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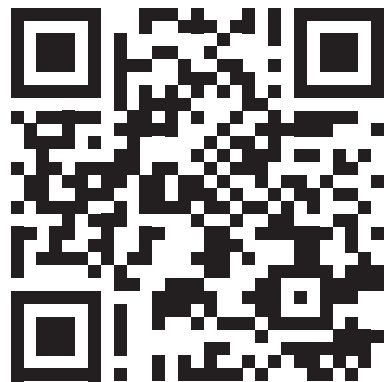


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კორნელი კეკელიძის სახელობის
საქართველოს ხელნაწერთა
ეროვნული ცენტრი
Korneli Kekelidze Georgian National
Centre of Manuscripts



შოთა რუსთაველის
ეროვნული სამეცნიერო
ფონდი
Shota Rustaveli National
Science Foundation

“Georgian Manuscript” - International Summer School and Conference

Conference Program and Abstracts



Tbilisi

19-20 July 2019

The Scientific Committee of the Conference

Zaal Abashidze

Andrea Barbara Schmidt

Irina Gogonaia

Vladimer Kekelia

Mzia Surguladze

Tamar Otkhmezuri

Emilio Bonfiglio

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საქართველოს ხელნაწერთა ეროვნული ცენტრი**

10:00

კონფერენციის გახსნა, პლენარული სხდომა
Opening of the Conference, Plenary section

Zaal Abashidze

Director of the Korneli Kekelidze Georgian National
Centre of Manuscripts

Andrea Schmidt

Director of the Oriental institute of University of
Louvain

Coffee-Break

11:00 – 13:00

Codicology, textology, art of books

Chairman – Vladimer Kekelia

Elizabeth Anderson

College of St. Scholastica, USA

Syrian Orthodox Commentaries on Pseudo-Dionysius: Authors, Texts, and Manuscripts

Andreas Rhoby

Austrian Academy of Sciences, Institute for Medieval Research, Austria

Greek Inscriptions in Medieval Georgia: Their Text, Their Form, and Their Context

Vladimer Kekelia

K. Kekelidze Georgian National Center of Manuscripts, Georgia

Two unexplored Georgian manuscripts stored in abroad

Darejan Gogashvili

Georgian National Museum, Georgia

*Repair of the Wooden Board and the Leather Cover in the Middle Ages
(According to the Georgian Historical Sources)*

Emilio Bonfiglio

University of Vienna, Austria

Forced Mobility, Inaccessibility, and Exile Destination: Pityus in Late Antiquity and the case of John Chrysostom

Francesco Moratelli

“Ca’ Foscari” University of Venice, Italy

Manuscript evidence of the transition process from Asomtavruli to Nuskhuri and from Nuskhuri to Mkhedruli

13:00 – 14:00

Lunch

14:00 – 16:00

Codicology, textology, art of books

Chairman – Emilio Bonfiglio

Irakli Tezelashvili

Ivane Javakhishvili Tbilisi State University, Georgia

The Composition of Bishop's Consecration from Medieval Georgian Art: Homilies of St Gregory Nazianzen at Korneli Kekelidze Georgian National Centre of Manuscripts, A-109

Jefferson L. Sauter

University of Southern Queensland, Australia

Cultural and historical astronomy in Georgian manuscript collections A, H, Q, and S

Jonathan Stutz

Ludwig-Maximilian University Munich, Germany

St. Michael of Mar Saba and its Georgian version

Leonide Beka Ebralidze

Pontificio Istituto Orientale, Rome, Italy

The question of the authenticity of the note on the Eucharistic Liturgies in the letter of Euthymius of Mount Athos

Samuel Noble

KU Leuven, Belgium

Was the Earliest Georgian Version of Basil's Hexaemeron Based on an Arabic Vorlage?

Temo Jojua

K. Kekelidze Georgian National Center of Manuscripts, Georgia

The Sori Gospel (12th c.) and Documents in a Form of Colophons Issued by Bedani, the Eristavi of Racha (15th c.)

10:00 – 11:30

Creating catalogues, data bases and digitalization

Chairman – Dali Chitunashvili

Arsen Harutyunyan

National Academy of Sciences of the Republic of Armenia, Institute of Archaeology and Ethnography. “Matenadaran” Mashtots Institute of Ancient Manuscripts
MANUSCRIPT AND EPIGRAPHIC HERITAGE OF KHOR VIRAP MONASTERY
(ARMENIA, PROVINCE OF ARARAT)

Dali Chitunashvili

K. Kekelidze Georgian National Center of Manuscripts, Georgia
Libraries and Book Repertoire in Medieval Georgian Monasteries

James Baillie

University of Vienna, Austria
The Prosopography of High Medieval Georgia

Maria Luisa Russo

University of Hamburg, Germany
Georgian manuscripts in Italian libraries: studies, projects and perspectives

Meliné Pehlivanian

Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Germany
The Georgian Manuscript collection at the Berlin State Library and the Database “Orient-Digital” of the Oriental Department

11:30 – 12:00 Coffee-Break

12:00 – 14:00

Presentation of the projects

Chairman – Irina Gogonaia

Mzia Surguladze

K. Kekelidze Georgian National Center of Manuscripts, Georgia

Medieval Georgia-Byzantine Commonwealth relations: Problems and Perspectives

Rachel Dryden

University of Cambridge, UK

The Qur'ānic View of the 'Fall' of Iblīs and the Rise of the Devil in the Context of the Georgian and Armenian Apocryphal Adam Literature

Stephen Snyder

Boğaziçi University, Turkey

Researching the 'Living Manuscript': A Philosophical Perspective

Irina Gogonaia

K. Kekelidze Georgian National Center of Manuscripts, Georgia

"The book of mixing oils and making chemistry" - Chemical Knowledge in 18th century Georgia

Darejan Kldiashvili

Manuchar Guntsadze

K. Kekelidze Georgian National Center of Manuscripts, Georgia

Natural Disasters in the South Caucasus. Earthquakes and attending Natural Phenomena in Historical Sources from the Ancient Period up to the 19th century

Conference Materials

Abstracts

Elizabeth Anderson

College of St. Scholastica, USA

***Syrian Orthodox Commentaries on Pseudo-Dionysius:
Authors, Texts, and Manuscripts***

Although it is widely believed that the author of the Dionysian corpus was likely himself a Syrian Orthodox bishop, the reception and influence of the Dionysian writings has been studied in almost every major Christian theological tradition except for the one in which it originated. There has been extensive study of the Dionysian influence on both Latin and Byzantine Christianity, as well as on East Syriac and Armenian Christianity, and nearly all of the Syrian Orthodox commentaries remain entirely unedited and untranslated.

This presentation will give an overview of the major commentaries and their manuscripts, which include those from collections in England, Rome, Turkey, India, and the United States. While often presenting themselves in the form of commentaries on the Dionysian corpus, they often diverge from it in interesting ways. They tend, for example, to downplay any suggestion of negative theology, seeing both scripture and the natural world as filled with symbols that point directly to God, and which do not need to be negated. There seems to be a fear that negative theology could lend itself to iconoclasm, and instead most of the authors seem to advocate for the proliferation of biblical and liturgical symbols more than the negation of them. The notion of “dissimilar similarities”, so prominent in the original corpus, does not seem to have any presence in these commentaries.

The commentaries also display much greater concern for how all of creation might be saved, from its material elements like rocks and trees, all the way down to demons. While this is arguably a concern that is already latent in the original corpus, it is given a much greater prominence in the commentaries than in the original texts. Nearly all of the commentaries address the question of the possible salvation of demons, a question that the original Dionysian corpus does not address at all, although different commentators offer different verdicts on

whether such salvation is likely.

Finally, many of the commentaries draw close connections between the liturgical rites of the Syrian Orthodox Church and the liturgy as it is described in the Dionysian text. Liturgical themes are central to many of the commentaries, which tend to see themselves (not necessarily with great accuracy) as continuing to practice the liturgical rites precisely as the original Dionysian texts indicate.

Andreas Rhoby

Austrian Academy of Sciences, Institute for Medieval Research, Austria

***Greek Inscriptions in Medieval Georgia:
Their Text, Their Form, and Their Context***

The Shalva Amiranashvili Museum of Fine Arts in Tbilisi contains one of the most famous artefacts of the country, the so-called Khakhuli triptychon. Part of it is small plate, which displays the coronation of Michael VII Doukas and his Georgian-born wife Maria by Christ. The scene is accompanied by a short Greek metrical inscription. The interaction of Greek epigraphy and Georgian inscriptions will be the focus of my presentation. Greek inscriptions are part of fresco decoration and appear on artefacts. The reasons why Greek was used within its Georgian context are manifold: Byzantine workshop traditions also intruded other cultures, so, e.g., the Georgian one. Byzantine painting guides with instruction how to paint and which (Greek) inscriptions to add circulated also beyond the borders of the Byzantine empire. In addition, Greek was regarded not only as a learned but also as a sacred language. Thus, it is not surprising that Greek was used for dedicatory inscriptions as well as for inscriptions accompanying scenes and on saints' scrolls in Georgian culture. Of significance are also the abundant testimonies of depictions of crosses with accompanying so-called tetragrams, i.e. four letters or four pairs of letters. Of interest is also the language register of Greek which was used in Georgian environment. In my presentation, I will offer meaningful examples of Greek inscriptions (both prosaic and metrical) which interact with Georgian epigraphy. I will also analyze the meaning of these inscriptions for the medieval beholder. What was, e.g., the reaction of Georgian beholders when they were confronted with Greek inscriptions?

Vladimer Kekelia

K. Kekelidze Georgian National Center of Manuscripts, Georgia

Two unexplored Georgian manuscripts stored in abroad

The photo repository of the K. Kekelidze Georgian National Center of Manuscripts and private archives kept there contain the most important material for research of Georgian manuscript heritage.

Archive of the Center holds four microfilms of two Georgian and two Armenian manuscripts now in Azerbaijan. The microfilm guide states that the manuscripts are undescribed and unexplored. The seals found on Armenian manuscripts tell us that one of them was kept in Baku, in the former V. Lenin city library, and the second one in the library of the Azerbaijan branch of the Academy of Sciences of the USSR. Presumably, two Georgian manuscripts are held in these institutions.

1. Prayers, 19th c. in Mkhedruli. 205 pages. Begins from page 19. Inventory number 1790/d. 1134. The prayer book was intended supposedly for Georgian Catholics.
2. №5106 manuscript, Catholic prayers. Inventory number 1424/883. 18-19th c. In Mkhedruli, 100 folios. The manuscript lacks pagination. It is illustrated with 55 miniatures, including an image of the Armenian Catholicos Nerses.

Our observation on the second manuscript shows that the Georgian Catholics either translated the prayers from the Armenian language, or the manuscript was intended for the Georgian-speaking Armenian Catholic parish.

Darejan Gogashvili

Georgian National Museum, Georgia

***Repair of the Wooden Board and the Leather Cover in the Middle Ages
(According to the Georgian Historical Sources)***

Throughout the centuries the regular and careless handling and harmful environmental influence affected the manuscripts greatly, thus their repair posed a necessity. The tradition of renewal of damaged manuscripts existed in Georgia for centuries. The restoration of books presented such an important manufacturing process that there were various terms specific to this work. Georgian written historical sources of the 10th–18th centuries contain important information concerning renewal and rebinding of the damaged and dismembered manuscripts, e.g: “dashaveba” [დაშავება] “dashavebuli” [დაშვებული] (harmed // damaged); “dashliloba” [დაშლილობა] “dashlili” [დაშლილი] (dismemberment // dismembered); “ganakhleba” [განახლება] “gaakhleba” [გაახლება] (repair // restoration); “shek’vra” [შეკვრა] “ak’indzva” [აკინძვა] (binding // rebinding // sewing); etc.

The study of colophons and codicological analysis of manuscripts restored in the Middle Ages presented an opportunity to investigate original techniques and materials used for the renewal of various kinds of damaged and dismembered manuscripts, from which only two methods will be under discussion: first refers to the book board repair, the second involves the conservation and reuse of the damaged original leather cover.

The study has arrived at the following results: 1. The repair of the leather cover was carried out according to two different methods: a) by an adhesive and b) by a thread; 2. The split wooden board was repaired without using any additional material such as adhesive, treenail, or a patch; it was mended simply by a thread according to the following rule: the board was sewn by passing the thread through series of pairs of holes drilled in advance. The book board was sewn by two different methods: a) method of repair by a single thread - the board was sewn with a thread connecting pairs of holes to one another and creating a zigzag, cross, or

a mix of both patterns; b) method of repair by independent threads - the board was sewn with several separate threads in such a manner, that every two holes in a pair are connected only to each other.

Emilio Bonfiglio

University of Vienna, Austria

***Forced Mobility, Inaccessibility, and Exile Destination: Pityus in Late Antiquity
and the case of John Chrysostom***

The last years of career of John Chrysostom (ca. 349–407) are occupied by a long exile that brought the archbishop of Constantinople to move from the ‘City’ towards eastern Anatolia. Passing through Nicomedia, Nicaea, Ancyra, and Caesarea of Cappadocia, John Chrysostom spent his last years (404–407) almost constantly on the move, with longer stays in the western Armenian town of Cucusus and the fortress of Arabissus. Although technically banished from the Byzantine capital in order to remain isolated, in fact John continued to be in touch with his friends and supporters from both Constantinople and Antioch, and also managed to develop new useful connections in his new locations and along the way. Contrary to the imperial’s plans, letters between John and his addressees continued to be exchanged, goods, drugs, and commodities were shipped, and visits from relatives and acquaintances from Antioch continued to be made. Because of this sort of ‘failed’ exile, John was finally sent to a more remote destination: Pityus. Of this late step we unfortunately know nothing, because John died on the way, in the vicinity of Comana Pontica.

This paper aims at discussing the significance of Pityus as exile destination by means of comparison with the living conditions of John during his exile in western Armenia. While the Chrysostomian Epistolary presents John’s exile in dramatic tones, recent scholarship (for instance, W. Mayer) has demonstrated the rhetorical sides of the exilic construction of this collection of letters, pointing at more positive sides of John’s banishment in Armenia. By comparing the actual living condition of John Cucusus and Arabissus with the reasons for his removal to Pityus, new hypotheses on the symbolic and realistic significance of this latter exilic location are thus put forward.

Francesco Moratelli

“Ca’ Foscari” University of Venice, Italy

***Manuscript evidence of the transition process from
Asomtavruli to Nuskhuri and from Nuskhuri to Mkhedruli***

The presentation about the three Georgian scripts (Mrgvlovani Asomtavruli, Kutkhovani Nuskhuri and Mkhedruli/Mtavruli) aims to identify mixed manuscript evidence of the process of transition from one writing system to another as well as, more in general, codices that contain more than one of the scripts. By analysing these elements together with the historical reasons behind the stages of development of these different writing systems, and thanks to the comparison with other scripts, namely Phoenician, Greek, Armenian Erkatagir and Caucasian Albanian, to all of which the Georgian alphabet is related, the purpose of the presentation is to provide a first attempt at studying how the shift from one script to the following one was perceived by Georgian amanuensis copyists and scholars of the time, how it affected their work and how it was reflected on their handwriting. Moreover, following UNESCO’s addition, in 2016, of the three Georgian scripts to the List of Intangible Cultural Heritage of Humanity, some time is dedicated to see how the coexistence of these alphabets in the past and still today, because of their specific cultural and social functions, has an impact on the society and identity of Georgia. The presentation concludes with some consideration on how the unicity of the Georgian case, as far as writing system is concerned, helped preserving a national identity throughout many centuries of troubled history and the role that it can still play in this day and age at its current state as well as in an improved scenario in which a more extensive and thorough teaching of the two older versions of the Georgian script was to be carried out in Georgian schools.

Irakli Tezelashvili

Ivane Javakhishvili Tbilisi State University, Georgia

The Composition of Bishop's Consecration from Medieval Georgian Art: Homilies of St Gregory Nazianzen at Korneli Kekelidze Georgian National Centre of Manuscripts, A-109

The manuscript of liturgical homilies of St Gregory Nazianzen (A-109), transcribed and illuminated at the beginning of 13th century, probably in “Many mountains” of Gareja, rises various aspects for discussion. The illustrations of this manuscript, which consist of thirteen full-page miniatures, are inserted before the each of St Gregory’s homily and give an opportunity to generally characterize the iconographic and especially, the stylistic features of the period. The miniatures can be divided into several groups, from which the cycle of St Gregory’s “historic” homilies (six scenes) contains an interesting scene - the Consecration of the Bishop, on f. 115v. The full-page miniature illustrates the meeting of St Gregory Nazianzen with St Gregory of Nyssa for the occasion of the consecration of St Gregory of Nyssa as bishop. The schematic model, generally used in Byzantine art for such scenes was copied by the miniaturist - two bishops are standing in the interior of the church, before the canopied altar and the main act of consecration - reading of the prayer with the open roll at the head of bishop-elect is depicted. The authority of St Gregory Nazianzen is furthermore accented by the use of Polystaurion in his vesture - an element, which appeared at the end of 11th century and became the distinguishing garment of Patriarchs of Constantinople and the part of iconographic imagery of the saintly bishops. St Gregory of Nyssa is already represented with Omophorion, before the act of his consecration. The liturgical character of the scene is underlined by the presence of a deacon at the edge of the composition.

The general interest in the ordination practice of Byzantine Rite naturally raises the subject of its interpretation in visual art (standard schemes of the rite, depiction of distinctive garments or insignia and various attributes). This case was

widely discussed by Christopher Walter in various cycles of saintly bishops and historic narrative scenes of Byzantine art. Only a few compositions of the consecration are preserved from medieval Georgian art (e.g. in the cycles of St Nicholas in Kinstvisi and Tsalenjhikha murals), therefore, the miniature depicting bishop's consecration from A-109, gives valuable visual evidence for studying the peculiarities of consecration scenes (e.g. relationship between the text and image) from Medieval Georgia.

Jefferson L. Sauter

University of Southern Queensland, Australia

***Cultural and historical astronomy in Georgian manuscript collections
A, H, Q, and S***

In this presentation, different types of astronomical writings preserved in Georgian MSS dating from the 10th century to the 20th century are reviewed, including religious treatises, astronomical-meteorological prognostications, calendrical writings, and later technical works. Summaries of two case studies are also presented. Analysis of a 17th-century Georgian brontologion ('thunder book') preserved in MS A-620 suggests that some associated King Mirian's conversion to Christianity in the 4th-century AD with a solar eclipse. In addition, computer simulations show a solar eclipse in AD 319 was visible at the king's presumed location but not necessarily in the valley below (as later sources recount), five years before the date conventionally held by historians today.

Jonathan Stutz

Ludwig-Maximilian University Munich, Germany

St. Michael of Mar Saba and its Georgian version

The hagiographical tradition testified to by Arabic Christianity preserves the memory of many local saints and martyrs who serve as eloquent examples to the Christian faith under Muslim rule. Although such stories flourished among Christians of all confessional backgrounds living all across the Islamic world, I would like to focus in the present paper on those texts which originated in the monastic environment of Palestine. In particular, I want to present some features of the Martyrdom of St. Michael, monk of the Mar Saba Monastery in the Judean desert. This life, originally written in Arabic at the very beginning of the 9th century CE has only been preserved in a Georgian translation and in a Greek adaptation of later date incorporated in the Greek life of St. Theodore of Edessa.

While the Greek version presents several interpolations and adaptations, the Georgian text seems to offer a rather faithful translation of the original account, preserving several peculiarities of the Arabic language. The Georgian translation thus still reflects the monastic milieu of Palestine from which both the Arabic version and the Georgian translation originated, blending together literary genres and motives which had currency in these circles, praising the spiritual heritage of the Sabaite monastery and presenting a theological plea not just for Christianity but for monasticism itself.

Leonide Beka Ebralidze

Pontificio Istituto Orientale, Rome, Italy

The question of the authenticity of the note on the Eucharistic Liturgies in the letter of Euthymius of Mount Athos

At the beginning of the 20th century K'. K'ek'elize published a piece of correspondence between Euthymius of Mount Athos and an unknown presbyter Theodoros of St. Saba.

According to this source the Liturgy of St. James had fallen into disuse because of its length. and Christians chose the liturgies of John Chrysostom and Basil the Great (during Lent) for their brevity. But it is also possible, to use the liturgies of St. James and also of St. Peter besides those of Chrysostom and Basil.

This notice immediately attracted the attention of scholars of liturgy and was quoted and commented several times during the 20th century.

There are three versions of this letter: One is contained in the ms. Ath 79 (11th century) of the library of the Iviron monastery. Another one is contained in the ms. A 737 (13th century) of the Georgian National Centre of Manuscripts, and the last one, used by K'ek'elize, is contained in the ms. A 450 (17th cent.) of the Georgian National Centre of Manuscripts.

Unlike the A 450, the two ancient versions do not have the form of a dialogue. The comparison of these three sources demonstrates that:

- 1) The ms. Ath 79 probably represents the notes of the letter, lacking in conciseness between different passages. This ms. briefly mentions the change of liturgies because of their brevity, but without recalling the possibility of celebration of the liturgy of James, and without mentioning the liturgy of Peter.
- 2) The ms. A 737 is more synthetic than the Ath79. But this ms. does not testify anything about the Eucharistic liturgies.

- 3) The ms. A 450 is an elaboration of ancient versions. It seems reworked from an epistolary genre to a dialogical one. Therefore, it entails certain interpolations, including certainly the note on Eucharistic liturgies.

The question of authenticity of the answer of Euthymius on the Eucharistic liturgies arises from these data.

Recent liturgical studies have shown that: 1) The theory of the abbreviation of the liturgies is not consistent, 2) In the Byzantine Empire the prevalence of Chrysostom's formulary over Basil's formulary takes place only in the 11th century. 3) The process of Byzantinization, which involves replacing the hagiopolitan formularies (James) with the Constantinopolitan formularies (Chrysostom and Basil) lasts almost the entire 11th century.

Comparing contents of manuscripts with the modern study of oriental liturgies, we can assume two possibilities: either the note on the liturgies is a late and pure interpolation, absent from the original letter, or Euthymius of Athos with the phrase of the Ath 79 (which later was interpolated in the A 450) tries to justify the process of Byzantinization, which had already begun in Georgia at that time.

Samuel Noble

KU Leuven, Belgium

***Was the Earliest Georgian Version of Basil's Hexaameron
Based on an Arabic Vorlage?***

In his edition of the earliest Georgian version of Basil the Great's Hexaameron, Ilia Abuladze suggests, on the basis of its vocabulary, that it may have been based on an Arabic, rather than Greek, Vorlage. At the time, however, the only Arabic version of this text known to exist is dated to the mid-11th century, while the Georgian version dates to the 8th or 9th century. Since Abuladze's time, however, an earlier Arabic translation of the Hexaameron has been identified. The place and date of translation of this Arabic version is not known, but it was available in 11th century Antioch, where Abdallah ibn al-Fadl al-Antaki adapted and corrected it. In this paper, I will make a close comparison of select passages of the Georgian and Arabic versions of this text to determine whether the Georgian version was indeed based on the Arabic and, if this is not the case, whether any commonalities between the translations might help to shed light on a common milieu, either in Palestine or Antioch.

Temo Jojua

K. Kekelidze Georgian National Center of Manuscripts, Georgia

The Sori Gospel (12th c.) and Documents in a Form of Colophons Issued by Bedani, the Eristavi of Racha (15th c.)

A Gospel of the 12th century (H-1707), known as the Sori Four Gospels, is held at the Korneli Kekelidze Georgian National Center of Manuscripts. It is one of the best monuments of the Georgian manuscript heritage, though it hasn't yet been studied essentially.

The Sori Four Gospels was copied on the commission of Vardan Konstantis-Dze Avleveli, a well-known historical figure. It was copied by his vassal Arsen. As it turned out, Varden Avleveli donated the manuscript to the Monastery of St. Theodore, where the burial church of Avleveli's Feudal Family was located. The place of residence of the representatives of this Feudal House was located in Shida Kartli, in the gorge of the Shua Prone River, approximately in vicinity of the village of Avlevi.

By the 15th century, the above-mentioned manuscript was transferred to the Racha province, to the monastery of the Crucifixion of Sori (From this place-name derives the name of the Four Gospels). It remained there till 1920.

The Four Gospels of Sori contain several dozens of colophons dated to the 15th-19th/20th centuries. Some of them are legal documents. Four colophon-documents of this type can be noted, which were issued by Bedani, the Eristavi of Racha. Based on palaeographic features, they all date to the 15th century.

The colophon-documents of Eristavi Bedani, especially the first two documents, are diplomatic monuments of special interest. From the point of view of their structure, each document contains several donation sub-documents written in continuation of previous sub-documents. All these sub-documents cover successive periods of time.

The colophon-document 1 issued by Eristavi Bedani contains two sub-documents.

Among them, the sub-document 1a narrates that Bedani renovated ownership of a monastery village, serfs and land estates to the Sori Monastery. According to the sub-document 1b, Bedani nominated the Superior of the Sori Monastery and put him in charge of its governance.

The colophon-document 2 issued by Eristavi Bedani contains three sub-documents. The sub-document 2a states that Bedani asked for reciprocal church service to be held for him on the Ascension Day in the Sori Monastery. In exchange, he made commitment to contribute a vineyard garden, an egg-shaped pot for keeping wine, a cow, a sheep, two ovens of bread, sufficient amount of wax and a silver water jar to the monastery. According to sub-document 2b, in exchange for the church service to be held on the Ascension Day, Bedani additionally donated a cow and a sheep to the monastery. It is mentioned in sub-document 2c that Bedani asked for reciprocal church service to be held in the name of his spouse Keklutsa on the Ascension Day and donated a cow, a sheep and sufficient wax to the monastery.

The colophon-document 3 issued by Eristavi Bedani mentions that Bedani asked for reciprocal church service to be held for his spouse Keklutsa on the day of Dormition and donated a cow, a sheep, sufficient bread, wine and candles to the monastery.

The last colophon-document 4 issued by Eristavi Bedani mentions that Bedani donated ten jars of wine and eight ovens of bread to the monks of the monastery for their worship and everyday needs.

Results of the study of various issues associated with the colophon-documents of Eristavi Bedani by means of historical and source study methods are included in the presentation.

Arsen Harutyunyan

National Academy of Sciences of the Republic of Armenia, Institute of Archaeology and Ethnography. “Matenadaran” Mashtots Institute of Ancient Manuscripts

MANUSCRIPT AND EPIGRAPHIC HERITAGE OF KHOR VIRAP MONASTERY (ARMENIA, PROVINCE OF ARARAT)

Khor Virap is one of the famous religion center of Armenia, second major sanctuary after St. Etchmiadzin, which is founded in the first period of 4th century by St. Gregory Illuminator. For accepting and spreading Christianity St. Gregory Illuminator approximately 13-15 painful years spend in Virap (pit). Important events are kept in the pages of the historical and literary sources. First historiographer is Agatangelos, who reported interesting details of this period which is about St. Gregory Illuminator's torture episodes, his being thrown into the pit, the adoption of the new religion, subsequently the foundation of the monastery and church construction.

Later, monastery of Khor Virap became remarkable writing center in 13th century. From this period passed to us 2 manuscripts which is dated in 1266 and 1267. Writers of this manuscripts are pupils famous Vardan Areveltsi, whose names are Tiratsu, Gevorg, Manuel etc. One of that manuscripts is kept in the manuscript collection of St. Amenaprkich monastery of New Julfa (N 212) and the other in the Matenadaran after Mesrop Mashtots in Yerevan (N 3082). Writing center of Khor Virap monastery became remarkable also in the 17-18 centuries. Considerable part of the manuscripts which passed to us is dated by the aforementioned centuries. Around 15 manuscripts preserved from Khor Virap and nearby Akori. The colophons of manuscripts testify that majority of them were written by father and son Murat and Petros scribes. Murat was also miniaturist of their manuscripts which are dated in the second half of the 17th century.

About history of Khor Virap monastery reported many important information also epigraphic inscriptions, which is dated especially 17-18th centuries. That is about reconstruction works of Virap, churches St. Gregory Illuminator and Holy Mother of God. Many of epigraphs are short memories, where are mentioned the names of famous priests, patrons, overseers, visitor-donors etc. According to one of the inscription of church of St. Gregory Illuminator, building is built in the period of Jakob Jughaetsi Catholicos of all Armenia and in the leadership of Abbot David Virapetsi in 1669.

Dali Chitunashvili

K. Kekelidze Georgian National Center of Manuscripts, Georgia

Libraries and Book Repertoire in Medieval Georgian Monasteries

Georgian manuscripts, historical documents and colophons have safeguarded interesting information about the books, kept in the medieval Georgian monasteries. The earliest information is dated back to the 10th century and it is kept as a palimpsest in one of the manuscripts on Sinai mountain. There is the information on the libraries and books kept in the Monastery of the Cross, Zedazeni and Gareji monasteries, as well as in the monasteries of Kapatı and Petritsoni.

The colophons report on the existence of the private libraries as well, for instance: the information on “Kvirike’s Cave” where, presumably, books of a certain monk Kvirike were held. There is also the note which informs us that other monks of the Georgian fraternity actively used those books.

The presentation is focused on the repertoire of the books and circumstances of how the libraries got books or how the monks managed to find all the necessary texts, prepare and send quires in order to copy the manuscripts.

James Baillie

University of Vienna, Austria

The Prosopography of High Medieval Georgia

The in-development PHMG (Prosopography of High Medieval Georgia) database will present a new way to explore and navigate the high medieval (11th to early 13th centuries) Georgian world as presented in both Georgian and non-Georgian manuscripts and texts. As a prosopographical database, it is primarily centred on entries for particular persons (or prosopons, that is to say the collated literary reflections of a particular figure), as well as places and events. The various source materials can then be connected and referenced from these, allowing much greater access for historians to the full range of material available on a particular figure. As an analytical prosopography, it is set up primarily for easy front-end visualisation of a particular interpretation of the material. This provides a less “raw” presentation than a prosopographical index database would, a distinction and trade-off that will be discussed in the paper. However, it gives greater access to spatial and chronological ways of sorting the information for other researchers.

This paper will discuss the general format and possibilities offered in this sort of prosopographical study, and how the particular approach taken by the PHMG as an analytical prosopography can interact productively with other projects. Firstly this will include an overview of the different ways that a prosopography allows users to engage with the historical narratives that we gain from primary manuscripts. The PHMG database, built around a single interpretation of this information, allows exploration of it through automatic map generation, tabulation of information, and search functionality, as well as providing easy referencing to the range of primary source material covering a particular person, place, or event. The paper will also include how the current project could be extended to facilitate greater integration with other Digital Humanities approaches such as the digitisation of manuscripts. The necessity of multiple projects, and the importance of focusing on linkages between projects rather than attempting to impose a single overall methodology, is key to the structure and design of the

PHMG, and some new ways to link catalogues, databases, and digital project together will be discussed here too.

Finally, a discussion will be offered of the relationship of a primarily secondary, analytical database of this sort to manuscripts and other source types that go beyond the chronicle documents (such as the Kartlis Tskhovreba) which tend to form the backbone of such a database. Images in manuscripts or from artworks and murals, the text or paratext of fragmentary documents, and inscriptions on graves and buildings can all provide significant secondary inputs. A database system that centres the person and event rather than a single specific text allows for a better collation of evidence from lesser known manuscripts and additional sources, and this collation of information may be of significant general value to historians now and in the future.

Maria Luisa Russo

University of Hamburg, Germany

***Georgian manuscripts in Italian libraries:
studies, projects and perspectives***

The presentation will focus on Georgian manuscripts preserved in Italian libraries. Small collections preserved in Venice, Naples and other Italian cities are evidence of personal travels or cultural exchanges in previous centuries: such collections brought to Italy after travels to Georgia, sometimes in the context of religious missions, have been the object of cataloguing and specific studies in the past, mainly from the point of view of texts, language and paleography. However, as far as we currently know, the physical aspects of manuscripts, for example, their paper, ink, and binding, have been neglected, and the catalogue entries are insufficient for a deep understanding of their structure.

In addition, one might remark upon the scarcity of specific literature, in English or French, on the preservation and conservation of Georgian manuscripts preserved in Western institutions. Other special collections, such as Islamic manuscripts and others that are much more represented in Western libraries, can rely on a more significant literature on codicology, preservation and conservation; smaller collections such as the Georgian ones suffer instead from the scarcity of shared literature, both in codicology and in preservation. The presentation will discuss the current situation in this field and will sketch out some possible scenarios for future projects.

Meliné Pehlivanian

Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, Germany

***The Georgian Manuscript collection at the Berlin State Library and the Database
“Orient-Digital” of the Oriental Department***

The Oriental Department of the Staatsbibliothek zu Berlin (Berlin State Library) is home of the largest and most important collection of Oriental manuscripts in Germany and one of the leading collections worldwide. Over 40.000 items in hundreds of Asian and African languages and diverse alphabets are kept in the Oriental Departments strong rooms. The largest part of this collection comes from the Islamic and Indian cultural sphere. Only about 1200 volumes are supposed to belong to Oriental Christian cultures: among them Christian-Arabic, Syriac, Armenian, Coptic or Ethiopian (Geez) manuscripts. But the Oriental Department holds also actually 11 Georgian manuscripts from 12th to 19th centuries. Despite its small number this is nevertheless the largest collection of its kind in Germany and it comprises very important and interesting examples of early fragments of the gospels, of historiographic and linguistic works and also liturgical and magical scrolls. My contribution at the International conference “Georgian Manuscript” will emphasize the history, provenance and importance of the Georgian collection. Therefore historical accession lists of the former Berlin “Royal Library” and later on “Prussian State Library” will be examined.

In addition I will give a short introduction to our database “Orient-Digital” and its future role as the central platform for oriental manuscripts cataloguing and digitizing in Germany.

Mzia Surguladze

K. Kekelidze Georgian National Center of Manuscripts, Georgia

***Medieval Georgia-Byzantine Commonwealth relations:
Problems and Perspectives***

Ever since the beginning of the 20th century the multi-century cultural and political relations between Georgia and Byzantium have been the subject of continuing interest and research for Georgian scientists. The topics for research vary from political history, ecclesiastic structure, language, literature and related contacts, the art of translation, book-related culture to visual arts.

Recent decades have been marked by an expressed interest towards research of the Byzantine Commonwealth concept in literature. This concept became a working hypothesis after it had first been published in the work of Dimitri Obolenskiy (1971), which is mostly dedicated to the issues of Eastern European peoples within the political orbit of Byzantium. Following this work more researches started to evolve in European scientific circles (G. Fowden, S. Rapp), covering Caucasus-Byzantium, including Georgia-Byzantium relations. These relations, including Georgia-Byzantium ones, are significant to the wider historical realm, however due to the insufficiency and incompleteness of the Georgian historic sources and scientific literature they do not fully reflect the historical logic of the Georgian culture and state development.

Based on the above-mentioned, we believe that cooperation between European Byzantinists and Georgian scientists would have essential meaning to further research, enriching the Byzantine Commonwealth concept with new sources and components. Recently there has been a pilot project prepared to address Georgia-Byzantine Commonwealth aspects, however within a limited timescale covering only the 11th century. This century, being crucial to Georgian history is marked by the establishment of the unified Georgian Monarchy as a result of a sharp confrontation between Georgia and Byzantium, at the same time taking the Georgian culture to new heights.

Our current project aims to continue research on the aspects of specific Byz-

antine influence on Georgian culture: a) how naturally and to what degree was Byzantine culture adapted in the Georgian reality, b) what role was played by the political confrontation in shaping of the Georgian ethnicity, c) what was the influence of Byzantine education on the Georgian elite identity and d) which cultural spheres preserved their original form.

Rachel Dryden

University of Cambridge, UK

***The Qur'ānic View of the 'Fall' of Iblīs and the Rise of the Devil
in the Context of the Georgian and Armenian
Apocryphal Adam Literature***

Iblīs' refusal to bow down before Adam and subsequent expulsion from heaven features prominently in the Qur'ān, occurring five times in both Meccan and Medinan material (Q2:33 – 34; 7:11–18; 15:28–35; 18:50; 38:71–78), leading Reynolds to conclude that this is “an account of fundamental importance to the Qur'ān” (Reynolds 2010: 39). How this episode relates to events involving Adam, Eve, and the serpent in the Garden in Eden, and the ensuing rise of the figure of al-Shayṭān, a character usually identified as the Devil, or Satan, continues to perplex scholars. Not present in the biblical text but known from rabbinic literature, the Devil/Satan's refusal to worship Adam also appears in various texts referred to collectively as the “Books of Adam and Eve”. While the extant manuscripts of such texts are usually decidedly post-qur'ānic, they have been determined as preserving pre-qur'ānic material, and are therefore relevant to the study of the Qur'ān as a receptacle of such traditions. The Devil/Satan's ‘fall’ is recounted in Armenian, Georgian, and Latin versions of this material, with the most extensive and complete versions being those in Georgian and Armenian (Vita 12.1 – 17.1). Given the parallels between these texts and the qur'ānic versions of the story, the Georgian and Armenian recensions have the potential to shed light on the qur'ānic interpretation of these events. This paper will therefore provide an overview of the parallels that exist between the Georgian and Armenian recensions of the ‘fall’ of the Devil/Satan, and that of Iblīs in the Qur'ān, focusing on specific elements in the Iblīs-Garden pericopes that are particular to them. In doing so, it will aim to shed light on the Qur'ān's interpretation of these stories and discuss the relevance of Georgian and Armenian apocrypha for qur'ānic studies.

Stephen Snyder

Boğaziçi University, Turkey

Researching the ‘Living Manuscript’: A Philosophical Perspective

The ‘living manuscript’ is a metaphor often used to describe how a literary text can ‘take on a life of its own’, expressing the vital and interactive nature of the written word. For many, this metaphor rings true, especially those inclined to see personification in art; for those who understand reading historical texts of the past or present to be stepping into the mindset of another, it may be understood as ‘self-evident’. This paper explores the notion of the ‘living manuscript’ from a philosophical perspective. I will examine several medieval Georgian manuscripts—historic Georgian charters and the eparchy of catholicoses of Mtskheta, to name a few—in order to push the phrase ‘living manuscript’ beyond its use as a mere metaphor by showing a deeper connection between the text and the person insofar as they share a number of parallel structures. The philosophy of Arthur Danto, who understands the human to be ‘embodied text,’ is used to analyze the common structures shared by persons and texts. His analysis shows how the research and interpretation of the manuscript open up the world of peoples past to the present. What the analysis of the common structures of mind and text brings to the manuscript researcher is a way to understand the manuscript as the embodiment of a past idea of the world, which is more than a mere cataloguing of the past; it is the externalization of the minds of prior generations. Exploring this thesis in the context of selected Georgian manuscripts provides a way to understand the text as the embodiment of the belief states of manuscript writers and the world of their time; if the context of the world in which they were created is grasped, the medieval manuscript can speak more directly to readers. For the researcher, this shows that the manuscript is not just a document of historical value, but a network of meanings through which the reader can enter into dialogue.

Irina Gogonaia

K. Kekelidze Georgian National Center of Manuscripts, Georgia

***“The book of mixing oils and making chemistry” - Chemical Knowledge
in 18th century Georgia***

We have prepared a project which aims to research the part of the world scientific heritage – Georgian, Arabic and Persian scientific, particularly, chemistry manuscripts kept in Georgian antiquity repositories; the tasks planned within the projects includes development of educational-learning course “Chemical Knowledge in Manuscript Heritage of Georgia”.

In this presentation, unique work by Vakhtang the VI “The book of mixing oils and making chemistry” preserved in the National Centre of Manuscripts is described in order to overview chemical knowledge in Eighteenth-Century Georgia. The manuscript S-3721 consists of 72 pages, 279 paragraphs. It contains rich data about chemical substances, description of the procedure of preparation of different chemical compounds, laboratory equipment.

It’s interesting for us that this manuscript represents the first chemistry textbook, the content of which shows king Vakhtang’s aspiration for enlightenment activity. The author groups the material according to a certain principle, thematically unites techno chemical recipes. The first paragraph is dedicated to the description of the concrete substance. A descriptive paragraph is followed by paragraphs which are descriptions of the substances received from this “main” substance and describes the methods of making these substances. It should be noted that such grouping of the material is a characteristic of modern chemistry textbooks, where the description of the substances is given in the following order: chemical element, simple substances produced by this element and compounds of this element (oxide, acid/base, salts, etc.).

Vakhtang’s “Chemistry” in general deserves high appraisal and represents an important scientific monument of the history of science which uses an adequate methodology for teaching chemistry.

Darejan Kldiashvili

Manuchar Guntsadze

K. Kekelidze Georgian National Center of Manuscripts, Georgia

***Natural Disasters in the South Caucasus.
Earthquakes and attending Natural Phenomena in
Historical Sources from the Ancient Period up to the 19th century***

Catastrophic natural disasters have always played a key role in shaping human history. In many parts of the world, over the centuries, natural disasters caused destruction and devastation of developed economic regions and social infrastructure, not to mention a heavy toll in terms of the loss of human lives. Territory covering Azerbaijan, Armenia, Georgia and the eastern part of Turkey is within the zone of high seismic activity. Analysis of the historical and instrumental seismological data shows, that strong earthquakes with magnitude up to 7.0-7.5 and macroseismic intensity 9 (MSK scale) and Mag=7.0-7.5 have occurred here.

Historical sources, over a long chronological period, have preserved evidence of the earthquakes and other natural phenomena occurring in the region. Architectural monuments damaged by earthquakes as well as seismic archaeology also provide us with important data concerning the time and effects of past seismic events.

In written sources we come across interesting observations on the site of the strong earthquakes, as well as frequency and attending anomalous natural phenomena. As a rule, the written sources give indications of the destructive consequences which often caused ecological catastrophes in the region, as well as economic depression, change of the political and demographic picture and mass migration.

The interdisciplinary project of the Shota Rustaveli National Science Foundation of Georgia - Natural Disasters in the South Caucasus. Earthquakes and attending Natural Phenomena in Historical Sources from the Ancient Period up to the 19th century - began in 2017 and it has been conducted by the Korneli Kekelidze Georgian National Center of Manuscripts and Ilia State University. With this in-

terdisciplinary project historians and seismologists envisage culling information from various-language historical sources about earthquakes in the South Caucasus and the adjacent seismic zones. The information found in written sources and material monuments will be gathered and analyzed. The aim of the project is to identify and classify seismic facts found in the various historical sources, reveal seismic hazard zones, examine, describe and study the cultural heritage sites damaged by earthquakes and natural disasters. One of the main tasks of the project is to analyze the revealed and accumulated evidence in order to enter the data into the geo information system and carry out its complex analysis. The project also envisages to identify historical earthquakes and damaged areas, determine coordinates of possible epicenters, assess magnitude and macroseismic effects (intensity) of the earthquakes, and prepare materials for a unified catalogue of historical earthquakes in the Caucasian region. On the basis of these studies online data bank (Georgian-English) will be created. The results of the research will be available for researchers and the public at large.

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