms. W. 549. ; Vien.Geo.1.; Vien.Geo.5; Hs.or.14561; MS.Wardr.d.13; Sin. Geo.O.15; Sin.Geo.O.16; Sin.Geo.O.19; Sin.Geo.N.12; Sin.Geo.O.30; Sin.Geo.O.38; Sin.Geo.O.81; Sin. Geo.N.19p; Geo.28; Vat.Iberiko 1;Vat.Borg.6; Jer.geo.49; Jer.Geo. 93; Jer.Geo. 102; Jer.Geo. 103; Jer. Geo.122; Jer.Geo. 153; Jer.Geo. 160; Ivir.Geo.15; Ivir.Geo.53; Ivir.Geo.62; Ivir.Geo.67; Ivir. Geo. 75; Ivir. Geo.83; Щук. 760; Груз. НС 14; Собр. ц. Иоанна 212; A1(A3); E45(E 117; G111 a,b); H33 (H2); A1(A3); E45(E117;G111a,b); H33 (H2).
Old Testament: Or.6581; Georgian Ms. 1/Taylor-Schechter Ms. 12,183; Georgian MS. 2/Taylor-Schechter Ms. 12,741; MS. Georg.c.I (P); Jer.Geo.7 /Jer.Geo.11; Ivir.Geo.1.
Psalters: Graz. Geo. 2058/2; Hs.or.7931; Sloane1350; Sin.Geo.N.15; Sin.Geo.O.29; Sin.Geo.O.42; Sin.Geo.N.21; Sin.Geo.N.51; Sin.Geo.O.22; Sin.Geo.N.82; Sin.Geo.N.85; Sin.Geo.N.2p; Sin.Geo.N.18p; Sin.Geo.N.20p; Sin. Geo.O.86; Vat. Iberico 2; Jer.Geo. 133; Jer.Geo. 161; Ivir.Geo.82; Sygn.1923; Sygn.1926; Sygn.1927; Sygn.1928; Syng. 1923; Syng. 1926; Syng. 1927; Syng.1928; B1(B4;G11 6d); B1(B4;G11 6d).

Spiritual manuscrits

Hagiographi: Graz Geo. 2058/3; Add.MS. 11281; Georgian Ms. 5/MS. add. 1890.3; MS. Georg.b.I; MS. Wardr.e.1; MS.Wardr.e.2; MS.Wardr.e.9; MS.Wardr.e.19; Sin.Geo.O.6; Sin. Geo.O.11; Sin.Geo.O.43; Sin.Geo.O.46; Sin.Geo.O.52; Sin.Geo.O.62; Sin.Geo.O.71; Sin.Geo.O.91; Sin.Geo.N.3; Sin.Geo.N.17; Sin. Geo.N.27; Sin.Geo.N.28; Sin.Geo.N.43; Sin.Geo.N.60; Sin.Geo.N.94; Sin.Geo.N.4p; Sin.Geo.N.25p; Sin. Geo.N.11p; Sin.Geo.N.12p; Jer.Geo.2; Jer.Geo.3; Jer.Geo.5; Jer.Geo.120; Jer.Geo.50; Jer.Geo140; Jer. Geo.142; Jer.Geo.149; Jer.Geo.156; Ivir.Geo.3; Ivir.Geo.8; Ivir.Geo.28; Ivir.Geo.84; Ivir.Geo.2; Ivir.Geo.7; Ivir.Geo.20; Ivir.Geo.36; Ivir.Geo.37; Ivir. Geo. 72; H22 (H6 G39); M42(M57; G38a); C12(C16; G56); E38(E101;G160); P6(P5, G40); M49(M33); M52(M44); M21(M56,G38); E37(101;G160); H22 (H6 G39); M42(M57; G 38a); C12(C16;G56); E38(E101;G160); P6(P5, G40); M49 (M33); M52(M44); M21(M56,G38); H35(H10;G38a).
Apocrypha: Georgian MS.10 /MS. add.1891.1; MS.Wardr.d.14; P12(P13); A3(A2); P11(P 13); P14; P12(P13); A3 (A2); P11(P13); P14; Ms.Or.Fol. 2096, WdtB (ehem. PrSB).
Apothegms/Patristic: Sin.GeoO.8; Sin.Geo.N.4; Sin.Geo.N.55; Sin.Geo.N.67; Sin.Geo.N.84; Sin.Geo.N.90; Sin. Geo.N.98; Sin.Geo.N.99; Vat.Borg.4; Jer. Geo.51; Ivir.Geo.12.

Ascetic: Mingana.Geo.3; Sin.Geo.O.35; Sin.Geo.O.68; Sin.Geo.N.1p; Sin.Geo.N.13p; Sin.Geo.N.23 p; Jer. Geo.27; Jer.Geo.96; Jer.Geo.106; Ivir.Geo. 5; Ivir.Geo.10; Ivir.Geo.23; E41 (E94); E41(E94).
Calendars: Mingana.Geo.5; Sin.Geo.N. 31p.
Catechisms: MS.Wardr.e.20; Geo.2.
Catholic books: MS.Or.Oct.168 WdtB (ehem PrSB); Vat. Borgia.2; Vat.Borg.9; Vat.Borg.10; Vat.Borg.11; Vat.Borg.12; Vat.Borg 13; Vat.Borg.14; Vat.Borg.15; Geo.1
Chants/Prayers: God.Ms.V1096.UB; Sloane1338; MS.Wardr.g.1; MS.Wardr.g.3; MS.Wardr.g.4; MS.Wardr.g.5; Sin.Geo.N.3s; Sin.Geo.N.16; Sin.Geo.N.7; Sin.Geo.N.45; Sin.Geo.N.64; Sin.Geo.N.69; Sin.Geo.N.78; Sin. Geo.N.86; Sin.Geo.N.91; Sin.Geo.N.32p; Sin.Geo.N.21p; Sin.Geo.N.28p; Sin.Geo.N.30p; Sin.Geo.N.2s; Sin. Geo.N.7s; Jer.Geo.31; Jer.Geo.41; Jer.Geo.57; Jer.Geo.69; Jer.Geo.84; Jer.Geo.86; Jer.Geo.119; Jer.Geo.138; A2(A1); Ivir.Geo.50; Ivir.Geo.58; Ivir.Geo.66; Ivir.Geo.71; Sygn. 1918; Syng.1924; Syng.1925; Ivir.Geo.73/58; Ivir. Geo.76; Ivir.Geo.85; Ivir.Geo.86; E122(E134n); E6(E56;G139).
Dogmatic: Jer.Geo.151; M41 (M55; G157); M41(M55;G157); C3(C4;G181).
Euchologions: Mingana.Geo.1; Sin.Geo.O.66; Sin.Geo.O.73; Sin.Geo.N.49; Sin.Geo.N.72; Vat.Borg.7; Jer. Geo.121; E96(E156a).
Exegetic: God.Ms.V1096.UB; MS.Wardr.f.6; Sin.Geo.O.44; Sin.Geo.N.17p; Jer.Geo1; Jer.Geo.6; Jer.Geo.9; Jer. Geo.10; Jer.Geo.12; Jer.Geo.16; Jer.Geo.22; Jer.Geo.32; Jer.Geo.34; Jer.Geo.35; Jer.Geo.44; Jer.Geo.72; Ivir. Geo.4; Ivir.Geo.10; Ivir.Geo.13; Ivir.Geo.16; Ivir.Geo.33; Ivir.Geo.29; Ivir.Geo.18; Geo.9; M13(M45; G157); H18(H17;G197); C23(C54;G136).
Hagiography: Graz Geo. 2058/3; Add.MS. 11281; Georgian Ms. 5/MS. add. 1890.3; MS. Georg.b.I; MS.Wardr.e.1; MS.Wardr.e.2; MS.Wardr.e.9; MS.Wardr.e.19; Sin.Geo.O.6; Sin. Geo.O.11; Sin.Geo.O.43; Sin.Geo.O.46; Sin.Geo.O.52; Sin.Geo.O.62; Sin.Geo.O.71; Sin.Geo.O.91; Sin.Geo.N.3; Sin.Geo.N.17; Sin.Geo.N.27; Sin. Geo.N.28; Sin.Geo.N.43; Sin.Geo.N.60; Sin.Geo.N.94; Sin.Geo.N.4p; Sin.Geo.N.25p; Sin.Geo.N.11p; Sin. Geo.N.12p; Jer.Geo.2; Jer.Geo.3; Jer.Geo.5; Jer.Geo.120; Jer.Geo.50; Jer.Geo140; Jer.Geo.142; Jer.Geo.149; Jer.Geo.156; Ivir.Geo.3; Ivir.Geo.8; Ivir.Geo.28; Ivir.Geo.84; Ivir.Geo.2; Ivir.Geo.7; Ivir.Geo.20; Ivir.Geo.36; Ivir.Geo.37; Ivir. Geo. 72; H22 (H6 G39); M42(M57; G38a); C12(C16; G56); E38(E101;G160); P6(P5, G40); M49(M33); M52(M44); M21(M56,G38); E37(101;G160); H22 (H6 G39); M42(M57; G 38a); C12(C16;G56); E38(E101;G160); P6(P5, G40); M49 (M33); M52(M44); M21(M56,G38); H35(H10;G38a).
Homiletic: Garrett MS. 24; Schøyen collection Ms. 1599; Vien.Geo.4; Ms. Syr.17,19,21,22,23,24, 25.SuUB; Mingana.Geo.2; Mingana.Geo.4; Sin.Geo.O.50; Sin.Geo.O.79; Sin.Geo.O.97; Sin.Geo.N.20; Sin.Geo.N.42; Sin. Geo.N.47; Sin.Geo.N.32; Sin.Geo.N.6p; Sin.Geo.N.24p;Vat.Borg.8; Jer.Geo.4; Jer.Geo.8; Jer.Geo.13; Jer.Geo.14; Jer.geo.15; Jer.Geo.23; Jer.Geo.30; Jer.Geo. 39; Jer.Geo.43; Jer.Geo.73; Jer.Geo.74; Ivir.Geo.6; Ivir.Geo.14; Ivir.Geo.32; Ivir.Geo.39; Ivir.Geo.68; E16(E113;G150b); C26 (C151); M32(M32;G154a); C14 (C21; G156a); C13 (C17;G144); E35(E9;G160); E36(E101;G160); E170(E61); MS. 1600. SchøyenMS. 1600; SchøyenMS 1599.
Horologions: Ms.or.ect.283.WdtB,(PrSB); MS.Wardr.d.1; Sin.Geo.N. 23; Sin.Geo.N.52; Sin.Geo.N.61; Sin. Geo.N. 80; Sin.Geo.N.15p; Sin.Geo.N.29p; Jer. Geo. 127; Jer.Geo.128; Jer. Geo.143; Jer.Geo.145; Jer.Geo.150; Jer.Geo.154; Syng. 1922; Ivir.Geo.81; Sygn.1922; A5(A6); A4(A5).
Iadgaries: Sin.Geo.O.1; Sin.Geo.O.14;Sin.Geo.O.18; Sin.Geo.O.20; Sin.Geo.O.26; Sin. Geo.O.40; Sin.Geo.O. 41;Sin.Geo.O.49; Sin.Geo.O.59; Sin.Geo.O.64;Sin.Geo.O.65; Sin.Geo.O.69; Sin.Geo.N.2; Sin.Geo.N.5; Sin. Geo.N.19; Sin.Geo.N.29; Sin.Geo.N.34; Sin.Geo.N.36; Sin.Geo.N.37; Sin.Geo.N.38; Sin.Geo.N.39; Sin.Geo.N.46; Sin.Geo.N.56; Sin.N.Geo.N.73; Sin.Geo.N.74; Sin.Geo.N.87; Sin.Geo.N.95; Sin. Geo.N.96; Sin.Geo.N.97.
Lectionaries: Graz.Geo.2058/1; Georgian Ms.3/MS.add.1890.1; Sin.Geo.O.37; Sin.Geo.N.10; Sin.Geo.N.11; Sin.Geo.N.77; Sin.Geo.N.88; Jer.Geo.59; Jer.Geo.66; Jer.Geo.99; Jer.Geo.118; Geo.3; Geo.30; Schøyen MS 035; MS 035; Arabe 45.

Liturgic collections: Mingana.Geo.6.; God.Ms.V1097; Georgian MS. 4/MS.add.1890.8; MS.Georg.d.3(P); MS.Georg.d.4; Sin.Geo.O.10; Sin.Geo.O.12; Sin.Geo.O.34; Sin.Geo.O.47; Sin.Geo.O.53; Sin.Geo.O.54; Sin. Geo.O.63; Sin.Geo.O.74; Sin.Geo.O.76; Sin.Geo.O.77; Sin.Geo.O.82; Sin.Geo.O.88; Sin.Geo.O.90; Sin. Geo.N.6; Sin.Geo.N.8; Sin.Geo.N.22; Sin.Geo.N.26; Sin.Geo.N.31; Sin.Geo.N.35; Sin.Geo.N.44; Sin.Geo.N.53; Sin.Geo.N.58; Sin.Geo.N.59; Sin.Geo.N.62; Sin.Geo.N.71; Sin.Geo.N.8p; Sin.Geo.N.14p; Sin.Geo.N.16p; Jer. Geo.70; Jer.Geo.134; Ivir.Geo.47; Geo.31; C25(C20); B3(B1); Jer.Geo.28; Jer.geo.29; Jer.Geo.76; Jer. Geo.94; Jer.Geo.95; Jer. Geo. 109; Jer.Geo.116; Sygn.1919; Sygn.1920; Syng.1921; Ivir.Geo.19; Ivir.Geo.35; Ivir.Geo.42; Ivir.Geo.60; Ivir.Geo.78; Ivir.Geo.80; K4 (K12; G117); K4 (K12;G117).

Liturgies: Graz Geo.2058/4; Graz Geo.2058/5; Ms.or.fol. 573.WdtB(ehem. PrSB); Ms.or.fol.926. UB (ehem. PrSB); Sin.Geo.O.89; Sin.Geo.N.6s; Sin.Geo.N.10 s; Sin.Geo.N.54; Sin.Geo.N.68; Sin.Geo.N.33; Sin.Geo.N.65; Sin.Geo.N.66; Sin.Geo.N.63; Sin.Geo.N.70; Sin. Geo.N.79; Sin. Geo.N.81; Sin.Geo.N.83; Sin.Geo.N.1s; Sin. Geo.N.4s; Sin.Geo.N.5s; Sin.Geo.N.9s; Sin.Geo.N.8s; Jer.Geo.114; C27(C5).

Menaions: Dumbarton Oaks MS 2; Vien.Geo.2.; Vien.Geo.3; Cod.Ms.V1098; Georgian Ms.6/ MS. add. 1890.4; Georgian Ms.8 /MS. add.1890.7; Georgian Ms.9 /MS. add.1890.6; Sin.Geo.N.24; Sin.Geo.N.41; Sin.Geo.O.7/2; Sin.Geo.O.9; Sin. Geo.O.56; Sin.Geo.O.92; Sin.Geo.O.93; Sin.Geo.O.94; Sin.Geo.O.95; Sin.Geo.N.18; Jer. Geo.26; Jer.Geo.40; Jer.Geo.42; Jer.Geo52; Jer.Geo.53; Jer.Geo.54; Jer.Geo.64; Jer.Geo.68; Jer.Geo.71; Jer. Geo.75; Jer.Geo.78; Jer.Geo.81; Jer.Geo.89; Jer.Geo.90; Jer.Geo. 91; Jer.Geo.92; Jer.Geo.97; Jer.Geo.98; Jer. Geo.100; Jer.Geo.104; Jer.Geo.107; Jer.Geo.110; Jer.Geo.117; Jer.Geo.124; Jer.Geo.125; Jer.Geo.132; Jer. Geo.135; Jer.Geo.137; Ivir.Geo.22; Ivir.Geo.27; Ivir.Geo.31; Ivir.Geo.46; Ivir.Geo. 48; Ivir.Geo.51; Ivir. Geo.52; Ivir.Geo.54; Ivir.Geo.55; Ivir.Geo.56; Ivir.Geo.57; Ivir.Geo.61; Ivir.Geo.64; Ivir.Geo.65; Ivir.Geo.69; Ivir.Geo.70; Ivir. Geo.74; Geo.6; Geo.7; Geo.8.

Mixed collections: Vien.Geo.2.(under layer); Vien.Geo.4; Sin.Geo.O.25; Sin.Geo.O.36; Sin.Geo.O.51; Sin. Geo.O.78; Sin.Geo.O.80; Sin.Geo.O.85; Sin.Geo.N.13; Sin.Geo.N.50; Sin.Geo.N.75; Sin. Geo.N.3p; Jer.Geo.17; Jer.Geo.18; Jer.Geo.19; Jer.Geo.20; Jer.Geo.21; Jer.Geo.33; Jer.Geo.36; Jer.Geo. 37; Jer.Geo.38; Jer.Geo. 62; Jer. Geo.108; Jer. Geo.139; Jer.Geo.148; Ivir.Geo.9; Ivir.Geo.25; Ivir.Geo.17; Ivir.Geo.21; Ivir.Geo.40; Ivir.Geo.41; Ivir.Geo.42; Ivir.Geo.77; Ivir.Geo.79; Ivir.Geo.49; C2 (C9; G147); C18 (C29 G145); C30 (C18); C2 (C9; G147); C18(C29G145); C30 (C18); E37(101;G160); C24(C13); C9(C13;G152); E27(E64;G80).

Palimphsests: Vien.Geo.2; God.Ms.V1096.UB; Ms.Syr.17,19,21,22,23,24,25.SuUB; Or.6581; Georgian Ms.1/ Taylor-Schechter Ms.12,183; Georgian MS.2/Taylor-Schechter Ms.12,74112,183; Mingana.Geo.7; Mingana.Geo.8; MS. Georg.c.I (P); Sin.Geo.O.10; Sin.Geo.O.49; Sin.Geo.O.77; Sin.Geo.O.82; Sin.Geo.O.92; Sin. Geo.N.7; Sin.Geo.N.13; Sin.Geo.N.19; Sin.Geo.N.52; Sin.Geo.N.55; Sin.Geo.N.59; Sin.Geo.N.61; Sin.Geo.N.69; Sin.Geo.N.71; Sin.Geo.N.84; Sin.Geo.N.90; Sin.Geo.N.97; Jer.Geo. 159; Ivir.Geo.47; Ivir.Geo.59; Geo.5; Geo.5; Geo.30; Греч. 8; Сир.НС 16; MS037; MS 1599;MS 035; C24(C13); M13(M45; G157); Garrett MS. 24; Schøyen collection Ms. 1599;MS 035. MS 1599.

Panegyrics: Jer.Geo.152; Sin.Geo.N.7p; E102 (E134).

Paracletikes: Add.Ms.11282; Harley MS 5623; Sin.Geo.O.3; Sin.Geo.O.13; Sin.Geo.O.17; Sin.Geo.O.21; Sin.Geo.O.67; Sin.Geo.O.96; Sin.Geo.N.14; Sin.Geo.N.25; Sin.Geo.N.30; Sin.Geo.N.40; Sin.Geo.N.57; Sin. Geo.N.76; Jer.Geo.47; Jer.Geo.48; Jer.Geo. 63; Jer.Geo. 65; Jer. Geo. 123; Ivir.Geo.24; Ivir.Geo.26; Ivir. Geo.43; Ivir.Geo.44; Ivir.Geo.45.

Pentecostarions//Triodions: Cod.Ms.V1095.UB; God.Ms.V 1097; Georgian Ms.7 /MS. add. 1890.5; Sin. Geo.O.5; Sin.Geo.O.70; Sin. Geo.O.75; Sin.Geo.N.26p; Sin.Geo.N.10p; Jer.geo.46; Jer. Geo 56; Jer.Geo.61; Jer.Geo. 79; Jer.Geo. 82; Jer.Geo. 85; Jer. Geo. 101; Jer.Geo.105; Jer.Geo.112; Jer.Geo.126; Jer.Geo.130; Jer. Geo.131; Jer.Geo.141; Jer.Geo.144; Ivir.Geo.38; Ivir.Geo.59; Geo.5.

Polemic: E55(E36).

Policephalons: Cod.Ms. 1094.UB; Sin.Geo.O.32-57-33; Sin.Geo.N.89; Ivir.Geo.11.
Synaxsarions: Sin.Geo.O.4; Sin.Geo.O.61; Sin.Geo.N.1; Jer.Geo.24; Jer.Geo.25; Jer.Geo.45; Jer.Geo.60; Jer. Geo. 77; Jer.Geo. 80; Ivir.Geo.30; Geo 4; K12(k17).
Typikons: MS.Georg.d.2; Sin.Geo.O.83.

Secular manuscripts

Arithmetic: K6 (G187;K1)
Catalogs: C38(C49); E 49(E 138); E48(E138); H 93(G 209).
Chemistry: E121 (E134).
Dictionaries: Ms. quart.279. UB, (ehem. PrSB); MS.Wardr.c.I (10); MS.Wardr.c.5; MS.Wardr.e.11; MS.Wardr.e.13; Geo.17; M2 (в 95,Ь;M5); E139 (E 99); E84 (E 156); E83 (E 156); E43 (E 69); E33 (C 53; E 80); H63 (H13); P8 (P7); H313 (G 96; H 40); H312 (G 96; H 40); H31 (G96;H40); H38 (H 16); E1042 (E 134); E155 (E 99); E10 (E 57); H44 (H 55).
Fairy tales: Ms.or.Octav.169; MS.Wardr.d.12; MS.Wardr.e.4; P2 (C68;P15); E3(C66;E45); E50(E15).
Geography: MS.Wardr.f.2; Vat. Borgia.1; M 10 (C 2, c; M 58); M 14 (M 1); H10(G 2, b; H 58); E82(E 156); E 91(E 156); M10(C 2, c; M 58); M 14 (M 1); H10(G2,b;H58); H19(G221;H1); B 2(C 55; B 5); P4 (G 2,b; P8); P15 (G 2,c (bis); P13,Ь); E100(E134).
Grammar: Ms. Georg.e.I; Geo.18; Geo.19; Geo.20; Geo.27; E8 (G88,Ь; E128); E39 (G91; E133); M44 (M16); K9 (G88,a; K13); M54 (M47); E26 (G93; E62); E44 (E127).
History: Ms.or.quart.345.UB (ehem. PrSB); MS.Wardr.c.11; MS.Wardr.e.18; Sin.Geo.N.48; Geo.22; Geo.23; E85(E156 h); M 24 (G 1; M 13); H 56 (H 53); M 18 (C 1, c; M 41); H 23 (C 6; H 8); E 62 (E 63); E 30 (G 7, Ь; E 72); E 66 (E 81); E 22 (C 12; E 44); E 61 (E 60); E 70 (E 89); E 59 (E 60); M 14 (M 1); H 10 (G 2, b; H 58); H 28 (G 25; H 20); E 67 (E 85); M 17 (G 1, a; M 28); M 16 (G 1, b; M 18); H 52 (H53); E 82 (E 156); E 91(E 156); C 50 (H 13); C 44 (H 13); E 78 (E 156); E85(E156 h); M24 (G 1; M13); H 56 (H 53); M 18(C1, c;M 41; H23(C 6; H 8); H41(H 34); E62(E 63); E30(G7, Ь;E72); E66(E 81); E 22(C12; E44); E61(E60); M10(C2, c;M58); E 70 (E 89); E 59 (E 60); M14 (M 1); H10(G2,b;H58); H 28 (G 25; H 20); E 67(E 85); M 17(G 1, a; M 28); M16 (G 1, b; M 18); H52(H53); E 82(E 156); E91(E 156);C 50 (H 13); C 44(H 13); P9(G14;P13,a); E106(E134); H 51(H53); M22(G42;M7); E88(E156); C11(G13; C14); C29(C15); C37(C44); H19(G221;H1); M 28 (G 45; M 23); M50(M34); P1(G19;P3); M15 (G43,Ь; M9); M31(G49,M31); H37(H9);H27(G41; H19); M6(G50;M19); E 78 (E 156); E34 (G46; E95); H62(H54a); E11(C24;E100); E80(E156); E81(E156); E93(E156); M45 (M 60).
Law books: MS.Wardr.c.4; MS.Wardr.c.13; MS.Wardr.c.21; MS.Wardr.e.8; S.Wardr.e.12; Geo.24; C1(G103,a;C38); E64(E74); H 36 (H51); M 23 (G 99; M 8);E 42 (G 100; E 77); M39(G106; 51); H14 (G109;H67); M51(M40); M27(G110; M21);H 26 (G 105; H 18); Geo.26.
Medicine/Veterinary: MS.Wardr.e.10; E46(E38); K13(K23); E25](G193, 6; E54); E104 (E 134); E105 (E 134); C45 (H13); C45 (G27); E118 (E134); E118 (E134); C16 (G196, C23); E46(E38); K 13 (K23); E25 (G193, 6; E54); E104 (E 134); E105 (E 134); C45 (H13, G 27); E118 (E134); C16 (G196, C23).
Military books: E97(E156); E98(E156); K8(210,6;K11); E169(E99); E29(C108; E68).
Philosophy: MS.Wardr.f.5; M38(M50; G142); M38(M50; G142); C4(G174,a;C12); C15(G173, Ь;C22); C7(G175;C6); C19(G177;C30); C21(G178;C43); C31(C19); C17(G176; C26); K7(G183;K10). H20(G74; H4); M35(И218;M38); M26(G165;M17); Geo.21; MS.Wardr.e.3; MS.Wardr.f.4; MS.Wardr.e.6.
Prose: Ms.Georg.1.DMG; MS.Wardr.c.3; MS.Wardr.c.6; MS.Wardr.c.7; MS.Wardr.c.8; MS.Wardr.c9; MS.Wardr.c.10; MS. Wardr.b.I; MS.Wardr.d.15; MS.Wardr.f.7; MS.Wardr.e.5;MS.Wardr.e.16; MS.Wardr.e.21; MS.Wardr.e.22; MS.Wardr.e.23; MS.Wardr.e.34; MS.Wardr.f.3; MS.Wardr.g.2; Geo.14; Geo.15; C28(C7); E34(G46; E95); M30(?67,M26); M29(C70a,M25); H30(G63;H28); E123(E140); E124(E140); E125(E140);

M36(G64;M42); H20(G74,H4); E58(4 53); E103(E134); H54(H53); E126(E140); E76(E131); H20 (C? H4); M43 (C62; M59); E77 (E137).

Poesies: MS.Wardr.c.I (2); MS. Wardr.c.I(3); MS.Wardr.c.I(5); MS.Wardr.c.12; MS.Wardr.d.17; MS.Wardr.d.27; MS.Wardr.e.7; MS.Wardr.c.I(7); Geo.10; Geo.11; Geo.12; Geo.13; A11 (H13); E 71 (E 92); M45 (M 60);C41 (H13); K17 (K14); M43 (C62; M59); E77 (E137); H42 (H35); E63 (E73); E99(E134a); E80(E156c); E101(E134c); E114 (E134); M34(?23;M36); H43(H37); E223 (E136); E942(156); E117(E134); E59 (E58); E14 (G82, E71); E109 (E134); M9(G84;M39); E135(E99); E136(E99); E137(E99); E104 (E134); E110(E134); E50(E15); E120(E134); E92(1)(E156); E92(2)(E156); E92(3)(E156); E92(4)(E156); M8 (?69;M30); K2(G76;K18); H4(H53); E76(E131); E116 (E134); E114(E134); E115(E134); C32(C4); A11 (H13); E 71 (E 92); C41 (H13); K17 (K14); H42 (H35); E51(E17); MS.Wardr.c.I(8).

Synodal Records: Cod. Ms.V 1095.UB; P10 (P13); P13 (P133).

Travel genre: MS.Wardr.e.14; E69(E88); E13 (E82); E63 (E87); E31(G20,a; E75); E56 (E50).

Miscellanea:

Graz.Geo.2058/A,B,C,D; Allen Mss:19; Or5315; GeorgianMS.11/MS.add.1891.2; Mingana. Geo .7; Mingana. Geo. 8; MS. Georg.d.I; MS. Wordr.c.I.(1); MS.Wardr.c.I(6); MS.Wardr.e.17;MS.Wardr.e.24 (1-3); MS.Wardr.e.29; MS.Wardr.e.35-37; MS.Wardr.f.10; Sin.Geo.N.92; Sin.Geo.N.93; Sin.Geo.N.5p; Sin.Geo.N.9p; Sin.Geo.N.33p; Jer.Geo.58; Jer.Geo.157; Jer.Geo.158; Jer.Geo. 159; Geo.16; Geo.25; Schøyen MS 037; Син. Греч. 75; Груз.НС 17; Разноязычная О. I. №58; E63 (E73); E53 (E27); E 156 (K 99); H28 (C25; H20); E151 (E99); C33 (C25); E9 (E154; G40a); E56(E50); C28 (C7); E102 (E134); M 3(C 83; M 6); E92(E156); E40 (C61; E40); M4 (?72b;M12); E 156 (K 99); E151 (E99); H55 (H 53); E 158 (E 99); H46 (H 65);Vat. Borgia.2;MS 037**;** MS 1599**.**