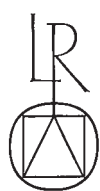


Mariam Kamarauli (ed.)

Caucasiology in the Digital Era

A Festschrift for Manana Tandaschwili





FOLIA CAUCASICA

BAND 7

herausgegeben von
Jost Gippert und Manana Tandaschwili

REICHERT VERLAG WIESBADEN 2026

Caucasiology in the Digital Era

A Festschrift for Manana Tandaschwili

edited by
Mariam Kamarauli

REICHERT VERLAG WIESBADEN 2026

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News from the Diaspora: Georgian Manuscripts in Germany

Jost Gippert

Abstract

Among German libraries, Georgian manuscripts are stored in four places. The largest collection is that of the Staatsbibliothek Preußischer Kulturbesitz in Berlin, which hosts eleven items today. The second largest collection is kept in the University Library of Leipzig, with Georgian manuscripts and fragments stored under five shelfmarks. A minor collection is preserved in the Staats- und Universitätsbibliothek of Göttingen, which houses 25 fragments of Georgian palimpsests with undertexts in Christian Palestinian Aramaic. Lastly, the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle owns one Georgian codex. As of today, a total of 29 items housed in German libraries have been catalogued and described, covering more than 2250 pages. In the course of the “DeLiCaTe” project (“The Development of Literacy in the Caucasian Territories”), most of these manuscripts have been critically reviewed, and some important new insights have been gained. In the present study these new insights are summarised, with a special focus on the provenance of the manuscripts and digital methods used to reveal this.

Preface

For more than 25 years, our jubilarian has played, alongside her many duties in teaching and research, an outstanding role in the community of Georgians living in Germany, organising, e.g., a Sunday school for children and literary and musical events for adults. However, the Georgian diaspora in Germany consists not only of human beings. Since the middle of the 19th century, Georgian manuscripts have travelled – or, rather, been brought – to Germany and found a new home here. As of today, a total of 29 items housed in German libraries, with more than 2250 pages, have been catalogued and described. In the course of the project “The Development of Literacy in the Caucasian Territories” (“DeLiCaTe”),¹ most of these manuscripts have been critically reviewed, and some important new insights have been gained. In the following pages, which are meant as an antidoron to Manana Tandashvili for all her cooperation and support over the years, I shall summarise these new insights, with a special focus on the provenance of the manuscripts and digital methods used to reveal this.

1 <https://www.csmc.uni-hamburg.de/delicate.html>. My thanks are due to the members of the DeLiCaTe team for their steady support. All URLs quoted in this contribution were last accessed on 2 January 2026.

1. Stocktaking

Among German libraries, Georgian manuscripts are stored in four places. The largest collection is that of the Staatsbibliothek Preußischer Kulturbesitz in Berlin, which hosts eleven items today. The second largest collection is kept in the University Library of Leipzig, with Georgian manuscripts and fragments stored under five shelfmarks. A minor collection is preserved in the Staats- und Universitätsbibliothek of Göttingen, which houses 25 fragments of Georgian palimpsests with undertexts in Christian Palestinian Aramaic, all stemming from St Catherine's Monastery on Mt Sinai (hereafter: Sin.). Lastly, the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle owns one Georgian codex.

The Georgian manuscripts in Germany were described for the first time by Julius Assfalg in his catalogue of 1963, which comprised 26 items with a total of more than 1100 folios.² At Assfalg's time, the Berlin collection was still stored in Marburg where it had been transferred after the Second World War; it was only returned to Berlin when the new building of the Staatsbibliothek was erected in the 1970s. From this collection, Assfalg described eight items then pertaining to it; meanwhile, two more Georgian codices have been acquired, and one was omitted by Assfalg. The possessions of the three other libraries have remained the same since Assfalg's endeavour.

Mostly based upon Assfalg's descriptions, the Georgian manuscripts kept in Germany were dealt with in the Catalogue of Georgian Manuscripts Abroad published by the Korneli Kekelidze Georgian National Centre of Manuscripts (hereafter: KKNCM) in Tbilisi in 2018,³ which also includes the three additional codices of the Berlin Staatsbibliothek. More recently, in a joint effort of German libraries and supported by Deutsche Forschungsgemeinschaft, an online database named "Qalamos" has been set up which "provides direct access to metadata and digitised copies of manuscripts from Asian and African writing traditions in Germany, as well as from numerous international partners" and contains "approximately 175,000 datasets describing 120,000 physical objects written in 170 languages and 87 scripts (as of March 2023)".⁴ Searching for "Georgian" in this database yields 28 "objects", all from the Berlin Staatsbibliothek; this number comprises seven bound codices, two liturgical and one magic scroll, plus some individual units or parts of codices. In addition, the query yields one part of a collective Ottoman-Turkish manuscript (Ms. or. quart. 1488-6), which contains a few elements in Georgian language and script,⁵ and, curiously enough, the Armenian Evangeliary Hs. or. 14577, the description of which mentions a certain Astghik Georgian⁶ – one more interesting source of confusion, surprising even for somebody who has been used to be confronted with anything related to the time of the British King George when searching for "Georgian" manuscripts at the sites of British libraries or the Library of Congress.

The present stock of Georgian manuscripts in German libraries has been summarised in a poster that was prepared in the framework of the DeLiCaTe project for the workshop "Manu-

2 Assfalg (1963a).

3 Chkhikvadze et al. (2018).

4 <https://www.qalamos.net/content/team.xml>.

5 According to Götz (1968, p. 268, no. 383), the Georgian parts are found on fols 118b–120a and consist of a "short sketch of the Islamic faith" and "speech samples with interlinear translation in Turkish" ("Bl. 118b–120a: Kurzer Abriss des islamischen Glaubens auf georgisch, georgische Sprachproben mit türkischer Interlinearübersetzung"). According to Qalamos, Ms. or. quart. 1488 is a "Sammelhandschrift; Osmanisch-Türkisch, Georgisch, Arabisch" containing "Gedichte und Ratschläge [قصائد و نصائح]" by "Kelîmî, Ahmed" and is not usable and not digitisable and there are no images available; see <https://tinyurl.com/MsOrQuart1488> and <https://tinyurl.com/MsOrQuart1488-6>.

6 <https://tinyurl.com/HsOr14577>. The reference actually means Gēorgean (1998, p. 739, no. 461).

script Cultures in the Caucasus” held at the Centre for the Study of Manuscript Cultures (hereafter: CSMC) in Hamburg on 24–26 March, 2025.⁷ In the following treatise, which starts with the Leipzig collection, “A” refers to Assfalg’s catalogue (with item numbers referred to), “C” to the catalogue of Tbilisi (with page numbers), and “Q” to the Qalamos database.

2. New insights

2.1 The Leipzig collection

The Leipzig collection of Georgian manuscripts consists of five objects that are kept under the successive shelfmarks V 1094 – V 1098, which reflect the numbers given to them in the general catalogue of the University Library by Karl Vollers of 1906.⁸ The five objects were first mentioned in the *Anecdota sacra et profana* of 1855 by Constantin von Tischendorf (hereafter: “T”), who referred to them as “Cod. Tisch. XXXIX” – “XLIII”,⁹ a designation that reflects the fact that he himself had acquired them during his travel to the Near East in 1844 and deposited them in Leipzig.¹⁰ Three of these objects are no codices proper but consist of several independent fragments, all but one on parchment and bound together with no overall principle discernible; V 1096 (T XLIII, A 13) even includes one Ethiopian fragment (3 folios of a psalter manuscript)¹¹ and one Armenian folio (an excerpt from the Euthalian materials to the Pauline Epistles).¹² Based on excellent colour images provided by Leipzig University Library, all five objects were successfully used for the development of a model for reading Georgian manuscripts on the eScriptorium platform in 2024.¹³

In October 2024, the complete Leipzig collection of Georgian manuscripts was subject to a thorough codicological and material analysis at the CSMC, which was undertaken by the members of the Artefact Lab¹⁴ with kind support by the staff of the University Library of Leipzig.¹⁵ Continuing investigations that had been applied to the collection of Georgian manuscripts of the University Library of Graz in Austria a few months before,¹⁶ the main focus was on the analysis of the different inks appearing in the various items of the collection, with a view to establishing the foundation for an overall database of inks used in Georgian manuscripts over time and

7 The poster is available online at <https://doi.org/10.25592/uhhfdm.16996>. See <https://www.csmc.uni-hamburg.de/register/workshop66/programme.pdf> for the programme of the workshop.

8 Vollers (1906, p. 432): “II 5: In georgischer und armenischer Sprache”.

9 Tischendorf (1855/1861, pp. XIV and 74).

10 Tischendorf (1855, p. VII / 1861, pp. V–VI).

11 Fols 1–3, comprising the first five psalms (Tischendorf, 1855, p. 74).

12 Another fragment of the Euthalian materials in Armenian was detected in the Georgian palimpsests Sin. georg. NF 13 and 55 among the New Finds of St Catherine’s monastery on Mt Sinai (see Gippert 2010, pp. I-1–5 for a description and pp. III-2–9 for an edition). This fragment cannot be related to that in V 1096 because of a different layout (20 vs 24 lines per column). The same is true of the palimpsest codex M 6424 of the Matenadaran in Yerevan which in its lower layer contains the Euthalian materials along with a large portion of the Pauline Epistles (19 lines per column).

13 Gippert and Stökl Ben Ezra (2024, pp. 15–17).

14 See <https://www.csmc.uni-hamburg.de/artefact-lab/artefact-lab.html>. My sincere thanks are due to Olivier Bonnerot, Sebastian Bosch, Kyle Ann Huskin, Greg Nehring, Ivan Shevchuk, and other members of the Lab for their invaluable work.

15 My sincere thanks are due to Fanny Barthold, Moritz Brock-Wenzek and Jörg Graf who transported the manuscripts to Hamburg and to Christoph Mackert who supported the endeavour.

16 Also at the CSMC, 22 April – 3 May 2024. Results of this work have been published in Gippert (2025); see also Paetzold, Ehteram et al. (2025) and Gippert (forthcoming).

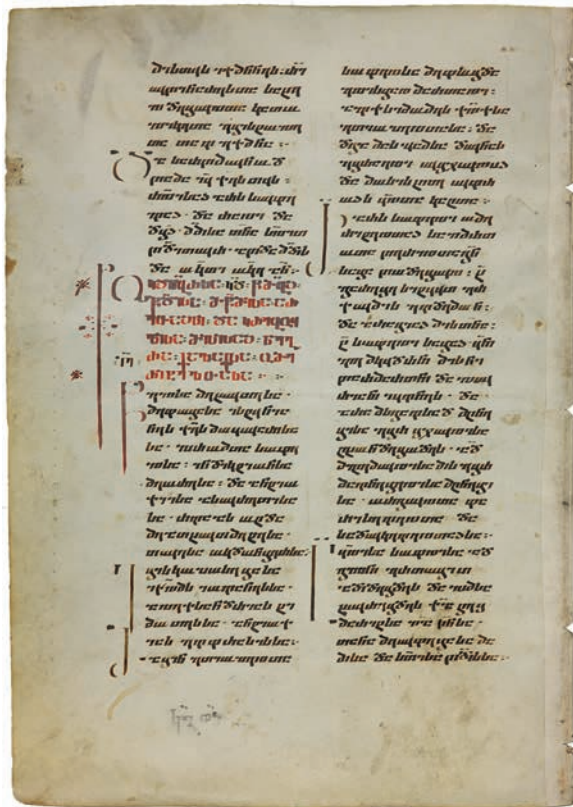


Fig. 1: Leipzig, UB, V 1094, fol. 1v: beginning of the legend of St Arethas et soc.

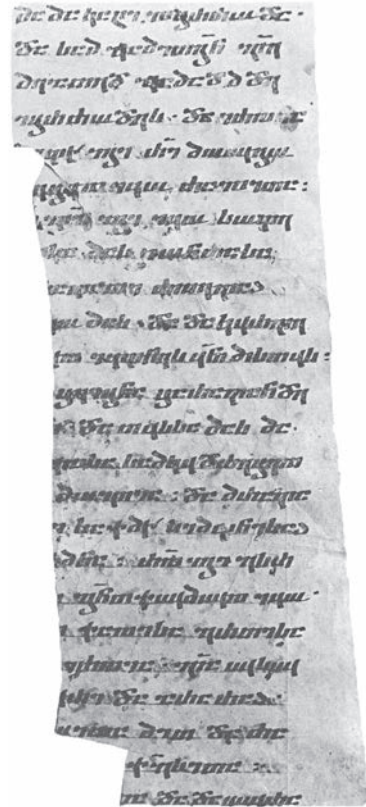


Fig. 2: Cambridge, UL, Georg. Ms. 5 (MS add. 1890.3), fol. 1r: continuation

across regions, thus facilitating the determination of their origin and – possibly – their age. At least one important first result of this will be dealt with below.¹⁷

2.1.1 Leipzig, UB, V 1094 (T XL, A 11, C 38)

V 1094 comprises nine parchment folios written in two columns in a nice *nuskhuri* minuscule with large *asomtavruli* initials; the folios were correctly determined by Assfalg as stemming from a hagiographical collection for October, with other fragments of the same codex being preserved in the University Library of Cambridge as Georgian Ms. 5 / MS Add. 1890.3; these fragments had been published by Robert Pierpont Blake in 1932. Of the five saints' legends contained in V 1094 (James, Brother of the Lord; Arethas et socii; Sergius and Bacchus; Gaiane; Artemius), the second has meanwhile been published by Vakhtang Imnaishvili on the basis of two different manuscripts (Sin. georg. 11; KKNCM, H-535);¹⁸ the passages contained in V 1094 correspond to § 1, line 1 – § 3, line 13 on fol. 1v and § 8, line 17 – § 16, line 36 on fols 2r–3v, both immediately succeeded by fragments in Cambridge, Georg. Ms. 5 (§ 3, line 14 – § 6, line 9 on fol. 1rv and § 16, line 36 – § 19, line 25 on fol. 2rv; see Figs 1 and 2).

¹⁷ For the first insights gained by the scientific analyses see the report by Bosch and Kvirkvelia (2025).

¹⁸ Version A of the legend; a second version is contained in KKNCM, H-341. See Imnaishvili (2000) and the online version at <https://titus.uni-frankfurt.de/texte/etcs/cauc/ageo/ghadd/ghadd/ghadd.htm>.

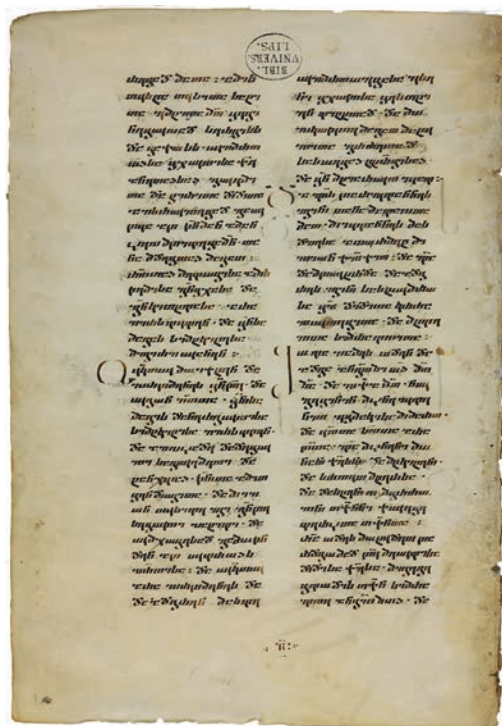


Fig. 3: Leipzig, UB, V 1094, fol. 5v:
end of quire 11

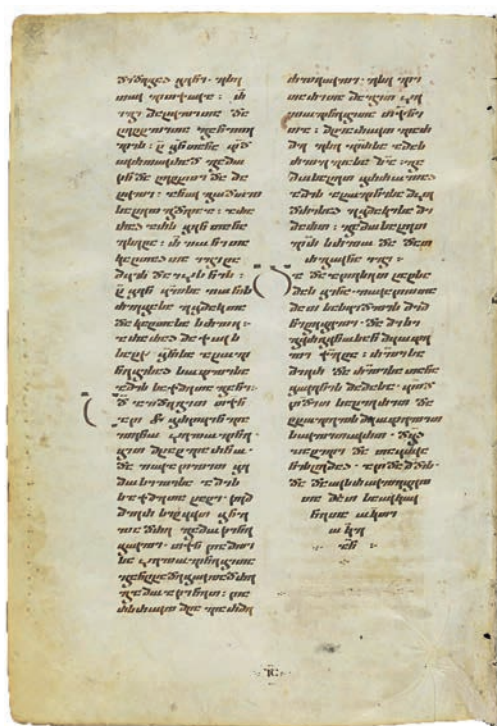


Fig. 4: Oxford, BodL, Georg. b1, fol. 86v:
end of quire 11

In his edition of Cambridge, Georg. Ms. 5, Blake referred to another Georgian manuscript in England, namely, Oxford, Bodleian Libraries, Georg. 1, which according to him was written “undoubtedly by the same hand” as the Cambridge fragment. The hand in question had been identified by Paul Peeters as that of “Prochoré, who founded the Georgian colony at the monastery of the Holy Cross near Jerusalem between 1038 and 1042”.¹⁹ The famous Oxford codex, which is a hagiographical collection covering the months of March to August for male saints and the complete year for female saints, must indeed have been a sister manuscript of Georg. Ms. 5 and therefore also of V 1094, given their identical script and layout including quire numberings and additional notes as shown in Figs 3–6. The approximative dating arrived at by the identification of the scribe of the Oxford codex on the basis of colophons,²⁰ as well as Jerusalem as its origin, can thus be safely transferred to V 1094 (and the Cambridge fragments) and stored with the analyses of the inks of fol. 1v of V 1094 in our database.²¹

In addition, multispectral images of the badly damaged fol. 7 of V 1094 have now provided a basis for reading the illegible passages from the legend of St Gaiane in the right column of the recto. As Figs 7–9 show, several different images (here produced via Principal Component Analysis = PCA and Individual Component Analysis = ICA) may be necessary to make differ-

19 Blake (1932, p. 216), referring to Peeters (1912, pp. 303–304).

20 Peeters (1912, pp. 302–304).

21 See Bosch and Kvirkvelia (2025, p. 36).

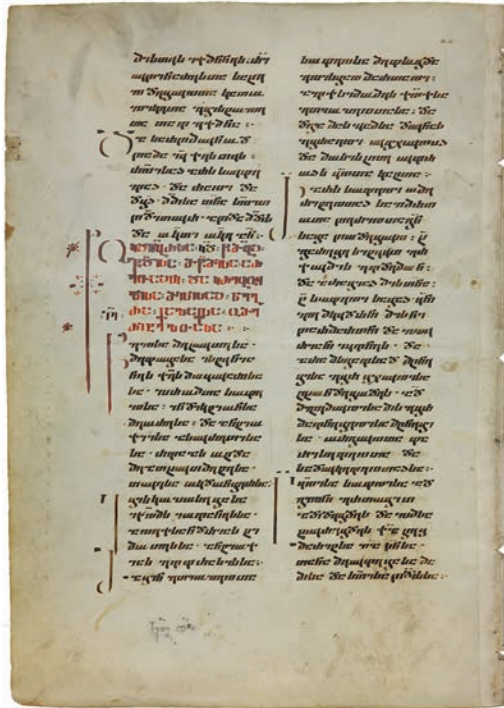


Fig. 5: Leipzig, UB, V 1094, fol. 1v: additional note in the bottom margin

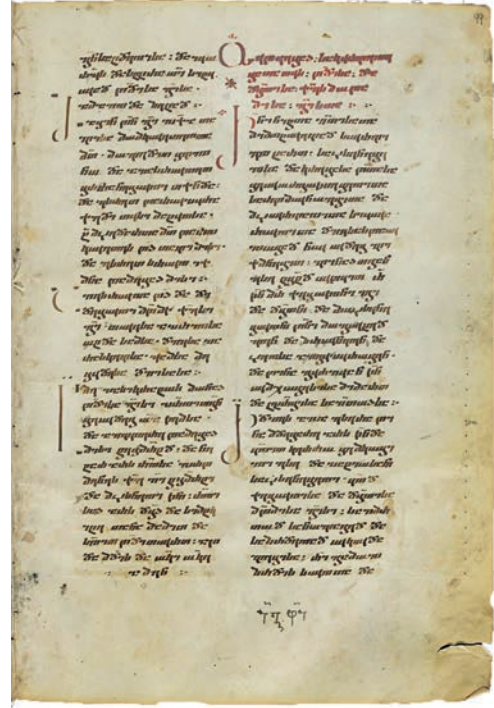


Fig. 6: Oxford, BodL, Georg. b1, fol. 99r: additional note in the bottom margin

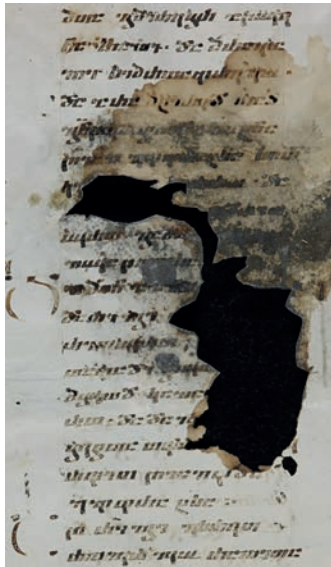


Fig. 7: Leipzig, UB, V 1094, fol. 7rb: damaged lines 4–24

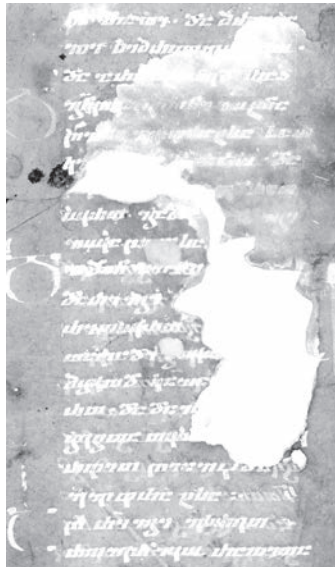


Fig. 8: same, multispectral image (ICA, band 18)

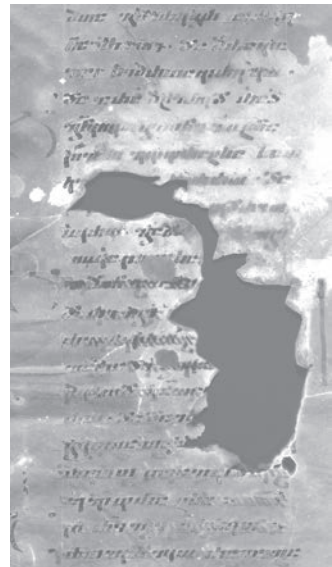


Fig. 9: same, multispectral image (PCA, band 19)

ent parts readable;²² we may also note that in some images, the text from the backside shines through. The text as constituted now is illustrated in Table I.²³

Table I: Damaged passage from the legend of St Gaiane on Leipzig, UB, V 1094, fol. 7rb, restored

მთა გმირებრ აჩუე-	... like a hero he revealed
ნა ძალი · და მრავა-	(his) power. And many
ლი სიმძლავრე ყო	(acts of) bravery he did
და არა მცირედ რად	and to not a little extent
განწყობილნი იოტნა	he diminished troops
წიად ევფრატსა სარ-	beyond the Euphrates
კინოზთა კერძო . და	on the side of the Saracenes. And
<წყლული საჯ>ედრით-	with a <wounded> riding animal
ურთ გამო<ვი>და იგი	he came out
ღუაწლისა<გან :>	from the battle.
და მან აღიღო <საჯე>-	And he lifted up the <riding>
დარი იგი <ცხენისა ჭე>-	animal with the <horse>
რითურთ : <და იგი>	tack, <and he>
თავადი ჭურ<ვილ იყო>	himself <was> armed
მშულდ-კაპა<რჩითუ>-	with bow and arrow.
რთ : და დაიკ<რა ზ(ედ)ა>	And he bound it <upon>
ბეჭთა თჳს<თა და ც>უ-	his shoulders <and> swimming
რვით წიადღდა	he traversed
ევფრატსა :	the Euphrates.
აწ რომელი-იგი ესრეთ	Now (he) who was so
ძლიერ იყო ძალითა	strong by (his) power...

2.1.2 V 1095 (T XLII, A 15, C 38–39)

Under no. V 1095, three fragments of different codices are bound together. The first one, consisting of eight folios of V 1095 (fols 1–4, 6, and 9–11) plus the first two folios of V 1097, was correctly determined by Assfalg as stemming from a triodion-pentekostarion. Assfalg identified the chants by comparison with the Greek Triodion and Pentekostarion;²⁴ meanwhile an edition of the major Georgian triodia has been published by Lela Khachidze, which yields new comparanda.²⁵ The Leipzig fragment V 1095-1 covers the offices for St Theodore Tyron (celebrated

22 The multispectral images were taken by Ivan Shevchuk and Kyle Ann Huskin on 23 October 2024 and further processed using the HOKU software developed by Keith T. Knox (see <http://www.cis.rit.edu/~ktkpci/Hoku.html>).

23 Reconstructed text in the hole is marked by angle brackets. The text on fol. 7r corresponds to the editions by Abuladze (1960, p. 176, lines 5–10) and Muradyan (1982, pp. 65, line 24 – 67, line 30).

24 Assfalg (1963a, pp. 55–59), with reference to the editions Venice 1897 for the *Triodion* and Venice 1896 for the *Pentekostarion*.

25 Khachidze et al. (2022).

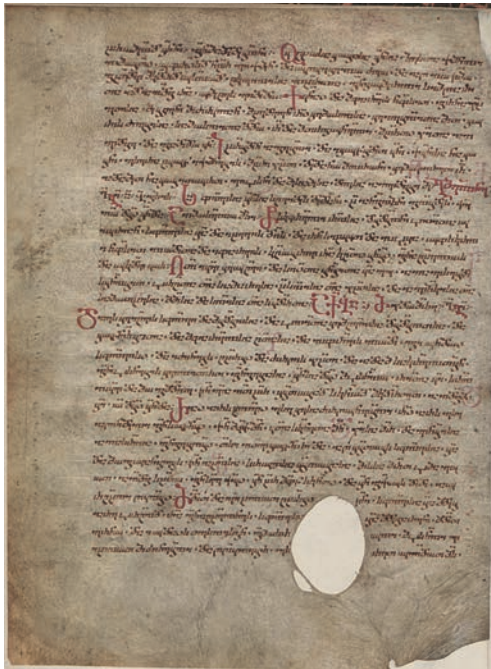


Fig. 10: Leipzig, UB, V 1095, fol. 1v

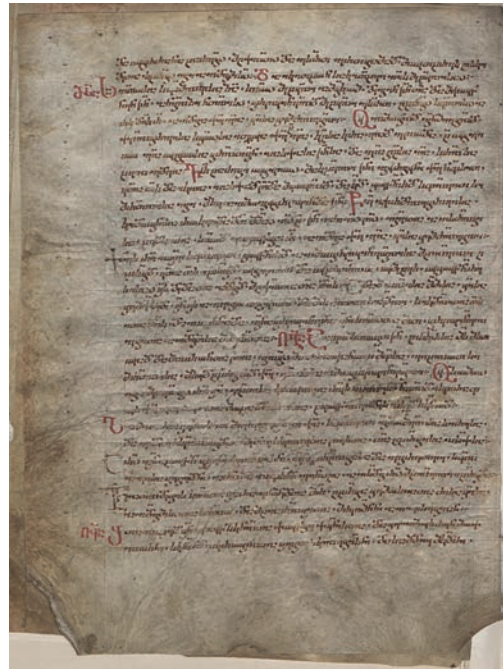


Fig. 11: Leipzig, UB, V 1095, fol. 9v

on 17 February or the 1st Saturday of Lent,²⁶ 1st Sunday of Lent,²⁷ Holy Saturday,²⁸ and Easter Sunday (Easter canon by John of Damascus in the translation by Ephrem the Minor).²⁹ The provenance of the fragment has not yet been determined with certainty, and it is not even sure that the part concerning the beginning of Lent and that covering Holy Saturday and Easter Sunday are from the same hand, in spite of great similarities (30 lines per page in one column, style of the script including the rubrics; see Figs 10 and 11). At least the latter part is likely to derive from a manuscript which is still in the collection of the Greek Patriarchate in Jerusalem (hereafter Jer.). This is the fragmentary codex Jer. georg. 101,³⁰ today consisting of 25 folios, which covers the period from Holy Monday to Maundy Thursday³¹ and which shares the features of the Leipzig fragment, including initial Ow being written with the w inserted into the O (see Fig. 14). The identification is also suggested by the quire numbers which in the case of Jer. georg. 101 end

26 Fols 6rv and 9r; the chants included correspond (partly) to those in the edition Khachidze et al. (2022, I, p. 331, lines 6 ff.; I, 314, line 18 – 315, line 16); cf. also the manuscripts Mt Athos, Iviron Monastery (hereafter: Ivir.), georg. 46, fol. 80v and 55, fol. 219r (see Gippert et al. 2022, p. 443 and pp. 503–504).

27 Fol. 9rv, corresponding (partly) to the edition Khachidze et al. (2022, I, p. 351, line 31 – p. 356, n. *).

28 V 1097, fol. 1rv, corresponding (partly) to Khachidze et al. (2022, II, p. 1275, line 22 – p. 1278, line 1 and p. 1271, line 30 – p. 1272, line 11); immediately followed by V 1095, fols 1r–4v, corresponding (partly) to Khachidze et al. (2022, II, p. 1272, line 12 – p. 1288, line 9). V 1095, fol. 10rv is without correspondent.

29 V 1095, fols 10v–11v, immediately followed by V 1097, fol. 2rv, corresponding to Ivir. georg. 63, fols 8r–11v; see Gippert et al. (2022, p. 558).

30 Identification first proposed by Eka Kvirkvelia within the DeLiCaTe project, 2024. Images of Jer. georg. 101 are available at <https://www.loc.gov/item/00271073070-jo/>.

31 Jer. georg. 101 begins within the prokeimenon in the 1st mode for the Matins of Holy Monday, corresponding to Khachidze et al. (2022, p. 1165, line 7), and ends with chants for Maundy Thursday corresponding to Khachidze et al. (2022, p. 1237, line 11).

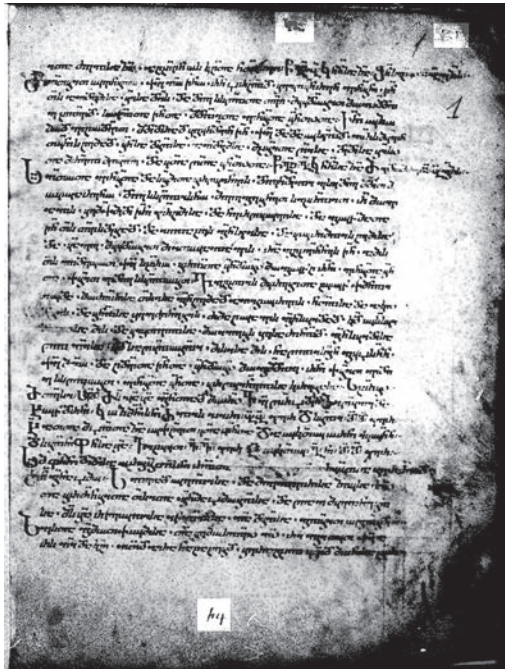


Fig. 12: Jer. georg. 101, fol. 1r with quire number 23 in Georgian, Greek and Armenian (highlighted)

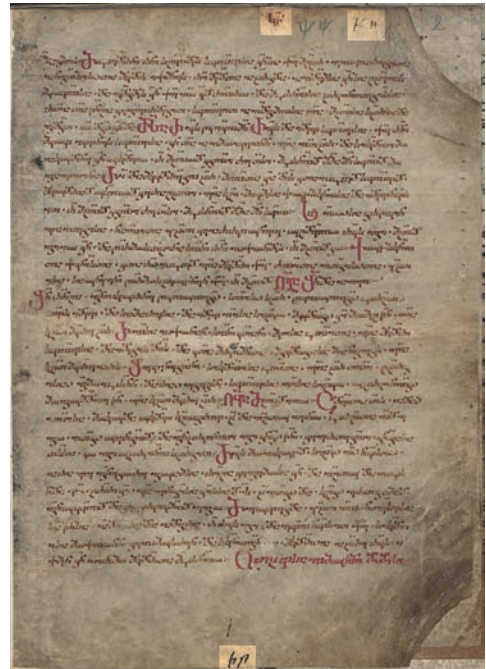


Fig. 13: fol. 1r of Leipzig, UB, V 1097 with quire number 28 in Georgian, Greek and Armenian (highlighted)

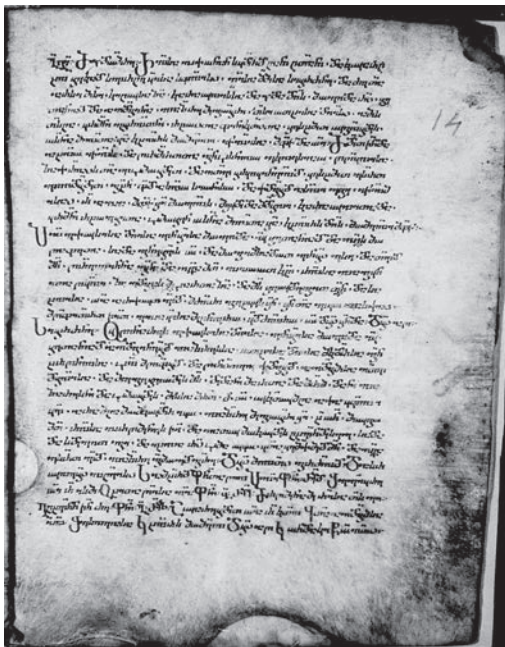


Fig. 14: Jer. georg. 101, fol. 14r

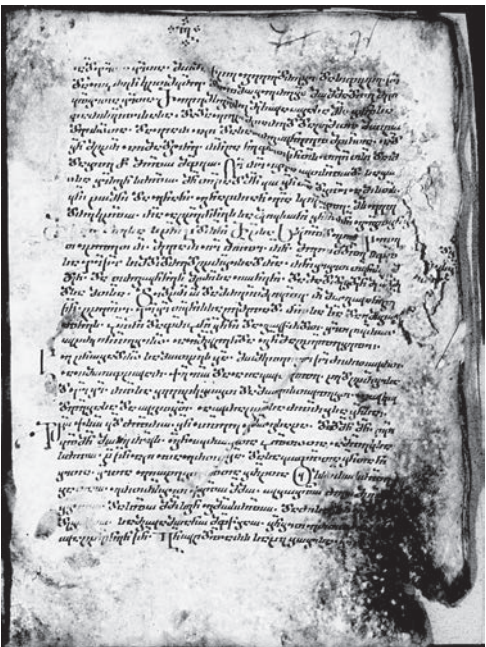


Fig. 15: Jer. georg. 141, fol. 72r

with no. 25 (on fol. 25r, the first folio of that quire) while the Leipzig fragment V 1097 shows the quire number 28 (on fol. 1r as its beginning and on fol. 2v as its end, with the six folios in between being represented by V 1095, fols 1–4 and 10–11); in addition, both in the Jerusalem codex and in the Leipzig fragment, the quire numbers are indicated in Georgian, Greek and, partly, Armenian (see Figs 12 and 13). A possible candidate for the part containing the beginning of Lent is a triodion today divided into two parts with the shelf numbers Jer. georg. 141 and 144;³² taken together, this undated and unprovenanced codex comprises the period from the Thursday of the 1st week of Lent up to Holy Wednesday.³³ However, as seen in Fig. 15, the script used in it is too different from the Leipzig fragment to be considered here. From the Leipzig fragment, our database now stores information on the inks used on fol. 2v.³⁴

The second fragment of V 1095 comprises fols 5, 7, and 8. It was identified by Assfalg as part of a menaion containing “chants on John the Baptist (probably for the feast of his Nativity on 24 June)”.³⁵ This identification must be corrected now: instead, we have to deal with John the Evangelist here, who was celebrated on 26 September; the fragment thus stems from a menaion of September.³⁶ Having these identifications at hand, the source of the fragment can be determined: it is the Jerusalem manuscript Jer. georg. 110,³⁷ a menaion for September breaking off with the 21st, which shows an identical layout including the indication of the names of hymn authors in cross shape in the margins (see Figs 16–17). The fact that the part covered by the Leipzig fragment once belonged to Jer. georg. 110 is proven by the index contained on fol. 2v of the latter, which lists the saints commemorated and their canons up to 30 September, including the Evangelist.³⁸ The Jerusalem codex is again undated and unprovenanced; from the Leipzig fragment, our database now stores information on the inks used on fol. 5v.³⁹

The third fragment of V 1095 is of a completely different type. It consists of four folios (12r–15v) containing notes written by various hands, most of them concerning the commemoration of deceased persons and requiem masses to be devoted to them (so-called *agapebi*).⁴⁰ They have for long been identified as belonging to the synaxary of the Georgian community in Jerusalem, which is preserved in the two codices Jer. georg. 24 and 25; both these codices contain many similar entries arranged as marginal notes.⁴¹ As the *agapebi* cover a long period

32 Ms. “G” in the edition Khachidze et al. (2022); images are available at <https://www.loc.gov/item/00271073410-jo/>.

33 Blake (1922–26, [IV], pp. 142–143), where “jusqu’au lundi (ou au mardi) de la semaine sainte” must be corrected: the manuscript ends on fol. 68v of Jer. georg. 144 within the third prokeimenon (3rd mode plagal) of the Matins of Holy Wednesday, corresponding to Khachidze et al. (2022, p. 1207, line 20). The two parts must already have been divided when the collection was inspected by Aleksandre Tsagareli in 1883; no. 76 of his catalogue (Tsagareli 1888, p. 168) can only be the same as Jer. georg. 141 because it comprised only 80 folios (Jer. georg. 141 actually has 81 folios). Among the unidentified Lenten triodia from Tsagareli’s catalogue (nos. 78, 80–82, 84), none matches Jer. georg. 144 as they are all on paper.

34 See Bosch and Kvirkvelia (2025, p. 37).

35 Assfalg (1963a, p. 60): “Gesänge auf Johannes den Täufer (wohl auf das Fest seiner Geburt)”. The information “Fragment II – Easter Triodion” in Chkhikvadze et al. (2018, p. 38) is by all means wrong.

36 The chants and stichera for John correspond to the edition by Jghamaia (2007, pp. 355b, line 4 – 357b, line 8 on fol. 5v; pp. 317b, line 26 – 321a, line 35 and 321b, line 11 – line 20 on fols 7r–8r; and pp. 443b, line 32 – 444a, line 16 on fol. 8v, among stichera assigned to John’s father Zechariah).

37 Images are available at <https://www.loc.gov/item/00271073148-jo/>.

38 See <https://www.loc.gov/resource/amedmonastery.00271073148-jo/?sp=5>.

39 See Bosch and Kvirkvelia (2025, p. 37).

40 The Georgian word is a borrowing of Greek ἀγάπη, lit. “love”. A first account of the *agapebi* was published by Marr (1914, pp. XXV–XXVIII), not by Peradze (1937, pp. 181–246) as stated in Chkhikvadze et al. (2018, p. 39).

41 Another manuscript that was used to apply such notes in the Monastery of the Holy Cross in Jerusalem is the 18th-century Greek codex Hagiou Stavrou 34 (diktyon 39530; see <https://www.loc.gov/item/00279395566>).

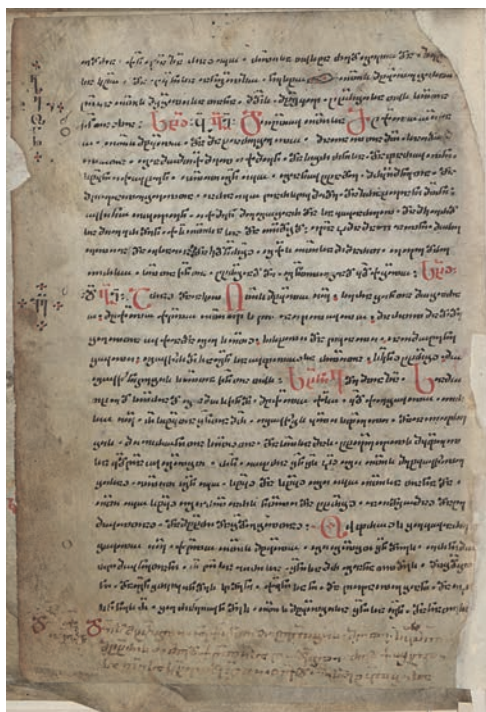


Fig. 16: Leipzig, UB, V 1095, fol. 5v

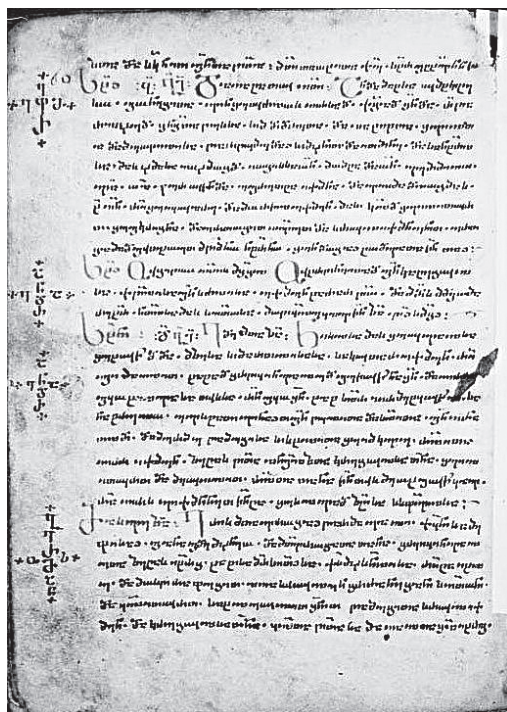


Fig. 17: Jer. georg. 110, fol. 115v

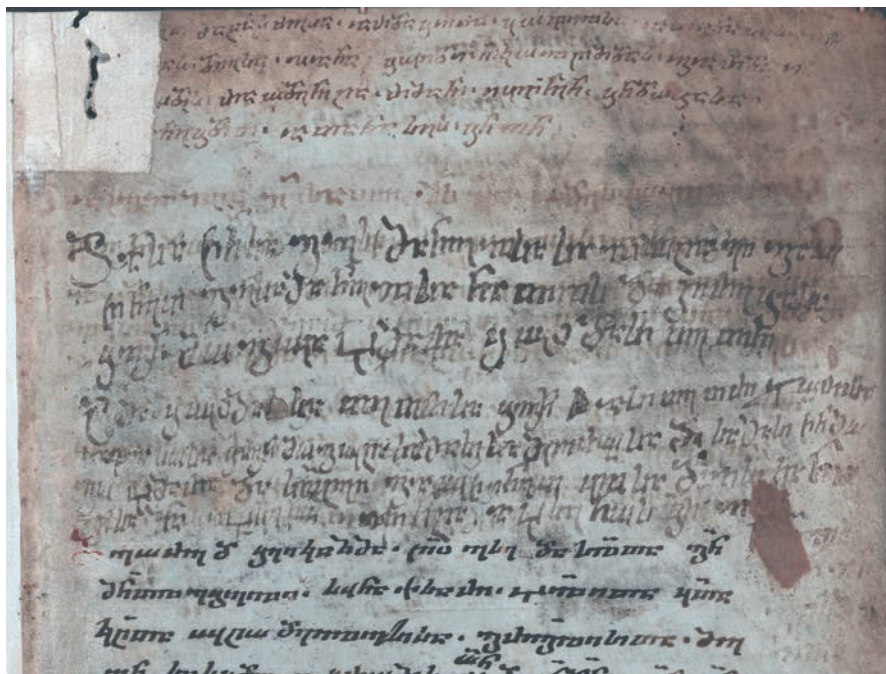


Fig. 18: Leipzig, UB, V 1095, fol. 12r (upper half), with overwritten note

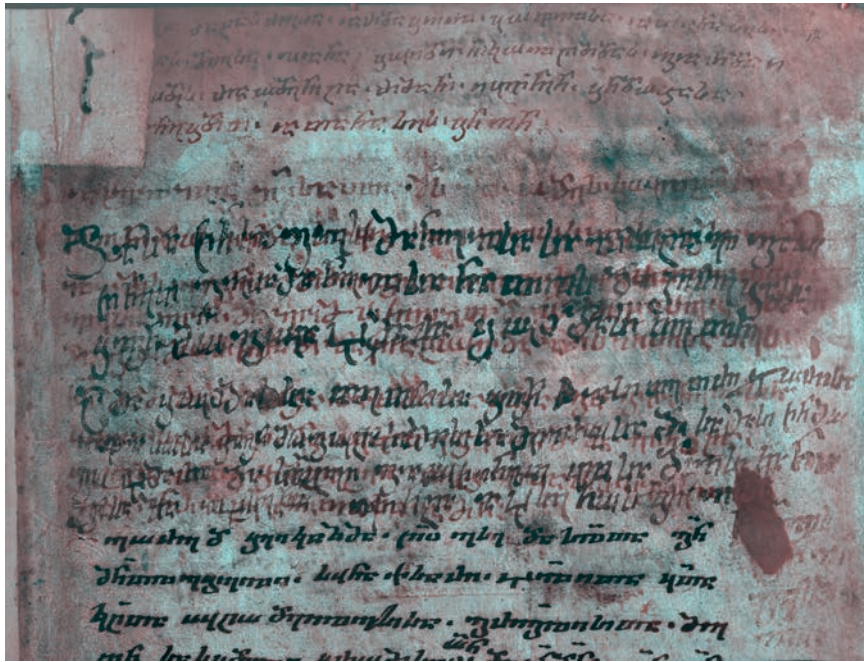


Fig. 19: same, pseudocolour (red-cyan) rendering of multispectral images

of time (13th–17th centuries),⁴² several of those of V 1095 were submitted to ink analyses at the CSMC;⁴³ in addition, multispectral images were taken for some illegible parts on fols 12r, 12v, and 13r that remained unedited in the transcripts by Nikolaj Marr, Elene Metreveli and Julius Assfalg.⁴⁴ On the basis of these images, most of the illegible parts can now be read, including the erased note in the upper half of fol. 12r which was overwritten by the *agapi* for one Nateli Gesamanieli (see Figs 18 and 19).⁴⁵ The erased text can be restored as given in Table II below; it is clearly of a different kind than the requiem notes.

Table II: Erased note on V 1095, fol. 12r

	Translation
სახელითა ღ(მრთ)ისადათა . მ(ა)ს ქ(ა)ს)ა . ოდეს სულტნისა	In the name of God! At the time when the Sultan's
წიგნი მოვიდა საქართველოს გასაგზავნ[ე]- ლი . მის წიგნისა მიმღებ[ე]ლი . კა{ცი} . საქართველ[ოსა]	letter arrived, to be sent to Georgia, we could not make anyone in Georgia submit (as)
ვერავინ . დავიმ(ო)რჩილეთ . და შ(ე)ნ მახარებელ[ად]	the transferee of this letter, but (lit. and) you submitted to us
[და]გ[უ]მორჩილდი . და წახუე . და ამის პირისათჳს .	as the herald and went (there). And because of this consensus

jo/); the notes contained in it were first published by Nikolaj Marr (1914: XXV–XXVIII).

42 Blake (1922–26, [I], p. 405).

43 See Bosch and Kvirkvelia (2025, p. 38).

44 Marr (1914, pp. XXV–XXVIII); Metreveli (1962, pp. 72–78); Assfalg (1963a, pp. 61–71).

45 See Metreveli 1962: 78, no. 100 and 101; Assfalg 1963a: 61, no. 2 and 3.

ჩ(უე)ნ მამამა[ნ სა]ბა . და [ძ]მათა ყ(ოველ)თა	we, Father Saba, and all the brethren appointed it
გაგი[ჩი]ნეთ . სრ-	to you
ული . სამმო . დაუკლებელად . და ვინ_ცა .	full, brotherly, undiminishedly. And whoever
შეცვ[ც]ა[ლოს] შე-მცა-ცვალეზულ არს .	will alter it shall be removed from the
სჯულსა-	
გან ქრისტეანეთასა . ამინ :	Christian faith. Amen!

2.1.3 V 1096 (T XLIII, A 13, C 39–40)

The collective volume V 1096 consists of twelve folios belonging to five distinct parts, including the Ethiopian psalter fragment (fols 1–3)⁴⁶ and the folio containing the excerpt from the Euthalian apparatus in Armenian (fol. 11; see above).⁴⁷ The first Georgian part,⁴⁸ comprising fols 4–7, is from a hymnary (*iadgari*) for the Holy Week and Easter, written over palimpsested folios by the scribe Ioane Zosime; a first multispectral imaging campaign undertaken in Leipzig in May 2010 has proven that the erased undertext is another version of the hymnary, written by another hand. On the basis of the images taken then, six lines of the undertext were deciphered on fol. 7r;⁴⁹ with the new images now available, the complete page can be restored: it covers nearly the complete alternative hymn in the 2nd mode plagal for the foot-washing on Maundy Thursday,⁵⁰ which in Ioane Zosime's overtext follows on the verso (see Figs 20–22). On the basis of both the outer appearance and the content, Lili Khevsuriani suggested convincingly that it belongs to the famous codex Sin. georg. 34,⁵¹ part of which also consists of palimpsested material overwritten with hymnographic content by Ioane Zosime (see Fig. 23);⁵² this codex has been proposed to be identical with the one described as no. 19 in the catalogue by Aleksandre Tsagareli.⁵³ Another part of the same codex, also brought from Mt Sinai by Tischendorf but during his second visit to the monastery in 1853, is kept in the National Library of Russia in St Petersburg under the shelfmarks Ф. № 906 (Греч.) VI (fols 1–3), VII (1–8), XLI (1 and 3), and Сир. H. C. 16/1 (11–21, 24–29, 56, 57) and 16/3 (1–6),⁵⁴ with all folios being palimpsests with either Greek or Syriac (*recte*: Christian Palestinian Aramaic) undertexts as indicated by the

46 See Assfalg (1963a, p. 43) for the identification of the text passages.

47 See Assfalg (1963a, p. 47). The information in Chkhikvadze et al. (2018, p. 38) according to which “currently, it is not held together with other four fragments” is not valid today. Tischendorf himself counted 13 folios for his number XLIII (1855/1861, p. 74: “constans tredecim variis foliis membranaceis antiquissimis”); according to his description, the Armenian fragment consisted of three folios then, not one as today (and already in Assfalg's time, see Assfalg 1963a, 47: “4. Teil besteht aus Bl. 11”). It is unclear whether this means that one or two folios have been lost since Tischendorf transferred the fragments to the library.

48 Curiously enough, Tischendorf considered this as Armenian, too (“alia quattuor palimpsesta sunt, bis Armeniace scripta”; 1855/1861, p. 74).

49 See Gippert (2016, p. 168 and [340]). The text passage quoted there corresponds to Khachidze et al. (2022, pp. 1224, line 39 – 1225, line 7).

50 Corresponding to Khachidze et al. (2022, pp. 1224, line 9 – 1225, line 7).

51 Metreveli et al. (1978, pp. 134–135).

52 The content of the palimpsested Georgian undertexts of Sin. georg. 34 have not yet been determined in detail; see “Georgian 34” at <https://sinai.library.ucla.edu/browse> (registration and login required) and the colour images at <https://sinaimanuscripts.library.ucla.edu/catalog/ark:%2F21198%2Fz1h13zxq>.

53 Tsagareli (1888, p. 206); see Javakhishvili (1947, p. 54); Garitte (1956, p. 10); Metreveli et al. (1978, p. 131).

54 See Metreveli et al. (1978, pp. 131–143). For a few images of the collection see <https://tinyurl.com/SPb-RNL-Sir> and Vasileva (2019, pp. 54–56).

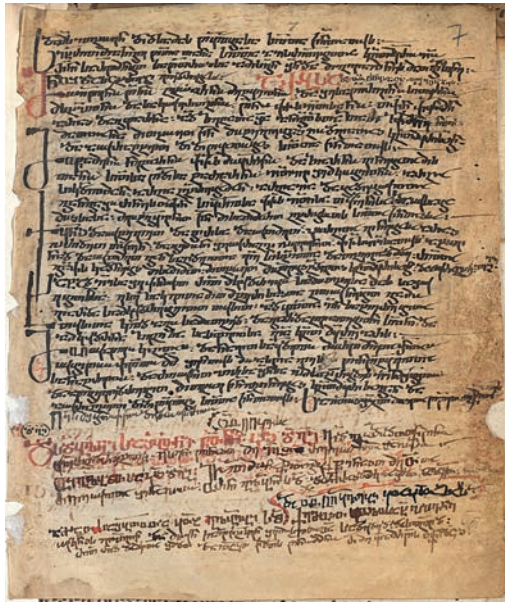


Fig. 20: Leipzig, V 1096, fol. 7r, colour image

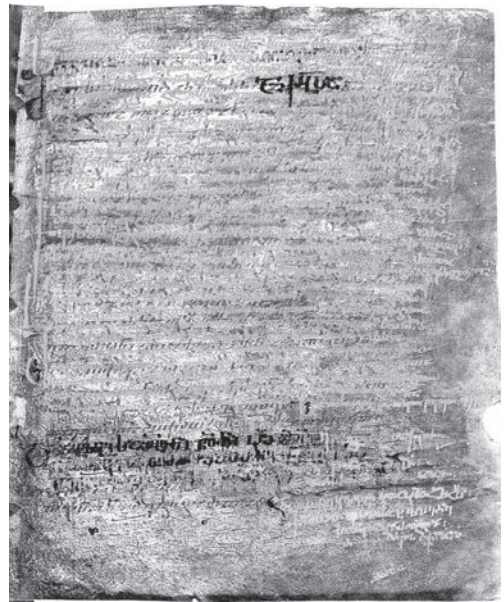


Fig. 21: same, multispectral image (PCA band 11)

collections they were shelved in.⁵⁵ This part provides several datings to the year 949⁵⁶ while Sin. georg. 34 mentions the years 932 and 940 in one of its units.⁵⁷ However, these dates are not relevant for Ioane Zosime's share, given that they appear within texts on the calculation of Easter written by other hands, partly in *asomtavruli* majuscules by a certain Toma; in Sin. georg. 34, they even seem to be later additions by a different hand. For the date of the unit the Leipzig fragment belonged to, we may instead refer to the colophon by Ioane Zosime which is found in St Petersburg on fol. 17 of *Сnp. H. C. 16/1*; according to this, he “wrote, accomplished and bound this holy *iadgari* in the Laura of St Sabas in the deserts of Jerusalem in the days of the blessed Patriarch John⁵⁸ in the year 6569 after Creation and the chronicon 185”,⁵⁹ which equals 965.

Other parts of the St Petersburg fragments are related to the manuscript described by Tsagareli as no. 81.⁶⁰ This codex is also the source of the manuscript which until recently was stored in the Schøyen Collection in Oslo as no. 35 (with no. 37 as an additional fragment) and has meanwhile

⁵⁵ These fragments were transferred to St Petersburg in 1857 (Tischendorf 1861, p. [V]); they are listed with the remarks “Nunc Petropolitani” or “Nunc bibl. Imp. Petropolitane” in Tischendorf’s index of the 16 manuscripts acquired by him during his second visit (“collectio codicum itinere orientali meo secundo conquistorum”: Tischendorf 1861, pp. [X]–[XI]). In the index, Tischendorf corrects his own descriptions where he styled Ioane Zosime’s overtext as Armenian (“Scriptura superimposita antiquissimae scripturae Georgica est, non ut in textu diximus Armeniaca” *vel sim.*: Tischendorf 1861, pp. [X]–[XI], nos. II, VIII, IX, XII, XIII, XV).

⁵⁶ See Metreveli et al. (1978, pp. 131 and 140); the text in question was published with a French translation in Brosset (1868, pp. 1–20), the notes with the dates are found *ib.* on pp. 2/10, 6/17, and 7/18.

⁵⁷ On fols 198v and 200v; see Javakhishvili (1947, p. 58); Kamil (1970, p. 58 under no. 35 [34]); Metreveli et al. (1978, p. 127).

⁵⁸ John VII of Jerusalem, sed. 964–966.

⁵⁹ See Brosset (1858, p. 180 / 267); Metreveli et al. (1978, p. 142).

⁶⁰ Tsagareli (1888, p. 233); see Müller-Kessler (2022) for details.

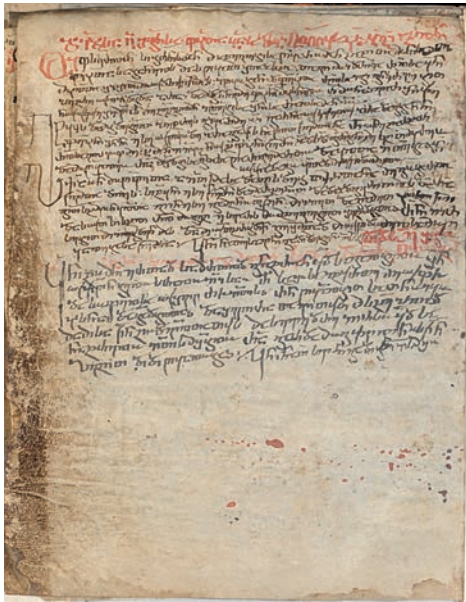


Fig. 22: Leipzig, V 1096, fol. 7v

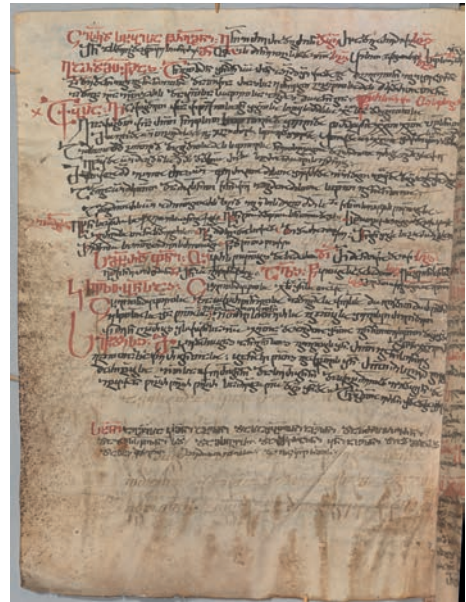


Fig. 23: Sin. georg. 34, fol. 131v

been sold to Tbilisi where it is kept in the National Museum.⁶¹ For his no. 81, Tsagareli provided another colophon by Ioane Zosime according to which it “was written and completed” in 979;⁶² this colophon has not yet been recovered. The content description of no. 81 clearly matches Schøyen’s nos 35 and 37, which comprise apophthegms concerning Poimen, i.e. Tsagareli’s part no. 4 of his no. 81, and passages from the Gospel of John, probably from Tsagareli’s part no. 5.⁶³ Only one image that belongs to this share of the St Petersburg fragments has been published, namely, of Сир. Н.С. 16/1, fol. 31v;⁶⁴ the page in question contains the end of the Catholic Letter of Jude, matching part no. 1 of Tsagareli’s no. 81, followed by two closing colophons of Ioane Zosime with an ornamental band. In any case, our ink analyses of V 1096-2⁶⁵ must be related to the fragments belonging to Sin. georg. 34 and, therefore, to the monastery of St Sabas⁶⁶ and the year 965. See 2.2 below as to other palimpsests overwritten by Ioane Zosime.

The second Georgian fragment in V 1096 consists of three folios (8r–10v) which contain theological Questions and Answers written in *asomtavruli* majuscules. The author, who was still “unnamed” for Assfalg,⁶⁷ has now been determined to be (Pseudo)Athanasius of Alexandria, of whose *Quaestiones ad Antiochum ducem* (CPG 2257) we here have questions no. 109, 110, and

61 The Georgian manuscripts of the Schøyen collection were brought from Mt Sinai to Europe by Friedrich Heinrich Ludwig Grote, probably between 1892 and 1893; see Tarras (2022, p. 115). The identity of the Grote manuscript with Tsagareli’s no. 81 was first noted by Gregor Peradze (1933, p. 191 / 2015, p. 101).

62 Tsagareli (1888, p. 233).

63 See the images at <https://www.schoyencollection.com/scribes-collection/colophons/codex-sinaticus-zosimi-rescriptus-ms-035> and <https://www.schoyencollection.com/palaeography-collection-introduction/latin-book-scripts/east-european-book-scripts/georgian-khutsuri/ms-037>.

64 The image partly covers those of fols 18v and 18ar in Vasileva (2019, p. 56).

65 Taken from fols 4r, 4v, 5v, and 7r; see Bosch and Kvirkvelia (2025, p. 37).

66 The place is also mentioned in another colophon of Ioane Zosime’s in Sin. georg. 34, fol. 143v; see Garitte (1958, p. 16).

67 Assfalg (1963a, p. 45): “Fragen und Antworten eines ungenannten Verfassers”.



Fig. 24: Leipzig, V 1096, fol. 10v

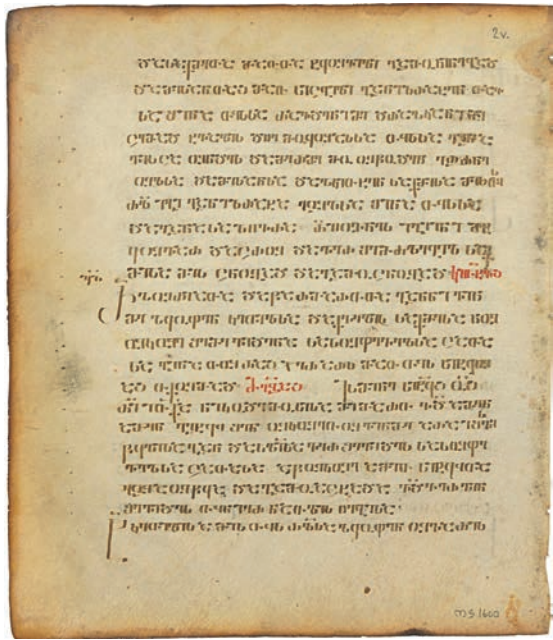


Fig. 25: Oslo, Schøyen, MS 1600, fol. 2r

113,⁶⁸ corresponding to nos. 113, 114, and 117 in the Greek tradition;⁶⁹ before question no. 113, the end of the preceding answer has been preserved.⁷⁰ Three further Erotapokriseis, numbered 96–98 (corresponding to nos. 100–102 in the Greek), have been preserved in the two-folio fragment stored as MS 1600 in the Schøyen collection in Oslo;⁷¹ given the identical ductus and layout (see Figs 24 and 25), they are likely to stem from the same original as the Leipzig fragment.⁷² Within the Georgian tradition, only a few later codices contain materials from the same work attributed to Athanasius; these are the unedited manuscripts Tbilisi, KKNCM, A-55 (fols 431r–434v), A-67 (fols 40v–43r) and A-1512 (fols 2r–40v), which begin with a question corresponding to no. 83 in the Greek tradition.⁷³ The provenance of the Leipzig and Oslo fragments remains unknown as there is no colophon or the like preserved.⁷⁴

In contrast to this, the third Georgian fragment in V 1096, consisting of the single fol. 12 and containing 1 Peter 1:11–22 written in a large *asomtavruli* majuscule, clearly stems from a manuscript of St Catherine's Monastery on Mt Sinai, namely, the Apostolos codex stored in three parts under the shelf numbers Sin. georg. 58, 31 and 60. Considering its contents, the Leipzig

68 Not 115 as in Assfalg (1963a, p. 46). The original sequence of folios is 8rv–10rv–9rv.

69 PG 28 (1887, pp. 668–672); in the edition of the Armenian version (Tayetsi 1899), the first two correspond to nos. 45 and 46.

70 Corresponding to no. 112 in PG 28 (1887, pp. 665–668).

71 See <https://www.schoyencollection.com/palaeography-collection-introduction/latin-book-scripts/east-european-book-scripts/georgian-asomatavruli/ms-1600>; the no. “101” given there must be corrected. The original sequence of folios is 2rv–1rv; nos. 97 and 98 correspond to nos. 43 and 44 in the Armenian version.

72 According to the website, the fragment is only “very closely related to Leipzig University Library V. 1096 Part 3”.

73 PG 28 (1887, p. 644); see Bregadze et al. (1973, pp. 153, no. 28 and 235, no. 8); Kutateladze (1955, pp. 51–52, no. 1).

74 Ink analyses were carried out on fols 8r and 11r, see Bosch and Kvirkvelia (2025, p. 39) under V 1096-3.

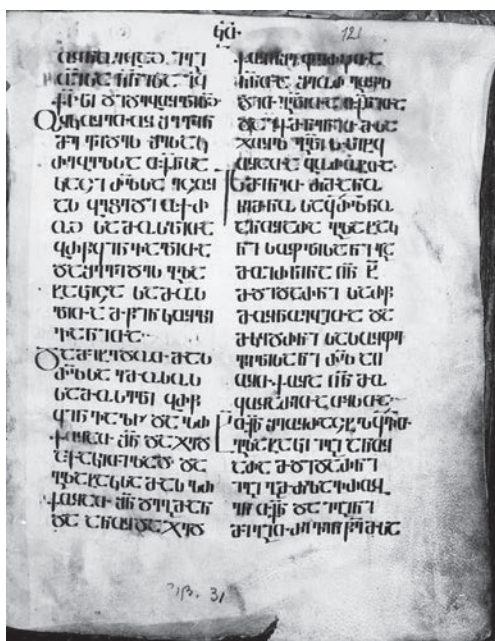


Fig. 26: Sin. georg. 31, fol. 121r

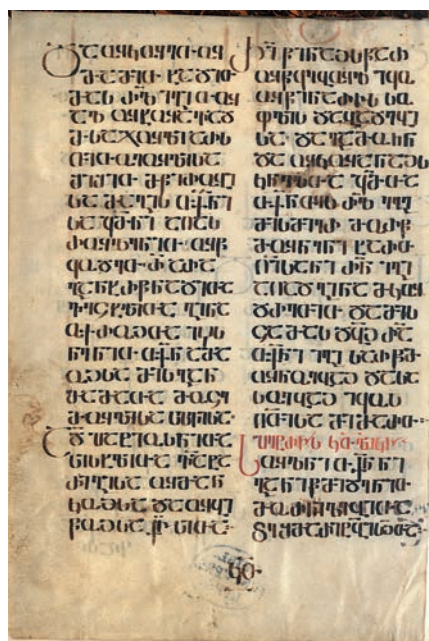


Fig. 27: Leipzig, V 1096, fol. 12v

folio must have followed after Sin. georg. 31, which ends on its fol. 121v with the Letter of James. This is proven by the quire numbers present on both: fol 121r is marked as the first folio of quire 29 and the Leipzig fragment, as the last folio of the same quire (see Figs 26 and 27), which means that six folios must have been lost in between. In Sin. georg. 60, which provides lection indexes, only one quire number has been preserved; this is no. 34 on fol. 8r, so quires 30–32 are lost *in toto*. The missing parts of the Apostolos must still have been present, at least partly, when the codex was inspected by Aleksandre Tsagareli in 1883;⁷⁵ however, the Leipzig fragment must already have been taken away with the others in 1844 as Tischendorf includes it in the description of his no. XLIII.⁷⁶ At its end, Sin. georg. 60 is provided with a lengthy colophon of its scribe, a certain Kvirike Soxastreli (Cyriacus the Hermit), according to which it was written in 977;⁷⁷ the ink probes of the Leipzig fragment (fol. 12r)⁷⁸ can now be assigned that date but it remains uncertain whether the codex was actually written on Mt Sinai or whether Cyriacus wrote it in his hermitage.

2.1.4 V 1097 (T XLI, A 14, C 40)

V 1097 consists of four parts. The first one, covering fols 1 and 2, belongs to the triodion-pentekostarion that is also represented by the first part of V 1095; see 2.1.2 above. The second part, comprising fols 3 and 4, stems from an Apostolos manuscript, with lections for 7–9 September and 3–14 October; its source has not yet been determined. In contrast to this, the source of the

⁷⁵ The codex is described as no. 16 in his catalogue (Tsagareli 1888, pp. 205–206); Tsagareli lists 186 folios, reduced to 178 in the present state (see Garitte 1956: 189).

⁷⁶ “De reliquis tria uncialem quandam scripturam Georgianam antiquissimam habent” (Tischendorf 1855/1861, p. 74).

⁷⁷ See Garitte (1956, 195–196) for the colophon and a Latin translation.

⁷⁸ See Bosch and Kvirkevelia (2025, p. 37) under V 1096-5.

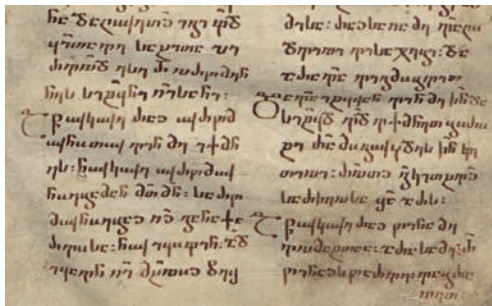


Fig. 28: Leipzig, V 1097, fol. 6r (excerpt)

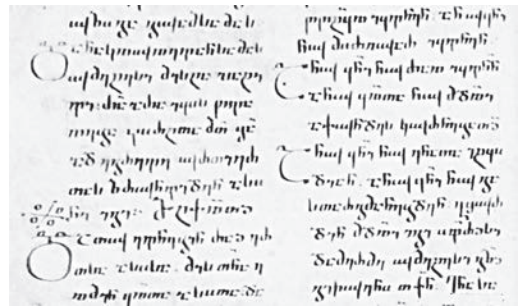


Fig. 29: Jer. georg. 94, fol. 2v (excerpt)

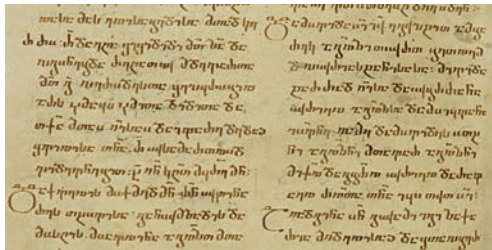


Fig. 30: Ivir. georg. 11, fol. 144v (excerpt)

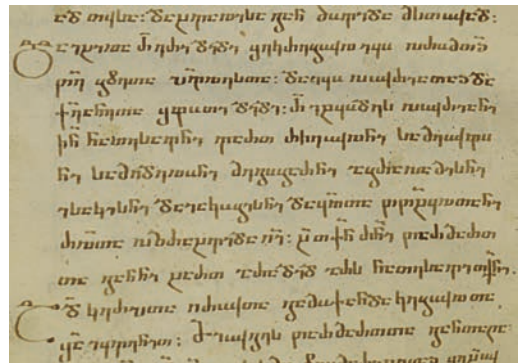


Fig. 31: Ivir. georg. 42, fol. 225v (excerpt)

third part is certain: its four folios (5–8) comprising Romans 2:5 – 5:13 belong to the Jerusalem Praxapostolos manuscript which is today kept under the shelf numbers Jer. georg. 94 and 82. More exactly, it must have been part of the first quire of Jer. georg. 94, which today only consists of quire 3, beginning with Rom. 13:4 on its fol. 1r and ending with 1 Cor. 4:11 on its fol. 8v; it is followed by 1 Cor. 11:23 on the first page of quire 5, which is the beginning of Jer. georg. 82. All in all, quires 1, 2, and 4 of the original codex are missing. Both the Jerusalem manuscripts and the Leipzig fragment are characterised by a peculiar hand which is also known from three codices kept on Mt Athos; these are Ivir. georg. 11, the famous Athos homiliary (*mravaltavi*); Ivir. georg. 25, a hagiographical-homiletic collection; and Ivir. georg. 42, another Praxapostolos codex (see Figs 28–31).⁷⁹ Of them, the last one is of special importance because it contains an (anonymous) scribe's colophon⁸⁰ indicating the monastery of Ss Cosmas and Damian on Mt Olympus (in Bithynia) as the place, and the patriarchate of Polyeuctus (sed. 956–970) and the reign of Nikephoros (II Phokas, sed. 963–969) as the time of its production, which must thus have been between 963 and 969 (fol. 236r).⁸¹ The ink probes taken from fol. 6v of V 1097⁸²

⁷⁹ See Gippert et al. (2022, pp. 113–161, 256–261, and 396–402 for descriptions of the three codices and plates II and CLVIII for images of Ivir. georg. 11 (fols 37v and 292v); for further images see <https://manuscripts.imiviron.gr/codices-and-scribes/>.

⁸⁰ The scribe might have been a certain Iovane the Kakhian, who is mentioned as a supporter in the colophon of the commissioner, a monk named Mikael Zekepe, on fols 235v–236r; see Gippert et al. (2022, pp. 399 and 401).

⁸¹ See Gippert et al. (2022, p. 399).

⁸² See Bosch and Kvirkvelia (2025, p. 37) under V 1097-3.

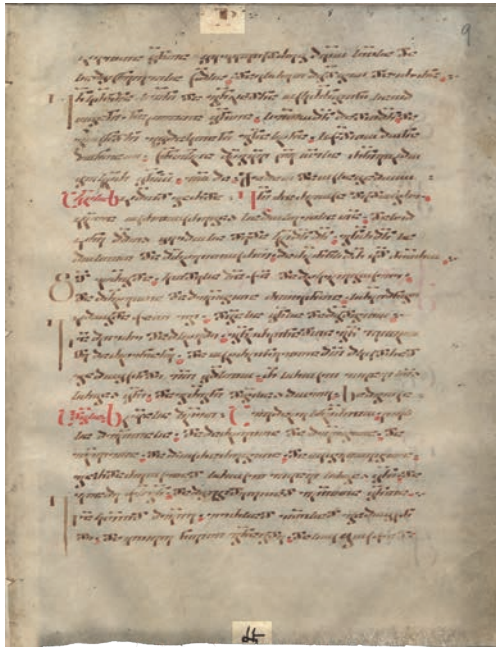


Fig. 32: Leipzig, V 1097, fol. 9r, with quire numbers highlighted

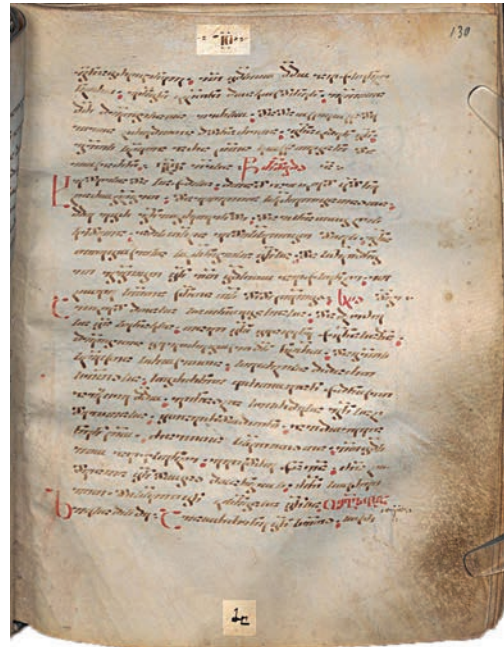


Fig. 33: Vienna, ÖNB, georg. 3, fol. 130r, with quire numbers highlighted

may therefore be regarded as indicative of this date and place, and indeed, a probe of red ink has proven to be substantially different from that used in manuscripts that were produced in or around Jerusalem.⁸³

For the fourth part of V 1097, consisting of fols 9–12, the origin has also been determined. It is a menaion of February that is today stored in the Austrian National Library in Vienna under the shelfmark Cod. georg. 3.⁸⁴ The part covered by the Leipzig fragment, which concerns the 13th and 14th of the month with hymns for Ss Martinianus, Anatolius, and Auxentius, represents the beginning and the end of the 18th quire of the codex, which is missing *in toto* between quires 17 and 19 in Vienna georg. 3; note that the quire numbers are again provided in Armenian alongside Georgian (see Figs 32–33, with quire numbers highlighted). The provenance of the Vienna codex has for long been clarified on the basis of the colophon of its commissioner, Ioane Khakhuleli, which is preserved on fol. 258v: georg. 3 is identical with the menaion described by Aleksandre Tsagareli as no. 35 of the collection of Jerusalem.⁸⁵ It is thus certain that the codex as well as the Leipzig fragment stem from the Monastery of the Holy Cross, but it remains unclear whether they were written there or somewhere else; possibly this information was contained in the seven lines that were deliberately erased within the colophon.⁸⁶ This question will hopefully

⁸³ See Bosch and Kvirkvelia (2025, p. 44 and 47).

⁸⁴ Identification first proposed by Eka Kvirkvelia within the DeLiCaTe project in 2024.

⁸⁵ Tsagareli (1888, p. 164); for the identification and the colophon see Peradze (1940, pp. 225–226).

⁸⁶ In contrast to Peradze's information (1940, p. 225 n. 2), the verbal form for “ich ließ abschreiben” written in the colophon is not *davaçerine* but *davaçerie*, an older form also met with in the donor's colophon of Ivir. georg. 51 (Fr. 11, f. 5v; Gippert et al. 2022, p. 475) and in the apophthegms translated by Teopile (Tbilisi, KKNCM, A-1005, fol. 423rb, line 18); cf. also the 3rd person form *daaçeria* in the colophon of Ivir. georg. 21 (fol. 329v; Gippert et al. 2022, p. 237).

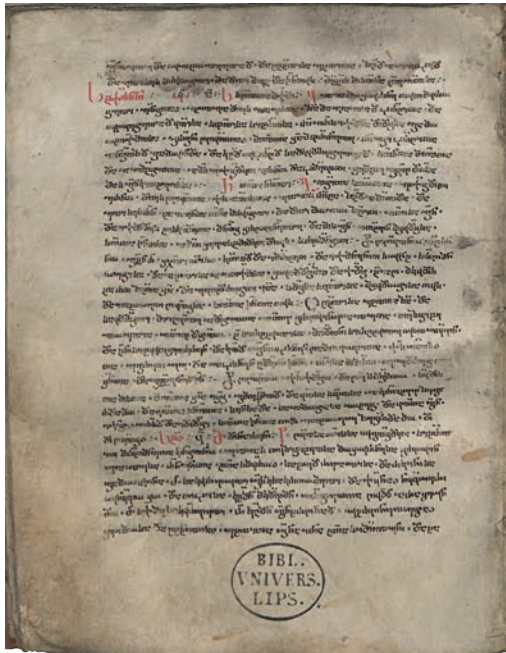


Fig. 34: Leipzig, V 1098, fol. 56v

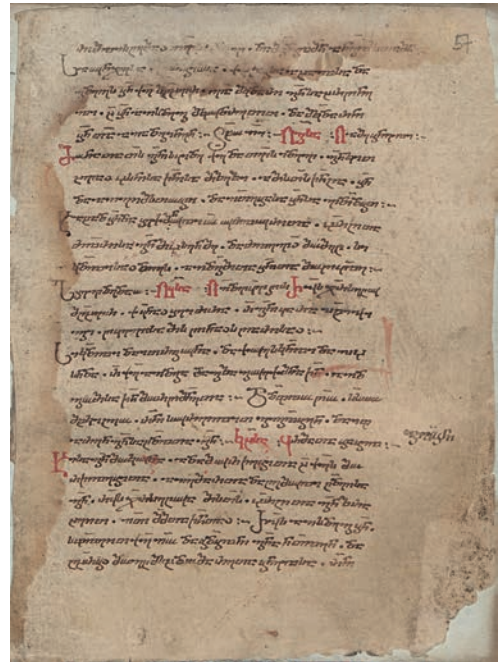


Fig. 35: Leipzig, V 1098, fol. 57r

be solved when the ink database has been completed;⁸⁷ in addition, multispectral images of fol. 258v might help reveal the erased text.

2.1.5 V 1098 (T XXXIX, A 12, C 41)

Different from the preceding items, V 1098 consists basically of the remnants of one codex, a menaion of July, with the period of 4 to 20 July covered on its 56 parchment folios representing quires 3–9 of the original manuscript.⁸⁸ There is no indication whatsoever of its provenance. It is possible that it stems from one of the several menaia in parchment of the Jerusalem collection that were described by Aleksandre Tsagareli but were no longer present or identifiable when Robert P. Blake compiled his catalogue in the 1920s; candidates are Tsagareli's nos. 31 and 40, both beginning within August in his time.⁸⁹ Added to the menaion is a single leaf of paper (fol. 57; see Figs 34 and 35) which contains the text of the 5th ode from a hymn, also attributed to a menaion by Assfalg;⁹⁰ instead, this belongs to a hymn for the Resurrection in the 3rd mode plagal by Mikael Modrekili,⁹¹ which is likely to have been integrated in a *paraklētikē* as in George the Athonite's

⁸⁷ Ink analyses were carried out on fol. 12v; see Bosch and Kvirkvelia (2025, p. 39) under V 1097-4.

⁸⁸ Only quires 3–8 are marked by quire numbers.

⁸⁹ Tsagareli (1988, pp. 163 and 165). Ink analyses were carried out on fol. 4r; see Bosch and Kvirkvelia (2025, p. 40) under V 1098-1.

⁹⁰ “Blatt aus einem Menaion” (Assfalg 1963a, p. 42), accepted as a “fact that it also contains the Menaia text” in Chkhikvadze et al. (2018, p. 41).

⁹¹ Corresponding to Gvaramia (1978, p. 481, line 39 – p. 482, line 21).

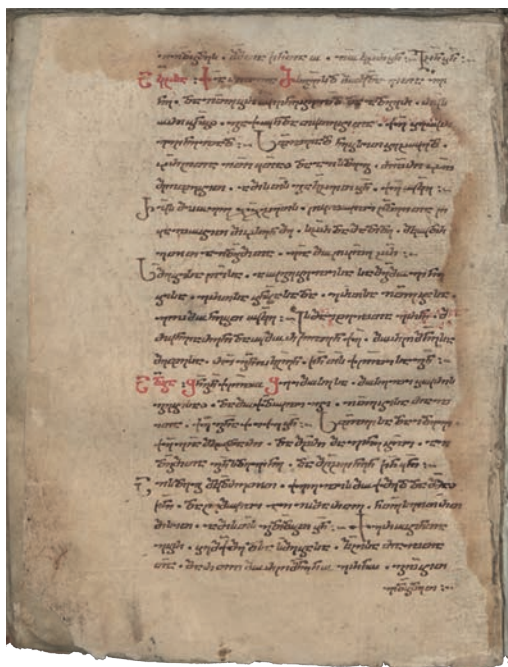


Fig. 36: Leipzig, V 1098, fol. 57v

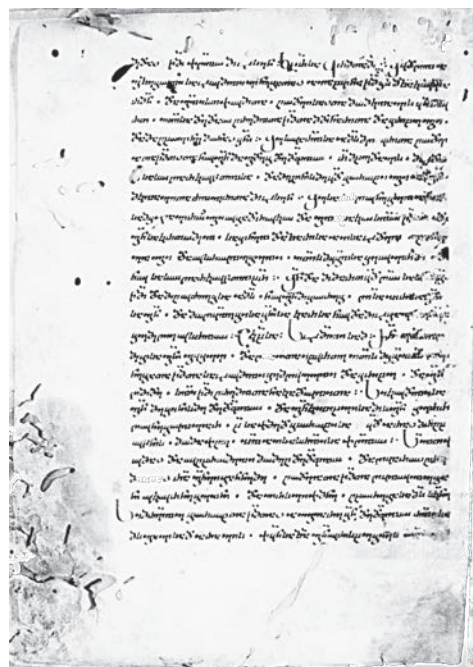


Fig. 37: Jer. georg. 123, fol. 115v

autograph, Ivir. georg. 45 (fols 197v–203r).⁹² A candidate for the source is the defective paper codex Jer. georg. 123 (see Figs 36 and 37); this, however, requires further investigation.⁹³

2.1.6 Summary

As we have seen, most of the items of the Leipzig collection can be traced back to Jerusalem; only for two of them, Mt Sinai is likely to be the place of provenance. The complete picture is given in Table III.⁹⁴

Shelf no.	Cat.	fols	Content	Dating	Relations
V 1094	A11	9	Hagiography	(XI)	+ Cam. georg. 5, ~ Oxf. b1
V 1095-1	A15	8	Triodion-Pentekostarion	(XII-XIII)	< Jer. georg. 101
V 1095-2	A15	3	Menaion, September	(XII-XIII)	< Jer. georg. 110
V 1095-3	A15	4	Commemorative Notes	(XI-II-XVII)	< Jer. georg. 24-25
V 1096-1	A13	1	Psalter (Ethiopic)	?	
V 1096-2	A13	4	Hymnary (Iadgari) / Liturgy	965	< Sin. georg. 34 / Ts. 19
V 1096-3	A13	3	Erotapokriseis	(IX-X)	+ Oslo, Schøyen MS 1600

⁹² The content of V 1098 fol. 57rv corresponds to fol. 199v, lines 10–39 of Ivir. georg. 45.

⁹³ Ink analyses were carried out on fol. 57r; see Bosch and Kvirkvelia (2025, p. 40) under V 1098-2.

⁹⁴ In the Table, “Ts.” refers to the catalogue numbers in Tsagareli (1988).

V 1096-4	A13	1	Euthalius (Armenian)	?	
V 1096-5	A13	1	Catholic Epistles	977	< Sin. georg. (58-)31(-60) / Ts. 16
V 1097-1	A14	2	Triodion-Pentecostarion	(XII-XIII)	< Jer. georg. 101
V 1097-2	A14	2	Apostolos	(XII-XIII)	
V 1097-3	A14	4	Pauline Epistles	(X)	< Jer. georg. 94(+82)
V 1097-4	A14	4	Menaion (February)	(XI)	+ Vienna, georg. 3 < Jer. Ts. 35
V 1098-1	A12	56	Menaion (July)	(XII-XIII)	< Jer. Ts. 31? 40?
V 1098-2	A12	1	Hymn (Mikael Modrekili)	(XII-XIII)	< Jer. Ts. 123?

2.2 Göttingen (A 10, C 41–42)

The Göttingen collection of Georgian manuscripts comprises a total of 25 fragments stored under the shelfmarks Ms. Syr. 17, 19, 21, 22, 23, 24, and 25, all palimpsests with a lower layer in Christian Palestinian Aramaic⁹⁵ and all overwritten by Ioane Zosime with the text on the Invention of the Holy Cross by Alexander of Cyprus (*CPG* 7398). Other fragments from the same manuscript by Ioane Zosime were identified by Gérard Garitte in Princeton (University Library, Manuscripts Division, Department of Rare Books and Special Collections, Garrett MS 24, fols 63–99)⁹⁶ and Birmingham (Selly Oak College, now Cadbury Research Library, The Mingana Collection, Georg. 4);⁹⁷ as early as 1929, the Princeton fragments had been proposed by Robert P. Blake to be remnants of the Sinaitic codex described by Aleksandre Tsagareli under no. 93.⁹⁸ One more part of Ioane Zosime's codex was detected by Mzekala Shanidze during the cataloguing of the New Finds of St Catherine's Monastery, in the codex stored as Sin. georg. NF 20;⁹⁹ the same author also found out that Tsagareli's nos 92 and 93 represent one codex, with the Göttingen fragments stemming partly from the former, partly from the latter.¹⁰⁰ According to the colophon of no. 92, Ioane Zosime "wrote, finished and bound" his codex in 986 on Mt Sinai;¹⁰¹ this date and provenance can thus be noted for the Göttingen fragments. It is deplorable that the many palimpsested folios that were overwritten by Ioane Zosime have hitherto attracted scholarly attention only concerning their undertexts; a virtual reunion of the scattered Zosimean materials, in a similar way as it has been provided for the Greek Codex Sinaiticus,¹⁰² is overdue. For the time being may it suffice to illustrate the distribution of the three *codices rescripti* dealt with above as given in Table IV below.

95 The CPA undertexts are from Apophthegms and writings by Ephrem the Syrian and John Chrysostom; see, e.g., Müller-Kessler (2022). The fragments, which were donated to the library by Hugo Duensing, were also described by Assfalg in his catalogue of Syriac manuscripts (1963b, pp. 184–194) under the catalogue numbers (not "shelfmarks" as in Chkhikvadze et al. 2018, p. 41) 84, 86, 88, 89, 90, 91, and 92.

96 For a thorough description see Kotzabassi & Ševčenko (2010, pp. 126–130 with figure 171). The Georgian text of Garrett MS 24 was used in the edition by Mgaloblishvili (1978), marked with the siglum "G".

97 Garitte (1967, pp. 37–52, with images of the verso of the Birmingham fragment and fol. 1r of Garrett MS 24 contrasted on pp. [49] and [50]).

98 Tsagareli (1888, p. 240); see Hiersemann (1922: 6–8); Rice (1960, p. 238); Skemer (1996, p. 336 n. 4).

99 Shanidze (1999, p. 119).

100 Shanidze (1999, pp. 120–122); Aleksidze et al. (2005, pp. 83–85; 266–267; 393–395).

101 Tsagareli (1888, p. 240).

102 See <https://www.codexsinaiticus.org>.

Table IV: <i>Membra disiecta</i> of Ioane Zosime's manuscripts			
	dated 965	dated 979	dated 986
1844: Tischendorf	> Leipzig, V 1096-2		
1853: Tischendorf	> SPb, Сир. Н.С. 16		
	> SPb, Греч. VI–VIII, XLI		
1883: Tsagareli	19	81	92+93
1892–93: Grote		> Oslo, Schøyen 35 > Tbilisi, National Museum	> Göttingen, 17, 19, 21–25
		> Oslo, Schøyen 37	> Princeton, Garrett MS 24
			> Birmingham, Mingana 4
1922: Blake	Sin. georg. 34		
1999: Shanidze			Sin. georg. NF 20

2.3 Halle (A 7; C 42)

The Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle (Saale) hosts one Georgian codex, as part of the collection of the Deutsche Morgenländische Gesellschaft (DMG). On its 37 folios written in *mkhedruli* characters, the paper manuscript Georg. 1 contains a part of the *Qaramaniani* romance, including two “awkward pen and ink drawings” on fols. 35v and 36v.¹⁰³ In March 2025, the library kindly produced digital images of the manuscripts for the DeLiCaTe project; Figs 38 and 39 show the two pages with drawings. As we can see, only the one on fol. 35v can be styled a “miniature”,¹⁰⁴ representing, as indicated by the caption above, the figure named *Aiari* which is mentioned in the accompanying text;¹⁰⁵ the drawing on fol. 36v is rather ornamental, marking the beginning of a story told by Sarvikhuraman, the daughter of the Indian king.¹⁰⁶

2.4 Berlin

When Julius Assfalg compiled his catalogue, the collection of the “Preußische Staatsbibliothek”, at his time temporarily stored in Tübingen and Marburg, comprised eight Georgian manuscripts;¹⁰⁷ meanwhile, three numbers can be added, plus the collective Ottoman-Turkish Ms. or. quart. 1488-6 with its few Georgian elements (see 1 above). In the following listing, we begin with the codices that were not yet described by Assfalg.

¹⁰³ Assfalg (1963a, p. 20): “2 unbeholfene Federzeichnungen”.

¹⁰⁴ Chkhikvadze et al. (2018, p. 42).

¹⁰⁵ The text passage on fol. 35v corresponds to p. 88, lines 7–25 in the edition by Gvakharía & Tsaishvili (1965); *Aiari* appears ib. in line 14.

¹⁰⁶ Corresponding to p. 89, lines 17–18 in the edition by Gvakharía & Tsaishvili (1965).

¹⁰⁷ Assfalg's numbers 1–6, 8, and 9 (1963a, pp. 1–19 and 21–28).

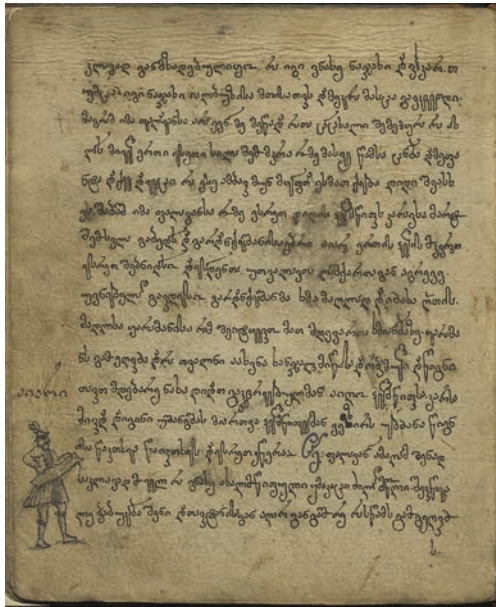


Fig. 38: Halle, ULB-SA, Georg. 1, fol. 35v

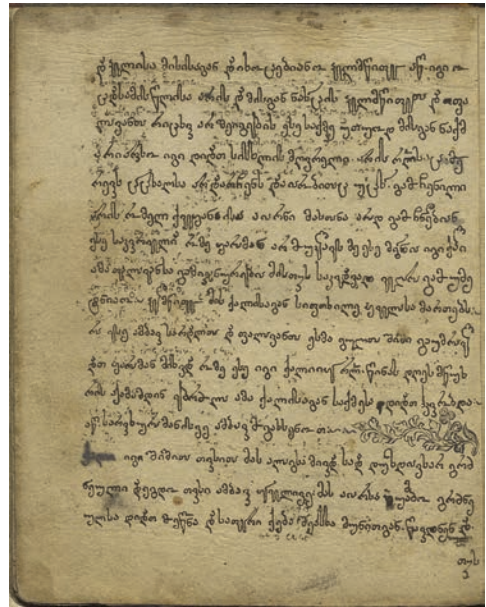


Fig. 39: Halle, ULB-SA, Georg. 1, fol. 36v

2.4.1 Ms. or. oct. 169 (C 37; Q 3982)¹⁰⁸

The little codex consisting of 51 folios¹⁰⁹ written in a slightly cursive *mkhedruli* hand was acquired by the Staatsbibliothek in 1846;¹¹⁰ it is unclear why Assfalg omitted it in his catalogue. This was the first Georgian manuscript that our jubilarian and myself were shown in Berlin when we visited the library about 25 years ago; as we were interested in working on it, a black-and-white microfilm was produced for us in May 2000. Meanwhile much better colour images are available on the “Digitalisierte Sammlungen” website of the Staatsbibliothek.¹¹¹ The manuscript contains a tale including a conversation between a girl and a boy which, according to the scribe’s colophon on fol. 50v,¹¹² was written by a certain Melania Gedeivanois asuli;¹¹³ this might be the Melania Gedevanishvili who together with two other family members (Petre and Pavle) donated three rubles for the old church of Zemo Nikozi near Tskhinvali¹¹⁴ in 1889.¹¹⁵ A peculiar

108 Qalamos numbers are here given after the static URLs indicated in the database (here: https://www.qalamos.net/receive/DE1Book_manuscript_00003982).

109 Not pages as in Chkhikvadze et al. (2018, p. 37).

110 According to the Qalamos website, it was sold to the Staatsbibliothek for 200 Thaler by the linguist Georg Rosen (21.9.1820 – 29.10.1891), who had sojourned in the Caucasus in 1843; among his works resulting from this are his grammatical sketches of the Laz, Ossetian, Megrelian, Svan, and Abkhaz languages (1844 and 1846). Rosen had been accompanied by the botanist Karl Heinrich Emil Koch (6.6.1809–25.5.1879) who published, among others, a report on his travels to Georgia, the Caspian Sea and the Caucasus (1847).

111 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873038444>.

112 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873038444&PHYSID=PHYS_0104.

113 Not Gedevantasi as in Chkhikvadze et al. (2018, p. 37).

114 42°11'44.9" N, 43°57'30.6" E.

115 Journal *Iveria*, 22.4.1889, p. 2; see <https://dspace.nplg.gov.ge/handle/1234/49552>. See also <https://prosopography.iliauni.edu.ge/persons/40559-melania-gedevanishvili>.

element of the manuscript is fol. 51r which contains the prayer of Our Father written from right to left in mirrored script.¹¹⁶

2.4.2 Hs. or. 7931 (C 37; Q 26850)

The codex with the shelfmark HS or. 7931, acquired by the Staatsbibliothek in 1979, is a psalter of c. the 18th century,¹¹⁷ written in a *mkhedruli* hand with remarkable Armenian elements: the portal on fol. 2r¹¹⁸ contains a short prayer (see Table V) and two monograms, possibly indicating a certain Bartowlimē (?) Amirza¹¹⁹ as the scribe, commissioner or owner of the codex, and both the quire numbers and the numbers of psalms are in Armenian (according to the Hebrew and Latin, not the Greek order as usual in both Georgian and Armenian: e.g. Ps. “19” instead of 18 on fol. 30r).¹²⁰ The manuscript includes the Odes (e.g., Lk. 1:68 on fol. 77v, introduced as “Prophecy of Zechariah”)¹²¹ but ends with Ps. 150:6 on fol. 81r.¹²²

Table V: Armenian prayer in Berlin, SBB, Hs or. 7931, fol. 2r	
oqñtaw hnqññ	Support this soul
u(nłp)ř u(sunnłw)ð	Holy God
u(łp)	Lord
j(hunł)u p(pħuunn)u	Jesus Christ
w(sunnłw)ð	God

2.4.3 Hs. or. 14561 (C 37)

For the Four-Gospels manuscript (“Evangeliar”) Hs. or. 14561, there is no information available beyond the short description in Chikvadze et al. (2018, 37); the Qalamos database lists the codex but provides no access to the data.¹²³

2.4.4 Ms. Minutoli 135a (A 1; C 35–36; Q 58827)

The two-folio fragment comprises Mk. 14:9–31 and Jo. 14:19 – 15:7. It remains open whether this fragment stems from a Four-Gospels manuscript or a lectionary, given that both passages are part of lections for Maundy Thursday;¹²⁴ however, the overall appearance is not that of a lectionary.¹²⁵

116 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873038444&PHYSID=PHYS_0105; this text is not shining through from the back side, which contains several small notes in Georgian and Russian.

117 Chkhikvadze et al. (2018, p. 37) give the date of 1795 but without any indication where it is found.

118 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0005.

119 Reading proposed by Arsen Harutyunyan, e-mail of Anahit Avagyan of 25 September, 2025. For the name Amirza see Acharyan (1942, pp. 129–130 s. v. *Amirzadē*).

120 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0061.

121 *çinasçarmetqveleba zakariasi*; see https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0156.

122 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0163.

123 As of 28 February 2026; see <https://tinyurl.com/HsOr14561>.

124 See Tarchnishvili (1959–1960, pp. 115–116, nos. 639e with Mk. 14:2–26 and 644 with Jo. 13:31 – 18:2).

125 See <https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN874206499>.

2.4.5 Ms. or. fol. 573 and 926 (A 2 and 3; C 34 and 36; Q 2754 and 3112)

The two objects comprise a total of five separate parchment scrolls containing parts of the Liturgy of John Chrysostom; they have been restored and are accessible online *in toto*.¹²⁶ Together with other witnesses of the Liturgy (Ivir. georg. 89; Graz, University Library, MS 2058/5), the scrolls are at present being studied by Sandro Tskhvedadze within the DeLiCaTe project.

2.4.6 Ms. or. fol. 2096 (A 6; C 35; Q 15157)

Ms. or. fol. 2096 is an amulet scroll (*avgarozi*) in three parts on paper with several coloured miniatures, acquired by the Staatsbibliothek in 1893.¹²⁷ It obviously belonged to a young lady named Mariam Abashidze (*abašizis kali mariam*) as witnessed to by eleven indications of her name between the individual prayer texts. In contrast to Assfalg's description, it is only the first (= family) name that was written over an erasure, thus possibly indicating a change of ownership (see Fig. 40);¹²⁸ the other elements of the name were probably added over empty space. It would be tempting to identify the "new" owner with the actor Mariam (Maḡo) Saparova-Abashidze (18.2.1860 – 25.5.1940), wife of a certain Vaso Abashidze,¹²⁹ who was well acquainted with Arthur Leist (8.7.1852 – 22.3.1927), the first translator of Shota Rustaveli's epic into German;¹³⁰ he might have brought the scroll to Berlin after his third travel to Georgia in 1892. However, it would be rather unexpected that a married woman would be addressed with her husband's name and *kali* "maiden". In any case, the erased name is likely that of a Papuna,¹³¹ which once also appears struck out on p. "9" of scroll 3 (see Fig. 41); this assumption has recently been confirmed by multispectral images taken in the Berlin Staatsbibliothek.¹³²

2.4.7 Ms. or. quart. 279 (A 9; C 37; Q 4597)

According to a colophon on fol. 5^{bisv} dated 22 October / 4 November 1836, the copy of Sulkhan-Saba Orbeliani's Dictionary stored in the Staatsbibliothek¹³³ was presented to King Frederick William III of Prussia by the Georgian Prince Teimuraz (Bagrationi, 23.4.1782 – 25.10.1846) during his sojourn in Berlin.¹³⁴ This is contradicted by a note in Latin on the verso of the front flyleaf, also dated 4 November 1836, which reads: *Donum Alexandri L. B. de Humboldt a. d. IV m. Nov MDCCCXXXVI*;¹³⁵ it thus seems that Alexander von Humboldt was somehow involved in the transfer of the book to the Prussian king.¹³⁶

126 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN743677218> and <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872928527>.

127 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873233433>, where several images appear upside-down.

128 Assfalg (1963a, p. 19): "nach Tilgung des Namens des Vorbesitzers durch Rasur".

129 See <https://feminism-boell.org/ka/2014/06/06/mako-saparova>.

130 See, e.g., Leist (1963, p. 9).

131 It is a mere guess that this might be the 18th-century historiographer Papuna Orbeliani.

132 My thanks are due to Ivan Shevchuk and Kyle Ann Huskin who undertook the imaging on 7 November 2025.

133 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205786>.

134 See Assfalg (1963a, p. 29); the colophon is not written in *asomtavruli* as stated in Chkheidze et al. (2018, p. 37) but in *mkhedruli* and accompanied by a note in Russian; see https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205786&PHYSID=PHYS_0016.

135 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205786&PHYSID=PHYS_0004.

136 See Assfalg (1963a, p. 25): "Geschenk Alexander von Humboldts".



Fig. 40: Berlin, SPK, Ms. or. fol. 2096: magical scroll with owner's name deleted and overwritten

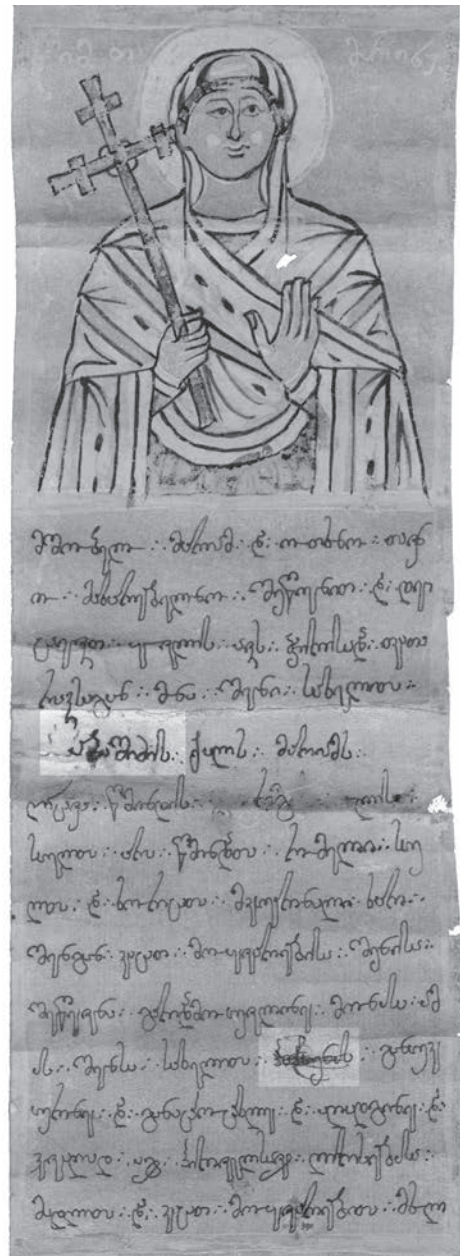


Fig. 41: same, multispectral image (PCA band 8)

2.4.8 Ms. or. quart. 345 (A 8; C 36; Q 4663)

The scribe of part II (on the Crucifixion) of the “historical-theological collective codex” Ms. or. quart. 345, named in a lengthy colophon on p. 113,¹³⁷ is a certain Stepan Lomuovi from Gori (*gorelma stepan lomuovma*).¹³⁸ This is probably the same person as Stepana Lomuašvili who wrote manuscript 1446/145 of the Central Archives of Georgia in Tbilisi, dated to 1828.¹³⁹ Within Ms. or. quart. 345, only part IV is dated, namely, to 18 November 1838, in the colophon of its scribe, Soloman Kostantinisidze, on p. 170; this colophon contains an erasure after the name, probably of a title,¹⁴⁰ which cannot be restored even with multispectral images.¹⁴¹

2.4.9 Ms. or. oct. 168 (A 5; C 34–35; Q 3981)

The small prayerbook comprising 74 folios, probably from the Catholic community of Georgia, was acquired together with Ms. or. oct. 169 (see 2.4.1 above) in 1846.¹⁴² It consists of two distinct parts, the first one dated to 1778 (colophon on fol. 69v) and the second one, to 1790 (colophon on fol. 73v).¹⁴³ The manuscript is peculiar because of the 32 coloured miniatures it contains, all of them combining a scene from the life of Jesus Christ in their upper part, provided with a caption in Georgian, and a scene from the divine service with a caption in Latin language and script (majuscules) below.¹⁴⁴ The colophon of the second part, added after the text in *nuskhuri* script, contains the name of the scribe abbreviated as *b̃na*, not the word *š(i)na* “inside” as supposed by Assfalg,¹⁴⁵ which makes no sense here; the first letter is clearly distinct from the *š*- in *š(eičqal)e* “have mercy” at the beginning of the colophon. A name form that might be meant here is Bidzina.

2.4.10 Ms. or. oct. 283 (A 4; C 34; Q 4096)

According to the colophon in red ink of a scribe named Luarsab on fol. 214v, the small codex Ms. or. oct. 283 containing a horologion (*žamni*) and additional material was written in Astrakhan in the year 1728.¹⁴⁶ Several notes concerning personal events were applied to it over the years 1742–1757 by a certain Papuna Solagov (i.e. Sologhashvili) who was obviously the owner of the manuscript;¹⁴⁷ the latest one (on the verso of the front flyleaf),¹⁴⁸ is about a battle between

137 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN778292363&PHYSID=PHYS_0117.

138 See Assfalg (1963a, p. 22: “Stephan Lomuov”); “Lomouvi” in Chkheidze et al. (2018, p. 36) must be corrected.

139 Colophons on fols 19r, 41r and 105v; see Kakabadze & Gagoshidze (1949, pp. 148–150) and Abzalava et al. (2018, pp. 197–203).

140 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN778292363&PHYSID=PHYS_0174.

141 The images taken by Ivan Shevchuk and Kyle Ann Huskin on 7 November 2025 only reveal the ergative ending of the title, *-ma*.

142 According to the Qalamos website, it was sold by the same two scholars as the latter and for the same price (see n. 110 above).

143 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872921557&PHYSID=PHYS_0140 and https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872921557&PHYSID=PHYS_0148.

144 Only the first image (on fol. 2v) lacks the Latin caption; see Assfalg (1963a, pp. 13–14). The information given in Chkhikvadze et al. (2018, pp. 34–35) is erroneous in several aspects.

145 Assfalg (1963a, p. 16).

146 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0432.

147 See the notes in Georgian and Russian on the pastedown of the front cover, https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0002.

148 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0004.

the armies of Prussia and Russia (*paruis*¹⁴⁹ *da rusetis armi(i)s omi*), which took place on 19 August 1757 at 8 o'clock, with "fire uninterrupted for three hours and eight minutes" (*cecxi iġo gaučqveġeli sami sa(a)ti da rva minuġi*). This is with no doubt the battle of Groß-Jägersdorf (today Motornoe near Izvilino) in East Prussia,¹⁵⁰ the first major battle on the continent of the Seven Years' War, which is neatly described in a historical account as follows:¹⁵¹

[...] erst um 5 Uhr avancirte die Preußische Linie mit klingendem Spiele, machte jenseit Groß-Jägerndorf Halt, und wurde sie nun vom Lager aus entdeckt, wo hierauf nach einigen Allarmschüssen Alles zu den Waffen griff. [...] Um 10 Uhr war die Schlacht beendet.

Another depiction is given in an undated and anonymous booklet, obviously representing the legend of a copperplate engraving, which reads:¹⁵²

Anderthalb Stunden mochte das Treffen ungefähr gedauert haben, und während dieser Zeit war von beiden Theilen ohne Aufhören gefeuert worden. Der Pulverdampf, welcher von einer Menge feuchter und dicker Dünste darnieder gedrückt wurde, wälzte sich in Wolkengestalt auf dem Schlachtfelde herum.

The note in Ms. or. oct. 283 ends with the information that the Russians won the battle (*g(a)-emaržva rusebs*), plus four further words which Assfalg obviously regarded as one more indication of time ("*dilas da [...]ts šua*"); it is much more probable though that this was meant to locate the battle, with *vilas* (thus to be read instead of *dilas*) and the illegible element being place names. Indeed, *vila* may stand for Wehlau (today Znamensk), the administrative centre c. 19 km west of the battle field.¹⁵³ Correspondingly, we should expect the second name to denote a major borough to the east of Groß-Jägersdorf; this can only be Insterburg (today Chernyakhovsk), the centre of the eponymous Prussian district since 1752, at a distance of about 24 km.¹⁵⁴ However, the damaged word in Solagov's note can by no means be read as Insterburg; it clearly ends with *mŭs* (with a line break after the *m*), and the letters before can only be restored as *asruda*, yielding *asrudamŭs*. Considering that the Lithuanian name of the city was *Isrutis* and that Insterburg was the seat of an *Amt*, i.e. a regional office, in the 18th century,¹⁵⁵ we may suppose that Papuna Solagov meant something like *Isrut-Amt* here.

Curiously enough, our jubilarian and myself have come across the owner's name in another context some years ago. In December 2015, we received an e-mail from our Russian colleague Denis Sdvizhkov who was about to edit letters of Russian army officers from the Seven Years' War that he had detected in the Geheimes Staatsarchiv Preußischer Kulturbesitz in Berlin; several of them were written in Georgian. Together, we took on the task of transcribing and translating these letters, which have meanwhile been published in Sdvizhkov's book.¹⁵⁶ They were all meant to be sent from the Russian camps near Landsberg (today Gorzów Wielkopolski)¹⁵⁷ to Russia or Georgia in September 1758, after another important event of the Seven Years' War, the

149 Thus to be read, not *paruia* as in Assfalg (1963a, p. 13). See below as to the name form.

150 54°37'47.8"N, 21°26'44.3"E; today there is a monument with an obelisk at the site (54°36'40.2" N, 21°29'05.9" E), see <https://tinyurl.com/grossjaegerndorf>.

151 Mebes (1861, pp. 187–189).

152 *Schlacht* (s.d., p. 12).

153 54°37'08.1" N, 21°13'53.1" E.

154 54°38'30.3" N, 21°48'26.3" E.

155 Cf., e.g., Büsching (1770, p. 1048) concerning the "Aemter Tilsit, Ragnit und Insterburg".

156 Sdvizhkov (2019, pp. 386–401, letters no. 83–88).

157 52°44'00.0" N, 15°14'00.0" E.

battle of Zorndorf (25.8.1758);¹⁵⁸ on their way to Russia, they were confiscated by the Prussian army and taken to Berlin. One of these letters (no. 86), dated 30 August (~ 10 September), was signed by a Papuna Salagovi, who sent it to his mother-in-law, a princess named Elene Paridonuna, i.e., Pridonovna; the letter contains important information indeed as it reports that two of Salagovi's fellow-Georgians, Davit Guramishvili and Davit Turkestanishvili, had been taken prisoner.¹⁵⁹ For the sake of convenience, I provide the text of the letter again¹⁶⁰ together with an English translation in Table VI.

Table VI: Letter by Papuna Salagov of 30.8./10.9.1758

ჩემს მოწყალე ბატონს დედას, კნეინა ელენე ფარიდონუნას, მდაბლად თაყვანისცემას და ხელს კოცნას მოგახსენებ. გვიბმანეთ თქვენი და თქვენის ქალის ანბავი. ვიცი, ჩემს ანბავს იკითხავთ, უჭირველად მოვრჩი დიდს განსაცდელს. თქვენს ქალს მისწერეთ, შეწუხებული იქნება.

საბრალო გურამიშვილი დადევ[ვე]ვდა და თურქისტანი შვილი დავით. სხვანი უჭირველათ არიან. სტეფანემ თითონ მოგწერათ.

თქვენი სიძე პაპუნა სალალოვი მოგახსენებ.

To my kind lady mother, princess Elene Pridonovna, I humbly convey (my) reverence and a kiss on the hand. Provide me with news on yourself and your daughter. I know, you (too) expect news from me – I have remained unharmed in the big ordeal. Write your daughter, she will be troubled.

Pitiful Guramishvili was taken prisoner, and (also) Davit Turkestanishvili. The others are unharmed. Stepane wrote you himself.

(I,) your son-in-law Papuna Salagovi, will keep you informed.

In an extra line in the margin, Papuna added:

როდამ მომიკითხეთ, თქვენი მული და ვისაც ვიცნობდე.

Greet Rodam, your sister-in-law, and whomever I might know.

The letter ends with the indication of the date (30 August 1758) and the place where it was written: *daičera parusaši*. In contrast to the proposal that this might mean the town of Pyritz¹⁶¹ (today Pyrzyce), c. 62 km north-east of the battle field and 58 km north-west of Landsberg, we may now suggest that Papuna's *parusaši* simply meant "in Prussia", with the name of the country spelt in a similar way with *anmetoba*¹⁶² as the name of his mother-in-law, *Paridonuna*, and in the mention of Prussia in Solagov's note in Ms. or. oct. 283, which should read *parusis* instead of *paruis*. That the author of the note and the author of the letter are one and the same person, can easily be proven by comparing the two hands (see Figs 42–44).¹⁶³

158 52°40'19.0" N, 14°39'16.0" E, near present-day Sarbinowo.

159 Sdvizhkov (2019, p. 397 n. 548) provides some information from Russian archives on "Давид Прокофьевич/Прангистанивич Туркистанов/Туркестанишвили", according to which he was a sergeant ("вахмистр") of the Georgian Hussar Regiment ("Грузинский гусарский полк") during the war. Whether this is the Davit Turkestanishvili mentioned in legal documents of 1767 (Dolidze 1981, p. 126, no. 122: document KKNCM, Hd-2648) and 1778 (Dolidze 1974, p. 44, no. 26: document KKNCM, Hd-866) remains unclear.

160 See Sdvizhkov (2019, p. 397).

161 Sdvizhkov (2019, p. 397): "Пиритц".

162 Assfalg (1963a, p. 13).

163 The pastedown of the back cover of Ms. or. oct. 283 shows the names Книзь (sic!) Солаговъ and Кнеина (sic!) Елене Давидоуна; the latter might be the name of Papuna's wife. The notes on the preceding flyleaf require further investigation.

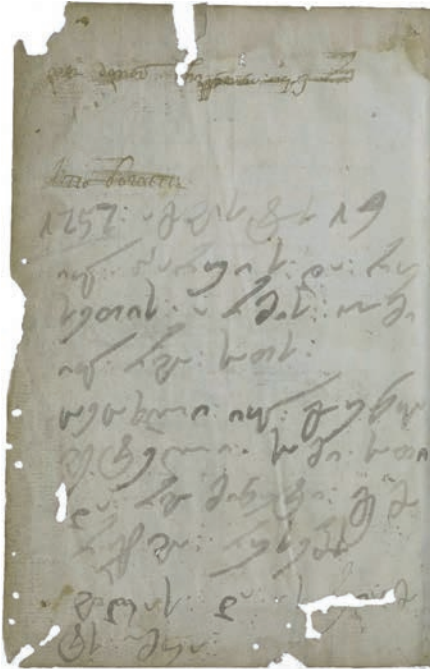


Fig. 42: Berlin, SPK, Ms. or. oct. 283, verso of back flyleaf: note of Papuna Solagov

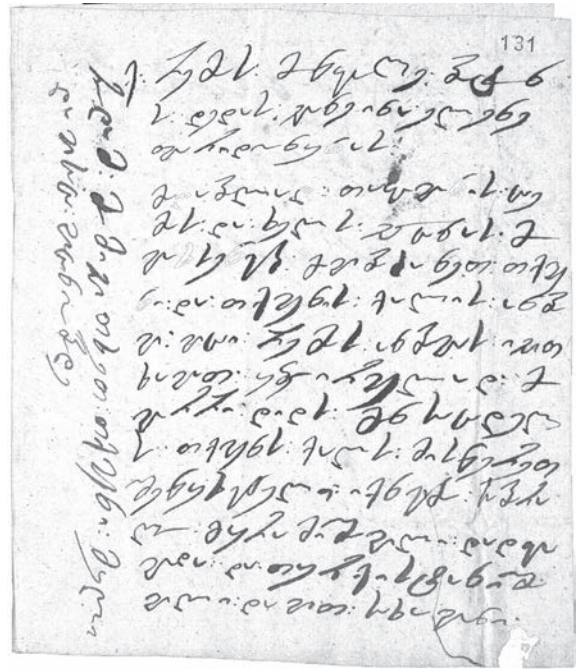


Fig. 43: Berlin, GSPK, no. 1453, Bl. 131r: letter of Papuna Salagov, first part

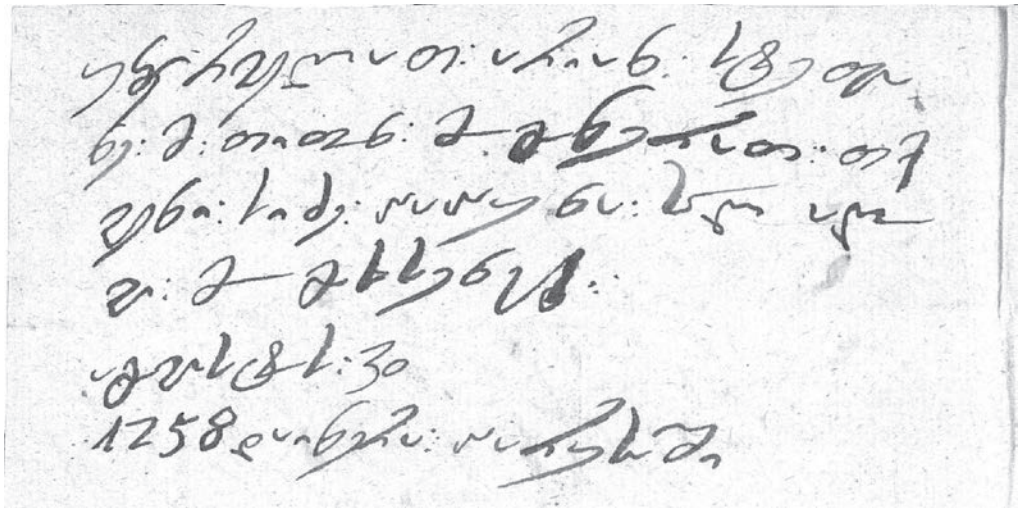


Fig. 44: Berlin, GSPK, no. 1453, Bl. 131v: letter of Papuna Salagov, end with dating.

Having identified Papuna Solaghashvili¹⁶⁴ as the author of the letter¹⁶⁵ and as the owner of Ms. or. oct. 283, the question remains how his book arrived in the Berlin Staatsbibliothek. According to Assfalg's catalogue, it was a "present of the king";¹⁶⁶ there is no information on the source though. According to the Qalamos website, the book was acquired in 1877 from the orientalist Julius Heinrich Petermann, known as the author of an Armenian grammar of 1837; this can only mean that it stems from his bequest, as the scholar had died on 10.6.1876. On behalf of the Prussian king, Petermann himself had travelled to the Near East between 1852 and 1855 to buy manuscripts, provided with a credit of 1,000 Thaler;¹⁶⁷ many of these manuscripts, mostly in Armenian, Arabic, Ottoman Turkish, or Persian, can be found in the Berlin collections. During his travels, Petermann did not reach the Caucasus because of the Crimean War of 1853–56,¹⁶⁸ so he cannot have bought the book in Georgia. Possibly, he received Ms. or. oct. 283, together with other books, from a certain Mehemed Reshid Pasha, governor of Baghdad, whom he had met during his travels and who was of Georgian origin.¹⁶⁹

3. Conclusion and Outlook

In addition to traditional methods such as codicological and palaeographical investigations concerning quire structures, ruling and line counts, colour choices, letter sizes and shapes, ligatures, ductus, and paratexts (indices, marginalia, colophons), most of the new insights introduced here have been made possible by the availability of digital resources and methods such as multispectral imaging facilitating the recovery of erased text. The primary precondition for the study of all the manuscripts dealt with here was the availability of digital images, which have kindly been provided over the years by the hosting institutions. In addition, the study profited a lot from text corpora like TITUS or the Georgian National Corpus,¹⁷⁰ digitised books of various repositories,¹⁷¹ the eScriptorium platform for automatically reading manuscripts,¹⁷² or databases of various kinds, esp. the Qalamos database.¹⁷³ Our jubilarian has contributed immensely to building up such corpora and databases, and we all wish her many more fruitful years for these endeavours!

164 The Georgian National Corpus attests both the name forms *soloḡašvili* (202 instances; <https://tinyurl.com/solaghashvili>) and *solagašvili* (94 instances; <https://tinyurl.com/solaghashvili>) but no Papuna bearing this name; in the TITUS database we have 15 instances of *soloḡašvili* (<https://tinyurl.com/solaghashviliT>) and 92 of *solagašvili* (<https://tinyurl.com/solaghashviliT>) but likewise none with the name first name Papuna.

165 According to Sdzvzhkov (2019, p. 397, n. 545), Papuna was also a sergeant ("вахмистр") of the Georgian Hussar Regiment ("Грузинский гусарский полк") during the war; Sdzvzhkov tentatively proposes 1714 as the year of his birth.

166 Assfalg (1963a, p. 7): "Geschenk S. M. des Königs".

167 Petermann (1860, I, p. V).

168 Petermann (1860, I, p. VI).

169 Petermann (1860, II, pp. 296–297). In the Staatsbibliothek collection, Ms. or. oct. 283 is the last of a set of six manuscripts that were acquired from Petermann in 1877, the five other ones being Armenian (beginning with Ms. or. oct. 278). The manuscripts that Petermann bought on behalf of the king are stored in the collection "Petermann I"; this collection entered the Staatsbibliothek before 1858 and comprises Arabic, Armenian, Ottoman Turkish, Persian, and Syriac items (see <https://tinyurl.com/PetermannI>).

170 <https://titus.uni-frankfurt.de/texte/texte.htm> and <http://gnc.gov.ge>.

171 E.g., the *Iverieli* website of the National Library of Georgia (<https://dspace.nplg.gov.ge/>), the corresponding website of the National Science Library at Tbilisi State University (<http://dspace.gela.org.ge/>), Google Books (<https://books.google.com/>), or the Internet Archive (<https://archive.org/>).

172 See Gippert and Stökl Ben Ezra (2024).

173 <https://www.qalamos.net/>.

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Figs 1, 3, 5, 7, 10, 11, 13, 16, 18, 20, 22, 24, 27, 28, 32, 34–36: Universitätsbibliothek, Leipzig

Fig. 2: Blake 1932.

Figs 4, 6: Bodleian Libraries, Oxford

Figs 8, 9, 19, 21, 41: Ivan Shevchuk, Kyle Ann Huskin, Jost Gippert

Figs 12, 14, 15, 17, 26, 29, 37: Library of Congress, Washington DC

Fig. 23: Sinai Palimpsests Project / Saint Catherine's Monastery, Mt Sinai

Fig. 25: The Schøyen Collection, Oslo

Figs 30, 31: Iviron Monastery, Mt Athos

Fig. 33: Österreichische Nationalbibliothek, Vienna

Figs 38, 39: Universitäts- und Landesbibliothek Sachsen-Anhalt, Halle

Figs 40, 42: Staatsbibliothek Preußischer Kulturbesitz, Berlin

Figs 43, 44: Geheimes Staatsarchiv Preußischer Kulturbesitz, Berlin