Colligite fragmenta:

Fragments of Dispersed Caucasian Manuscripts Virtually Reunited

Bernard Outtier (Saint-Martin de la Mer)

1. Armenian fly-leaves containing the Commentary of Psalms by Theodoret of Cyrrhus

While working on the identification of the content of Armenian fly-leaves in the National Library in Paris, I copied two leaves bound with the Armenian manuscript 182. The manuscript dates from the middle of the fifteenth century, its binder is not known; the original binding is partly preserved in the occidental binding of the nineteenth century, and the fly-leaves are not in a very good state of conservation (cf. Fig. 1). It is clear that multispectral images are needed to decipher the text entirely. It was clearly identifiable as a *Commentary on the Psalms*, of which I could detect the Greek original: the *Commentary on the Psalms* by Theodoret of Cyrrhus. I must confess that it took me some time to find under which name this work could have been kept and copied in Armenian, since the official theology in Armenia was, at least since the seventh century, the one of Cyrill of Alexandria, not a great friend of Theodoret; so, to keep and distribute the text, it had been put under the name of Epiphanius of Salamis.

I could find some series of manuscripts of this *Commentary* reused as fly-leaves. One of them is found in the Armenian Patriarchate St James in Jerusalem; it comprises all in all ten fragments of leaves bound mainly in manuscripts that were copied in the years 1609 by Mxit'ar Mokac'i in Jerusalem. The original manuscript was written in *erkat'agir*, in two columns with 34 lines per page.

1.1 The fly-leaves of the first series are:

- Manuscript J 2047 (Fig. 2). We read on f. 510v: $q_{l}bguu \dots \delta bnu \mathcal{J}_{l} \dots q_{l} \delta \mathcal{J}_{l} \mathcal{J}_$

- Yerevan, Matenadaran, Armenian fragment 382 (no printed description exists). Fragments like this are mainly fly-leaves taken out of a manuscript during its restoration; unfortunately, the manuscript from which they have been taken out is usually not indicated, so the copyist and the binder remain unknown. Here we have one full leaf, where we read the Commentary of Ps. 28.1–5.

- Jerusalem, Manuscript J 1936 (Fig. 4), f. 521r: bu ... U[vhflun Unlunghu ... uluu j bi lummun bgh: lun uluu j bi lum uluu j bi and finished [it]; it was bound in the year 1059 (1610 CE) by Rəstakēs'. It contains the Commentary of Ps. 28.5 – 30.11 (JC VI, 474–475). The two manuscripts kept in Jerusalem were copied for Grigor Paronter, Patriarch of Jerusalem.

- Manuscript J 1331 (Fig. 3) was restored by the same Rostakes in the same year 1610 as indicated on f. 409v: **Compaging unipp apper b Bolumentary of Administry of Administry of Philo**] was restored in the year 1059 (1610) by the hand of humble Rostakes. Commentary of Ps. 30.23 – 31.9. This is the lower part of the leaf (*JC* IV, 307).

In the same year of 1610, Rəstakēs restored the manuscript J 302 and added four fly-leaves, but that time from an Armenian manuscript of the Gospels, which was also used in the manuscript J 1988.

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Fig. 1: Paris, BnF, arm. 182

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Fig. 2: Jerusalem, St James, J 2047

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Fig. 3: Jerusalem, St James, J 1331

Bernard Outtier, Colligite fragmenta

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Fig. 4: Jerusalem, St James, J 1936

The Yerevan manuscript M 790, copied in 1611, again by Mxit'ar Mokac'i, has two fly-leaves with the *Commentary of Psalms* by Theodoret, on Ps. 18. 8 - 19.7, but it seems to stem from a different manuscript, with only 31 lines.

Manuscript J 973 (Fig. 5) was copied and bound in Jerusalem in the year 1614 by a certain Kirakos (f. 291r): bu 4/ppu4/pu ... pq&unupu4/pu4/pdf, Junuuf pufufu4 qpbg/, Junuuf pufufu4 qpbg/, qnp Jpzunu4/uus bq/pg/ Stp 9/pfqnp 9/ump/hupq/ 'I Kirakos ... bound these discourses, I wrote with my finger(s), it will be a memorial for Lord Grigor the Patriarch'. This leaf shows the Commentary of Ps. 30.24 - 31.2; it is the upper part of the leaf used also in J 1331 (JC III, 558).

So, we have three copyists, and two contemporary binders. Rəstakēs used two different old manuscripts to prepare fly-leaves; the two binders used leaves from the same manuscript for their bindings. Kirakos used the higher part of a leaf for J 973, while Rəstakēs had already taken the lower part for J 1331 four years before! He was also able to bind without fly-leaves: see manuscript J 1931. Mxit'ar used fly-leaves coming from two different manuscripts of the same Commentary.

It still remains enigmatic how the leaves were stored for being re-used. People coming from far could work in the same scriptorium: Mxit'ar came from the region of Van, while Rəstakēs came from Iran (the monastery of Sourb Step'anos of [Dara]šamb). Three of these manuscripts were explicitly copied within a few years for Grigor, the Armenian Patriarch of Jerusalem, a great lover of manuscripts.

Fig. 5: Jerusalem, St James, J 973

1.2 The second series is even much richer: fourteen manuscripts, if not fifteen. It comes from a manuscript in *erkat'agir*, written in two columns with 29 lines. It contains fragments of the *Commentary of the Psalms* by Theodoret from Ps. 18 to 143:

- M 785, copied in the year 1615 in Elingean, probably restored later. No indication about the restoration. Commentary of Ps. 26.10 - 29.11 (*MGC* III, 715–718).

– M 1526, copied in 1293–1294 in Yovhannow Vank' and rebound in the same monastery in 1667; cf. f. 907r: *bqbL dbpunh'u unpnqnL'u ... dbnuu'fp ... Qupuphu ... np bL duqu'bul unpnqbgh* 'the last restoration was done ... by ... Zak'aria ... who also bound and restored [it]'. Commentary of Ps. 30.7 – Ps 31.8 and 106.1 – 107.4 (*MGC* V, 328–330).

– M 678, copied in 1673 in Haričov Vank' by a certain Somias, but at the end of the scribe's colophon, on f. 166v, we read in a secret alphabet 'the diacon Zak'aria', which should indicate the binder. Commentary of Ps. 65.9–17 (*MGC* III, 295).

– M 1864, two units bound together. The first one was copied by Grigor Erevanc'i in 1676 (cf. f. 63r). The manuscript was offered to Yōhannow Vank' in 1680 (cf. f. 425v). The same Grigor Erevanc'i copied M 1425 for Yovasap' of Karbi, so these two were no strangers to each other. Commentary of Ps. 67.31–36 and 68.22–29 (*MGC* VI, 234 and 238–239).

– M 32, copied in Šorot[°] in 1670. I cannot explain this place of copy far from Yovhannow Vank[°]. Commentary of Ps. 76.5–16 and 77.35–49 (*MGC* I, 96).

- M 6832, copied before 1439, but with further notes; cf. f. 142v, note of the 17^h century (*non vidi*). Commentary of Ps. 88.41–52 and 105.1–10 (*MC* II, 403).

– M 6936, manuscript of the 17th century; two notes by the scribe, on ff. 79v and 151v (*non vidi*). Commentary of Ps. 98.1–6 and 101.19–26 (*MC* II, 424).

- M 380, copied in 1310 in Yohanavank^c (cf. f. 311r); first rebound in 1443 (cf. f. 313r). Probably rebound again in the same monastery in the 17th century. Commentary of Ps. 108.13 - 109.1 (*MGC* II, 318–320).

-M 2167, copied in 1424 in Jerusalem. Commentary of Ps. 118.159–168 (MGC VII, 275–278).

– M 1741, copied in Yohanow Vank^c in the year 1651 for Yohannēs, abbot of the monastery, also named in M 1526 (see above). Commentary of Ps. 123.2 – 125.1 (*MGC* V, 1054).

- M 152, four units; copied in Yowhanowvank' for Yovhannēs by At'anas in 1672 (f. 244r). At'anas is also the copyist of M 1773, the first manuscript listed above, and named with Zak'aria in the manuscript M 1526, f. 907r. Commentary of Ps. 140.9 – 141.6 (*MGC* I, 624).

– M 238, copied by Sargis in Sałmosavank' in 1651 (Fig. 6). Commentary of Ps. 142.3 – 143.1 (*MGC* I, 1049–1050).

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Fig. 6: Yerevan, Matenadaran, M 238

Maybe we could here add manuscript J 1108, copied in 1657 in Sałmosavank', four leaves in *erkat'agir* containg a 'Commentary'; the copyist and the binder are not named (*JC* IV, 162–163). Unfortunately, I have not seen it yet.

What can we learn from this second series? Maybe three things: first, there were scriptoria where it was possible to copy manuscripts but not to bind them. Karbi and Sałmosavank[°] are very close to Yovhannow Vank[°], I do not know manuscripts bound there in the 17th century.

The second thing to note is that the binder of this series always began to use the upper part of the leaves, then he worked with what remained: in every manuscript, we have fly-leaves with the upper part of the reused leaves.

The third one is that, when a manuscript had to be copied quickly, it was unbound, quires were given to more than one copyist, and it had to be rebound once more; so M 380 was bound three times.

For the manuscript copied in Šorot[°], maybe we have to remember that manuscripts travelled. So, for example, our first manuscript, M 1773, copied in 1663, was brought in 1669 to Agowlis to be copied there. But was this also the case for the manuscripts or leaves to be re-used? For this, I have no answer.

A last remark about the two sets: they were re-used because these two manuscripts were written in *erkat'agir*, in *scriptio continua*: so they were no more used for common readings.

2. Georgian fly-leaves

Now let us consider Georgian fly-leaves that we can virtually reunite. They, too, are to be found in Armenian manuscripts.

2.1 A first set consists of a series of fifteen, if not sixteen manuscripts comprising fly-leaves of a nice Georgian manuscript of the thirteenth century, with the four books of Kings, two books of Chronicles, Esther, Tobit, Judith, Nehemiah, complementing the Octateuch, written in two columns of 31 lines in *nusxuri* script. This is the oldest known manuscript of the so-called Janashvili redaction. Mose Janashvili thought this was an old redaction, and Ucha Tsindeliani even found a *khanmeti* form in one of the fragments, thus confirming the hypothesis of a very old translation. I detected a very strange *haemeti* form, namely, $\frac{\sigma}{2}$, $\frac{\sigma}{2}$, $\frac{\sigma}{2}$, $\frac{\sigma}{2}$ in II Chr. 24.20.

The fly-leaves are:

– Yerevan, Matenadaran, Fragment 32 (no printed description). Contains II Reg. 3.14–33 and 10.11 - 11.11 (Fig. 7).

– M 6653, copied in the year 1454 in Bazēnic' Vank' (and rebound later?). III Reg. 2.35–44 and IV Reg. 10.2–25 (*MC* II, 365–366) (Fig. 8).

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Fig. 7: Yerevan, Matenadaran, M Fragment 32

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Fig. 8: Yerevan, Matenadaran, M 6653

- M 1319, no date nor place of copy. 16th-17th centuries. IV Reg. 9.17-27 (MGC IV, 909).

M 891, no date nor place of copy, 17th century. IV Reg. 14.17–15.16 (*MGC* III, 1112) (Fig. 9).
M 223, copied in 1647 in Sowltanec'i giwł in Arcax. I Chr. 9.6–37 (*MGC* I, 995–996) (Fig. 10).

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Fig. 9: Yerevan, Matenadaran, M 891

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Fig. 10: Yerevan, Matenadaran, M 223

- Fragment 8 (no printed description). I Chr. 25.15-21 and 29-31; 26.1-5 (Fig. 11).

Sadulonnio unubra les . mu יאורי בולווןי באולהבילי: יאולהואו mor divolin nuished, amung br, dalar freditalar punting breuntre Sh. Se nu maunt איזועלה איזוע שבירטומיליב יב prasibles, um milis domuniti mujosufn Sediden unutones When midler whend but o unutr nu, Sedulamus he mila, Se on mul duch nus unubres Un, Sienus manun, Dreique infinue Se Indentilue Se durymenter ingirenalolie . צבשעותווה אוי צבלה יווקווו muma . inoj nu mis an nula pendenachl un nonnuse עויבעיוטוב אווטירסוגלווחסוב :when alondan man your man ancolles, whome windpan the data mindique vilo . Semine אולהצול אייטויעווטוער אולהאו Hind in Judunger Smaller, . mone Scombinger unom un hanone nulde shones: submy look rushilis, holor un fuitorestre :unungarite under unor the ישלה אקריווויאה, יועיבע לאלמו ubarsler Stenducrontint rightmon depalation du

φποιμ(ποστε, δαδιοποσ δδαυλιδιμ(ποντδηλη, δαςτη μηστον Ιπειμ(β-χημαδία) μοπείκα - δαδάδαστοκου Ιπειησι σείμμποδή γιμιστα δηθημαδή, δαδαδη μιμιστα δή, ημιστοδή γιμισταταία μαδή - δαδαδατικα σησ «υνυλη μαδή - δαδαδατικα σησ «υνυλη ματή γιμιστιμοποστα οίας , δα «κιλαδιμίμπα στη - δασιμίμ δημιστιμοποστα δηφιμιδα μι μαφα οίματι -

ะ อินเจะ อิญาน จนนุอิะโหะ , อิะมา อินปณฑมผิกใน นี้คำ จากๆ จากอาก จากกิ นอาะ จาก็ การเอาะ จนนุอิรั อาะ , อิะอิออกเมาโก ยานอิอาะ จไ โหะอาะโก , อิะอินเจากอาน อิะมา อินปณฑมฐาน จากอาอิง นี้หนึ่งกาญกออิ

Fig. 11: Yerevan, Matenadaran, Frg. 8

– M 10350, no colophon left. 17th century. I Chr. 26.31–32; 27, 5–9 and 13–16 (MC II, 1099).

-_ M 719, two units bound together, both of the 17th century. II Chr. 11.13–22; 18, 17–20 (*MGC* III, 459–462) (Fig. 12).

Pour Baryun Junifi erengeschesterless bes homonana Samehong te mumber nh unge mulnomeslin: : Jesie hedle des ghest make Judich Fies unpopul on 1 umil alith

Fig. 12: Yerevan, Matenadaran, M 719

– Andover-Harvard Theological Library, Armenian 24. Copied and bound in Sanahin in 1504. II Chr. 24.19–22 and 24–27; this manuscript was brought to my attention by Giorgi Matcharashvili, whom I thank. A full reproduction is available on the net (see <u>https://iiif.lib.harvard.edu/manifests/view/drs:423203552\$1i}</u>).

- M 3001, newly bound in 1643, place not indicated. II Chr. 28.12 - 29.31 (*MGC* X, 10) (Fig. 13).

- M 1024, copied in 1564 near lake Van. II Chr. 34.18 - 35.4 (MGC IV, 91-96) (Fig. 14).

– M 1694, no colophon. 16^{th} – 17^{th} centuries. II Chr. 36.13–23 (the end of the book) and Esth. 1.1 and 4–7 (*MGC* V, 911) (Fig. 15).

- Fragment 14 (no printed description). I am not absolutely sure that this is the same hand. Esth. 3.7–12 (Fig. 16).

– M 7125, copied in 1330, no place indicated. Esth. 11.1–2; Tob. 1.1–18 (MC II, 467).

– M 1320, bound in 1212 by a certain Petros, no place indicated. Neh. 8.4 - 11.4 (*MGC* IV, 911–914).

puulpuurone fufiche or we of heprotreduce dute mar קוווקס לווה, צביושועייותו ונייב me Donbra, Frenchingonbras. רטערי טלוסויים שלוסויים אוולוםי aneno . In rounone las prolas ge unline Sembula be province ones aground and and and and the Stong Ungre Dre formul Am no mount man han all when ווה שויקיוויויוי מינה כיווישווי mus non in monte du fredue mos hand . Se continues alino onche . Ser mountu Simbredu nuon, inorfin unonhur aque lich under onouleomler orouler: קוונים שולים אוווה אווים שלים איים אווים Hu umonlula mandoiro Seonlas ulupo, Schunding lichudam Jumple Inboundling unmigh artin: hepronueducon pounte pours uning. Sembermu Se Sigh mannen upin ponunus umache Simure, Se Michong handle during Simple: Decome upper orang עייווה אביחה, יבאבטירטוין אב In du ono shir com humpul:un benthe our Sedmonenh un molu mondene dique de he convones, Sedmannih dune יועורי שעיין ומורועורי שלוון על עורועי hat any Silin Scorbedn Inernonlucaus Selachonennon

Fig. 13: Yerevan, Matenadaran, M 3001

unonpute: lasquesi domahunged The deputer Score anniholuden: או ליחיוט ליוביאיט איט איייאט אייייאט underoupe mar be per imdiger In Seruu, mic muduligante upufnontin uxuoninstn . Sienouu Inedulmovoluy; Seuluhidne fir depoking rolonel, Freegeheidt Amlu beque fuller, Surgeun udmur dyne obler, Selegacht Zomfunction , Sevelenel du fichedipolula: Semigedondi minition Sundannung hooil undurnh · Seyonsonle, Seyonu Smoone "finoles yla Ser mul Selne. upurone dononly, om falmone. חיושיוושיווה : האהואישוטיווניו

Fig. 14: Yerevan, Matenadaran, M 1024

ginnen audniedunh mh fut. והסובאה. שבאהלתעולותההבאן 1111 untingo dilas las prover alimode. 450 muulmelinefaltelie, Sili matichloffinth, wiln mh Fr monthe adult adult 400 dunha Sammin 11101 Sh: * * * * * * du Bosonluhultor unor anter Se 74 anuch amer Ingeores :-Sn * * * * * * * * * * * * yeh mentis muomphan enerolas Junimins Japungelas · chundhal SiFile: uno chi hu for to have fly ap

Fig. 15: Yerevan, Matenadaran, M 1694

FiguelFigo lighto himality for mouthlite willing . it's my with my lis mil De Apynume The . Se offer he anny de une uliyour . Julimanine dan mullitiger uniter i and monthe more and sale on the and second ghawar ... appropring low Jin Jin almone a hore in . die my "+ Hh lie ylusihyans , phym Sedge & h (miss A. Su upmi and Inoran ulgu Somman . Dames the amoformulas shuller . 48 Juins of dee uh mushine non 8. yolul Fingers ans donn ule higo. Oudmoules it home tiles un . With pohi Fe dalay you day Shumph . Se yimoon din one menon linche Selnd Hand and Balandage . Balanda provinteres . unor de puppon . whene and יביצי וציף אילן עול שלי י גיצייי to Sedre haw when for any Juna dh Bron . Imparts & annun un ant . putput his walto . Joh ullanda . Redinging lemples . ml guarting que gin age and the second of the second guild a Serlingin . milidygrow in yh Sh. Surnull 9

Fig. 16: Yerevan, Matenadaran, Fragment 14

- M 1554, no place of copying or binding, no date. 16th century. Jud. 7.6–8 and 15 (*MGC* V, 454–455) (Fig. 17).

We have many fragments, but here, it is not clear where this manuscript was created. Maybe in Sanahin, a place where Armenian and Georgian were in contact? Or rather in Nor-Julfa as suggested by Ałamal Jułaec'i being the copyist of M 891? This case shows how it may sometimes be difficult to reconstruct the past of a manuscript. We see that usually, when the manuscript is complete, we know something about the scribe and the place of copy, but it is

quite rare to know something about the binder. And we also see that many manuscripts have been rebound more that one time!

2.2 A smaller series is kept in Nor Julfa, in Iran. It comprises:

– NJ 202, copied in 1301 in Cilicia. Georgian fly-leaves of the 14th–15th centuries, in *nusxuri*: Menaion, George's the Athonite version, hymns for 18–19 September and 3–4 October (Fig. 18).

– NJ 96, copied in 1625–1627 in Nor-Julfa. The woven material on the inside of the binding is the same as the one in NJ 202. Of course, it is impossible to think that three centuries later and at a distance of one thousand kilometers, Armenian binders had the same Georgian manuscript and the same woven material at hand; NJ 202 was rebound in Nor-Julfa. Hymns for 5–8 October (Fig. 19).

– NJ 511. Copied in 1634 in Qazvin: hymns for september the 26th and 27th of october. We know very few Armenian manuscripts copied in Qazvin: four or five only. It seems to be one more case where in was possible to copy manuscripts, but not to bind them; this manuscript was bound in Nor Jolfa, nearly 500 kilometers from Qazvin (Fig. 20)!

We know that Shah Abbas, at the beginning of the 17th century, deported important Armenian and Georgian populations to Iran. Thus, Georgian manuscripts soon became available for Armenian binders to use, even though we do not know how the Armenians acquired manuscripts in other languages, which was also the case in Jerusalem.

יהשואות: אישרייאות אווריב, אווריב אורבקיה: יוויווריב יבן יוצעעעריאווריב. אוורב: אישרי אווריב אווריב אישערים אורב: אוורים אווריב אווריב אישרים יחידרי אווורים אורבי אווריב איבסירם יחידרי אווורים אורבי אווריב איבסירם יחידרי אווורים אורבי אווויב איבסירם nnomphons Imonidonois ulu nonconchi ber, Anles Berlies . Anles undunting alimantes :toundina in dilmen puide ווהי שבאורושיונים שבאעו נועושייאה שלהווה נושלה ויא יווי שעול אילה איל אילי אוריוויוויווי Sympleunderachonen שושקובות שליים ביותו אותו ואוסוב אואות באסובוצו אותו manonshi Selmundi Secon unnunhh dide hu

Fig. 17: Yerevan, Matenadaran, M 1554

Fre . Be Houng The Stangentin omdelan . din The Upon הוה שלא ששויא ועוד שלא י הווישלות ה שוווונג איוועו שי אווי אייווים שלי שיייון שי שייווים fingonobore . online orgunting. In Sylonon dus demugerdans fingourus . 44 miles . In Syonidu dmuqedrone ye at of your . om free me Interneter onlynd u ground . Er ortentin hours ale עשועולים אושיים אואין אילען י גע עוקר אושיים אול י שואיוויים איל י אין איים איב איים אייטיטיאי אייטיטיו אייטיטיוע אייטיטיוע אייטיטיע אייטיטיע אייטיטיע אייטיטיע אייטיטיע אייטיטיע האבאות המולותן ויעוס אולא ויא י אומת אומים אום וישוואול של יאום un postie onupp . Fis ligno one de do To Songe duliph & onon on the Se singer lonor our o your pon the on the one שיקרים ושלקותותי וייוי ביו בוני ואקריול מעלושול גוונים גודם מים . ואקר אסרי מוטו יות שי האותו אין אין אווטיוען אי איינטען איי איינטער איי איינטער איין איינטער אייניין אייניטער אייניין אייניטער קייות שוווים איש איש ועורי טוסקול שיו שיוויון ישווי איש איש איש איש איש איש Julin . In Fromundary and quali guing with the part of the and autores. יו אב יצב י עדמווותועי וומויצים ליייצ ל איייד ל יולוק וייות יווי שוווועוו ווווי אומיצי ל איווי m dung Filmfi Unimin . dung fin fir . gh de omla de Comple Augenshigh gh be boppen on propins the betrow ungonau un di אווי הי שיו שי אין קראי היו אויד למיס אווידיי י אול אי שי אי אי אי אי אי אי אי אי איי

Fig. 18: Nor Julfa, NJ 202

Bernard Outtier, Colligite fragmenta

THE ogulimululas . It uning and ang dapay of Fri Inte . Jess of out gathe ounder . Dagade to one have goin one 11 Du Stangenter . The good by Stand an interesting the source of the manual of the participation of the part ball mun de Binn this with and an fin Whit of Bran Stranges; speciality drew Good to ming de an ali ali dis disanji; 4 decentri i tra transionzo in pro-ce tese approder transiono departa al anti-ar transione de applimente automaticatione etap tes producto de la anti-producto de la anti-gran (nel de anti-de compressione): teres antipo alla alla de a de compressione de la antipo alla alla de la derina (nel de anti-de compressione): teres antipo alla de anti-de compressione de la antipo alla de anti-de compressione de la antipo alla de anti-de compressione de la alla de antipo de alla de a de compressione de la alla de antipo de alla de alla de la alla de la alla de antipo de alla de alla de alla de la alla de la alla de alla de alla de alla de alla de la alla de la alla de alla de alla de alla de alla de alla de la alla de a Se wind anten unnos In dentis glitte Lannice Scanfre & genomer and See la ginte - winte mile talendag face Judio gin and la ginte - winte mile talendag face andre als :. ge les ginler : er ou ou la unite des prougnant Stanan enjor pertanyanan onordan o onlandar Manuala Sadagangonake Sertanjar yango unanike ordalagolafi ondandar tempuke ango Samanake baske oddalafi ondandar tempuke ango · · oplantine miles Se ophinde lande - Stalaje opiecie opiecie in a se - Succes - Landa - Stalaje opiecie opiecie in a se - Stalaje in second a second and a second a second - mingal in the second and power level of a second - mingal in the second a second and a second - mingal in the second a second a second - mingal in the second a second a second - Manan - The second a second a second a second - Manan - The second a second a second a second a second - Manan - The second a second a second a second a second a second - Manan - The second a որրանեց մշտում և սուս հոդուս ու շերումիս սիսորը 5 մղար։ Դո սիսուց կողմուս է մորը և նվմուս։ Դե ավերուց կողվու մոր սրուց գյողմուղըու ու - ուսոն մղալով կորու կուսու որ նրորունուն է մրուց նուսունը Fig. 19: Nor Julfa, NJ 96 มีข้าง ผู้สำหรัดและของ อีกีกรัด - การก็จะมีมีอาการการ เรื่องของ สามารถสามารถ - การก็จะมีสามาร - การก็จะมีมีอาการการ เรื่องของจะ abor for the the state of the second state of the שלישיים לי בייציי לי הי ב [] - : איני אולון ang : and the start and the start of sound into the start of starts and and a scholar of the start of the sufferential provide the ang of the scholar of the start of the sufferential provides the ang is the start of the start of the start of the start of the ang is the start of the start of the start of the start of the ang is the start of t and 22 in the second se in a much put and a port . La for garden an un part . anternan filma ni kimur tananiya ananna Satandalaa u Sata dan laa mahani tala in ang dan gana dan sata Sata dan laa mahani tala in ang dan sata dan sata

Fig. 20: Nor Julfa, NJ 511

Of course, I have many further examples. Here I could only give a glimpse into the subject, but I hope it was enough to understand the importance of fly-leaves for a better knowledge of the old literatury traditions and of the way they were worked on in scriptoria. The present geopolitical state of Armenia seems to urge the full digitisation of the manuscripts kept in the Matenadaran in Yerevan; it would also be very good to do the same for the manuscripts in the Armenian Patriarchate in Jerusalem.

References

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- MGC = Uuŋp gnigul huŋhphu ähnuqpug Uu₂ungh uhniuh Uuunhhunpuhh / General Catalogue of Armenian Manuscripts of the Mashtots Matenadaran. I–X. Եрьций / Yerevan 1984–2019. https://matenadaran.am/en/matenadaran/digital-resources/grand-catalogue-of-manuscripts/.

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Figure 1: Bibliothèque nationale de France, Paris Figures 2–5: G. Boudoyan Figures 6–17: Matenadaran, Yerevan Figures 18–20: B. Outtier

Colligite fragmenta: დანაწევრებულ და ვირტუალურად გამთლიანებულ კავკასიურ ხელნაწერთა ფრაგმენტები

ბერნარ უტიე (სენ მარტენ დე ლა მერი)

ნაშრომში განხილულია დანაწევრებული და გაფანტული კავკასიური ხელნაწერების ფრაგმენტთა გამთლიანების შემთხვევები. აღწერილია ამგვარ ხელნაწერთა არა მარტო დღევანდელი მდგომარეობა ან სამომავლო პერსპექტივები, არამედ ის გზაც, რომელიც გავიარეთ დღემდე, კომპიუტერებისა და მულტისპექტრული აპარატების მეშვეობით გადაღებული დიგიტალური გამოსახულებების გარეშე. უკვე ათწლეულებია ვმუშაობ აღმოსავლურ ქრისტიანულ ხელნაწერებზე, და მიმაჩნია, რომ ხელნაწერთა შესწავლის საუკეთესო გზა იყო, და მე ვიტყოდი, დღემდე რჩება, ხელნაწერების უშუალო ნახვა და მათზე მუშაობა; და თუ ეს შეუძლებელია, მაშინ – შავთეთრი ფოტოების შესწავლა.

ამჯერად ნაშრომში საუბარია კავკასიური ხელნაწერების მხოლოდ ერთ კომპონენტზე – საწყის და ბოლო დამცავ ფურცლებზე, ე. წ. ფორზაცებზე (გამთლიანებული პალიმფსესტების შესახებ იხილეთ ჩემი ნაშრომი კრებულში "დიგიტალური ქართველოლოგია 1" (Digital Kartvelology 1, 2023). ფორზაცის არსებობის შესახებ ინფორმაცია ხელნაწერის აღწერილობაში, ჩვეულებრივ, მოცემულია, მაგრამ არ შეიცავს ინფორმაციას კონტენტის, ანუ ტექსტის შესახებ. არადა, ზოგჯერ სწორედ ამ ტექსტებს მივყავართ უცნობი სომხური ან ქართული ტექსტის აღმოჩენამდე და მკვლევარს საშუალებას ამლევენ თავის დროზე დანაწევრებული ხელნაწერის ნაწილები, რომლებიც ხელახლა გამოიყენეს და აკინძეს იმავე ან სხვა ენის ხელნაწერის მასალად, გაამთლიანოს.

ნაშრომში წარმოდგენილია მსგავსი შემთხვევები, რომლებსაც ადგილი ჰქონდა სომხური და ქართული ხელნაწერების კვლევისას. თუმცა, დასაწყისშივე უნდა აღვნიშნო, რომ აღმოსავლეთის ქრისტიანობაში ფორზაცს უმეტესად სომხები იყენებდნენ, რათა ხელნაწერის პირველი და ბოლო გვერდები ყდაზე ხახუნისაგან დაეცვათ და, შესაბამისად, დაზიანებისგან გადაერჩინათ. როგორც 2000 სომხური ხელნაწერის შერჩევითმა გამოკვლევამ დაადასტურა (ერევანი, მატენადარანი, M 1,000 – 3,000), ხელნაწერთა უდიდეს ნაწილს (ათიდან – სამ ხელნაწერს), აქვს ფორზაცი, რაც სტატისტიკურად მაღალი მაჩვენებელია ფორზაცის გამოყენების თვალსაზრისით.