

GEORGIAN MANUSCRIPTS AT THE IBERIAN MONASTERY ON MOUNT ATHOS.

THE following is a translation of a Catalogue of the Georgian MSS in the Library of the Iberian Monastery on Mount Athos, compiled by Prof. A. A. Tzagareli in 1883, being pp. 69-94 of part i of *Svyedyeniya o pamyatnikakh gruzinskoj pismennosti* (St Petersburg 1886).¹

1. BIBLE in 2 vols. $16\frac{5}{8}'' \times 12\frac{1}{8}''$, 532 ff and 418 ff. Fine, white, well-preserved parchment. Large, legible, ecclesiastical script, almost identical in both vols. despite the fact that there were three scribes, contemporaries, Michael, George, and Stephen. Both vols. written in two columns, twenty-six lines to the page. From the size, the handwriting, and the notes of the scribes which are found at the end of almost every book of this Bible, it is evident that the MS was written by three scribes at the same time for the great warrior-monk Thornici, during his lifetime, and bound by Stephen, one of the scribes; probably it was then complete, but it fell to pieces afterwards, and thus the missing sheets and books were lost. It is apparent that the Dadian's copy was made from this Bible carefully and accurately, and the passages lacking are rightly indicated. The binding of both vols. is strong wooden boards covered in black leather. The pagination follows in a regular manner after each eight sheets, in letters of the Georgian alphabet, on the upper and lower edges of the sheets, shewing that this Bible was complete. At present the beginning of Genesis lacks six sheets and begins at ch. xii 9.

The chapters and verses were not indicated in either volume, but are given by the copyists of the Dadian's copy of 1851: the chapters and pages in Arabic figures, and the missing passages in pencil; on folio 3 at the lower edge we find an entry by the priest Tablianidze, who says that by order of the Exarch of Georgia, Isidor, and the bishop-vicar, Nikifor, he began copying this book on Saturday, January 16, 1851. After Genesis follows Exodus complete, but in Leviticus there is a gap from chap. xi to the end; Numbers, Deuteronomy, Joshua are completely lacking, also eighteen verses of chap. xix of Judges. On p. 143 we read: *tsigni merve Rovithisi. k'e: sh'e TH'nc.* At the end of the Book of Ruth: *dideba shenda k'e nathelo samaradisoo, sultha ch'ntha ganmanathlebelo, gansrulda tsigni merve Ruthisi; k'e shtsq'le mamae Iovani Thornic qophili.* Then Job: *tsigni metzkhre Iobisi.* A note in the book of Job: *Patronsa Baadurs sh's da shth'aesa dzmasa pt'rnsa Kaikhosros sh's GH'n. Dido da brtsqinvalitha nathlitha shemosilo*

¹ A translation of the Catalogue of the Georgian MSS at the Monastery of the Holy Cross, near Jerusalem, was printed in the *Journal of Biblical Literature*, Boston 1894.

Bortaitisa Ghvthis-Mshobelo, sh'e tzodvili Barnaba Urbneli episcoposi. Gh'o ikhsen vnebisagan suli chemi, didath visuren tsigni mkhedman amathman,—mroveli Iona. On fol. 224 we read: *d'dba sh'nda k'e, daesrula ts'tsbae Esaiasi, k'e sheitsqale Thornic patrici da glakhaci MK'l miserali, a'n.* Lower: *tsinastsarmetqvelebae Jeremiaesa.* At the end of Jeremiah: *akamomde thavidam gadavstere mgh'n P'tre Tablianidzem, Theb. ie chqna.* In the middle of Ezekiel: *k. eha didebulo da kerabim-serabimtha uzeshthaeso, da ts'tha uts'dso, da brtsqinvaleo didebulo Bortaidisa Ghvthis-Mshobelo, sh'e s'd tzodvili Philipe ughirsi mghudel-monazonebisa, r'mli sakhith var da kholo sakmith ver aghvasruleb. tseltha chphëz (i. e. 1567).* At the end of Ezekiel: *k'e adide Thornic patrici shvilithurth, a'n. da glakhacisa Mikael miserlisathvistza lotzva hqavth.*

The first volume ends with Judith, though three sheets of Tobit are sewn on to it, but, judging by the handwriting it is to be supposed that they are of later date; in any case the writing of Tobit is not of the same century as that of the other books of this Bible.

The second volume begins with Samuel: *k. pichveli (? piroveli) thavi mephethaë Saulisi da Davithisi, da Samuel ts'tsqvelisaë.* At the end of 2 Samuel: *k'e sh'e Thornic Svingelozi da shvilni misni, a'n.* At the end of 1 (3) Kings: *k'e sh'e Thornic Iovane.* At the end of 2 (4) Kings: *d'dba Gh'sa, daesrula tsigni Mephethaë khhelitha glakhacisa Ste'sitha (Stephanesitha). Saqverelno, thu daclebaë raëme iqos shemindevith da khhsenbulmtza var ts'tha sh'a lotzvatha thk'nta, amin.*

K. i'o k'e, adide sulierad Th'ruc Svingelozi da shvilni misni.

i'o k'e, adide I'o'ni vr'zochi sulierad da sulni misni u'ce zhamtha, a'n, iqavn. daitsera ts'ë ese tsigni Lavrasa shina didsa Ushes saqophelsa ts'dsa Nathlis M'tzemelisasa salotzvelad sul curthkheulisa Thornic Svingelozisathvis da shviltha mistha. Motsqaleo Gh'o, ukhuad mianidche tsqalobaë sheni sulta mathsa, a'n.

All these notes are made in the same hand as the text except the notes at the end of 2 (4) Kings, which is written in majuscules in black and red inks, while the following are in minuscules, gradually diminishing till they are hardly legible: *k. saqverelno, guls modgineba th'd makunda, garna tseraëtza esthen vetzade, Gh'thsathvis shemindevith; odes amas tsigna vtserdi gonebitha ver datsqnarebith vqav.*

Shromisathvis lotzva q'vth, daclebisathvis sh'mndevith: k'e, mphlobelo orsave s'phls, sh'e MK'l dze Vrazvachesi,—didi sitchoebaë mickvenes amis tsignisa shromasa.

Bráznisa catzisa q'i s'phli phas-ars, kh' ugunurisa artza erthi d'ngi (? dargi).

Ts'no m'mano, M'thatsmidelno, glakhaci amis mshromeli lo'tzsa ts'sa momikhseneth.

These insertions clearly shew that this Athos Bible was written in the

tenth century before the building of the great Iberian Monastery (A.D. 985) on the site of the ancient Clementine Monastery, in the Lavra of St John the Baptist, still called Ushk by the Greeks; consequently it was written during the lifetime of Thornici, and in all probability at his request. The whole of the first volume was written by Michael, the four books of Kings (1, 2 Samuel 1, 2 Kings) by Stephen, and the rest by George, son of Gelasi; thus at the end of Proverbs: *daesrula igavthaë khelitha glakhacisa G'i Gelasis dzisaëtha. K'e adide Pe Pe P'ne shvilithurth da chemthvistza l'tzva qavth.*

At the end of Ecclesiastes we read: *u'o, moikhsene G'i: kebaë kebathaë thkovimovili (thkmuli) Solomonisi: ambor miqav me . . . pirisa misisaëtha.*¹

In the Song of Songs there are twenty-nine headings, written in vermilion minuscules, agreeing with the Dadian's copy; then everywhere *mardjvene misi th'vsa chemsa kveshe* and not *zeda*, as in the Dadian copy; also in the Athos MS we read *qeli* and not *kheli* as in the Dadian copy.

In ch. vii 1 *raë ikhiloth udulamethis thana* (not *udughamelisthana* as in the Dadian copy), *r'li movals, v'a gundi banacthaë.*

At the end of the Song of Songs: *didebaë sh'nda Gh'o, daesrula kebaë kebathaë. K'e sk'tsqe glakhaci G'i, a'n.*

Lower down, in red: *Sibrdzne Solomonisi panaretosi. K'e sk'tsqe Pe Th'rnici.*

At the end of the Book of Wisdom: *D'dba Gh'sa daesrula sibrdzne Solomonisi. Thavi-d. K'e adide mamaë Pe Thornic modzghovirith, dzmith, shvilithurth, a'n. U'o moikhsene glakhaci G'i Gelasis dze; r'i dameclos shem'dvith.*

In the middle of the book of Jesus son of Sirach we read: *akamide G'i-si, akaëthgan Mikaelisi tsaghamarth [natseria].* And, indeed, from this point there is a change not only in the handwriting but in the colour of the ink; Michael writes a square, neat, legible hand, while George and Stephen have in addition the beauties of the Athos calligraphy, i. e. somewhat prolonged, thin letters.

The second volume ends with the twelve minor prophets: *Tsigni athormettha ts'tsmtqveltha.*

a. thavi Hosesi	ā: m: q̄:	z. Naumis
b. „ Iovelisi	ō: o: ḡh:	č. Ambacumisi
g. „ Amosisi	ō: i: m̄:	th. Sophonias
d. „ Abdiaësi	q̄: vi: z̄	i. Angeaësi
e. „ Ionaësi	n̄: s̄c̄:	ia. Zakariaësi
v. „ Mikeaësi	ē: e dch	ib. Malakiaësi

¹ The text of the Song of Solomon from the Athos Bible is printed by Prof. Tsagareli, op. cit. pp. 17-56 (end of pt. I).

At the end of Vol. II: *d'ba sh'nda K'e, nathelo samaradisoo, s'ltha ch'ntha ganmanathlebelo, g'nsrulda tsigni athormettha ts'ts-metqvelthaë. K'e adide Thornic patrici da shvilni misni a'n, a'n, a'n. Akamde Mikaelisi,—r'lsa tzthomil viqo Gh'thsathvis shemindevith da l'tzuasa momikh-senieth.* This is in the same hand as the text of the twelve prophets.

At the very end on two pages is a concluding discourse which begins with dogmatic theology, and then goes on: *da v'a zghvaë sheicrebs dzlierebasa m'dinarethasa da ara gardaetzemis . . .* just as in the Dadian copy: *romlisathvistza me Iovane Thornic qophilman dze sulcurthkheulisa Chordvanelisaman movige ts'ë ese tsigni mephethaë salotzvelad thavisa chemisa da dsmatha chemtha da shviltha chemthathvis da mosakhseneblad sulisa q'ltha mitzvalebultha chemthasa. Ats ts'o ghvthisano, vintza imsa-khurebdeth . . . daitsera ts'ë ese tsigni khhelitha samtha mtseraltha: Mikaelisitha, Giorgisitha da Stephanesitha: ch'nthstza lotzua hqavth, ts'no gh'thsano, a'n. odes ese tsigni daitsera koroniconi iqo r zh ë'. sheimosa khhelitha glakhacisa Stephanesitha. lotzvasa momikh-senieth ts'no gh'thsano Mitha-ts'dlno, guls-modginebaë ph'rd makunda, gana tseraë da mosaë esthen vetzade.*

All this final passage is written in one hand, though it is in the names of Thornici (the owner) and the scribes; the hand is minuscule, ancient, of the Athos type of the tenth century, somewhat small, but very like the hand of the books of Kings written by the scribe Stephen, who in this concluding paragraph mentions himself. The books of Kings (i.e. Samuel and Kings) have a separate pagination, sheets from *a* to *cé* (1-28), while the succeeding part included in the same volume has also separate pagination (1-26), and six pages (*a—cv*); consequently they were at first separate from the rest of the Bible, and were afterwards bound up with it. The end of the second volume is undoubtedly by the hand of Stephen, the writer of the books of Kings, for one of the postils made by him at the end of the 4 (2) book of Kings, and reproduced above, is absolutely identical in calligraphy with the supplementary passage at the end of Vol. II.

Thus the Athos Bible was written (but not translated) in 978 (*r zh ë*) at the instance of Thornici by the three scribes: Michael, Stephen, and George. Volume I was written by Michael, the four books of Kings by Stephen, the other books of Volume II by George, and finally some books of the minor prophets again by Michael. The best hands are those of Stephen and George. At the end of Kings Stephen has made postils in seven different styles of calligraphy, beginning with large uncials and going down to a small, barely legible hand, but equally clear and beautiful. There are rubricated headings, but without ornamental initials, insertions, or miniatures; there are, however, fine large letters for chapter-headings. Where, in Vol. I, Numbers, Joshua,

Deuteronomy, &c. are missing we have the number 22 (*cb*), and seven sheets later 50 (*n*); consequently these books were formerly included, and thus the Bible was complete to begin with. As has been said already, it was written in the Clementine Lavra at the Church of S. John the Baptist before the building of the great Iberian Monastery, i.e. before A.D. 982-985. It is one of the finest and best preserved monuments of Georgian literature. Like the Jerusalem Bible, it shews very few traces of use. In dimensions it reminds us of the Jerusalem MS of the Prophets; but the latter was written hastily and not so beautifully as the Athos MS, and in all probability was taken from another MS and not from the Athos MS, for it exhibits important variants pointed out by me in the Catalogue of the Georgian MSS at Jerusalem; besides, the order of arrangement of the books of the Bible is different in the two MSS; e.g. in the Jerusalem MS the twelve minor prophets, beginning with Hosea, come first, then the four major prophets (Isaiah, Jeremiah and Baruch, Ezekiel, Daniel), while the Athos MS gives first the major and then the minor prophets.

2. PSALTER. $14\frac{7}{8}'' \times 11\frac{3}{8}''$. 103 ff. Parchment. Lacks beginning and end. Divided into verses. Written in large eccl. minuscules. x-xi c.

3. PSALTER. In 4to on paper, eccl. minuscule. xv-xvii c.

4. GOSPEL. $20\frac{1}{8}'' \times 14''$. 315 ff. Parchment. Eccl. minuscule; small, not beautiful hand but legible. At the beginning on six sheets, under arches adorned in the Georgian fashion, there is a list of daily lessons. At the end, in the same hand as the text, is a note that this Gospel was translated (from the Greek) by George (Mthatsmindeli), and it would seem that he himself wrote this MS, which is consequently of the xi c. *Giorgisthvis, romel vthargmne, lotzua hqavth.*

5. GOSPEL. $20\frac{1}{8}'' \times 14\frac{7}{8}''$. 169 ff. Parchment. Legible minuscule. Leather binding. Written in 1043 at Athos by John Khakhuleli at the Iberian Monastery, while his brother Stephen Khakhuleli was prior. Bound and partly written by Michael and George. Thus we have the three names of the scribes of the Athos Bible, but the difference of dates (978-1043) makes it almost impossible that they should be the same persons. The note at the end is in the same hand as the text: *Ioane Khakhuleli . . . kh' daitsera ts'aë ese sakharebaë mthasa ts'sa Athonas, saqophelsa tsm. Gh's-mshoblisasa, monastera Karthûêlthasa mamobasa dzmisa chemisa Stephane Khakhulelisasa, mephobasa Constantinessa, r'sa etsode meored Monomakhohë; kh' daitsera tsm. ese tsigni da sheimosia khhelitha dzmatha suliertha M'kl da Grg'satha. K'cni igo s'ëg* (i. e. A. D. 1043).

6. GOSPEL. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 71 ff. Parchment. Defective. Contains only Matthew and Luke. No name of scribe or date. Written in two columns in a beautiful minuscule. xi-xii c.

7. GOSPEL. $7\frac{7}{8}'' \times 6\frac{9}{16}''$. 156 ff. Parchment. Contains Mark and Luke, Matthew incomplete, and none of John. Beautiful minuscule. xi-xii c.

8. GOSPEL. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 94 ff. Parchment. Beginning and end wanting. Contains a picture of S. John. Legible minuscule. xi-xii c.

9. Select passages from GOSPEL AND APOSTLES for annual festivals. $9\frac{5}{8}'' \times 7''$. 215 ff. Parchment. Legible minuscule. xi-xii c. A sheet on paper xiv-xv c. Sewed on to the parchment.

10. GOSPEL. $15\frac{5}{16}'' \times 9\frac{5}{8}''$. 235 ff. Paper. Fine minuscule. xiv-xvi c. Written by one Joseph. Much damaged by worms. Contains list of daily lessons and division into chapters and verses. Defective at end.

11. APOSTLES. $8\frac{5}{16}'' \times 7\frac{7}{16}''$. 255 ff. Parchment. Precise minuscule hand of x-xi c. Begins with S. Paul's Epistles. In two columns. Written on Olympus in the Monastery of Cosmas and Damian, in the patriarchate of Polyeuctus and the reign of the emperor Nicephorus, acquired by the monk Michael: *Me Mikael glakhacman, sakhelad khutzesman, unarcheulesman mghúdelthaman movige tsm. ese Pavle ganz-rakhvitha modsgúrúsa chemisa Giorgisitha da shetsevnitha Iovane Cakhisaétha. dáitsera tsm. Mthasa Olinpoésasa, saqophelsa tsm. Cozman da Damianethasa, patriarkobasa Costantinopoles Polioctoésa, mephobasa Niciphoresa. Me M'kl mghúdelman, zecepe berman, Kuabisa shvilman, berthas aghárdilman, ese tsm. Pavle movige.*

12. APOSTLES. $16\frac{5}{8}'' \times 13\frac{1}{8}''$. 182 ff. Parchment. Small, unattractive minuscule, probably autograph of S. George Mthatsmindeli (i. e. of the Holy Mount; he died in 1066), who, according to the MS 'looked through and translated it' (*'n ganikhúla da sthargmna*). At the end the scribe asks the reader to pray for George the Translator: *lotzúa hqavth Giorgis thvis mthargmnelisa*. Thus the Gospel No. 4 and this MS may be considered as proofs that the writer of them, S. George of the Holy Mount, collated the Georgian translations of the Gospel and Apostles with the Greek originals, and edited new translations of these and other books. This MS was acquired by 'the sinful Nicholas' . . . *movige t'n Nicola*.

13. APOSTLES. $15\frac{5}{16}'' \times 9\frac{5}{8}''$. 201 ff. Paper. Fine minuscule hand. xiv-xvi c. Defective at beginning and end.

14. HOROLOGIUM. $7\frac{7}{16}'' \times 4\frac{3}{8}''$. 60 ff. Parchment. Small, legible minuscule. x-xi c.

15. HOROLOGIUM. $8\frac{3}{8}'' \times 6\frac{1}{8}''$. 184 ff. Parchment. Sheets missing at beginning and end. Fine minuscule. xi-xii c.

16. HOROLOGIUM and fragments of GOSPEL and Apostles. $6\frac{9}{16}'' \times 4\frac{2}{3}''$. 147 ff. Paper. Minuscule. xiv-xvi c.

17. PARACLETICON. $13\frac{1}{8}'' \times 10\frac{1}{2}''$. 309 ff. Parchment. Writing

resembles the Sinai papyrus Psalter, small, legible, in one column without ornaments. x-xi c.

18. PARACLETICON abridged. $9\frac{5}{8}'' \times 6\frac{9}{16}''$. 169 ff. Parchment much blackened and decipherment difficult. Minuscule. xi-xii c. Notes by Archbishop Timote 1756, and Bishop Elise 1640. *e'psi Elise, Saginashvili qophili, r'i moitsia mthasa Athons tē k'cs.* After this follows the *Life of Varlaam the Merciful*, native of the Black Mountain in Antioch. He went to the Caucasus, led a pious life, and died in the Caucasian Mountains; but the date and place are not given. The Life is translated from the Greek by one David: *Tzkhovreba da mokalakoba netar. m. chûnisa Abarlaam motqalisa, r'i iqo mthasa Cavcassa.*

19. PARACLETICON. $9\frac{5}{8}'' \times 7''$. 502 ff. Parchment. Precise minuscule. xi-xii c. Note: *Dautserinebia ese rva-khmani Sakarthvelodan mosruls Athonas Grigol Drelidzeman (? Grdzelidzes), sheutsiria Portaitis ecclesiasthvis, rodesatz decanozath qophila Protshi.*

20. TRIODION. $7\frac{7}{8}'' \times 6\frac{9}{16}''$. Parchment. Lacks last leaves. Fine minuscule. xi-xii c. Written and presented to the Iberian Monastery at Athos. Copy 'from the new translation of S. George' (Mthatsmindeli †1066): *Tsm. ese zadici, akhlad thargmnil tsm. m. Giorgis mier, me berman Clim davatserine . . . qowlithurth sruli da unaclulo, da shevstsiren ecclesiassa tsm. G' th-Mshoblisasa mthasa tsmidasa, etrati m. Ioanesi iqo Bekæsz dzisa . . . sheimosa khhelitha net. berisa Thevdoresitha.*

21. TRIODION. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 119 ff. Parchment. Lacks beginning and end. Fine minuscule. xi-xii c.

22. TRIODION. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 295 ff. Parchment. Large minuscule. xi-xii c. Copied at Athos by the monk Gregory from S. George Mthatsmindeli's translation: *Tsigni ese zaticni tsm. m. G'i Mtha Tsmindelisa Thargmnilisagan daitsernes . . . vitha dedansa sh'a mipovnia . . . amisthvis ph'd tzi beri Grigol vithkhov . . . daitsernes . . . ese zaticni Mthasa Tsm., Karthûltha monastersa, tsinamdzhurobasa m. Nicolozisa brdzanebiltha misitha didisa ecclesiasthvis.*

In another place an xviii c. note asks the prayers of the reader for the Catholicos Domenti.

23. TRIODION. $10\frac{1}{16}'' \times 8\frac{5}{16}''$. 165 ff. Paper. Minuscule. xiv-xvi c. Written at the Iberian Monastery at Athos by Simeon Opizari.

24. TRIODION. $11\frac{13}{16}'' \times 8\frac{5}{16}''$. 231 ff. Parchment. Clear minuscule. xi-xii c. Written by 'Black' Simon: *Shav-Svimon.*

25. TRIODION (fasting). $11\frac{13}{16}'' \times 9\frac{5}{8}''$. 337 ff. Paper. Much damaged by worms. Handsome minuscule. xiv-xvi c.

26. TRIODION (fasting). $9\frac{5}{8}'' \times 6\frac{1}{8}''$. 96 ff. Parchment. Defective. Minuscule. xi-xii c.

27. TRIODION (fasting). $10\frac{1}{2}'' \times 8\frac{3}{4}''$. 200 ff. Paper. Minuscule. xiv-xvi c. Much worm-eaten.

28. SYNAXARY. Complete. $10\frac{1}{16}'' \times 7\frac{7}{8}''$. 415 ff. Parchment. Written in 1062 at Athos by a certain Evstrati from the translation of S. George of the Holy Mount. Begins from September 1 and ends with August. Handsome minuscule. At end: *Gansrudda Svinaksari ese akhlad thargmnilisagan tsm. m. chûenisa Giorgisa khhelitha chem glakhacisa. . . Evstrati decanozisaëtha, brdzanebitha Gi Olthi-sarisatha, romelman damatserina mamasakhlisobasa missa. . . daitsera tsm. ese tsigni mthasa tsm. Athonas saqophelsa Gh's-Mshoblisasa da shesavedrebelsa da navth saqudelsa ch'n qoveltha Karthûëlthasa, mephobasa Deogenisasa da aghmosavleths Bagratissa (†1072 A.D.) da dzisa mathisa Giorgisa, mmsakhlisobasa m. Gi Olthi-sarisasa, khhelitha chem gkh'csa Evstrati khutzesmonaz'ëtha. K'cni igo . . . indictioni th. dasabamidgan tselni kh ph o (A.D. 1062).*

29. METAPHRASST. $10\frac{1}{16}'' \times 7\frac{7}{8}''$. 160 ff. Parchment. Small minuscule. xi c. This was translated from the Greek and written by Theophile, pupil of S. George Mthatsmindeli, at Constantinople, in the Monastery of the Virgin of Trianphlius, in 1081, during the reign and by the command of the Georgian king George II (1072-1089), in the time of the Emperor Niciphorus Botaniates and Alexis Comnenus at the time when 'queen (? princess) Mariam, daughter of King Bagrat IV of Georgia (1027-1072), came from the East (from Georgia) to Constantinople'. The Metaphrast is for the whole month of September. At the end: *ithargmna ucûe tsigni ese metaphrasti kalaksa sh'a samephosa Constantinepolsa monastersa sh'a q'd-shûêniersa Trianphlius dedisa Gh'thsasa, ughirsisa m'r Theophileša, khutzes-monazonisa, mathve khhelitha mier gainuskha, dsb'dgan tseltha ekvsi athas khuthas othkkmotz da metzkhresa; indict. othkhsa berdzulad, mephobasa aghmosavleths Giorgi cesarosisa, Bagratis dzisa, romlisa brdzanebitha vitsqe thargmnad tsigntha ellinurisagan karthulad, kholo saberdzneths dedophlobasa Martha, misive Giorgis disasa da mephobasa Niciphore Botonitisa da Aleksî Comnini-satha,—mas zhamsa odes Bagratis asuli Mariam dedophali aghmo-savlethith Const'poles shemovida.*

30. MENAËUM for February. $8\frac{5}{16}'' \times 6\frac{9}{16}''$. 216 ff. Parchment. Fine Athos minuscule hand. Written at Athos in the Iberian monastery of B. V. M., from a translation of S. George Mthatsmindeli, by the hand of the monk Nicola whilst Nicola was protosingelos and ruler of the Lavra. xi c.

31. MENAËUM for January and February. $7\frac{7}{8}'' \times 6\frac{1}{8}''$. 339 ff. Parchment. Small minuscule. xi-xii c. Defective at beginning and end.

32. MENAËUM for November. $7\frac{7}{8}'' \times 6\frac{1}{8}''$. 200 ff. Parchment. Small minuscule. Written by the hand of S. George Mthatsmindeli, who translated it from the Greek. At end: *lotzia hqavth . . . glakh-*

hacisâ Giorgis thvis, romelman ese berdzulisagan vthargmne. The MS is therefore prior to 1066.

33. Brief MENAËUM. $7\frac{7}{8}'' \times 6\frac{1}{8}''$. 133 ff. Parchment. Minuscule. xi-xii c. Sheets lacking at end.

34. MENAËUM for September and December. $7\frac{7}{8}'' \times 6\frac{9}{16}''$. 150 ff. Parchment. Defective. Fine minuscule. xi-xii c.

35. MENAËUM for September-August. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 194 ff. Small minuscule. x c. End lacking.

36. MENAËUM. Defective. $8\frac{5}{16}'' \times 6\frac{9}{16}''$. 42 ff. Parchment. Clear minuscule. Lacks end and beginning.

37. Brief MENAËUM. $7\frac{7}{8}'' \times 6\frac{1}{8}''$. 200 ff. Parchment. Small minuscule. x-xi c. Lacks beginning and end.

38. Brief MENAËUM. $8\frac{5}{16}'' \times 6\frac{9}{16}''$. 260 ff. Parchment. Small minuscule. x-xi c. Lacks beginning.

39. MENAËUM from end of October to end of August. $8\frac{3}{4}'' \times 6\frac{1}{8}''$. 332 ff. Parchment. Small minuscule. xi c. Resembles hand of S. George Mthatsmindeli and perhaps written by him.

40. MENAËUM. $8\frac{5}{16}'' \times 6\frac{1}{8}''$. 204 ff. Paper. Defective. Minuscule. xix-xvi c.

41. MENAËUM for November. $13\frac{9}{16}'' \times 8\frac{3}{4}''$. 283 ff. Paper. Minuscule. xiv-xvi c.

42. Brief MENAËUM for November. $10\frac{1}{2}'' \times 6\frac{9}{16}''$. 177 ff. Paper. Minuscule. xiv-xvi c.

43. MENAËUM for December and January. $9\frac{5}{8}'' \times 7''$. 300 ff. Paper. Minuscule. xiv-xvi c.

44. MENAËUM for October. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 250 ff. Paper. Minuscule. xiv-xvi c.

45. PRAYER BOOK. $5\frac{1}{4}'' \times 4\frac{3}{8}''$. 162 ff. Parchment. Fine minuscule. xi-xii c. Coloured initial at beginning.

46. PRAYER BOOK in 4to. Paper. 138 ff. MS. xvi-xviii c.

47. HYMNS IN HONOUR OF B. V. M. (*dzilis-pirni da Gh's-Mshobelis sagalobelni*). $5\frac{11}{16}'' \times 4\frac{1}{16}''$. 165 ff. Parchment. Defective. xi c. Fine Athos minuscule in two columns. Written by one Ioanne.

48. HYMNS IN HONOUR OF B. V. M. $6\frac{9}{16}'' \times 4\frac{1}{16}''$. 167 ff. Paper. Minuscule resembling the papyrus Psalter. xiv-xvi c.

49. LIFE AND 26 WORKS (sermons, commentaries, &c.) OF S. BASIL THE GREAT. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 200 ff. Parchment. Handsome minuscule. Perfectly fresh and complete, in strong leather binding. Copy by Saba of translation by S. Euthymius from the Greek MS written in 981 A.D. in the Georgian Monastery of S. John the Divine at Athos. At end: *K'e adide sulitha m. da shvili mathi sulieri Ephthvime, amisi thargmani (mthargmneli) Iovane da metza sh'e glakhaci Saba, amisi utzbath mtserali . . . me Iovanne ghirs-viken mogebad tsm. amis tsignisa, r'i thargmna*

shvilman chemman Ephthvime berdzulisagan da shromaë didi vachûeneth amas z'a . . . ats . . . mogvikhseneth: me Iovane da s'trad da khortzielad dzmaë chemi Iovane, Thornic gophili, da shvili chemi Ephthvime, r'n thargmna ese, da sulierni dzmani chûeni: Arseni, Th'e da G'i . . . daitsera mthasa tsm. Athonas saqophelsa tsm. Gh's-Mshoblisasa, monastera tsm. Iovanne Makharebelisasa, indictionsa dasabamidgantha tseltha kh ph pe (i.e. A.D. 981).

50. LIVES OF SAINTS. $13\frac{1}{8}'' \times 10\frac{1}{2}''$. 348 ff. Parchment. Legible minuscule. x-xi c. In two columns. Contains: (a) *Life of S. Bagrat*, written by his pupil S. Evagrius (his day is July 9). This saint was born in Pontus, went to Antioch as a child, lost his father and mother there soon after his arrival, then proceeded to Palestine where in a certain village he heard of the miracles of Christ. After the Crucifixion and Resurrection of the Saviour, Bagrat met the apostle Peter with whom he set out for Europe where he was slain. He does not seem to have any connexion with the Georgian Church, but since he came from Pontus he may have been a Laz; (b) *Life and Martyrdom* of the holy martyrs *Eustatius* and his wife *Theopista* and their children *Agapia* and *Theopista*; (c) *Teachings of the holy martyr Dimitri* written by John archbishop of Thessalonica; (d) *Narration of S. Clement*, pope of Rome, disciple of S. Peter, sent by him from Rome to Jerusalem to S. James, the brother of the Lord, at the request of the Apostle S. Peter. At end: *K'e adide sulitha m. Egnati, a'n.*

51. LIVES OF GREEK SAINTS. $15\frac{5}{16}'' \times 10\frac{1}{2}''$. 213 ff. Parchment—*palimpsest*. Large minuscule. x-xi c. Written in one column. Sheets missing at beginning and end. Occasionally finely coloured initials. Part written by a certain Simeon.

52. LIFE AND TRANSLATION OF RELICS OF S. JOHN CHRYSOSTOM. $14\frac{7}{16}'' \times 10\frac{1}{2}''$. 240 ff. Parchment. Legible minuscule in two columns. x c. Written at Athos in the Church of S. John the Baptist during the abbacy of Saba, i.e. before A.D. 980, by Iovane (*Khhelitha Iovane chiraësitha*).

53. LIVES OF SAINTS. $11\frac{3}{16}'' \times 7\frac{7}{8}''$. 260 ff. Parchment. Fine Athos minuscule. Dated 1002 and well preserved. Contains lives of: *S. Stephen, S. Ignatius of Antioch, S. Theodore, the Forty Holy Martyrs, SS. Cosmas and Damian, Martyrdom of S. George, Life of S. Eustatius, Life and Miracles of S. Demetrius, Lives of SS. Katherine, Irene, and Marina, SS. Peter and Paul, Martyrdom of S. Mamia (Mamaë)*. From notes by the scribe at beginning and end it appears that the MS was written by Aquila Mtbevari in the reign of King Bagrat (III) in 1002, by the king's command, in the village of Shaori. (Bagrat is described as King of the Apkhazians and Curopalate of the Georgians.)

54. LIVES OF SAINTS. $11\frac{1}{8}'' \times 10\frac{1}{16}''$. 327 ff. Parchment. Legible

minuscule. Contains : Life and Teachings of *S. Macarius* and life of *S. Bagrat*. Notes shew that the MS was written by one Isaac in A.D. 1030 at Olympus, in the Georgian cell at the Church of the B.V.M., by order of Father Gregory 'in the reign of the emperor Romanos when he undertook a campaign against the Saracens and defeated them'. The life of *S. Bagrat* here is somewhat fuller than in MS No. 50. It is from a translation by *S. Euthymius* and refers to a certain sovereign (*mthavari*) named Boniphante. Notes by the scribe at ends of both lives.

55. LIFE OF SS. VARLAAM AND MARTHA, mother of *S. Simeon*. $9\frac{3}{16}'' \times 6\frac{9}{16}''$. 160 ff. Parchment. Clear minuscule. x-xi c. Cf. No. 14.

56. LIVES AND TEACHINGS OF THE SAINTS. $9\frac{3}{16}'' \times 6\frac{9}{16}''$. 350 ff. Parchment. Contains : Life of *S. Dorotheus* and his teachings ; life of *S. Saba* (festival December 5), monk of Jerusalem, native of Cappadocia ; discourse of *S. Basil* the Great on the Assumption of the B.V.M. A beautifully preserved MS of the x c. Fine minuscule. Many notes by modern pilgrims : Bp Elise, Ilarion, Benedict, Ioseliani, &c. The MS was acquired by a certain *Saba* (*mongebeli Saba Kerdchamuli*).

57. LIVES OF GREEK AND GEORGIAN HOLY FATHERS, to the number of 80 or 90. $14'' \times 11\frac{3}{8}''$. 362 ff. Parchment. Beautiful minuscule hand of x c. in two columns, in strong wood and leather binding. At the end a note by Arsen, Bp of Ninotsminda. Contains very important, little known lives of Georgian saints : *David Dvineli*, *Shushanik*, the *Mesucevelian* saints (*tsm'tha Mesuceveltha*), martyrdom of the queen *S. Senedukht* (*tsameba tsm. Senedukht-dedophlisa*), *SS. David* and *Taredchani* (*tsm'tha Davith da Taredchanisa*), martyrdom of *S. Abo*, martyrdom of *Antoni Djavakhi*, martyrdom of *S. George Zoravari*, martyrdom of the archbp *S. Nerses*, martyrdom of *S. Gulandukht*, &c.

58. LIVES OF 12 GREEK SAINTS. $14\frac{7}{8}'' \times 11\frac{3}{8}''$. 272 ff. Parchment. Contains : Lives of *S. Gregory the Divine*, *Gregory* pope of Rome, *Procopius*, *Nicholas*, *Andrew*, &c. Large minuscule in two columns. Translation made by *S. Euthymius* in A.D. 980 (*ke's s*). MS written by *Arsen* and *John Grzelidze* in A.D. 982 (*Kristes akath sh p b*). Binding done in A.D. 1011 (*ke's s l a*).

59. LIFE OF *S. SIMEON STYLITES* AND TEACHINGS OF SS. *JOHN CHRYSOSTOM* AND *BASIL THE GREAT*. $9\frac{5}{8}'' \times 7\frac{7}{8}''$. 217 ff. Parchment. Unattractive minuscule. x-xi c.

60. LIVES AND WORKS OF THE HOLY FATHERS. $10\frac{1}{16}'' \times 6\frac{9}{16}''$. 449 ff. Bombycina. Small minuscule. Translated by *S. Euthymius*, copied by *Theophile*. xiii c.

61. LIVES OF 20 HOLY FATHERS. $11\frac{3}{8}'' \times 6\frac{9}{16}''$. 251 ff. Paper. Minuscule. xiv-xvi c

62. LIVES OF HOLY FATHERS. $16\frac{5}{8}'' \times 14\frac{7}{16}''$. 258 ff. Paper. Minuscule. xiv-xvi c.

63. LIVES AND LABOURS OF THE SAINTS, in 21 chapters. $15\frac{3}{4}'' \times 10\frac{1}{2}''$. 333 ff. Paper. Minuscule. xiv-xvi c.

64. LIFE OF S. GREGORY. $8\frac{5}{16}'' \times 6\frac{9}{16}''$. 90 ff. Bomycina. Minuscule. xiii-xiv c. Much worm-eaten.

65. COMMENTARY OF S. JOHN CHRYSOSTOM ON THE GOSPEL ACCORDING TO S. JOHN. $15\frac{5}{16}'' \times 8\frac{5}{16}''$. 316 ff. Parchment. Three sheets lacking at beginning and one at end. 5 ff. of the preface are left; then follows the commentary on the first chapter: 'In the beginning was the Word.' Clear minuscule without ornaments. x-xi c.

66. COMMENTARIES OF S. JOHN CHRYSOSTOM ON THE GOSPELS: Matthew, John, and parts of Luke and Mark. $12\frac{1}{8}'' \times 11\frac{1}{8}''$. 247 ff. One of the 3 vols. of Chrysostom's Commentaries translated by S. Euthymius. This MS is on parchment. Some ff. are lacking at beginning. Large, very sprawling hand; pale ink; two columns; without ornament; easy to read; in leather and wooden binding. The copyists, according to the notes, were: Fathers Arsen, John, and Okropiri; the binder was Father Serapion; MS written in the Iberian Monastery at Athos in A.D. 1008. The translation of the Commentaries was completed by Father German.¹ Notes by Theodore and German are in a different hand from the text.

67. COMMENTARY OF S. JOHN CHRYSOSTOM ON MATTHEW, translated by S. Euthymius. $14\frac{7}{8}'' \times 11\frac{1}{8}''$. 333 ff. Parchment. This is one of the three vols. referred to above (cf. No. 66); evidently an autograph of S. Euthymius, written with the help of the monk John Grdzeldize, judging by the various notes. Very large minuscule of the beginning of xi c., without ornament, in two columns. Four ff. lacking at beginning. At the end there are numerous notes and a list of 31 works by S. Euthymius which is interesting because it omits the Nomocanon (of the VI Ecumenical Council), the Georgian translation of which is by some ancient writers attributed to Ephrem the Younger; nor does it appear from the list that Euthymius translated the Gospels or the Apostles.

68. THE LADDER OF S. JOHN CLIMACUS. $14\frac{7}{8}'' \times 9\frac{5}{8}''$. 315 ff. Parchment. Large minuscule in two columns without ornament. Very well preserved, in strong leather binding. In the preface S. Euthymius says that the abbreviated translation formerly existing was called *Clemaksi*, but he has entitled it *Cibe* (the ladder). The first copy of the Euthymian translation was written by John Svinkeli in 983, and this

¹ Cf. the note on the *verso* of the first fol. of the MS of the Synaxary ($15'' \times 9\frac{1}{2}''$) acquired for the Georgian section of the Bodleian Library in November 1910, which was newly (*akhlad*) bound by one German.

copy by a certain Saba. There are notes at the end in the same hand as the text. On the last page are notes by Ilarion and Benedict (who bound the MS), pilgrims of the xviii and xix c.

69. TEACHINGS OF SS. JOHN CHRYSOSTOM AND EPHREM SYRUS. $14'' \times 11\frac{3}{8}''$. 317 ff. Parchment. Splendid specimen of compressed uncial script, in two columns, lacking one fol. at the beginning. Binding somewhat broken. MS written in A.D. 977 at Athos in the Georgian Lavra of Ushci (Oshci) at the Church of S. John the Baptist, while Saba was prior, by Stephan. The 'testament' (*anderdzi*), dogmatic in character, often found in Athos and Jerusalem MSS, is written by a certain David. The notes contain interesting historical facts about Thornici, the builder of the Iberian monastery at Athos, give the names of his kinsfolk, and mention his military campaign and victory over Sclerus.

70. S. JOHN CHRYSOSTOM'S COMMENTARY ON MATTHEW. $15\frac{5}{16}'' \times 11\frac{1}{16}''$. 260 ff. Parchment. This is the first of the 3 vols. (cf. Nos. 66 and 67) of the translation of S. Euthymius. It comprises chaps. i-xviii. Very large (*pharikhi*) minuscule; fresh, complete MS, in leather binding, lacking only the first leaf. The translation was made in 979 and this copy was written by the scribes Arseni Ninotsmindeli, John Grdzeldidze, and Okropiri (i.e. Golden-mouthed) in 983. The binding was done by Serapion, probably in 1008. There is a long note at the end in the same hand as the text: *sakhelitha . . . da brdzanebitha Gh'th-shem'ssa m'msa*, &c.

71. TEACHINGS OF S. GREGORY OF NYSSA AND OTHER FATHERS. $11\frac{3}{16}'' \times 9\frac{5}{8}''$. 284 ff. Parchment. Large minuscule. x-xi c. In two columns, bound in leather, last leaves lacking.

72. TEACHINGS OF S. BASIL ARCHBP OF CAPPADOCIA, S. ZOSIMUS, AND S. EPHREM SYRUS. $6\frac{9}{16}'' \times 5\frac{1}{4}''$. 127 ff. Written by the hand of S. Euthymius the translator. x c. On three leaves a letter of S. Euthymius to the monk Theodore, dealing with apocrypha and the monastic life; it begins: *tsigni romeli mamaman Ephthvime miutsera Mthatsmindith Thevdores khutzessa mrecaisa pasukhad*.

73. TEACHINGS OF THE HOLY FATHERS. $8\frac{5}{16}'' \times 6\frac{9}{16}''$. 121 ff. Parchment. Legible minuscule. In great part autograph of S. Euthymius; the remainder is of later date and contains the discourse of S. Gregory of Nyssa concerning his brother S. Basil the Great, the epistle of S. Basil the Divine to S. Gregory, &c. Unbound.

74. HEXAEMERON. $10\frac{1}{16}'' \times 8\frac{5}{16}''$. 197 ff. Parchment. Defective. Handwriting of S. Euthymius.

75. COMMENTARY ON HOLY WRIT AND HYMNS TO THE B.V.M. $9\frac{3}{16}'' \times 6\frac{1}{8}''$. 162 ff. Parchment. Large minuscule. Corrected in many places by S. Euthymius, and in one place a note asking for the reader's prayers. x c. Strong leather binding.

76. WORKS OF THE FATHERS: GREGORY THE DIVINE, BASIL THE GREAT, AND JOHN CHRYSOSTOM. $11\frac{3}{8}'' \times 7\frac{7}{8}''$. 249 ff. Parchment. Minuscule. Written by the scribe Arsen in the Iberian Monastery at Athos while one George was prior. xi c. Bound.

77. DOROTHEUS ON MONASTICISM and the PEARL OF S. JOHN CHRYSOSTOM. $9\frac{5}{8}'' \times 7''$. 215 ff. Minuscule. x-xi c.

78. WORKS OF THE FATHERS. $10\frac{1}{16}'' \times 7''$. 315 ff. Parchment. Beautiful minuscule. x c. Contains works of *Ephrem Syrus*, *Life of S. Maria Egyptiaca*, &c.

79. WORKS OF THE FATHERS. $10\frac{1}{16}'' \times 7\frac{7}{8}''$. 130 ff. Parchment. Small minuscule. x-xi c. Contains abridged *Commentary on S. Paul's Epistles by Cyril of Alexandria*, *Teachings of Gregory of Nyssa*, and *Lives of Saints*, translated by *S. George of the Holy Mount*.

80. TEACHINGS OF S. GREGORY OF NYSSA AND OTHER FATHERS. $11\frac{1}{16}'' \times 10\frac{1}{16}''$. 284 ff. Parchment. Large minuscule in two columns. x-xi c. Last leaves lacking.

81. S. JOHN CHRYSOSTOM'S COMMENTARY ON THE OLD TESTAMENT. $10\frac{1}{16}'' \times 7''$. 160 ff. Paper. Much worn. Rebound by a certain Sabā. An ecclesiastical hand closely resembling the civil. xiv-xvi c.

82. COMMENTARY ON THE APOSTLES. $14\frac{7}{8}'' \times 9\frac{5}{8}''$. 117 ff. Paper. Fine minuscule, in two columns. Only the latter half of the MS is left. xiv-xvi c.

Note. All the *paper* MSS at the Iberian Monastery are in bad, broken leather bindings.

83. WORKS OF EPHREM SYRUS. $12\frac{1}{16}'' \times 7\frac{7}{8}''$. 145 ff. Paper. Fine minuscule. xiv-xvi c. MS in bad condition; many leaves cut out or worm-eaten. Contains: *Epistle of Ephrem Syrus to the monk John concerning Patience*, also other works by the same author.

84. HEXAEMERON OF S. BASIL THE GREAT and TEACHINGS OF S. GREGORY OF NYSSA. $13\frac{9}{16}'' \times 8\frac{3}{4}''$. 329 ff. Paper. Minuscule. xiv-xvi c. Last leaves lacking. At beginning representation of the Cross, and at end portrait of Christ.

85. TEACHINGS OF S. JOHN CHRYSOSTOM. $14\frac{7}{16}'' \times 11\frac{1}{16}''$. 167 ff. Paper. Fine legible minuscule in two columns. xiv-xvi c. Much damaged; leaves missing at beginning and end.

86. VAKHUSHT'S HISTORY OF GEORGIA. $13\frac{9}{16}'' \times 8\frac{5}{16}''$. 308 ff. Paper water-marked 1811. Title reads: *Istoria Georgiisa anu qoolisa Sakarthveloësa, kmnili Vakhushtis mier Bagrationisa, dzisa Vakhtang mephisia*. Fine small civil minuscule with vermilion headings written in interlaced ecclesiastical character. There is at the beginning an interesting note in Georgian, dated 1824, saying that this MS formerly belonged 'to the illustrious English Major Vent (? Went, ? Wight, ? White) Saab (? Sahib) and his wife Mariam', and another to the effect

that it was presented to the Iberian Monastery at Athos by Plato Ioseliani on September 23, 1859. The former of the notes, in a woman's hand, runs as follows: *ese Sakarthvelos Tzkhovrebis tsigni Inglizis maioris Venthis Saabis aris da Ghmerthman moakhmaros mas da amisi meughle Mariams khanis sitzotzkhleshid, rome mathi dse btsqinvale Davith mshvidobith mobrdzanebuliqos da dedamama mshvidobith enakhos. Kristes aketh ch q c d.* (i.e. 1824). The MS is in strong leather binding. It does not seem to differ from other MSS of the same book.

It would be interesting to know more about the English major, his Georgian wife, and their son David.

O. WARDROP.

'HE SAID' IN THE LATIN GOSPELS.

As a sequel to Prof. Burkitt's paper on the rendering of 'Chief Priests' in the Latin Gospels¹ the following statistics, provisional and incomplete as they are, may be welcome as a clue to the ramification of the Latin Versions.

The Concordance of Stephanus (1555) gives for *ait* the numbers :—

	Mt.	Mc.	Lc.	Jhn	Acts
	63	72	73	8	9
<i>Dutripon</i> gives	78	77	87	9	18

The passages are not complete, compared with the edition of 1592 ; but sufficient for a rough estimate.

The corresponding numbers are (without guarantee) in our chief documents :—

Codex D (d)	10	74	0	0	0
„ k (as far as preserved)	2	3	—	—	—
„ a	59	38	12	64	—
„ b	84	64	68	10	—
„ g	75	75	—	—	—
„ ff	—	65	60	9	—
„ g ₁	81	—	—	—	—

What follows from these figures? First, that at least two Latin recensions must be distinguished, one which avoids *ait* and another which uses it freely.

Secondly that these versions are mixed in our documents. Luke in

¹ January 1908, ix 290.