

## **Interdisciplinary Features of the Study of Fragmentary Manuscript Scrolls Written on Parchment**

The research project "Codicological Analysis of Fragmented Manuscripts and Structural Research of Material" is implemented with the financial support of the Shota Rustaveli National Science Foundation of Georgia (FR-19-7472, 2020-2023). The project aims to describe and analyze fragmentary manuscripts and make them available to the general public.

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Interdisciplinary study of manuscripts is a new modern method of fundamental research which makes it possible to identify, in addition to their content and images, a wider range of manuscript heritage, as well as relatively less obvious, but no less important information. The study of manuscripts includes the systematization of complete information and the determination of all related components: codicological-archaeographic, textological, description of the artistic design and information related to the structure of the writing material, conditions of protection, methods of preventive conservation, etc.

The manuscript heritage has preserved a large number of fragmentary manuscripts covering a wide chronological period and

deserving interest in terms of subject matter and writing material. Fragmentology is an important branch of modern humanities, which comprehensively studies fragmentary manuscripts: the origin of the fragment, its composition, migration, material, and related issues.

The National Center of Manuscripts holds rich and diverse written monuments preserved in various forms (complete, incomplete, fragmentary): handwritten books, historical documents, personal archival funds, etc. Among them are fragmentary scrolls written on parchment.

A scroll is one of the oldest forms of a handwritten book. It was made from the whole format or sewn or glued sheets, folios, of different writing materials ( papyrus, parchment and paper); the development of writing materials led to the creation of a codex bound in sheets, the main type of book; although the scroll, as one of the forms of manuscripts, remained for various texts of the religious or secular sphere, as well as historical documents (Charters, Donation Book, etc.). They were rolled up on a pole, the so-called Kondak( *kontax*), or even met without a pole. In manuscript research, scrolls with their codicological-textological, thematic and structural features are interesting research material in terms of preservation.

When examining fragmentary manuscripts, it is important to define the fragments. First of all, we should identify the structural features and the difference between fragmentary and defective manuscripts. The textual material preserved on the scrolls is thematically scarce and not diverse. For example, there are no bibliological texts in the Georgian manuscript heritage. Liturgical (Euchologion, prayers, liturgy), apocryphal (Amulets) and secular (Synodic) texts are mainly preserved on scrolls. The surviving works of liturgical content are probably short redactions of the texts. It should be noted that no large scrolls have been preserved in the Georgian manuscript collections, to which large redactions could be added. Therefore, relatively small volumes of texts were written on scrolls, so when we talk about their fragmentary parts, first of all, it is necessary to determine the thematic variety of the texts included in the scrolls and establish their redaction, which will allow us to determine whether the texts have reached in a fragmentary form or are defective.

Based on the content of the fragment, the text preserved in the fragmentary manuscript could be a small part of the full text, where in many cases it is difficult to determine the redaction, and sometimes even the subject. According to descriptions, it often happens that the title of fragmentary manuscripts is indicated incorrectly. There is a case where a fragmentary manuscript is described as a Gospel, but it may be a part of a lectionary or an exegetical work; it is the same with the text of hagiographic content; it can be a *Synaxarion* or a fragment of a Festive book. It should be noted that all texts have a different volume. Texts of bibliological and liturgical content are relatively extensive. Therefore, the volume of fragmentary manuscripts is determined by the subject and content. Up to 80 pages of the Gospels have been preserved in manuscript collections (A-1698, 11<sup>th</sup> cent.), the study of which is not difficult from a textual-codicological point of view, one can even determine the redaction, but since the Gospel is an extensive text, such manuscripts are considered fragmentary in volume. A missing text, unlike a fragmentary one, should provide extensive and reliable information on the overall textological structure and archaeological features of the manuscript, as well as the ability to determine the exact redaction and content. It should be easy to determine the volume of the missing text and restore its entire codicological and textological outline. For example, the tin lectionary (Q-1653), dated to the 10<sup>th</sup> century, is incomplete but is not considered a fragmentary manuscript based on the features and parameters mentioned.

According to the volume of surviving texts, fragments can be divided into the following groups: 1. A small fragment, from the subject and structure of which it is impossible to determine whether it is a sheet of a codex or a scroll. (H-2093c, 16<sup>th</sup> cent.); 2. Fragmentary manuscripts in which the text is legible, although it is difficult to determine its exact nature (A-1287, 12<sup>th</sup> -13<sup>th</sup> centuries, the Gospel, which can be part of a lectionary or exegetical work); 3. Fragmentary manuscripts with complete format and text, including scrolls (H-2431 13<sup>th</sup> -14<sup>th</sup> centuries, liturgy), where one can determine the subject, although it is difficult to identify the redaction; 4. Manuscripts survived in complete form, where it is easy to identify the

subject, often even the redaction, but it is a small part of the whole text (A-1699, 10<sup>th</sup> century, Gospel, 80 folios).

We will discuss the features of interdisciplinary research on two samples of fragmentary scrolls made on parchment:

1. H-2093v, synodic, 16<sup>th</sup> cent., consisting of three overlapping sheets, although described as a single folio. The fragmentary manuscript is also interesting in terms of structure.

In three parts of the fragment, the folios are sewn with red threads. At the top and bottom, there are holes for binding to other folios, which indicates that the surviving part is a fragment of a long text. The writing material, parchment, is asymmetrical, the upper and lower parts are cut off.

Dark parchment, 002 mm thick, not conserved, incomplete format. The approximate size of the sheet was determined by archaeographic parameters - 17 × 16 cm; the sizes of folios are different: I folio - 4.7x16.6; II folio - 4.4 × 16.5; III folio - 6.9 × 17. Different texts have been preserved on the recto and verso of the scroll, therefore the distribution of the texts on the folios and their codicological features are different. The size of the fields on the recto is the same: from the bottom - 1 cm, from the edge - 0.5 cm; column - 16x13; the number of lines 17, by folios: I-5, II-5, III-7; on recto, the text is written in one column, in non-calligraphic Nuskhuri characters, with brown ink, asymmetrical. The rulling lines are not visible.

On the recto, the text of the secular content "commemoration, synodic" is preserved. <sup>1</sup>The text is defective, the first and second folios are half-effaced;

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<sup>1</sup> „1st folio

ღმერთმან გ[ ]ა ლ[ ]ევედრა  
[ ]ინ დ[ ]რ[ ] სახლისათვის  
სოფელსა შინა მოსული [ ]  
[ ] შინ ღმერთმან დ[ ]ლს  
[ ] ღმერთმან მის შვილ შორის შედ[ ] არს

2nd folio

ღმერთმან არს შ[ ], ღმერთმან  
ოს [ ]რ [ ] შ[ ]ს ერთგულს  
შინა ღმერთმან [ ] არს [ ] შასწირს [ ]რს

the third folio is relatively easy to read, where the rulling lines of the old text can be observed. Synodic contains a form characteristic of the Khevsurian dialect (ღმერთმან [ ] არს [ ] შასწირს), therefore, it may be a commemoration of one of the families from this region:

On the verso, the 1st and 2nd folios are effaced, and the outlines of some letters are visible. On three lines of the 2nd folio several letters are discernible: on the 1st line - ო, ჳ; on the 2nd - ო, ა; on the 3rd - მ. The rulling lines are not visible on the folios.

On the 3rd folio, there is a fragment of the Gospel of Matthew (column I - Matthew 12, 2-3; column II - Matthew 12, 7-10).<sup>1</sup> The text is divided into

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სა[ ] ლ ო[ ] ცკრი და ვერძი დაკლეს  
ისხ ლ[ ] ო[ ] [ ] ნარვლი შვილების

### 3rd folio

დღეგრძელობ უმ გაბრიელ  
და ერ ანგელოზისა დიდის მამის,  
უფალო, შინა ღმერთმან სიბიზოს ზდერ  
ჯუარსა ღმერთმან საგმზ[ ] ს ბიბუოს მხო[ ]  
ღმერთს ბ[ ] შის შ[ ] ღმერთმან ქადაგის,  
მის [ ] უნას შინა ღმერთმან“

<sup>1</sup> (The first column. The beginning is cut off)

„[ ] შენნი იქმან, რომელი არა  
ჯერ-არს შაბათსა  
შინა საქმედ.  
[ ] ო თავადმან ჰრქუა მათ:  
არა აღმოგიკითხ  
[ ] რად-იგი  
[ ] ო დავით, ოდეს იგი  
შეემშია და მის[ ]

### (The second column)

სხუერპლი, არამცა  
დასაჯენით უბრა  
ლონი. უფალ არს ძე კაცისაჲ  
შაბათისაგა. და წარმო  
ვიდა მიერ იესუ და მო  
ვიდა შესაკრებელ  
სა მათსა და იყო მუნ

two columns. The first column is cut off. The distance between the columns is 2 cm; the column width - is 6 cm; the number of lines per column - is 8, executed in brown ink; on the folio vertical and horizontal ruling lines are clearly performed. The text is slightly scratched, but it is easily legible. The writing is in calligraphic script. The Gospel follows Giorgi the Athonite's redaction unaltered.

Based on archaeographic, textological, codicological and structural studies of the fragmentary manuscript, it can be assumed that all three folios are fragments of different manuscripts that fell into disuse, as indicated by the fragment of the Gospel preserved on the verso of the 3rd folio.

We will add here that while working on the fragmentary manuscript H-2093, the archeographic description of the manuscript was first made. It should be noted that according to the description, the H-2093 manuscript consists of four units (a-d), in reality, it represents seven fragmentary parts of different manuscripts, so during the research, the fragments were separated and registered as different units (H-2093 ა,ბ,გ,დ,ე,ვ,ზ).

2. H-2431, liturgy, 11<sup>th</sup> -12<sup>th</sup> centuries according to the description. One folio has survived, the folio size 55×17.5; distance from the margins to the text: spine 2cm, edge- 3 cm, upper margin-1.4 cm, bottom-1.5cm; column-11×48 cm. The text is written in one column, in brown ink, with initials written in cinnabar ink; the number of lines is 71. No ruling lines are observed. The symmetry between the lines is broken, calligraphic handwriting is not distinguished, and the text is written in calligraphic Nuskhuri characters.

The format of the scroll is incomplete, and not preserved, thickness is 001-002 mm.

The left edge of the parchment folio is damaged along its entire length, probably by rodents, and is defective along with the text; cracks are observed on the parchment surface. The folio of the scroll is folded, the place of folding is slightly torn, and mechanical damages are observed. There are spots of moisture, dirt and grease on the surface of the parchment. The edges are uneven. At the top and bottom of the folio, there are holes for binding to

another folio, which indicates that the manuscript must have been the middle part of the scroll. A fragment of a reddish thread remains in the upper part. The manuscript must have been kept folded in half.

The text is written in dark brown ink, with initials written in cinnabar ink. As a result of spots of different colours on the surface of the parchment, the state and colour of the ink are different. In some places, the ink has faded and the text is hard to read. In several places in the text, the letters are refreshed.

The fragment is placed in folded paper with the stamp of the Historical and Ethnographic Museum of Georgia.

The fragmentary manuscript begins: „ლოცვითა ქრისტესა და გული მახარებლისათვის მოწამეთა აღმსარებელთა ...“

and ends: „... და თქუეს: რომელნი ქერობინთასა ლიტონითა სიტყვითა მდაბლად და ამოიწვნებ“

The manuscript is interesting from the point of view of textology. As we have already mentioned, the manuscript is badly damaged, the text is almost scraped and it is difficult to read, but still, some of its parts are legible. The structure of the text allows us to determine its subject since it is not mentioned in the description and is indicated as a fragment. The analysis of the text showed us that it is a composition of liturgical content - the liturgy/Euchologion. In the Christian liturgy, several rites of service were known: the liturgy of Jerusalem or the Apostles; the Divine Liturgy of Constantinople or Basil the Great and St John Chrysostom, the Divine Liturgy of St Gregory the Dialogist. In Georgian written sources there are preserved the Liturgy of St James [A-81, A-86, sin-53, in the Vatican Library and the University of Graz], the liturgy of St Peter the Apostle [A-81, in the Vatican Library], as well as the so-called the Divine Liturgies of Constantinople or Basil the Great and St John Chrysostom. The fragment has been compared with the named liturgical collections: the Liturgy of St Peter the Apostle [A-81], the Liturgy of St James [A-86], the Liturgy of Basil the Great [H-531],<sup>1</sup> and the Liturgy of John Chrysostom.

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<sup>1</sup> Published by N. Kajaia, Old Georgian translations of Basil of Caesarea, Tb., 1992

The surviving text on the recto of the fragment is scratched and is not legible in some places, in certain places the text is refreshed, but such a small section does not allow textological analysis. The surviving section on the verso of the fragmentary manuscript is relatively well preserved; probably it should be the “ Believers’ Prayer ”, which, despite its linguistic features, shows a certain similarity with the texts containing the liturgy of John Chrysostom [H-512, H-513, manuscripts kept in Kutaisi Historical Museum [K-605, K-606], University of Graz and Berlin State Library<sup>1</sup>] The above-mentioned manuscripts date back to 15<sup>th</sup> -16<sup>th</sup> centuries. H-2431 dates to the 12<sup>th</sup> -13<sup>th</sup> centuries. According to the structure of the written material and paleographic features, the manuscript is close to the scrolls mentioned above, therefore it can also be related to a later period.

H-2431	Manuscript of the Berlin Library
<p>დიაკონ. მერმე და მერმე მშკადობით უფალი სა [ ]სა ამის კსნად ჩუნდა და ყოველთათჳს მინ [ ]ალად და მრავალგზის შენ გვედრებით და შენ შეგივრდებით სახიერო და კაცთმოყვარო, რათა მოხედვითა ვედრებათა ჩუნთა და განწმიდენ ჩუენი სულნი და კორცნი ყოვლისაგან შეგინებისა სულისა და კორცისა და მომეც ჩუენ უბრალოდ დაუსჯელად წარდგომად წმიდისა შენსა საკურთხეველისა და მომადლე ჩუენთა მლოველთაცა წარმატება ცხორებისა და სარწმუნუნოებისა და გულისკმის ყოფისა მოეც მათ</p>	<p>დიაკონმან. მერმეცა. მღდელმან ლოცვა მორწმუნეთა: კულადცა და მრავალგზის შენ შეგივრდებით და შენ გვედრებით, სახიერო და კაცთმოყვარეო, ღმერთო, რათა მოიხილო ვედრებასა ჩუენსა ზედა. განწმიდენ ჩუენნი სულნი და კორცნი ყოვლისაგან შეგინებისა კორცთაისა და სულისა და მომეც ჩუენ უბრალოდ და დაუსჯელად წარდგომად წინაშე წმიდასა შენსა საკურთხეველისა. მოანიჭე, ღმერთო, თანამლოცველთა ამათ ჩუენთა წარმატებული ცხორება და სარწმუნუნოება და</p>

<sup>1</sup> Studied and published by Sh. Gugushvili, available at: <https://www.academia.edu/>. For comparison, we used the manuscript kept in Berlin.



<p>ყოვლადვე შუათაჲ  [ ]თა ძუელითა მსახურთა შენტა  უბრალო  [ ]ყსეულად მოღებად წმიდათა  შენტასაჲ მო [ ]ლოთაჲ და ზეცისა  სასუფეველსა ღირსყოფად.  ამღბჲ. რაჲთა ძლიერებათა შენტა  მიერ დაცულნი ყოვლადვე შენდაჲ  დიდებასა აღვაკლებთ მამისა და  ძისა და რომელმან ლოცვა  მოდრეკითაჲ, ვიდრე რომელნი  [ ]ა ქერობინთასა [ ]გალობებოდეს  ერისგა  [ ]რაჲინ არს ღირს თანაშეკრული  კორ  [ ]ლთაჲ გულისთქმათაჲ და  გემოთაჲ წარ  დგომად ანუ მიახლებად შინა  მსახურებ  ად შენდაჲ მეუფეო დიდებისაო.</p>	<p>გულისკმისყოფაჲ სულიერი და  მოეც მათ ყოვლადვე შიშით  და სიყუარულით მსახურებად  შენდა, უბრალოდ და  დაუსჯელად ზიარებად წმიდასა  შენსა საიდუმლოსა და ზეცისა  შენსა სასუფეველსა ღირსყოფად.  ამაღლებაჲ. რაჲთა ძლიერებათა  შენტა ყოვლადვე დაცულნი,  შენდა დიდებასა შევსწირვიდეთ,  მამისა და ძისა და წმიდისა  სულისა. ერმან: ამენ. და იწყონ  „რომელნი ქერაბინთა“. მღდელი  მზავრ ამას ლოცვასა იტყოდის,  ოდეს სიწმიდე შემოყვანდეს:  არავინ არს ღირს, რომელი  შეკრულ არს კორციელთაგან  გულისთქმათა და გემოთა.  წარდგომად გინა მიახლებად ანუ  მსახურებად შენდა მეუფეო  დიდებისაო.</p>
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The scroll manuscript (H-2431) has not been fundamentally studied; it is unknown to scientific circles. As we mentioned, the manuscript is damaged, and scratched, especially the recto, but the surviving fragmentary text does not follow any redaction of the liturgy; therefore, it is difficult to say what kind of liturgical text it contains.

Georgia is an ancient Christian country where adherents of Christianity lived since the first century and, accordingly, Christian culture took shape. The study of fragmentary manuscripts, including scrolls, revealed that such manuscripts, despite their small volume, contain rich and interesting textological material; their study will reveal still unknown texts or various redactions of different works; Their publication and inclusion in scientific circulation will give us the opportunity for a fundamental, interdisciplinary



98 %E1%83%A5%E1%83%90%E1%83%A0%E1%83%97%E1%83%A3%E1%83%9A%E1%83%98 %E1%83%97%E1%83%90%E1%83%A0%E1%83%92%E1%83%9B%E1%83%90%E1%83%9C%E1%83%98

H-512, H-513

A-81, A-86

K-605, K-606