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Homiletic Collections in Greek and Oriental Manuscripts

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Cover

The front cover shows the three church fathers Cyril of Jerusalem, Nicholas of Myra and John Chrysostom in a 16th-century fresco of the Church of the Archangels in Matskhvarishi, Latali, Svanetia (photography by Jost Gippert). All three fathers bear a board with text fragments from the *Liturgy* by John Chrysostom (CPG 4686) in Georgian; the text passage held by Cyril of Jerusalem is the beginning of the sentence რამეთუ სახიერო და კაცთ-მოყუარე ღმერთი ხარ ‘For you are a benevolent and philanthropic God’, which also appears in lines 6–7 of Fig. 1 on p. 2 below (from an 11th-century scroll of the Iviron Monastery on Mt Athos, ms. Ivir. georg. 89).

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Article

Cod. Vind. georg. 4 – An Unusual Type of *Mravaltavi*

Jost Gippert | Frankfurt am Main

In his short catalogue of the collection of Georgian manuscripts in the Austrian National Library of Vienna, Grigol Peradze stated in 1940:¹ ‘Unter den Wienerhss. sind vor allem zwei von der allergrößten Bedeutung, Nr. 2 und 4. [...] Nr. 4 ist eine ausschließlich patristische Hs. Sogar das an georgischen Hss. reiche Altertums-museum in Tphilisi besitzt nicht viele solche Texte.’ In a footnote, the author added: ‘Eine solche Hs. heißt bei den georgischen Gelehrten *Mrawalthawi* (= etwa πολυκέφαλος Βιβλος).’² The term *mravaltavi*, for the first time introduced into German scientific literature by Peradze in the given context, is peculiar indeed, and its application to the Cod. Vind. georg. 4, which will be dealt with below, remains problematical. To illustrate this, it is appropriate to start with some general observations concerning the type of ‘πολυκέφαλος Βιβλος’ Peradze alluded to.

1. The Georgian *mravaltavis*

The first extensive study of the codices of patristic content that are termed *mravaltavi* in the Georgian tradition was published by Michel Van Esbroeck in his thesis of 1975, who defined a *mravaltavi* as ‘un équivalent assez approchant des homéliaires grecs’ and added: ‘Conçus pour donner les lectures de la tradition aux fêtes du Seigneur et de la Vierge, ce type de collection a pour armature l’année mobile...’³ Van Esbroeck’s definition was based upon a thorough analysis of six codices from the ninth to tenth centuries, plus a fragment from approximately the seventh century preserved

in palimpsest form. The seven witnesses referred to by Van Esbroeck are:⁴

Siglum	stands for	present location	shelf mark ⁵	date
A	Athos	Ivion Monastery	Ivir-11	10 th c.
S	Sinai	St Catherine’s Monastery	Sin-32-57-33 (+ N 89)	864
T	Tbeti	Tbilisi, KKNCM	A-19	10 th c.
P	Parxali	Tbilisi, KKNCM	A-95	10 th c.
U	Udabno	Tbilisi, KKNCM	A-1109	9 th –10 th cc.
K	Klarjeti	Tbilisi, KKNCM	A-144	10 th c.
F	Fragment	Tbilisi, KKNCM	S-3902	c.7 th c.

Of the seven prototypical *mravaltavis*, three have been edited *in toto* (S, U and K);⁶ only partial editions exist of the others (A, T, P, and F).⁷ For the sake of easy reference, a short description of each of them may suffice here.

1.1 Together with that of Parxali (‘P’), the ‘Athos’ *mravaltavi* (Ivir-11, ‘A’), which Van Esbroeck took as the basis for his

¹ ‘Two of the Viennese manuscripts are of particular importance: no. 2 and no. 4. [...] No. 4 is a patristic manuscript. Even Tbilisi’s Antiquities Museum, which possesses a wealth of Georgian manuscripts, has very few texts of this kind.’ Peradze 1940, 220. The author, canonised as a saint of the Orthodox Church since 1995, was a professor of Patrology at the University of Warsaw from 1933 onwards until he was killed by the Nazis in Auschwitz on 6 December 1942.

² ‘Georgian scholars call a manuscript of this type *Mrawalthawi* (= approximately πολυκέφαλος Βιβλος).’ Peradze 1940, 220 n. 3.

³ Van Esbroeck 1975, 5; cf. also Gippert 2016, 47.

⁴ In the Table, KKNCM stands for the Korneli Kekelidze National Centre of Manuscripts, Tbilisi; A- (in A-19 etc.) and S- (in S-3902) refer to the different collections in the Centre. To avoid misunderstandings, the numbers of manuscripts pertaining to the individual collections are connected to the respective sigla with a hyphen (e.g., A-19 for the *Tbeti mravaltavi*), whereas the individual texts in the seven *mravaltavis* are indicated by numbers connected to the respective sigla without a hyphen (e.g., A 1 for the first text in ‘A’ = Ivir-11).

⁵ For the sake of brevity, ‘Ivir-’ refers to the Georgian manuscripts of the Ivion Monastery on Mt Athos (‘Ivir. georg.’), ‘Sin-’ to the Georgian manuscripts of St Catherine’s Monastery on Mt Sinai (‘Sin. georg.’), ‘Jer-’ to the Georgian manuscripts of the Greek Patriarchate in Jerusalem (‘Jer. georg.’), and ‘Kut-’ to the manuscripts of the Kutaisi State Historical Museum in the present article.

⁶ For S: Šanize 1959; for U: Šanize et al. 1994; for K: Mgaloblišvili 1991.

⁷ For A: Maisuraze et al. 1999; for T and P: Abulaze 1944; for F: Šanize 1927, re-edited in Molitor 1956, 65–90, and Gippert 2017. For editions of individual texts or text groups, cf. below.

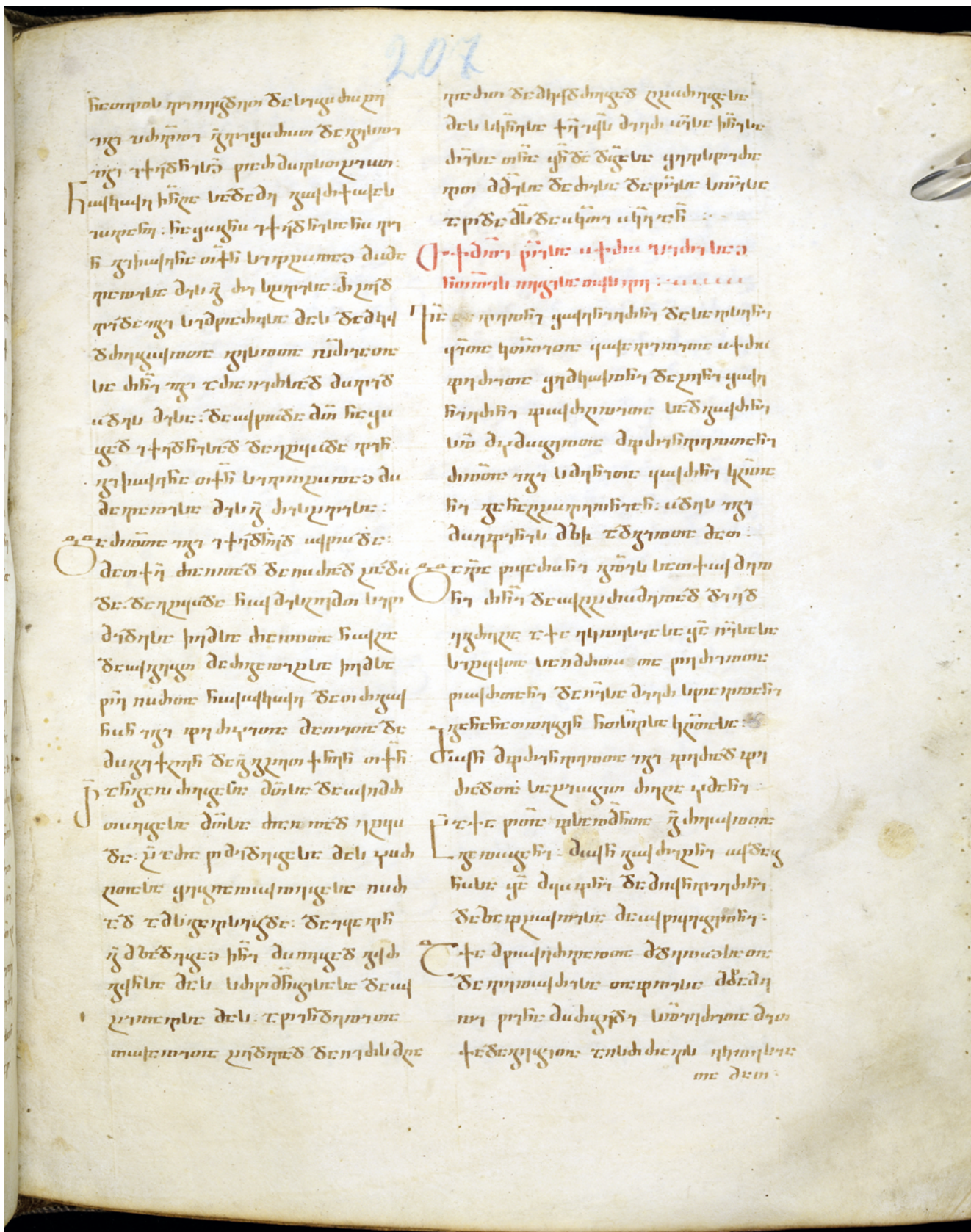


Fig. 1: Mt Athos, Iviron Monastery, georg. 11 (the Athos *mrvallavi*), fol. 207^r (texts nos 72 and 73).

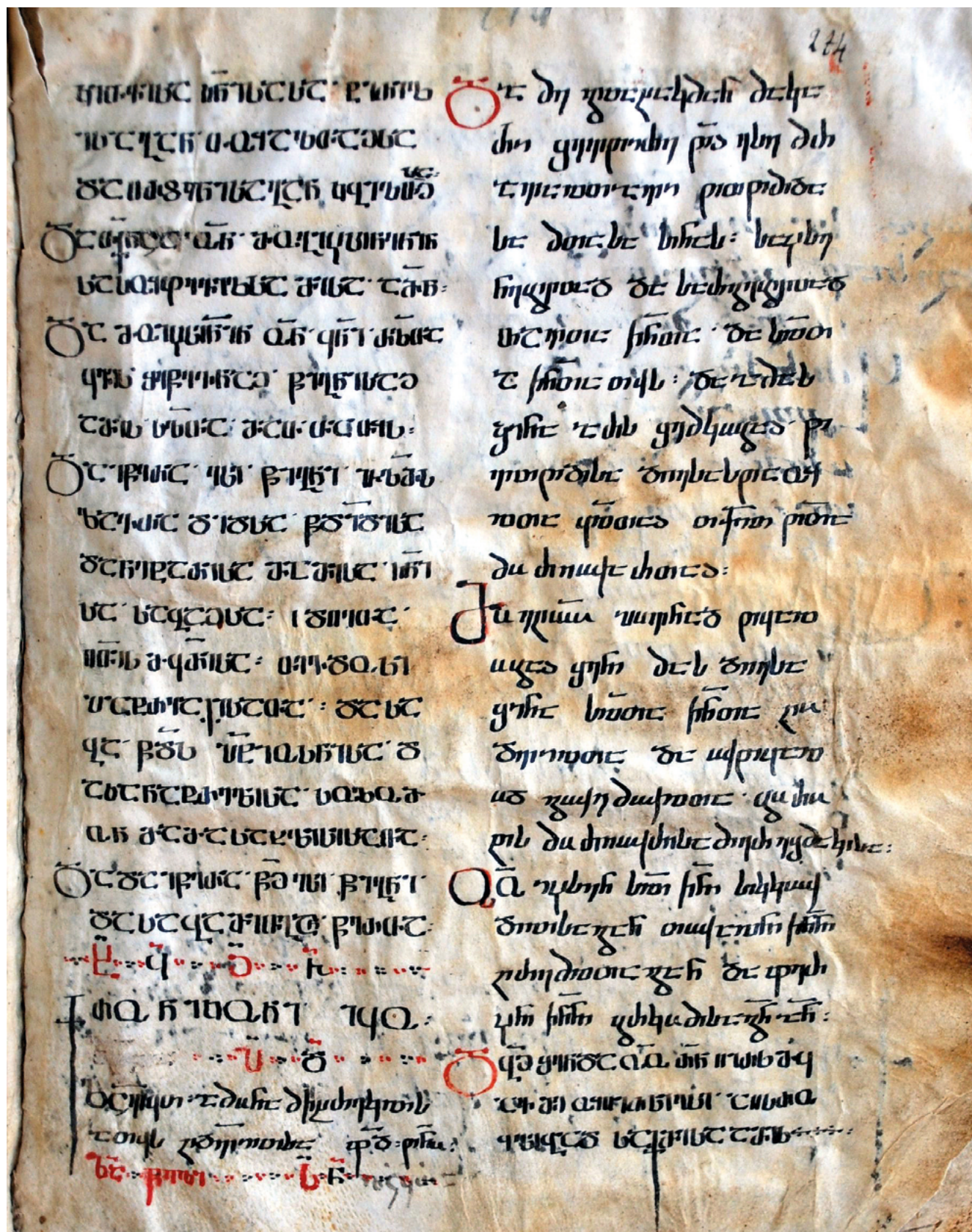


Fig. 2: Mt Sinai, St Catherine's Monastery, georg. 32-57-33 + N 89 (the Sinai *mravaltavi*), fol. 274^r (scribe's colophon).

investigation, is the most comprehensive. On its 292 folios written in tenth-century minuscules (the so-called *nuskhuri* script; see Fig. 1), it contains a total of 94 texts, beginning with a sermon on the Annunciation by Gregory of Nyssa (*recte* Gregory of Neocaesarea, the Miracle Worker; *CPG* 1775) and ending with Basil of Caesarea's homily on Lent (*CPG* 2845). The codex contains no colophon, so that its original provenance and date remain uncertain.

1.2 The 'Sinai' *mravaltavi* ('S') is the oldest Georgian codex with an exact dating. According to its scribe's colophon (Fig. 2), it was written in 864 in the Great Laura of St Sabbas in Palestine before it was donated to St Catherine's Monastery on Mt Sinai. It long ago fell into three parts registered separately under the shelf marks Sin. georg. 32, 57 and 33; recently, a fragment from the 'New Finds' of 1975 (Sin. georg. N 89, consisting of one bifoliate) has been identified as pertaining to it.⁸ On the 275 + 4 folios extant today (ca. 75 folios are still missing between fols 144^v and 145^r, i.e. texts no. S 26 and S 27), it contains a total of 50 texts, all written in ninth-century majuscules (the so-called *mrglovani* script), beginning with the same sermon on the Annunciation by Gregory of Neocaesarea (here named correctly) as 'A' and ending with the account of the martyrdom of the Fathers of Sinai and Raithu by Ammonius (*CPG* 6088).

1.3 The *mravaltavi* from Tbeti (A-19, 'T') in the former Georgian region Šavšeti in East Anatolia (now the province Şavşat of Turkey),⁹ often also styled the 'Svanetian' *mravaltavi* because it was found in Svanetia in the late nineteenth century,¹⁰ contains on its 242 folios a total of 79 texts, beginning with a sermon by Gregory of Nyssa¹¹ on the Annunciation (*CPG* 3214) and ending with the homily by Cyril of Jerusalem on the Apparition of the Holy Cross (*CPG* 3607). It is nearly *in toto* written in tenth-century *mrglovani* majuscules (cf. Fig. 3); only one quire (comprising fols 95–102) is in *nuskhuri* minuscules (cf. Fig. 4). This quire

was obviously inserted later; it contains a homily by Jacob of Sarug (or Batna) on the Annunciation and the Nativity (T 31), which does not exist in any of the other *mravaltavis* or in any other Georgian manuscript.¹²

1.4 The codex from P̄arxali (A-95, 'P'), a monastery also located in former Šavšeti,¹³ is peculiar in that it consists of two clearly distinguishable parts, one comprising the *mravaltavi* proper (271 folios) and one a big collection of hagiographical texts mostly concerning female saints (378 folios). It is written in tenth-century minuscules throughout (cf. Fig. 5); for the *mravaltavi* part, Van Esbroeck lists a total of 99 texts,¹⁴ beginning with the same sermon on the Annunciation as in the Tbeti codex (*CPG* 3214) and ending with eight homilies that are ascribed to a bishop named John of Bolnisi (*Ioane Bolneli*), an autochthonous author allegedly of the eighth century (cf. below). Outside of the *mravaltavi* proper, the P̄arxali codex includes the apocryphal letter of Dionysius Areopagita to Timothy on the martyrdom of SS Peter and Paul in Rome (*CPG* 6631; cf. Fig. 6), which is also contained in fragmentary form in the Tbeti *mravaltavi* (T 30), preceding the inserted homily by Jacob of Sarug (cf. Fig. 3). In the P̄arxali codex, the letter is the second to last text of the hagiographical part today (fols 646^r–651^v); however, according to the first description of the codex, it used to follow closely after the end of the *mravaltavi* part (on fols 557–568, with only the legend of SS Euphemitus and Alexis¹⁵ interceding), so that it may once have belonged to it;¹⁶ in the present treatise, it is referred to as P 101.

¹² Cf. Pataridze 2008, 373–402. It is possible that the text, which is very different from the Syriac homily published by Bedjan 1902, 720–774, was translated from an Arabic version, as indicated by the name of the city of Sarug being spelt *saroz* in the heading; nevertheless, Pataridze 2008, 386–388 argues for a Greek model.

¹³ The coordinates of the P̄arxali Monastery (in Turkish *Barhal kilisesi*) are 40°58'12.9" N and 41°23'01.4" E; it is located in the present village of Altıparmak.

¹⁴ In Van Esbroeck's treatise, all cross-references to P under A 75 ff. are shifted downwards by one (P 91 instead of P 92 etc.); the error is repeated in Verhelst et al. 2015, 193 ff.

¹⁵ The text is published in Kekeleze 1918, 161–165; for later text versions, cf. Gabižašvili 2004, 127 no. 55.

¹⁶ Cf. Žordania 1902–1903, I, 105, where the text is listed under number 96 but marked as 'гл. 100', i.e. the 100th chapter; Van Esbroeck's reference to 'P 100' (1975, 193 sub T 30) obviously refers to this. For the legend of Euphemitus and Alexis (*BHG* 51), cf. Kekeleze 1918, XXXIV, XLIII and 161–165. For the present structure of A-95, see Bregaze et al. 1973, 391. The problem of the original order is related to the question of the provenance

⁸ Cf. Aleksidze et al. 2005, 150, 305, 432 and Gippert 2016, 57.

⁹ The coordinates of the Tbeti Monastery (in Turkish *Tibeti kilisesi*) are 41°18'16.3" N and 42°23'21.4" E; it is located in the present village of Cevizli.

¹⁰ See Gorgaze 1927, 1.

¹¹ The title is lost in 'T' but is present in 'S' (S 3). Here, the author is simply referred to as 'of the same' (also for the preceding homily, S 2), thus suggesting Gregory of Neocaesarea.

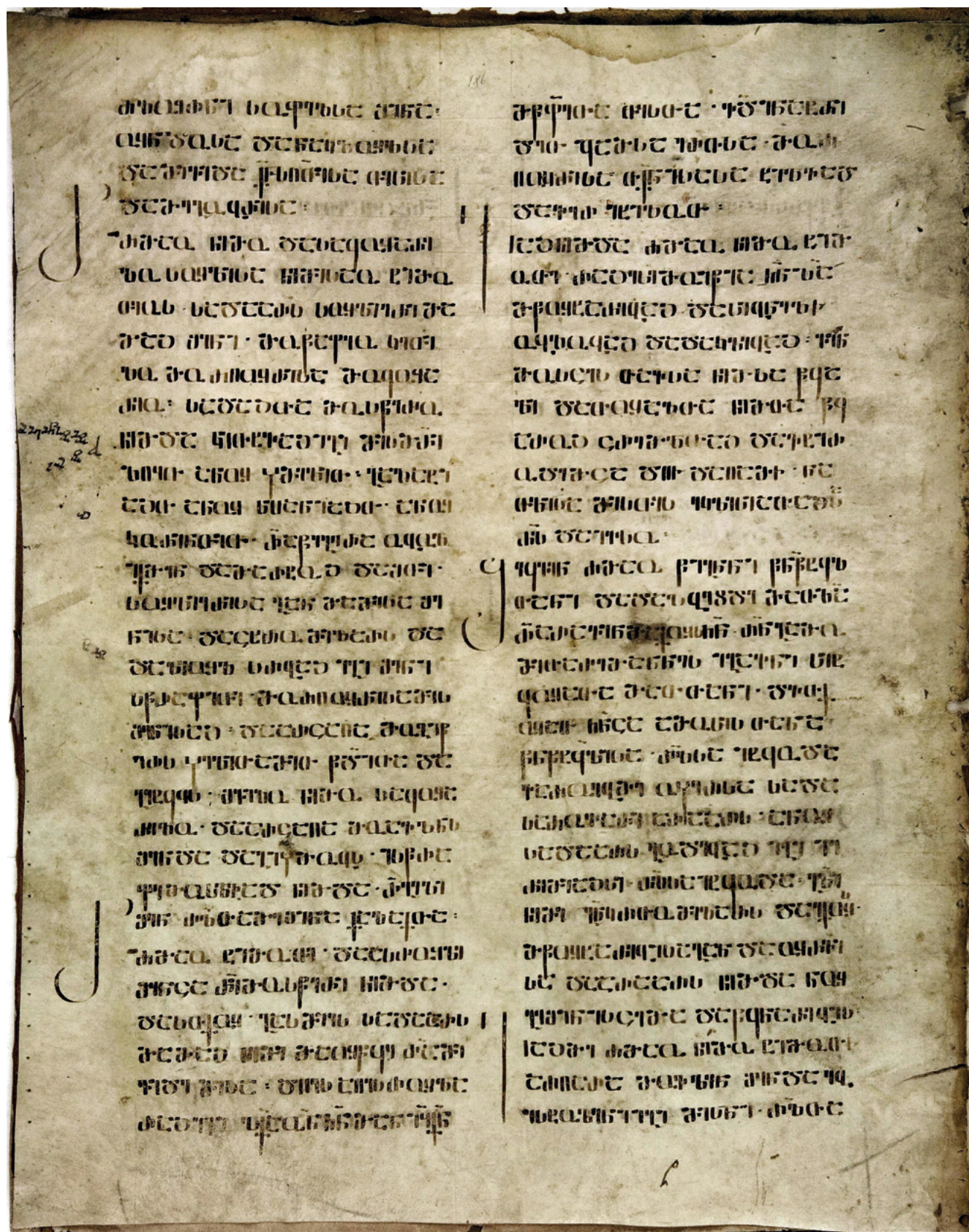


Fig. 3: Tbilisi, KKNCM, A-19 (the Tbeti mravaltavi), fol. 94r.

1.5 The Udabno *mravaltavi* (A-1109, 'U'), which originated in the tenth century in the Monastery of Šatberdi, also in East Anatolia,¹⁷ has not been preserved in its entirety. On the 179 folios extant, it contains about 50 texts, beginning with (remnants of) the account of the Forty Martyrs of Sebaste by Basil the Great (*CPG* 2863). The last text (U 46e), not attested in any other of the *mravaltavis*, has remained unidentified; in contrast to this, the second to last text (U 46d), a sermon attributed to John Chrysostom on the Decollation of St John the Baptist (*CPG* 4614), is also present in A (no. 53) and S (no. 37).

1.6 The K̅lar̅žeti *mravaltavi* (A-144, 'K'), from the same region as its name indicates, is acephalous, too. It begins, after a long lacuna, with six homilies by John of Bolnisi, all of them also figuring among the texts closing the Parxali *mravaltavi* (nos 92–98; cf. 1.4 above). On its 217 folios, it contains a total of 61 texts, ending with a homily on the Silence of Zacharias ascribed to Cyril of Jerusalem (*CPG* 3585.2:3). Of both U and K, there are no photographs available at present, but both have been published *in toto*.

1.7 The palimpsested fragment ('F'), contained in the undertext of the lectionary manuscript S-3902 and written in *mrglovani* majuscules (cf. Figs 7¹⁸ and 8¹⁹), is by far the oldest representative of the *mravaltavi* type of Georgian homiliaries. It pertains to the *khanmeti* period, which covered roughly the time from the beginning of Georgian literacy in the fifth century up to the seventh century. Because of a few younger linguistic traits it contains,²⁰ F may be assigned to the end of that period. Of the fragmentary texts preserved in it, ten have been determined with certainty so far; all of them reappear, in linguistically developed form, in at least one of the later *mravaltavis*. Only parts of the palimpsest have been

reconstructed thoroughly; further work on the remaining parts is a task of utmost importance indeed.

1.8 None of the texts contained in the *mravaltavis* appears in all of them, the maximum we find being two texts that are represented by six witnesses each. This is true, first of all, of the sermon on Baptism and the Precursor ascribed to John Chrysostom (*CPG* 4571), which occurs in F (no. 2) as well as A (no. 73), S (no. 14), T (no. 53), P (no. 40) and U (no. 5), only the K̅lar̅žeti *mravaltavi* standing apart. All the younger *mravaltavis* share the homily by Cyril of Jerusalem on the Apparition of the Holy Cross (*CPG* 3607: A 58, S 42, T 79, P 75+76, U 13+14 and K 35); the fact that it is not attested in F may be due to the fragmentary state of the palimpsest, but it is not certain whether it was ever present in it. In some cases, F shares its texts with three of the later witnesses (F 1, a homily on the Nativity by John Chrysostom, *CPG* 4334, with A 8, T 7 and P 6; F 3, a sermon by Julian of Tabia on the Epiphany, *CPG* 6155, with A 14, T 54 and P 41; and F 4, a homily by John Chrysostom on Palm Sunday, *CPG* 4602, with A 21, S 24 and U20a). In some cases, an equivalent in S may have been lost in the big lacuna between S 26 and S 27 (F 8, a homily by John Chrysostom on the Footwashing on Maundy Thursday, *CPG* 4216, with A 78 and U 27; possibly also F 5, a homily by Hesychius of Jerusalem on the Resurrection, *CPG* 6581, with U 23; and F 6, a homily by John Chrysostom on the Council of the Pharisees, *CPG* 4640, with U 24a).²¹ For F 7, a homily by John Chrysostom on the Wednesday of the Holy Week (*CPG* 4579, with U 25), the counterpart may have fallen into a lacuna in both A and S (Van Esbroeck reconstructs A 27 for this). – Of the texts not contained in F, three are shared by five of the younger *mravaltavis*, viz. a homily attributed to John of Bolnisi on the Epiphany (*CPG* 5175.14: A 12, S 13, T 49, P 39, U 4), one by John Chrysostom on the same topic (*CPG* 5175.15: A 72, S 14, T 52, P 47, U 7), and the sermon by Cyril of Jerusalem on the Invention of the Clues (*CPG* 3608: A 59, S 43, P 77, U 15, K 36), which is usually joined to the sermon on the Apparition of the Holy Cross (see above) but missing in T.

of the chapter numbers and cannot be solved here. The first notice of the Parxali codex (Žanašvili 1897) does not mention the text.

¹⁷ Different from T̅beti and Parxali, the Monastery of Šatberdi has not yet been identified with certainty. Two locations have been proposed, one west of present-day Ardanuĉ (41°5'50" N and 41°55'20" E, near the present village of Okumuşlar), and one east of it ('Rabat kilisesi', 41°04'29.0" N and 42°09'56.3" E, in the present village of Bulanık). For a thorough discussion, cf. Paġava 2011, 58–68.

¹⁸ For a transcript of the lower text, see Gippert 2017, 917–927.

¹⁹ The image is wrongly assigned to ms. H-1329 in Karanaġe et al. 2012, 137. For a transcript of the lower text, see Kaġaia et al. 2017, 674.

²⁰ Cf. Gippert 2017, 911.

²¹ This homily has been partly reconstructed in Gippert 2017.

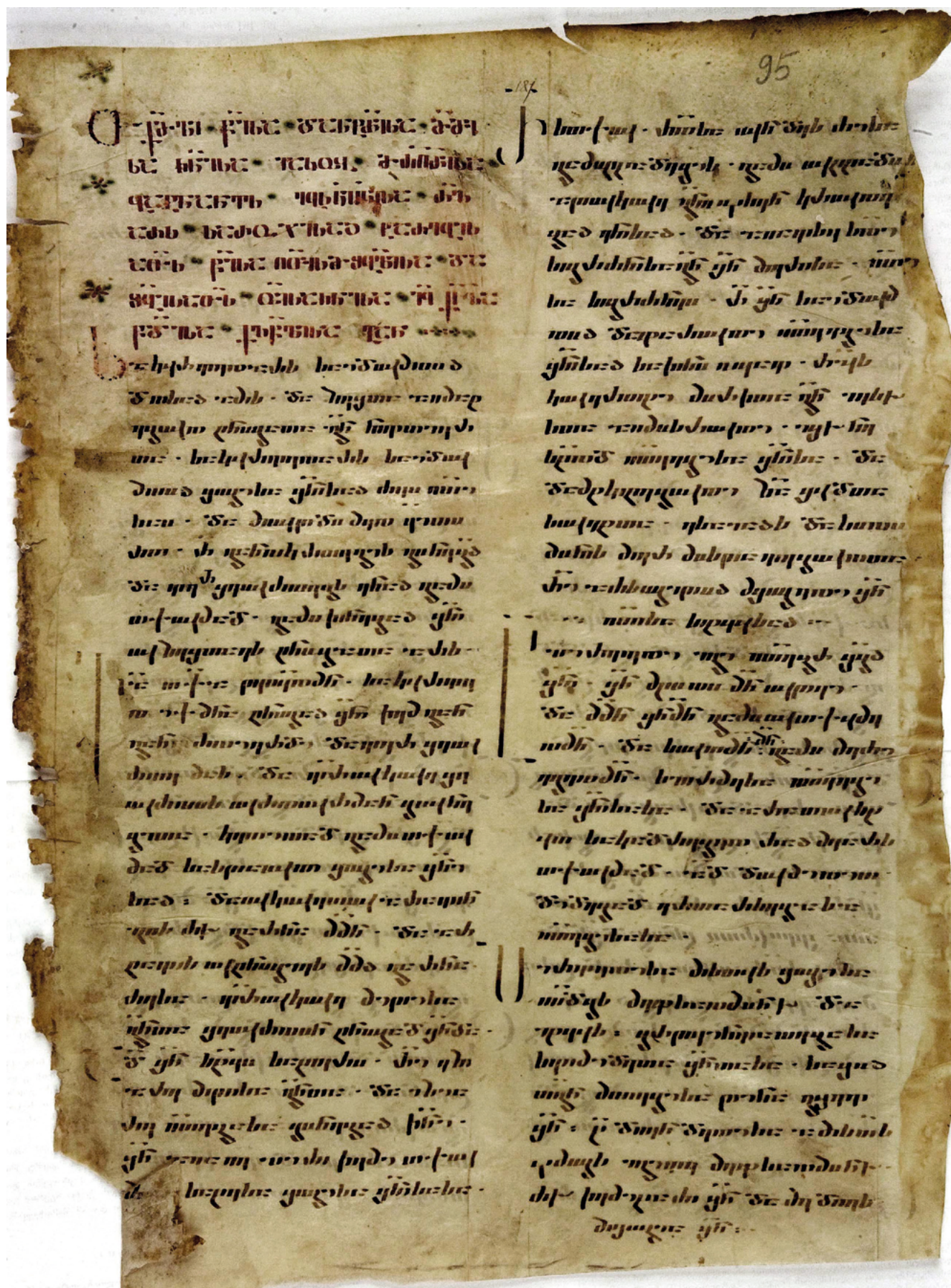


Fig. 4: Tbilisi, KKNCM, A-19 (the Tbeti *mravaltavi*), fol. 95^r.

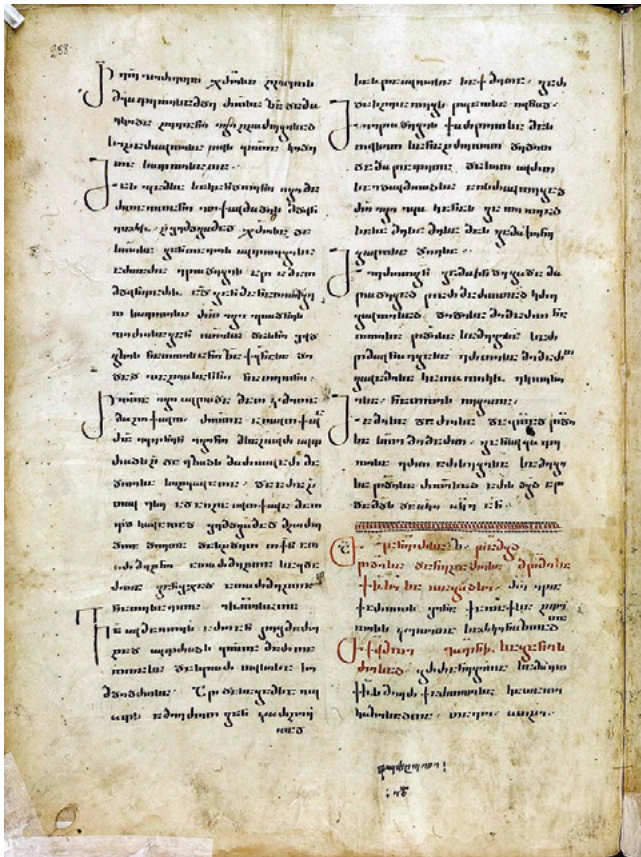


Fig. 5: Tbilisi, KNCM, A-95 (the Parxali *mravaltavi*), fol. 145v.

1.9 Taking these cases individually, the picture of the interrelationship of the *mravaltavis* seems rather chaotic – this is at least the impression that Van Esbroeck’s treatise yields. However, if we try to draw the picture in a more systematic way regarding the topics and their arrangement in connection with the ecclesiastical year, several observations impose themselves that may be taken as indications of a common basic structure of the Georgian *mravaltavi* tradition.

1.9.1 First of all, we may state that the sequence of the texts in the *mravaltavis* most often coincides between A and S, T and P, U and K. In addition, A and S normally go together with either T and P or U and K. We further note obvious groupings of the contents in accordance with the ecclesiastical year, which may be regarded as a set of ‘cycles’; they begin with the Annunciation and the Nativity (contained in F, A, S, T, P but not in U, K), continuing with feasts of the Apostles at the end of December (S, T, P, not in A, U, K), feasts of January (St Basil, Epiphany; F, A, S, T, P, U, not in K), feasts of February and March, and Lent (A, S, P, U, not in T, K), the Holy Week, Eastertide and Pentecost

(F, A, S, U, K, not in T, P), feasts of May to December (A, S, U, K, inserted elsewhere in T, P) and the commemoration of Martyrs (A, S, T, P, not in U, K). In addition, there is another set of groupings recognisable that touches upon dates and feasts already covered by the first set or that is primarily hagiographical, thus revealing a secondary character; they concern Feasts of January (Epiphany; only in A, vs. S, T, P, U, K where the texts in question are contained in the January cycle of the first set), Saints of January (St Anthony etc., but also the autochthonous St Habo of Tbilisi; T, P, U), Lent (homilies by John of Bolnisi; A, P, K) and a miscellany of other topics (A, U, partially T, P). We further note that there is a steady increase of items per cycle in accordance with the date of the *mravaltavi* in question, with F and S being much poorer than A, and T, P, U and K abounding in their respective domains.

1.9.2 Regarding the parallelisms, we note first of all that A and S diverge in the cycle concerning the feasts of the Apostles at the end of December, which is not represented at all in A (vs. S, T and P).²² On the other hand, S does not share the secondary cycle concerning the Sundays of Lent, which is all represented by sermons of John of Bolnisi (in A, P and K); as a matter of fact, no sermon that is attributed to the autochthonous bishop is found in S. Another secondary cycle that S does not share with A is the ‘miscellaneous’ one that finishes A (with but few matches in T, P and U). Neither A nor S show any trace of the secondary cycle of Saints of January, well established in T, P and U; the fact that the Sinai *mravaltavi* does include, at its end, the sermon by Ammonius on the Martyrs of Sinai and Raithu, which was read on 13 January, is obviously due to ‘local’ necessities²³ and does not contradict this. Similar considerations may apply for the fact that the texts on the Forty Martyrs of Sebaste (CPG 2863 and BHG 1201) are found initially in U, not at the end of the cycle concerning February and Lent as in S and P. There are specific texts in the other *mravaltavis*, too, like the *Protoevangelium Jacobi* (BHG 1046) figuring only in A (no. 54, on 8 September, within the cycle of May to December)²⁴ and the two texts

²² It may be noted that most texts of this cycle are contained in another Athos manuscript (Ivir-8), also of East Anatolian provenance.

²³ Cf. Van Esbroeck 1975, 132.

²⁴ Cf. Van Esbroeck 1975, 276. For the *khanmeti* version of the Protoevangelium in the Vienna palimpsest Cod. Vind. georg. 2, see Gippert 2007, 5–1–26.

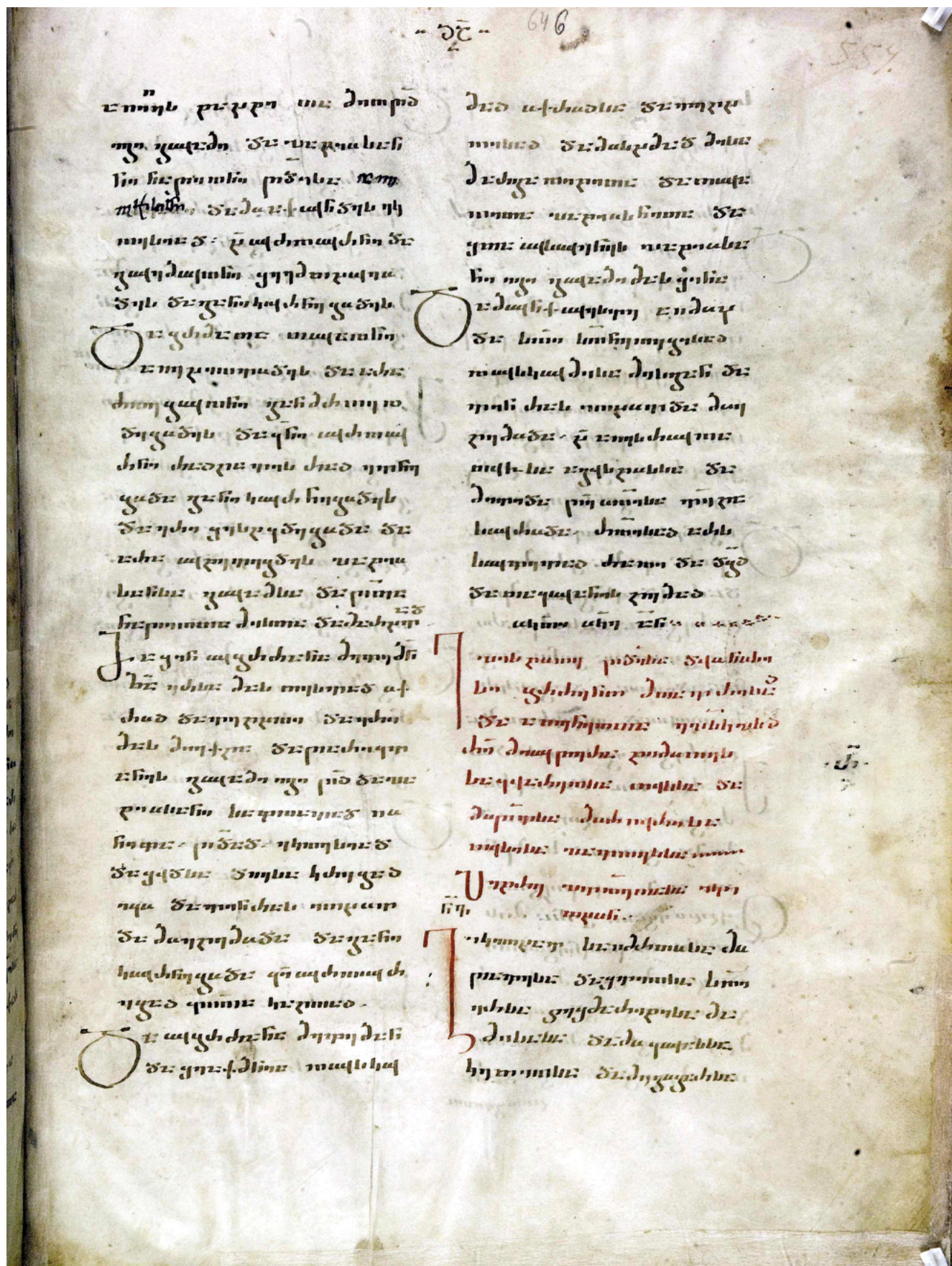


Fig. 6: Tbilisi, KKNCM, A-95 (the Parxali mravaltavi), fol. 646'.

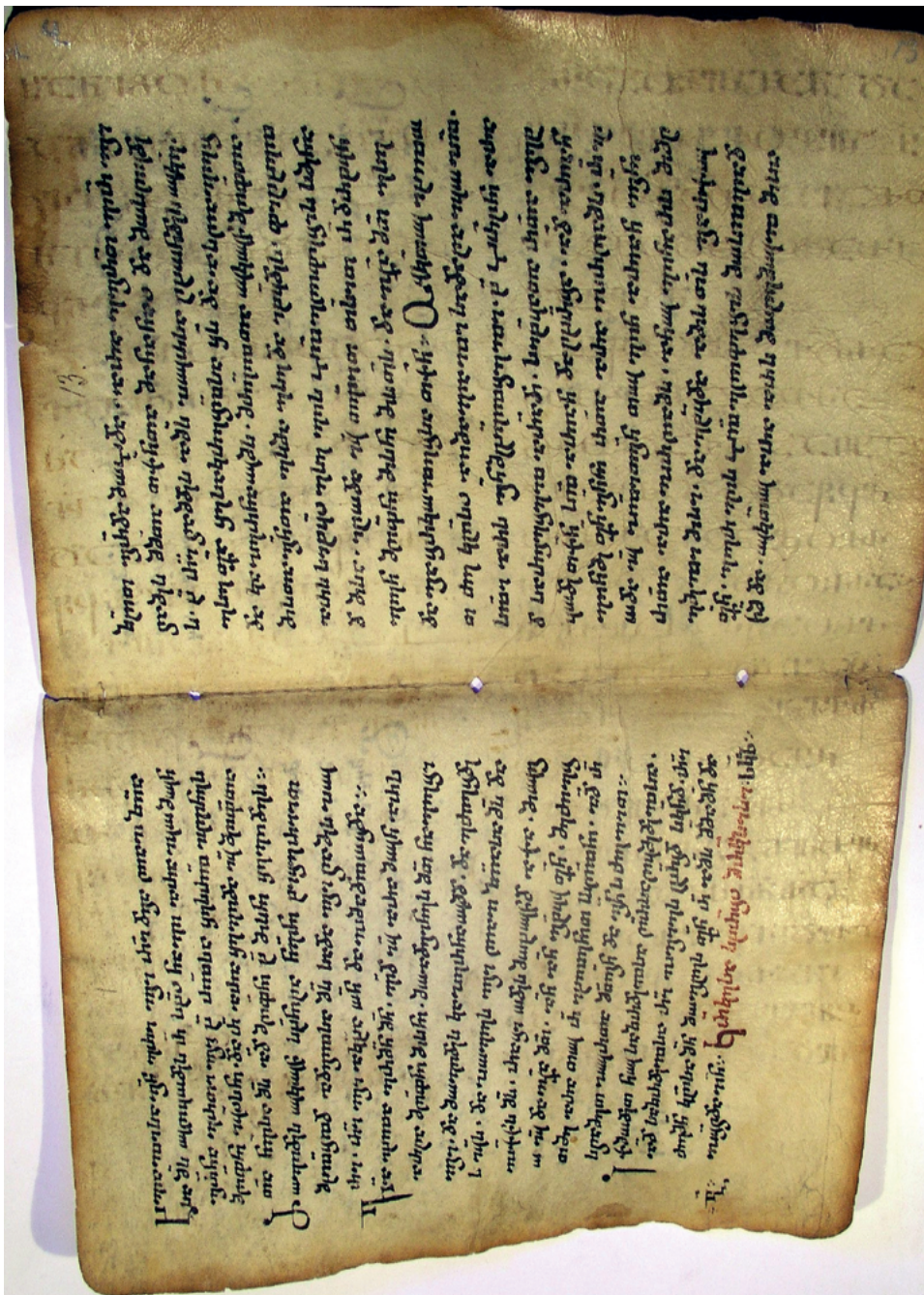


Fig. 7: Tbilisi, KNCM, S-3902 (the palimpsest *mravaltavi*), fols 6^v–7^r.

attributed to St Nino, the converter of the Georgians, on the Nativity (only P 13, within the first cycle) and on the Epiphany (T 60 and P 49, within the January cycle).²⁵

1.9.3 The internal order of texts reveals remarkable similarities across the witnesses, even where several homilies concern the same date or feast. This is visible right from the first cycle on, where A and S as well as T and P proceed in par-

allel wherever they share their texts. Noteworthy deviations deserve special explanations, as in the case of the Passions of Peter and Paul (*BHG* 1484 and 1451; S 44 and S 45), which in S, unlike in T and P, are not found in the cycle of the feasts of Apostles (end of December) but between Cyril of Jerusalem's sermon on the Invention of the Clues (*CPG* 3608; S 43) and a sermon attributed to John Chrysostom on the Martyrs (*CPG* 5175.26; S 46). It is likely that they originally finished the cycle of feasts of May to December, with the date 28 December; the alternative assumption that their peculiar placement reflects the date of the Apostles' martyrdom on 29 June cannot be substantiated. A change of dates may, on the other hand, be responsible for the difference between P and K in assigning the *Indices of Apostles* by Dorotheus of Tyr (*BHG* 151–152) to either 28 December (P 25 and P 26) or the feast of *Vardoba* (end of June; K 45 and K 46).²⁶ In a similar way, the homilies of Cyril of Jerusalem on the Apparition of the Cross and the

Invention of the Clues (*CPG* 3607 and 3608) were read either on 14 September (A 58 and A 58; S 42 and S 43), 29 January (T 79, P 75 and P 76, and U 13–15) or 7 May (K 35 and K 36).

1.9.4 The following Tables illustrate the cycles assumed above and the distribution of texts pertaining to them across the *mravaltavis*. For the sake of easy reference, the sequence

²⁵ These texts were published in Džanašvili 1898, 81–86 and 87–93.

²⁶ For the *Indices of Apostles*, cf. Van Esbroeck 1994, 132–135.

provided by A is taken as the basis as in Van Esbroeck's treatise even though A proves to be deviant in several aspects. In the Tables, the sigla of individual texts are printed in bold if an edition exists; the background colour is slightly darkened where there are minor divergences in the order of texts between different witnesses, and a dark background colour is applied where a text is found farther apart. When texts are mentioned in more than one cycle, they are marked by parentheses at the secondary positions. Authors are named according to the titles of the texts, not according to present-day scholarly knowledge (but differences are indicated by exclamation marks after the corresponding CPG numbers). Under 'other mss.', only a few additional witnesses with more than one parallel are mentioned. CPG numbers are indicated wherever available; otherwise BHG and BHO numbers are given as far as possible. In the case of texts attributed to John of Bolnisi (JB), the editions by Žanašvili (1911), Baramize (1962), Maisuraze et al. (1999) and Verhelst et al. (2015) are referenced as J, B, M, and V; the references in question are marked with a yellowish background.²⁷



Fig. 8: Tbilisi, KNCM, S-3902 (the palimpsest *mravaltavi*), fols 23^v–18^r.

²⁷ Note that for several of the homilies in question, the author is given in the title as John Chrysostom or simply John the Bishop; this suggests that the texts attributed to John of Bolnisi represent just another set of Pseudo-Chrysostomica, with *Boln-* representing a popular substitution of the name of Constantinople like Arabic *būlin* found in Al-Mas'ūdī's travel accounts of the tenth century, cf. Stachowski and Woodhouse 2015, 230–231.

Tab. I: First Cycle (Annunciation and Nativity)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
03.25. Ann.	Greg. Neoc.		A 01	S 01						1775
03.25. Ann.	Greg. Neoc.		A 02	S 02						1776
03.25. Ann.	Greg. Neoc.			S 03	T 01	P 01				3214!
03.25. Ann.	(aceph.)				T 02					—
03.25. Ann. Zach.	Antip. Bostr.		A 03	S 04			(K 62)			6680
03.25. Ann.	Athan. Alex.			S 05	T 09	P 08				4560!
03.25. Ann.	Procl. Const.		A 04	S 06	T 03+T 05?	P 02				5800
03.25. Ann.	Joh. Chrys.				T 04	P 04				4628
03.25. Ann.	Mel. Antioch.					P 05				3425.8
12.25. Nat.	Greg. Naz.		A 05		T 15					3010.38
12.25. Nat.	Joh. Chrys.		A 06			P 14				4753
12.25. Nat./03.25. Ann.	Epiph. Cypr.		A 07	S 07	T 06	P 03				3800
12.25. Nat.	Joh. Chrys.	F 01	A 08		T 07	P 06				4334
12.25. Nat.	Joh. Chrys.				T 08	P 07				(4913)
12.25. Nat.	Clem. Rom.				T 10	P 09a				—
12.25. Nat.	Greg. Naz.				T 11	P 09b				3010.38
12.25. Bapt.!	Greg. Naz.				T 12 > T 56	P 09c				3010.39
12.25. Nat.	Greg. Nyss.				T 13	P 09d			Ivir-14, 189 ^v	3186
12.25. Nat.	Joh. Chrys.				T 14 > T 07	P 10				4334
12.25. Nat.	Justin.				T 16	P 11				6892
12.25. Nat.	Petr. Jerus.				T 17					7017
12.25. Nat.	Eus. Alex.				T 18	P 12				5519
12.25. Nat.	Nino					P 13				—

Tab. II: Second Cycle (Apostles End of December)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
12.26. Jac.	(apocryph.)			S 08	T 19	P 15			H-535, 40 ^r	BHG 763z
12.26. Zach. Sym. Jac.	(apocryph.)				T 20	P 16				—
12.26. Dav. Jac.	Joh. Chrys.				T 21					4544
12.27. Steph.	(apocryph.)			S 09	T 22	P 17			Ivir-8, 2 ^r	—
12.27. Greg. Steph.	Greg. Antioch.					P 18			Ivir-8, 17^r	7389
12.27. Greg. Steph.	Greg. Antioch.					P 19			Ivir-8, 21^v	7390
12.27. Inv. Steph.	(apocryph.)			S 10	T 23	P 20			Ivir-8, 3^r	BHG 1648y
12.27. Transl. Steph.	(apocryph.)				T 24	P 21			Ivir-8, 9^r	BHG1650/1
12.27. Ecl. Steph.	(apocryph.)				T 25				Ivir-8, 25^r	—
12.28. Petr.	(apocryph.)			(S 44)	T 26	P 22			Ivir-8, 29 ^r	BHG 1484
12.28. Paul.	(apocryph.)			(S 45)	T 27	P 23			Ivir-8, 33 ^v	BHG 1451
12.28. Petr. Paul	Joh. Chrys.				T 28	P 24			div.	4572
12.28. Apost.	Doroth. Tyr.					P 25		(K 45 < Vard.)		BHG 151-2
12.28. Apost.	Doroth. Tyr.					P 26		(K 46 < Vard.)		BHG 152f
12.28. Dion. Areop.	Dion. Areop.				T 29				Ivir-8, 51^r	6633, BHO 255a-b
12.28. Dion. Tim.	Dion. Areop.				T 30	(P 101)			Ivir-8, 57 ^v	6631, BHO 967
Ann. Nat.	Jac. Sarug.				T 31					—
12.29. Joh. Ev. Proch.	Joh. Proch.				T 32	P 27				BHG 916/917s
12.29. Act. Joh. Ev.	(apocryph.)				T 33	P 27				BHG 916/917w
12.29. Ev. Joh. Ev.	(apocryph.)				T 34	P 27				BHG 917^r
12.29. Joh. Ev.	Joh. Chrys.				T 35				H-535	BHG 912-3

Tab. III: Third Cycle (St Basil and Epiphany)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
01.01. Bas.	Amph. Icon.				T 36					3253; BHG 247
01.01. Bas.	(Amph. Icon.)				T 37	P 33			A-70, 111'	3253; BHG 253
01.01. Bas.	(Amph. Icon.)			S 11	T 38	P 28	U 03		A-70, 115'	3253 (BHG 256)
01.01. Bas.	(Amph. Icon.)		A 09							3253; BHG 256a
01.01. Bas.	(Amph. Icon.)			S 12	T 39	P 29	[U 03a]		A-70, 116'	3253 (BHG 248)
01.01. Bas.	(Amph. Icon.)		A 10		T 40	P 34				3253 ; BHG 259
01.01. Bas.	(Amph. Icon.)				T 41	P 35			A-70, 118'	3253; BHG 258
01.01. Bas.	(Amph. Icon.)				T 42	P 31			A-70, 119'	3253; BHG 255b
01.01. Bas.	(Amph. Icon.)				T 43	P 30			A-70, 121'	3253; BHG 257
01.01. Bas.	(Amph. Icon.)				T 44	P 32			A-70, 123'	3253; BHG 254
01.01. Bas.	(Amph. Icon.)				T 45					(3253)
01.01. Bas. Greg.	Bas. Greg.				T 46	P 36				3067
Conf. Theod. Iud.	(anonym.)				T 47					BHG 810–811
Sanct./Episc.	Joh. Boln.		(A 62 > 09.15.)			P 37				JBM11 J12 V12
01.06. Epiph.	Joh. Chrys.		A 11		T 48	P 38			A-90, 235'	JBM12 / 5180.5
01.06. Epiph.	Joh. Chrys.		A 12	S 13	T 49	P 39	U 04		A-90, 237'	JBM13 / 5175.14
01.06. Epiph.	Joh. Chrys.		(A 71)		T 50	P 46	U 05a		A-90, 232'	JBM17 / 5180.12
01.06. Epiph.	Joh. Chrys.		(A 72)	S 14	T 52	P 47	U 07		A-90, 234'	5175.15
01.06. Epiph.	Joh. Chrys.	F 02	(A 73)	S 15	T 53	P 40	U 05			4571
01.06. Epiph.	Joh. Chrys.				T 51		U 05b		A-90, 233'	5180.20
01.06. Epiph.	Greg. Naz.				T 56	P 43				3010.39
01.06. Epiph.	Joh. Chrys.				T 57	P 44	U 06		A-90, 229'	7385!
01.06. Epiph.	Joh. Chrys.				T 58	P 45				4522
01.06. Epiph.	Cyr. Jerus.			S 16	T 59			(K 63 > 09.25.)		3585.2:3
01.06. Epiph.	Nino				T 60	P 49				—
01.06. Epiph.	Eus. Alex.		(A 74)		T 61	P 48		(K 40 > 06.24.)		5520
01.06. Epiph.	Procl. Const.		A 13		T 55	P 42			A-90, 244'	5806
01.06. Epiph.	Jul. Tabia	F 03	A 14		T 54	P 41			A-90, 241'	6155

Tab. IV: Fourth Cycle (February, March, and Lent)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
02.02. Hypap.	Hes. Jerus.		A 15	S 17		P 78	U 16			6565
02.02. Hypap.	Tim. Jerus.		A 16	S 18		P 79	U 16a			7405
02.02. Hypap.	Eus. Alex.					P 80				5519
02.02. Hypap.	Cyr. Jerus.		A 17			P 81				3592
Joach. Anna	(apocryph.)					P 82				—
Iei.	Joh. Chrys.			S 19		P 85	U 17a			4333.5
Iei.	Eus. Alex.					P 86				5510?
Iei.	Ephr. Syr.			S 20					Sin-97, 182 ^v	4145.19
Carit.	Eus. Alex.					P 87				5511
Paen.	Cyr. Jerus.					P 88			Ivir-25, 208 ^v	3585.2:1
Paen.	Mel. Antioch.					P 90	U 17b			3425.5
Paen.	Cyr. Jerus.					P 89	U 18		Ivir-25, 199 ^v	3585.2:2
Fil. prod.	Joh. Chrys.						U 18a	(> K 05)		4577
Samarit.	Joh. Chrys.						U 19			(4655/4674)
03.09. 40 Martyr.	Bas. Magn.			S 21		P 84	U 01		Ivir-8, 187 ^r	2863
03.09. 40 Martyr.	(anonym.)					P 83	U 02		Ivir-8, 180 ^v	BHG 1201

Tab. V: Fifth Cycle (Eastertide and Pentecost)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
Palm Sat. Martha Maria	Joh. Chrys.		A 18	S 22			U 20			4639
Palm Sat. Lazarus	Eust. Antioch.		A 19							3394
Palm Sat. Lazarus	Procl. Const.		A 20							5808
Palm Sun. Intr.	Sever. Gab.	F 09, 11, (12)		S 23						4287
Palm Sun. Intr.	Joh. Chrys.	F 04	A 21	S 24			U 20a		Borg. 4:1	4602
Palm Sun. / Sat.?	Joh. Chrys.		A 22 (> A 82)							JBM8b / 5180.6
Palm Sun.	Joh. Chrys.		A 23							JBM14 / 5180.7
Palm Sun.	Tit. Bostr.		A 24							3580 (/6594)
Palm Sun.	Mel. Antioch.			S 25			U 21			3425.9
Magn. Mon. Fig	Joh. Chrys.		A 25	S 26			U 22			5175.16 / 4588
Res. Mort.	Hes. Jerus.	F 05		lac			U 23			6581
Magn. Tue. Virg.	Joh. Chrys.		A 26	lac			U 24			4333.3
Magn. Wed. Consil.	Joh. Chrys.	F 06		lac			U 24a		Jer-4, 65 ^r	4640
Magn. Wed. Accus.	Joh. Chrys.	F 07	[A 27]	lac			U 25			4579
Magn. Thu. Footw.	Joh. Chrys.	F 08	A 28	lac			U 27			4216
Magn. Thu. Judas	Joh. Chrys.			lac			U 27a		Borg. 4:2; Jer-4, 68 ^r	4336
Magn. Thu. Judas	Athan. Alex.		A 29	lac						6661
Magn. Thu. Judas	Mel. Antioch.		A 30	lac			U 26			3425.1
Magn. Thu. Calic.	Bas. Magn.			lac			U 27b	K 09		4654
Magn. Fri. Cruc.	Mel. Antioch.		A 31	lac						3425.2
Magn. Fri. Cruc.	Joh. Chrys.		A 32 (> A34)	lac			U 28		A-691, 181	1092!
Magn. Fri. Cruc.	Mel. Antioch.		A 33	lac						3425.3
Magn. Fri. Cruc.	Mel. Antioch.		A 34 (> A32)	lac					S-1246, 240 ^v	1092!
Magn. Fri. Cruc.	Joh. Chrys.			lac			U 29			4728
Magn. Fri. Cruc.	Joh. Chrys.			lac			U 30			—
Magn. Fri. Sat.	Joh. Chrys.			lac			U 31			—
Magn. Sat.	Joh. Chrys.			lac			U 32			(4424.89)
Magn. Sat. Bur.	Epiph. Cypr.		A 35	lac					Borg. 4:3; div.	3768
Magn. Sat. Bur.	Mel. Antioch.			lac			U 33			3425.7

Tab. V (cont.)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
Pas. Sun. Res.	Mel. Antioch.		A 36	S 27			U 35	K 10	S-1246, 140 ^r	3425.4
Pas. Sun. Res.	Cyr. Jerus.		A 37	S 28			U 34	K 11		3585.2:14
Pas. Sun. Res.	Joh. Chrys.		A 38				U 36	K 12	A-70, 130 ^r	JBM15
Pas. Sun. Res.	Joh. Chrys.						U 37	K 13		—
Pas. Sun. Res.	Joh. Chrys.						U 38	K 14	A-70, 129 ^r	—
Pas. Sun. Res.	Joh. Chrys.						U 39	K 15	A-70, 132 ^v	JBV14
Pas. Sun. Res.	(aceph.)						U 40			—
Pas. Sun. Res.	Epiph. Cypr.						U 41			3238!
Pas. Sun. Res.	Eus. Alex.							K 16		5527
Pas. Sun. Res.	Cyr. Jerus.							K 17		3585.2:18
Pas. Mort. Anim.	Ephr. Syr.							K 18	Sin-36, 129 ^v	4145.11
Pas. Mort. Anim.	(aceph.)							K 19		—
Pas.1 Sun.	Joh. Boln.							K 20		JBJ10V11
Pas.1 Sun.	Joh. Chrys.		A 39	S 30			U 43	K 21		5175.17
Pas.1 Sun.	Eus. Alex.							K 22		5525
Pas.1 Sun. Thom.	Joh. Chrys.		A 40	S 29			U 42	K 22a / K 29		5832
Pas.1 Sun.	Joh. Chrys.		A 41							5832
Pas.2 Thu. El. Mich.	Ephr. Syr.							K 23	A-691, 33 ^v	4145.24
Pas.X Jos. Arim. Lydd.	Ant. Strat.							K 24	Ivir-9, 155 ^v	BHG 779r
Pas.6 Thu. Asc.	Joh. Chrys.		A 42					K 26		5528
Pas.6 Thu. Asc.	Joh. Chrys.		A 43	S 31			U 44	K 25		5175.18
Pas.6 Thu. Asc.	Joh. Chrys.		A 44							4737
Pas.6 Thu. Asc.	Joh. Chrys.						U 45	K 25a		5180.21
Pas.6 Thu. Asc.	Athan. Alex.							K 27		(2280) > 6659
Pas.6 Thu. Asc.	Joh. Chrys.							K 28		4342
Pent. Sun.	Joh. Chrys.		A 46	S 32			U 45a	K 30		5175.19
Pent. Sun.	Cyr. Jerus.		A 45	S 33			U 45b	K 31	Jer-17, 115 ^v	3585.2:17
Pent. Sun.	Sever. Gab.							K 32		4286
Pent. Sun.	Athan. Alex.							K 33		(4538) > 6666!

Tab. VI: Sixth Cycle (May to December)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+(S)	A-19 (T)	A-95 (P)
Pent. Wed. Mcx.	Greg. Diac.					
05.07. Appar. Cruc.	Cyr. Jerus.		(A 58)	(S 42)	(T 79 > 09.14.)	(P 75+P 76)
05.07. Inv. Cl.	Cyr. Jerus.		(A 59)	(S 43)		(P 77)
05.07. Cruc.	Cyr. Jerus.					
06.24. Joh. Bapt.	(apocryph.)		A 47			
06.24. Joh. Bapt.	Jacob. fr.					
06.24. Joh. Bapt.	Eus. Alex.		(A 74)		(T 61)	(P 48 > 1.6.)
06.24. Joh. Bapt.	Joh. Chrys.					
06.24. Petr. Elias	Cyr. Jerus.					
Vard. Apost.	Sever. Gab.					
Vard. Apost.	Joh. Episc.					
Vard. Apost.	Joh. Chrys./Doroth. Tyr.					P 25 (> 12.28.)
Vard. Apost.	Doroth. Tyr.					P 26 (> 12.28.)
08.06. Transf.	Joh. Chrys.		A 48	S 34		
08.06. Transf.	Joh. Chrys./Boln.		A 49			
08.06. Transf. Tent.	(anonym.)					
08.06. Transf.	Theod. Harr.					
08.15. Dorm.	(anonym.)					
08.15. Dorm.	Joh. Chrys.		A 50	S 35		
08.15. Dorm.	Joh. Chrys.					
08.15. Dorm.	Joh. Chrys.		A 51	S 36		
08.15. Dorm.	Joh. Theol.		A 52			
08.15. Dorm.	(apocryph.)					
08.15. Dorm.	(apocryph.)					
08.15. Dorm.	Joh. Damasc.					
08.29. Decoll.	Joh. Chrys.		A 53	S 37		
08.29. Decoll.	(aceph.)					
08.29. Decoll.	Joh. Chrys.			S 38		
09.08. Prot. Jac.	Protev. Jac.		A 54			
09.13. Consecr.	Joh. Chrys.		A 55	S 39		
09.13. Turt.eccl.	Joh. Chrys.		A 56	S 40		
09.13. Consecr.	Joh. Boln.		A 57			

A-1109 (U)	A-144 (K)	other mss.	CPG
	K 34		—
(U 13+U 14)	K 35		3607; BHG 396-8
(U 15)	K 36		3608; BHG 404
	K 37		7398!
	K 38	Jer-17, 119 ^r	BHG 833-4
	K 39		BHG 919g/766i/779hb
	K 40		5520
	K 41		4859
U 45c	K 42		4513
U 45d	K 43		4285
	K 44		4704/7900.7
	K 45		BHG 151-2
	K 46		BHG 152f
U 46	K 47		5175.20
	K 48		JBM9/3939?
	K 49		3939b?
U 46a	K 50		3939c
	K 51		—
U 46b	K 56		5175.21
U 46c			—
	K 52		5175.22
	K 53	Jer-17, 142 ^v	BHG 1055
	K 54		—
	K 55		—
	K 57		8062
U 46d		Jer-17, 148 ^v	4614
U 46e			—
			5175.23/4570
			BHG 1046
			4536
			4547
			JBM10V13

Tab. VI (cont.)

09.14. Appar. Cruc.	Cyr. Jerus.		A 58	S 42	T 79 (> 01.29.)	P 75+P 76
09.14. Inv. Cl.	Cyr. Jerus.		A 59	S 43		P 77
09.14. Cruc.	(aceph.)					
09.14. Cruc.	Athan. Alex.					
09.14. Anim. Corp.	Mel. Sard.					
09.14. Cruc.	(aceph.)					
09.25. Conc. Bapt.	Antip. Bostr.	F 10	(A 3)	(S 4)		
09.25. Sil. Zach.	Cyr. Jerus.					
10.24. Inv. Cap. Bapt.	Marcell.		A 60			
02.24. Inv. Cap. Bapt.	Marcell.		A 61			
09.15. Sanct. /Episc.	Joh. Chrys.		A 62			(P 37 > 1.6.)
12.28. Petr.	(apocryph.)			S 44	(T 26)	(P 22)
12.28. Paul.	(apocryph.)			S 45	(T 27)	(P 23)

Tab. VII: Seventh Cycle (Martyrs)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
Archang.	Joh. Chrys.		A 63						Jer-17, 206^v	—
Martyr.	Joh. Chrys.			S 46	T 70	P 62				5175.26
Martyr.	Joh. Chrys.		A 64		T 71 (01.22.)	P 59 (01.22.)				5180.8
Martyr.	Joh. Chrys.		A 65			P 66 (01.22.)				5180.9
Martyr. Steph.	Joh. Chrys.		A 66			P 72 (01.22.)				—
Martyr.	Joh. Chrys.		A 67	S 47	T 72	P 64 (01.22.)				JBM16/5175.24
Martyr.	Joh. Chrys.		A 68		T 68 (01.22.)	P 60 (01.22.)				5180.10
Martyr.	Joh. Chrys.		A 69		T 69 (01.22.)	P 61 (01.22.)				5180.11
Martyr.	Joh. Chrys.		A 70	S 48	T 73 (01.22.)	P 65 (01.22.)				5175.25
Martyr.	Eus. Alex.				T 76 (01.22.)	P 63 (01.22.)				5517
Martyr.	Joh. Chrys.					P 67 (01.22.)				5180.15
Martyr.	Joh. Chrys.					P 68 (01.22.)				5180.16
Martyr.	Joh. Chrys.					P 69 (01.22.)				5180.17
Martyr.	Joh. Chrys.					P 70 (01.22.)				5180.18
Martyr.	Joh. Chrys.					P 71 (01.22.)				5180.19
Defunc.	Ephr. Syr.			S 49					Sin-97, 191 ^v	4145.6

U 13+U 14	(K 35 > 05.07.)		3607; BHG 396-8
U 15	(K 36 > 05.07.)		3608; BHG 404
	K 58		—
	K 59		1093.14?
	K 60		1093.14?
	K 61		1093.14?
	K 62		6680
	K 63		3585.2:3
			<i>BHG 839</i>
			<i>BHG 840</i>
			JBM11J12V12
		Ivir-8, 29 ^r	BHG 1484
		Ivir-8, 33 ^v	BHG 1451

Tab. VIII: First Secondary Cycle (Epiphany)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
01.06. Bapt.	Joh. Chrys.		A 71		(T 50)	(P 46)	(U 05a)		A-90, 232 ^v	JBM17/5180.12
01.06. Bapt.	Joh. Chrys.		A 72	(S 14)	(T 52)	(P 47)	(U 07)		A-90, 234 ^r	5175.15
01.06. Bapt.	Joh. Chrys.	(F 02)	A 73	(S 15)	(T 53)	(P 40)	(U 05)			4571
01.06. Bapt.	Joh. Chrys.				(T 51)		(U 05b)		A-90, 233 ^v	5180.20
01.06. Bapt.	Greg. Naz.				(T 56)	(P 43)				3010.39
01.06. Bapt.	Joh. Chrys.				(T 57)	(P 44)	(U 06)		A-90, 229 ^r	7385!
01.06. Bapt.	Joh. Chrys.				(T 58)	(P 45)				4522
01.06. Bapt.	Cyr. Jer.			(S 16)	(T 59)			(K 63 > 09.25.)		3585.2:3
01.06. Bapt.	Nino				(T 60)	(P 49)				—
01.06. Bapt.	Eus. Alex.		A 74		(T 61)	(P 48)		(K 40 > 06.24.)		5520

Tab. IX: Second Secondary Cycle (Saints of January)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
01.08. Habo	Joh. Saban.				T 62-66	P 50-53	U 08a-d		Ivir-8, 70 ^v	—
01.13. Sin. Rait.	Ammon.			S 50					Ivir-8, 92 ^r	6088
01.17. Paul Theb.	(anonym.)					P 54	U 09			3636
01.17. Anton. Apophth.	(anonym.)					P 55	U 10		div.	5560
01.17. Anton.	Athan. Alex.				T 67	P 56	U 11		Add. 11281, 1 ^r	2101
01.28. Patr.defunc.	Ephr. Syr.				T 77	P 57	U 12		Sin-97, 111 ^r	3921
01.28. Patr. defunc.	Ephr. Syr.					P 58	U 12a		Sin-25, 135 ^r	3937
01.28. Patr. defunc.	Ephr. Syr.				T 78		U 12b		Sin-97, 175 ^v	3922
01.29. Appar. Cruc.	Cyr. Jerus.		(A 58)	(S 42)	T 79 (> 09.14.)	P 75+ P 76	U 13+U 14	(K 35)		3607; BHG 396-8

Tab. X: Third Secondary Cycle (Lent)

Date	Author	S-3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A-19 (T)	A-95 (P)	A-1109 (U)	A-144 (K)	other mss.	CPG
Carn.	(Joh. Boln.)							[K 01]	A-70, 138 ^r	JB11V1
Iei. Vin.cons.	(Joh. Boln.)								A-70, 141 ^r	JB11V2
Carn. Phar. Publ.	Joh. Boln.		A 75			P 92		[K 02]	Sin-44, 2 ^r	JBM1J2V3
Iei.2 Sun.	Joh. Boln.		A 76			P 93		K 03	Sin-44, 32 ^v	JBM2J3V4
Iei.3 Sun.	Joh. Boln.		A 77			P 94		K 04	Sin-44, 53 ^v	JBM3J4V5
Iei.4 Sun.	Joh. Boln.		A 78						Sin-44, 70^r	JBM4B2V6
Iei.4 Sun.Fil.prod.	Joh. Chr./Boln.					P 95	(> U 18a)	K 05		JB15B1/4577
Iei.5 Sun.	Joh. Boln.		A 79			P 96		K 06	Sin-44, 89 ^v	JBM5J6V7
Iei.6 Sun.	Joh. Boln.		A 80			P 97		K 07	Sin-44, 106 ^v	JBM6J7V8
Iei.7 Sun.	Joh. Boln.		A 81			P 98		K 08	Sin-44, 124 ^v	JBM7J8V9
Iei.7 Sun. Palm.	Joh. Boln.		A 82 (> A 22)			P 99			Sin-44, 142 ^v	JBM8J9V10
Magn. Sat.	Ephr. Syr.		A 83							4145.22

Tab. XI: Fourth Secondary Cycle (Miscellaneous)

Date	Author	S3902 (F)	Ivir-11 (A)	Sin-32+ (S)	A19 (T)	A95 (P)	A1109 (U)	A144 (K)	other mss.	CPG
Jes. Christ. Eccl.	Barsab. Jerus.		A 84							1685
Cruc.	Ephr. Syr.		A 85							3948
11.01. SS Cosm. Dam	Ephr. Syr.		A 86						Sin-62, 100^v	BHG 372
11.01. SS Cosm. Dam	(hagiogr.)		A 87							BHG 376
11.14. St Phil. Apost.	(apocryph.)		A 88							BHG 1526
11.14. St Phil. Apost.	(apocryph.)		[A 89]							—
Chrys. Paen. Cont. Virg.	Joh. Chrys.		A 90						Ivir-25, 148^r	7555
Hipp. Aphr. Pact.	Hippol. Aphr.		A 91						S-1141, 203^v	1923
Bas./Chrys. Virg.	Bas./Chrys.		A 92		T 74 (01.22.)	P 73 (01.22.)				5180.13
Bas./Chrys. Virg.	Bas./Chrys.		A 93		T 75 (01.22.)	P 74 (01.22.)				5180.14
Bas. lei.	Bas. Magn.		A 94			P 91 (lei.)	U 17			2845

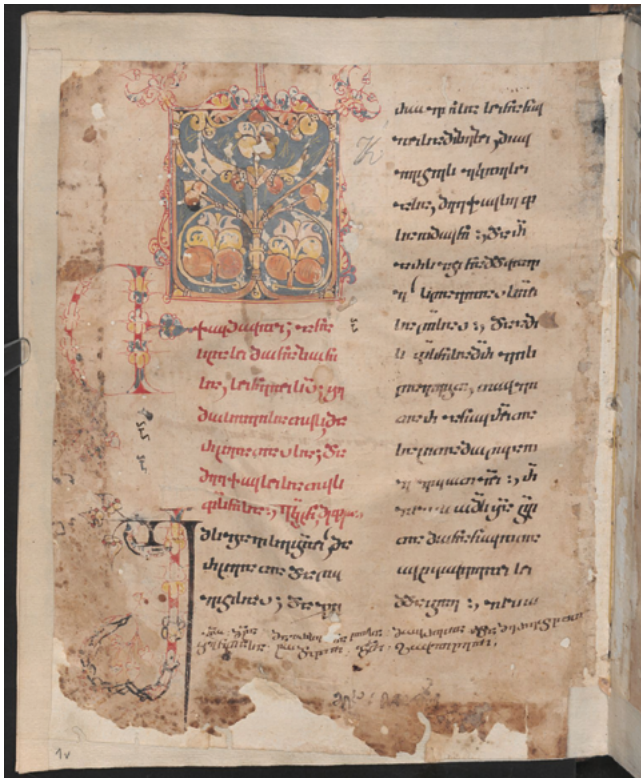


Fig. 9: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 1^r.



Fig. 10: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 41^v.

1.9.5 Summing up the observations, none of the prototypical *mravaltavis* covers the whole ecclesiastical year, and the division into cycles and the distribution of texts among the *mravaltavis* is not equal – but not accidental either. We may further state that hagiographical texts are included only rarely, mostly in accordance with local preponderances; the *mravaltavis* are therefore best styled homiliaries. The *mravaltavis* of greater age represent a more ancient state of the collection; because of its extraordinary age, F deserves special attention. The original scope can be reconstructed for the most basic cycles (Nativity, Epiphany, Lent, Holy Week and Pentecost); the other cycles are much less straightforward. The highest probability of great age can be assumed where F agrees with A and S, where A and S agree with T and P, and where A and S agree with U and K. The later *mravaltavis* (A, T, P, U, K) systematically add thematically related materials in cycles.²⁸

²⁸ Peradze 1940, 220–221, n. 2, mentions a few other codices that he regarded as *mravaltavis*: Ivir-57 (now Ivir-8; cf. Blake 1931–32: [1], 318–329); Oxford, Bodleian Library, georg. 1, cf. Peeters 1912; London, British Library, Add. 11281, cf. Wardrop 1913, 397–405; and Jerusalem, Greek Patriarchate, georg. 2 and 3, cf. Blake 1922–26: [1], 357–365. None of these meets the structural premises closely enough to be further considered here.

2. Cod. Vind. georg. 4, an atypical *mravaltavis*

The Cod. Vind. georg. 4 of the Austrian National Library comprises 305 folios, inscribed in two columns in *nuskhuri* script with handsome illuminations and stylised initials at the beginning of the individual texts it contains.²⁹ According to a colophon on fol. 304^v, it was written by a scribe named Niḱolaoz Niḱra in a place called Ḳedva or Berta near the Monastery of David of Gareja in South-East Georgia;³⁰ the date is given as ‘chronicon 380’, which means the time between 1 September 1160 and 31 August 1161.³¹ According to Peradze, the Austrian National Library bought the codex in the year 1931 in Alexandria; before that, it must have been in the property of an Archdeacon (later Archbishop) Kleopas of Jerusalem, who had removed it from the library of the Mon-

²⁹ Excellent digital images of the whole codex are available on <<http://data.onb.ac.at/rec/AC14395029>>.

³⁰ Another manuscript written by the same scribe is the Tbilisi codex H-1669, which contains the Georgian translation of the ‘Ladder to paradise’ by John the Sinaite (or Climacus), see Čxikvaze et al. 2012, 72–73 for specimens. For a more thorough description of the Cod. Vind. georg. 4 and its colophons, see Žožua 2002.

³¹ For the Old Georgian time reckoning system, see Gippert 2016, 62; for the colophon in question and additional information concerning the Vienna codex, see Gippert 2015, 114–117.

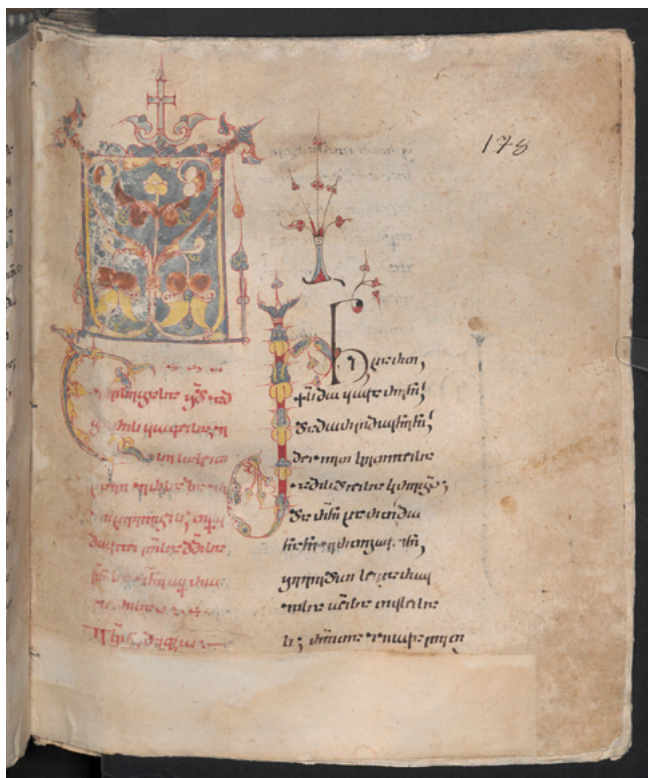


Fig. 11: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 178r.



Fig. 12: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 180v.

astery of the Holy Cross near Jerusalem.³² All in all, Cod. Vind. georg. 4 comprises twelve texts, mostly homilies but also of other genres. A short survey may suffice to illustrate its contents.

2.1. The first text contained in the Vienna codex is the *Oratio in sextum psalmum* by the seventh-century author Anastasius Sinaita (CPG 7751), which is associated with the beginning of Lent; it comprises folios 1^v–41^r. Its title is written in red ink on fol. 1^v (see Fig. 9) and reads: *Tkumuli Anastasi monazonisa Sinelisay šemoslvisatws marxvataysa da meekusisatws psalmunisa*, ‘Sermon by Anastasius, monk

of the Sinai, on the beginning of Lent and the sixth psalm’.³³ Its incipit agrees by and large with that of the Greek text in PG 89, 1077–1116: *šemsgavsebuli marxvata daqčebisay da žerovnisa sinanulisa mizezi miugebies eklesiasa meekuse psalmuni...*, ‘As befitting for the beginning of Lent and a reason for appropriate repentance, the church has received the sixth psalm...’ The text is not contained in any of the *mravaltavis* introduced above, but is found in several later manuscripts.³⁴

2.2 The second item in the codex is Gregory of Nyssa’s *Orationes viii de beatitudinibus* (CPG 3161), by far the longest text in the collection (fols 41^v–177^v). The text version present in the Vienna codex is the translation that

³² Peradze 1940, 222: ‘Die Wienerhss. stammen aus dem Kreuzkloster in der Nähe von Jerusalem [...] Nr. 4 stammt ebenfalls aus dem Kreuzkloster, ist aber schon vor Zagareli [i.e. in 1882, J.G.] aus diesem Kloster entfernt worden, kam in den Besitz des Archidiakons (späteren Erzbischofs) Kleopas, und nach dessen Tod wurde sie wahrscheinlich von seinen Erben nach Alexandrien verkauft. Die Verwaltung der österreichischen Nationalbibliothek kaufte diese drei wertvollen Hss. im Jahre 1931 bei einem Antiquar in Alexandrien.’ (‘The Vienna manuscripts come from the Monastery of the Holy Cross near Jerusalem [...]. No. 4 likewise originates from the Monastery of the Holy Cross, but it was already removed from this monastery before Tsagareli [i.e., in 1882, J.G.]; it came into the possession of Archdeacon (later Archbishop) Cleopas, and after the latter’s death was probably sold in Alexandria by his heirs. The administration of the Austrian National Library purchased these three valuable manuscripts in the year 1931 from an antiquarian bookseller in Alexandria.’).

³³ In the present pagination, fols 2 and 3 are skipped between fols 1^v and 4^r; cf. the digital facsimiles kindly provided by the ÖNB on <<http://data.onb.ac.at/rep/10025FDE>>.

³⁴ Kēkelize 1957a, 12 lists the manuscripts A-5 (pp. 98–120), A-182 (650–685=fols 322–339), A-129 (152–161) and ‘Gelati 8’ = Kut. 8 (29–40); in A-129, the text is styled a translation of Teopile (*targmili teopilesi*, cf. Bregaze et al. 1976, 133). Of the four manuscripts mentioned, A-129 is the oldest (twelfth to thirteenth centuries). In all of them, the text is identical, judging from the *incipits*. Outtier 1977, 105, dealing with the version contained in the tenth to eleventh centuries codex A-249 (fols 27–36), assumes two different Georgian versions, one translated from the Arabic (in A-249) and one from Greek by the priest-monk Teopile (cf. below).

was produced by the Athonite Giorgi in the eleventh century (between 1009 and 1065);³⁵ it is also contained in manuscripts georg. 49 (translator's autograph, fragmentary: 1^r–11^v) and georg. 14 (78^r–125^v) of the Iviron Monastery (eleventh and sixteenth century resp.).³⁶ Its title as given in red ink on fol. 41^v runs (see Fig. 10): *Targmanebay momiqsenisay tkumuli çmidisa Grigoli Noselisay*, 'Explanation of the "Remember me", sermon by St Gregory of Nyssa'. After the quotation of the first beatitude (*neřar iqvnen glaxakni sulita rametu mati ars sasupeveli catay*, 'Blessed be the poor in spirit, for theirs is the kingdom of heaven'), the homily begins, in close agreement with the Greek text (PG 44, 1193–1302): *Vinmca uķuē iqo řemokrebulta amat řoris esevitari, romelimca ġirs iqo moçape-řopad řitqwsa...*, 'Who, then, would there be among those assembled here, such that he would be worthy of being a disciple of the Word...'. In the left margin, the first chapter is indicated by *tavi ā*. Neither the complete homily nor any of its parts is contained in any of the prototypical *mravaltavis*.

2.3 The next text in the Vienna codex is the *Sermo catecheticus in sanctum pascha* by John Chrysostom (CPG 4605). Its title, appearing in red ink on fol. 178^r (see Fig. 11), reads: *Aġvsebasa řemdgomad amboris-řopisa ese řaķitxavi ersa zeda iķitxvebis; tkumuli çmidisa mamisa čuenisa Ioane Okropirisay*, 'On Easter, after the kissing, this lection is read to the people. A sermon by our holy father John Chrysostom'. The text, quite conformant with the Greek homily (PG 59, 721–724), begins in the second column: *Romelni xart krisřes mořuareni da morçmuneni miġet řetilisa amis dġisa řrebay...*, 'You who are lovers and believers of Christ, receive the assembly of this good day...'. This short text (covering fols 178^r–180^r) is not contained in any of the prototypical *mravaltavis* either.³⁷

2.4 The same holds true of the fourth text (fols 180^v–186^v), again by John Chrysostom. The title of his *In ascensionem sermo primus* (CPG 4531) is given as *Çmidata řoris mamisa čuenisa Ioane Okropirisay Kořaņtinepolel mtavar-epiřkoposisay, řitqway aġmaġlebisatws uplisa čuenisa Iesu Kristēsa*, 'Speech by our father among the saints, John Chrysostom, Archbishop of Constantinople, on the Exaltation of Our Lord Jesus Christ' (fol. 180^v; see Fig. 12); the text begins, quite in agreement with the Greek homily (PG 52, 791–794): *Samni gansaķwrvebelni řakmeni*³⁸ *da ara sacnaurni řacobriviřa bunebisagan...*, 'Three things, miraculous and not known from the nature of man...'.³⁹

2.5. Whereas the four texts described so far are all homilies in the proper sense of the term and are all well documented in Greek and other languages, the fifth text in the Vienna codex (fols 187^v–208^r) represents another genre and remains without a parallel. It is a *Dialogus* of the *Erotapokriseis* type, attributed to Gregory Nazianzen and Basil the Great; its title reads (on fol. 187^v, see Fig. 13): *Řitqwsgebay řitxva-miģebit didisa Basilisi da Grigoli ġmrtis-meřquelisay*, 'Questions and answers [lit. "answering with question raising"] of Basil the Great and Gregory the Theologian'. The present dialogue is contained neither in the collection assembled under CPG 3064–3080 nor among the 'Gesprächsbücher' published by Heinrici (1911). To illustrate its contents, the first question-and-answer pair as contained in the first column of fol. 187^v is transcribed here: *Řitxvay pirveli. Hrkua Grigol: Vissa řehgavs čodebad ġulisqmisřopad; Miugo Basili: Romelsa iġi ucnobies čeřmariřad vitarmed cxorebasa amas řazomi akus...*, 'First question. Gregory said: "Who can be named "understanding"?" Basil replied: "He who has truly understood that this life has a limit..."'. Note that both the question and the answer are introduced by large initials and their introductory words are in rubrics.

2.6 The sixth text included in the Cod. Vind. georg. 4 (from fol. 208^v to fol. 224^r) is the *Narratio Zosimi* (CAVT 166; BHG 1889–1890), a monastic apocryphon. Its title (on fol.

³⁵ The inclusion of the text as translated by Giorgi the Athonite in a codex that was written in South-East Georgia about one century later bears witness to the close contacts between the Georgian monastery on Mt Athos (Iviron) and the Georgian homeland.

³⁶ Keķelize 1957a, 27 mentions two further manuscripts that contain the text, viz. A-55 (278–309) and A-108 (57–124 = 30^r–63^v), tenth to eleventh centuries.

³⁷ Keķelize 1957a, 75 notes six other manuscripts that contain the homily, viz. A-5 (413–415), A-50 (56–58), A-71 (1–2), A-674 (217–218), 'saazio muz. Georg. 150b' (= St Petersburg, Russian Academy of Sciences, Institute of Oriental Manuscripts, E-16, fols 241^r–242^r, cf. Ceraġe and Xopera 2016, 679) and Ivir. georg. 7 (239 = fol. 326^v).

³⁸ The manuscript has *sa|řakmeni* with a dittography at the line break.

³⁹ Keķelize 1957a, 75 lists A-272 (fols 173–175), A-674 (fols 180–182), A-613 (no indication of folios) and 'Gelati 8' (= Kut. 8, fols 334–336) as manuscripts containing the same homily. As the last word of the *incipit*, he gives *čuenebisagan* 'from the appearance', which is not confirmed by the Vienna codex and does not match Greek φουσ in the given context. According to Keķelize, the text is a translation by the eleventh-century author Eprem Mcire (Ephrem the Lesser).

Fig. 13: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 187^v.Fig. 14: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 208^v.

208^v, see Fig. 14) reads: *Šromay da cxovrebay sanaṭrelta mat šišuel-martaltay da ḫmidisa mamisa Zosimesi*, ‘The work and life of the blessed Gymnosophists and the holy father Zosime’; the text begins: *Žamsa mas romelsa iqo ḳaci erti udabnos, da saxeli misi zosime, romelman ormeocsa ḫelsa puri ara čama...*, ‘At the time when there was a certain man in the desert, and his name was Zosime, who did not eat bread for 40 years...’. This text, which also exists in Greek, Slavonic, Syriac, Ethiopic and Arabic,⁴⁰ was published in 1945 by Զորნელი Զեքელიze from the eighteenth-century manuscript A-161 (fols 136^r–147^v).⁴¹ However, the version we have in the Vienna codex deviates sharply from Զեքელიze’s text, not only in the incipit, where it is the only Georgian wit-

ness confirming the Κατ’ ἐκεῖνον τὸν καιρὸν (~ *žamsa mas*) of the Greek text; different from Զեքელიze’s version, which omits the last seven sections of the Greek text, it is complete in the Cod. Vind. georg. 4. A noteworthy peculiarity is the name of the self-referring ‘teller’ appearing at the beginning of the last section: in contrast to the Κρύσσεως conjectured for the Greek text,⁴² the Vienna codex clearly reads *Krispos* (fol. 223^v, line 1; see Fig. 15): *xolo me, Krispos, damḳwdrebul viḡav udabnosa mas, da visčave šromay sanaṭreltay mat, ḫmidisa mamisa Zosimesgan...*, ‘But I, Krispos, was lodged in that desert, and I learnt (about) the activity of those blessed ones from the holy father Zosime...’. The *Narratio* is not contained in any form in the *mravaltavis*.

⁴⁰ The Greek text was published (on the basis of the manuscript Paris, BNF, gr. 1217) in James 1893, 96–108 and (on the basis of two Moscow manuscripts) in Vassiliev 1893, 166–179. For the (metaphrastic) Slavonic versions, see Tixonravov 1863, 78–81 and 81–92 and Veselovskij 1884, 158–161. For the Syriac version, see Mellon Saint-Laurent 2015 <<http://syriaca.org/work/1626>>; for the other versions, James 1893, 89–90.

⁴¹ Զեքელიze 1945, 122–127. Other manuscripts containing the same redaction as that of A-161 are A-395 (pp. 136–143 = fols 67^r–70^v) and A-1050 (fols 187^v–193^v); the version in Sin. georg. 6 (referred to as Sin-71 by Զեքელიze 1957b, 139 after the catalogue by Cagareli 1888) deviates more (fols 170^r–183^v; cf. Garitte 1956, 18). A metaphrastic version is contained in H-972 (fols 515^r–522^v) and S-300 (fols 106^v–110^v). The information given in Gabiḷašvili 2004, 207 under nos 435 and 436 must be corrected accordingly.

2.7 The text following the *Narratio Zosimi* (on fols 224^v–249^v) belongs to the hagiographical genre. It is the *Vita Sanctae (O)nesimae*, which is also preserved in Syriac (BHO 814–816) and Arabic. Its title in the Vienna codex runs (fol. 224^v, see Fig. 16): *Cxorebay da mokalakobay ḫmidisa Nisimesi, romeli iqo asuli mepisa Eḡwḡḡisay da ikmna mamasaxlis udabnos mzuvarṭasa, ricxwt otxasta*, ‘Life and conduct of

⁴² James 1893, 108 with n.; in the text version published by Vassiliev 1893, 178, l. 15, the ‘teller’ remains anonymous.



Fig. 15: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 223^v–224^r.

St Nisime, who was the daughter of the King of Egypt and became the abbess in the desert of the grazing (anchorites), 400 by number'. This text, too, was published by Kōrneli Kēkelize in his edition of pre-metaphrastic hagiographical texts (the Keimena redaction, Georg. *ķimeni*),⁴³ the codices he used were A-249 (tenth–eleventh centuries; fols 51^r–57^v) and A-382 (fifteenth century; fols 94^r–100^v).⁴⁴ As Nani Čakaze convincingly argued,⁴⁵ the Georgian text, albeit exhibiting three recensions,⁴⁶ must have been translated from Arabic.⁴⁷

⁴³ Kēkelize 1918, 202–214.

⁴⁴ Outtier 1977, 104 adds A-146 (fols 90^r–108^v) and A-124 (fols 302^v–315^v) to the witnesses.

⁴⁵ Čakaze 1973 and 1975.

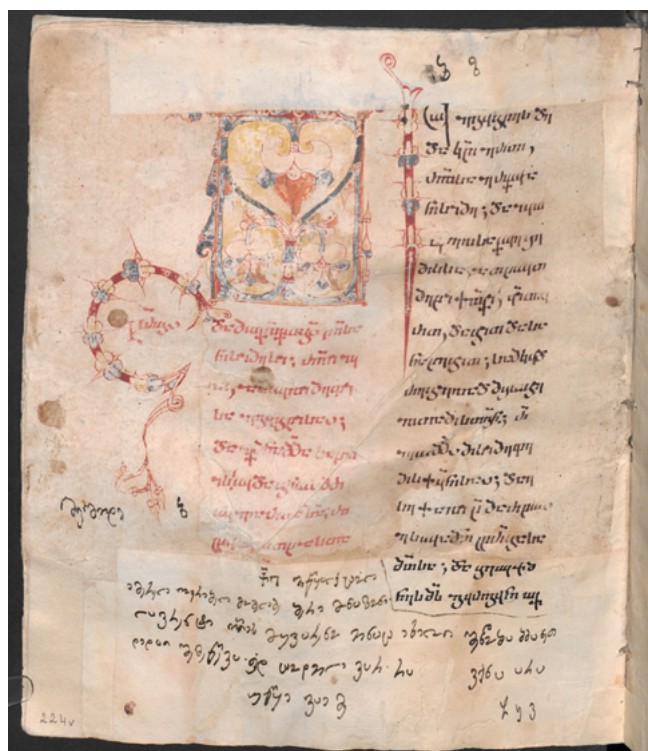
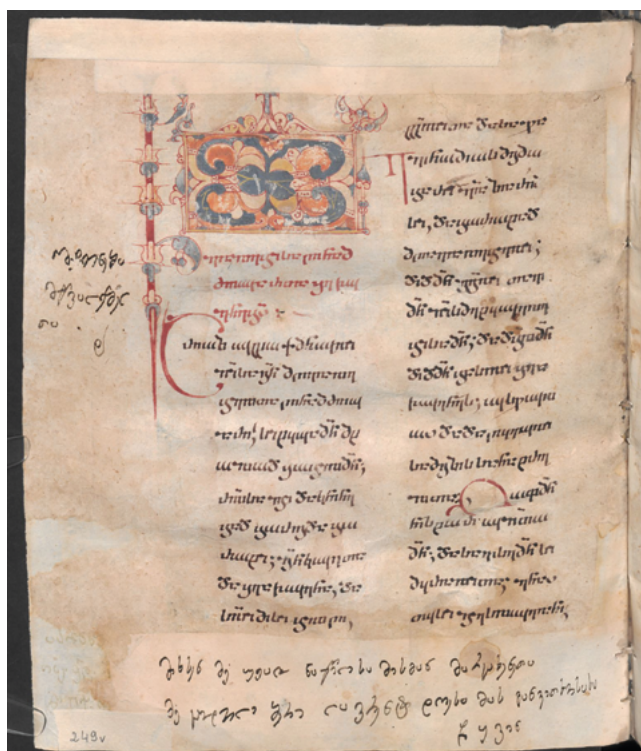
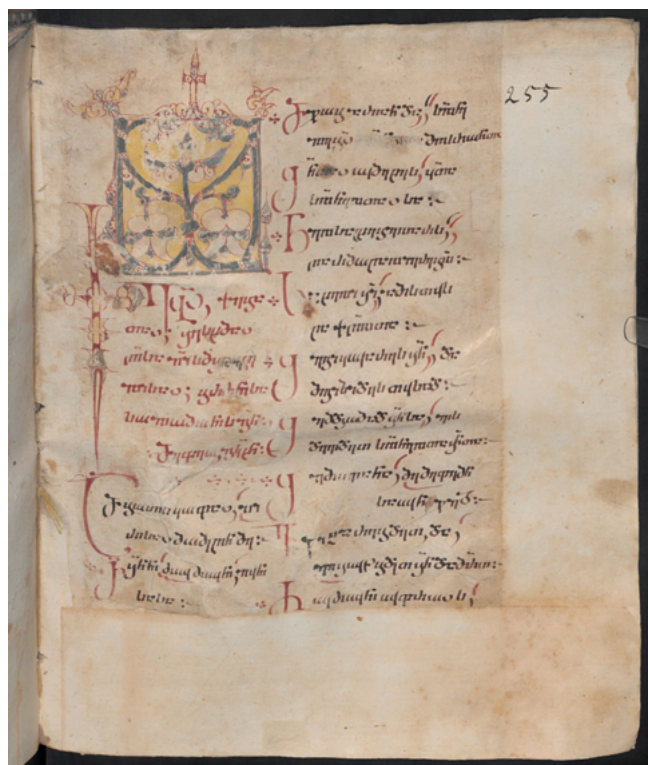
⁴⁶ According to Čakaze 1973, 108, the Georgian legend is contained in a total of 20 manuscripts, 18 of them preserved in the KKNCM and two in the Bodleian Library, Oxford; the Vienna codex remained unnoticed by her. From the former group, the author mentions A-146 and A-126 besides the two codices used by Kēkelize. A list comprising 17 witnesses is provided by Gabižašvili 2004, 299, no. 879; the Vienna codex is missing there, too.

⁴⁷ Čakaze 1975, 79.

According to Kēkelize, the legend is associated with the date 10 May;⁴⁸ it is not contained in any one of the *mravaltavis*.

2.8 The eighth text of the Vienna codex (fols 249^v–254^v) is entitled (on fol. 249^v, see Fig. 17) *Čvalebisa činamzguarta šečuenebay*, which can be translated as 'Anathema of the prophets of heresy'. The heretics cursed are Arius, Eunomius, Severus, Nestorius and Eutychius; the text is structured like a hymn. The initial part (on Arius) reads (fol. 249^v, first column): *Arioz ucxokmnuli ġmrtisagan mčvalebelta činamzguari; siṭquaman mxolodšobilman, romelsa-igi daḡninebad borgda boroṭi; gankueta da šeāčuena, da suli misi bilči...*, 'Arius, the leader of the heretics, alienated from God, was cut apart and cursed by the only-born Word, for the impoverishment of which the evil one turned mad, and his wicked soul...'. The same text is found in two Georgian codices of the Iviron Monastery on Mt Athos (georg. 64, an autograph by Giorgi the Athonite of the eleventh century, fol. 1^v, and georg. 38,

⁴⁸ Kēkelize 1918, 202 indicates the date in square brackets at the beginning of the title of the legend; in his edition however, it is contained neither in any of the Georgian manuscripts, nor in the Syriac tradition.

Fig. 16: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 224^v.Fig. 17: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 249^v.Fig. 18: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 255^v.Fig. 19: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 266^v.

fourteenth century, fol. 335^v); in both these witnesses it forms part of the hymnary materials for Easter Saturday.

2.9 The ninth text of the Cod. Vind. georg. 4 (fols 255^r–266^r) represents yet another genre. It is the *Canticum canticorum* attributed to King Solomon, the only Biblical text in the volume. The text version in the Vienna codex, entitled *Kebay kebatay, šesxmay čmidisa ġmrtismšobelisay brznisa Solomonisgan*, ‘Song of Songs, a song in praise of the Holy Godmother by the wise Solomon’ (fol. 255^r, see Fig. 18), is peculiar indeed, given that it represents a redaction in its own right (distinct from the oldest version available that we find in the so-called Oshki Bible, ms. Ivir. georg. 1, and all other known Georgian versions) and that it is provided with neumes (clearly distinguishable in Fig. 18).⁴⁹ In the cycle-based *mravaltavis* outlined above, neither this nor any other Biblical text is included.⁵⁰

2.10 The tenth text in the Vienna codex (fols 266^v–292^r) is the *Sermo in nativitate Domini* by John Damascene (CPG 8067; BHO 1912). It is entitled (fol. 266^v, see Fig. 19): *Učqebatagan pırvelta gamoçulilvit šekrebuli nețarisa Ioanesgan xucisa da monazonisa Damaskelisay saķitxavi šobisatws uplisa čuenisa Iesu Kristēsa*, ‘Lecture, gathered with scrutiny from the first teachings by the blessed John, priest and monk, of Damascus, on the Nativity of Our Lord Jesus Christ’. In his catalogue, Peradze erroneously identifies this text with ‘PG 96, 736–768’, which is John Damascene’s *Oratio in laudem sancti Ioannis Chrysostomi* (CPG 8064), and even attributes this to John Chrysostom himself (‘hier steht diese Homilie unter dem Namen des Johannes Chrysostomus’); however, his reference to an edition of ‘Kuthais 1912’ is correct. The anonymous edition in question (see the title page in Fig. 21)⁵¹ was based upon ms. Ivir. georg. 7, fols 1^r–13^v, where the same text is related to 25 December and determined to be a translation by Giorgi the

Athonite (in a note reading *i(eso)w k(rist)ē adide m(a)m(a)y g(iorg)i targmani*, ‘Jesus Christ, exalt Giorgi, the translator’, added to the title, see Fig. 20; the addition in the Vienna codex, restorable as *g(ua)k(urt)x(e)n me(u)peo*, simply means ‘Lord, bless us’). In the *mravaltavis*, we find only one text of John Damascene, viz. his sermon on the Dormition of the Theotokos (CPG 8062), and only in one of the homiliaries (K 57), which suggests that it was a later addition.

2.11 The eleventh text of the Vienna codex (fols 292^v–303^r) is the only one that is also met with in one of the *mravaltavis*, viz. the so-called *Autobiography of St Dionysius the Areopagite* (CPG 6633; BHO 255), which is contained in the Tbeti codex (A-19) within the cycle referring to the feasts of the Apostles in the last week of December (T 29, with the date of 28 December indicated), preceding the saint’s letter to Timothy (cf. 1.4 above). In the Vienna codex, the title of the Georgian text, which was published on the basis of the manuscript Ivir. georg. 8, (fols 51^r–57^v, see the title at the bottom of fol. 51^r in Fig. 23) by Paul Peeters,⁵² runs (fol. 292^v, see Fig. 22): *Cxorebay čmidisa Dionisios episkoposisay, romeli iqo ze Sokratisi da mtavari atenetay*⁵³, *romelsa eçoda kalaki brzentay, motxrobay žuarcumisatws uplisa čuenisa Iesu Kristēsa*, ‘Life of the holy bishop Dionysius, who was the son of Sokrates (and) the head of the inhabitants of Athens, which is called the city of the wise; narration of the crucifixion of Our Lord Jesus Christ.’ The fact that the autobiography occurs in only one of the *mravaltavis* again suggests that it was added later, together with the letter to Timothy.

2.12 The last text in the Vienna codex is the only one that is not introduced by an illumination; at the same time, it is the shortest one, covering only two pages (fols 303^v–304^r). According to Peradze, who provided a full German translation of it, it is ‘a short report by Basil the Oproph on the chronography from the creation of the world onwards’.⁵⁴ As a matter of fact, it covers the time span from Adam up to the reign of Alexios I Komnenos (c.1048–1118); its last lines (on fol. 304^r, see Fig. 25) contain an adequate dat-

⁴⁹ An electronic version provided by Zurab Sarjveladze 1999 is available at <<https://tinyurl.com/kebay-vind4>>.

⁵⁰ The text of the Song of Songs is also included, in *mkhedruli* script, in the eleventh-century codex A-65, the oldest Georgian codex on paper, on fols 211^v–214^v, together with a commentary (fols 193^r–210^r); the latter was reproduced in lithographic form in Šaniže 1924. Note that the codex A-65 also contains a text on the Gymnosophists (fol. 176^{r-v}), but not the *Narratio Zosimi*.

⁵¹ On the last page (p. 36), the edition is signed by a monk named Pimen (or Parmen?): *mta čmida atoni, ioane ġvtis mețqelis (!) savane. P-n monazoni*, ‘Holy Mt Athos, skete of John the Theologian. P-n the monk’.

⁵² Peeters 1921, 293–313.

⁵³ Sic; the correct form would be *ateneltay*.

⁵⁴ Peradze 1940, 230: ‘Ein kurzer Bericht des Basilios des Oprophen über die Chronographie von der Erschaffung der Welt an’.

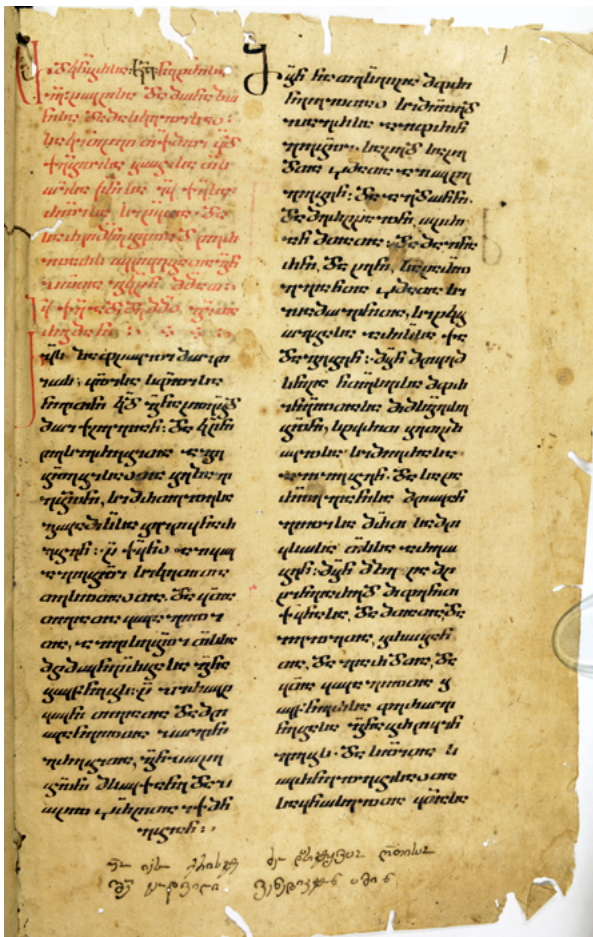


Fig. 20: Mt Athos, Iviron Monastery, georg. 7, fol. 1'.

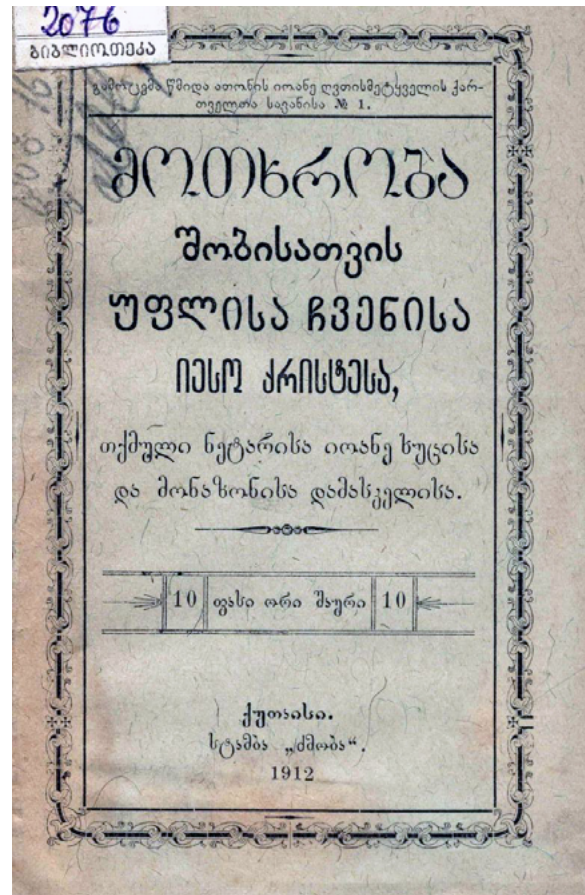
Fig. 21: Edition of John Damascene, *On the Nativity*.

Fig. 22: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 292'.

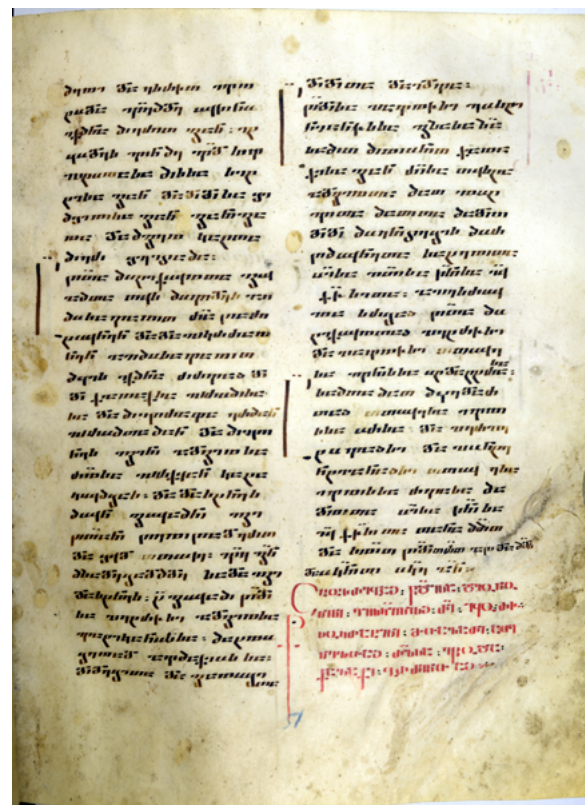
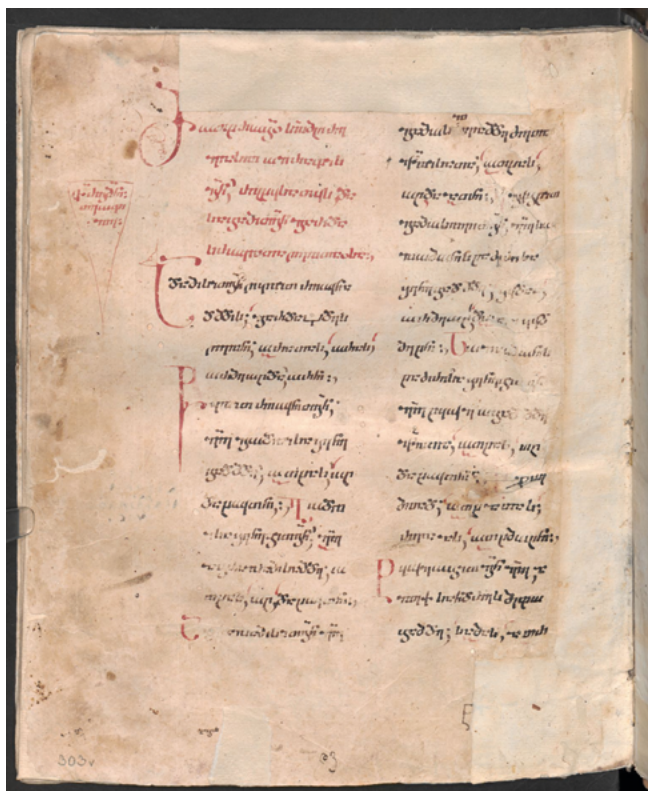
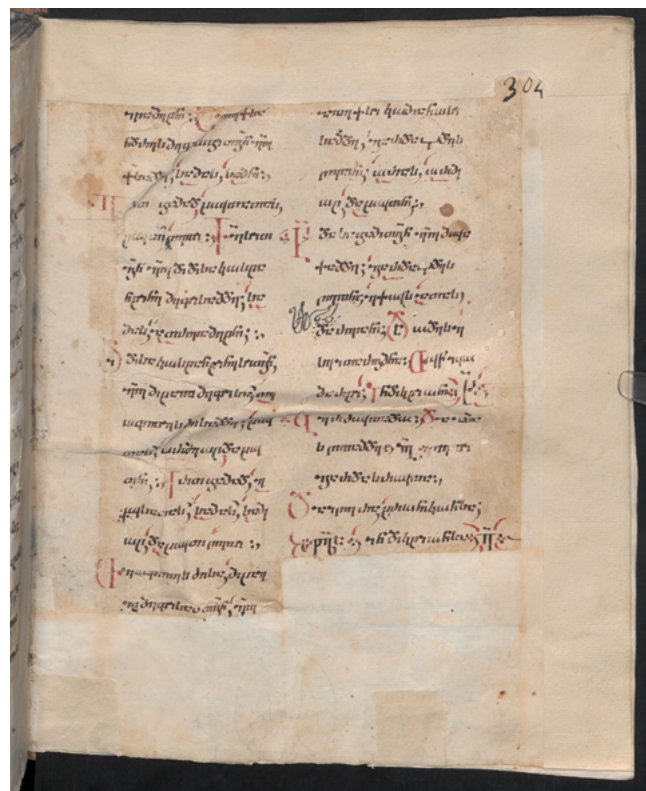


Fig. 23: Mt Athos, Iviron Monastery, georg. 8, fol. 51'.

Fig. 24: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 303^v.Fig. 25: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 304^r.

ing in both the Georgian and the Byzantine style, viz. the ‘chronicon’ 331 and the ‘indiction’ 5 (*daiçera xronikonsa ḥla indikḥionsa ē*), both referring to the years 1111–1112. In his account, Peradze was not only mistaken as to the ‘indiction’, which he assigned the number $\bar{1} = 30$,⁵⁵ but also about the name of the author and his alleged epithet. This is clear from a close look at the title, which reads (fol. 303^v, see Fig. 26): *Motxrobay sulmçire vasilograpisgan, ricxwsatws dasabamitgan gardasrulta çeltaysa*, ‘Short account from the *vasilograpi* on the number of years elapsed since Creation’. The *vasilograpi* mentioned here is not a person but a type of text, as explained in the Georgian chronicle *Kartlis Cxovreba*, in the subtext *Iṣṭoriani da azmani šaravandedtani* (‘Histories and Praises of the Crowned’), which relates to the reign of Queen Tamar of Georgia (1160–1213). Here we read: ‘Now I shall render what I have seen or what I have heard from the wise and prudent men, into a history and a *vasilograpi*, i.e. an “account of kings”. Just as Luke advances his account from “Set, Adam and God” (Luke 3:38), I, too will start from

that Tamar...’⁵⁶ If, then, *vasilograpi* meant something like an ‘account of kings’,⁵⁷ it is obvious that it reflects a Greek compound βασιλογραφεῖον (or βασιλογράφιον) in the sense of a ‘chronicle of emperors’. It is true that the Greek term has been attested only with different meanings so far, rendered as ‘prophetical work on emperors’ and ‘anti-imperial script’ in Erich Trapp’s *Lexikon*,⁵⁸ this, however, cannot disprove the assumption proposed here. There is one piece of

⁵⁶ Qauxčišvili 1959, 2–3: *aç me, romeli gina tu mixilavs, gina tu brzenta da gonierta kacatagan masmian, gardavsce iṣṭoriasa da vasilograpsa, romel ars ‘motxroba mepeta’. vinatgan luka agmavlobasa siṭqwsasa ikms ‘seitisa, adamisa da gmrṭisa’, meca esret viçqo amis tamarisa...* For the reference to the genealogy contained in the Gospel of Luke (3:23–28), see Qauxčišvili 1959, n. 1.

⁵⁷ See Žožuā 2002, 107 for a similar suggestion.

⁵⁸ Trapp 2001, 269: ‘antikaiserliche Schrift’ (referring to the History by Georgios Pachymeres, thirteenth to fourteenth centuries) and ‘prophetisches Buch über Kaiser’ (referring to the *Patria of Constantinople*, where we find the phrase τῶν βασιλέων γράφειν τὰς ἱστορίας, cf. Preger 1901, 45, l. 15 within sect. 40 of the Παραστάσεις σύντομοι χρονικά). Βασιλογράφια in the latter sense is found, e.g., in the work of Nicetas Choniates (twelfth century, cf. Bekker 1835: 405 n. ad l. 20) or, in the later form βασιλογράφιον, in two recensions of the *Historia Alexandri Magni* (ch. 44, sect. 3 in rec. E, cf. Kōnstantinopulos and Lōlos 1983, and p. 53, l. 2 in rec. V, cf. Mētsakēs 1967) and in a Latin adaptation (*vasilographo*) in the *Vaticinium Sibillae Eritheae* (Holder-Egger 1890, 155). Bogiatzidēs 1925, 163–164 established ‘golden bull’ (χρυσόβουλλον) as a third meaning.

⁵⁵ The Byzantine ‘indiction’ system was based upon cycles of 15 years so that a ‘30th’ indiction never existed.

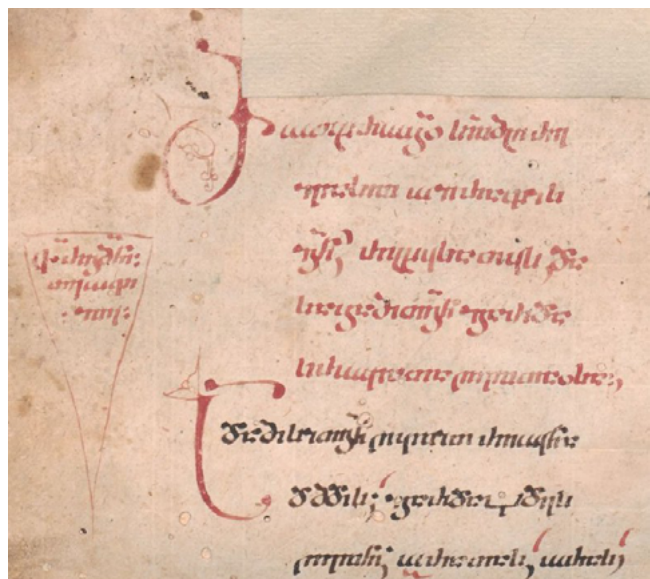


Fig. 26: Vienna, ÖNB, Cod. Vind. georg. 4, fol. 303^v, detail.

more important information contained in the Vienna codex in that it indicates, in the margin left of the title, the translator of the chronicle with *t(a)rgm(a)ni teopile*, i.e. ‘translator Teopile’, which probably refers to the famous scribe of this name who lived approximately from 1050 to 1120 and who worked as a priest-monk in the Monastery of the Holy Theotokos in Constantinople until 1114.⁵⁹ That his translation was included in a codex that was conceived and produced 50 years later in South-East Georgia again speaks in favour of close contacts between Georgia and the Greek world in the twelfth century.⁶⁰

3. Conclusion

Was Peradze right, then, in styling the Vienna codex a *Mrawalthawi*? It is true that it contains mostly homiletic texts, which would speak in favour of this. However, it also contains apocryphal and hagiographical materials like the *Narratio Zosimi* or the *Vita (O)nesimae*, which are certainly not in the scope of the original *mrawaltavis*.⁶¹ With the ‘Anathema of the heretics’, it further contains a product of hymnography, and it even includes a Biblical text (the *Canticum Canticorum*) – neither of these genres pertains to the ‘canon’ of the *mrawaltavis*, either. What is more, no clear-cut correspondence to the ecclesiastical year and its feasts is recognisable – where there are relations to dates, they extend vaguely from the beginning of Lent to the end of December, but there is by no means a clear order in (or in relation to) them. If we consider that only one of the texts contained in the Vienna codex co-occurs in one of the prototypical *mrawaltavis* (the autobiography of (Pseudo-)Dionysios Areopagita, see 2.11 above), we should rather regard it as an ad hoc ‘collection’ like the famous codex from Šaṭberdi (S-1141, end of the tenth century), whose second part (written in minuscules) combines ancient homiletic materials (among them writings by Hippolytus of Rome) with the legend of the Conversion of Georgia by St Nino (*Mokcevey Kartlisay*), the life of Jacob of Nisibis (c.308–350) and the Commentary on the Psalms (CPG 6202) of Theodoret of Cyrrhus (c.393–466).⁶² This, however, does not diminish the value of the Vienna codex, which remains indeed a remarkable work of Georgian erudition of the twelfth century.

⁵⁹ Cf. Kekeliḡe 1980, 243–246 and Tarchnišvili 1955, 176–180 as to Teopile’s life and works and Žoḡua 2002, 108 for the time span in question.

⁶⁰ Cf. note 34 above as to another text in the Vienna codex that may have been translated by Teopile.

⁶¹ Cf. Žoḡua 2002, 106, who also rejects the usage of the term for the Vienna codex.

⁶² Cf. the edition by Gigineišvili and Giunašvili 1979.

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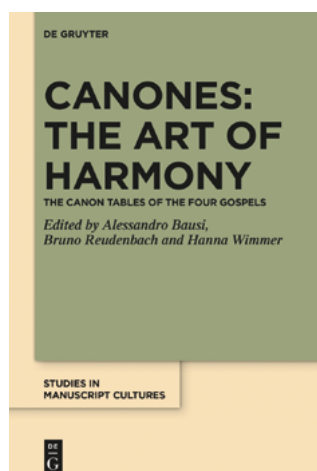
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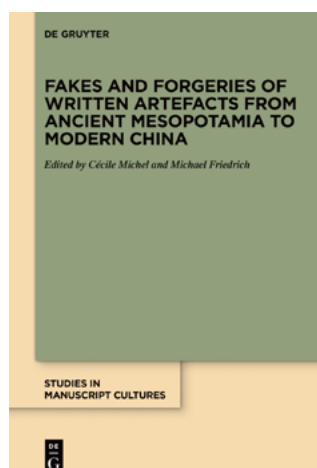


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