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COLOUR PLATES

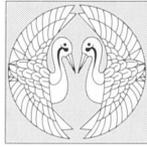
Front cover:

Zulaykhā's maidens struck by the beauty of Yūsuf, a miniature from the St. Petersburg Branch of the Institute of Oriental Studies manuscript *Yūsuf wa Zulaykhā* by Jāmi (call number B 2325), fol. 102b, 7.7 × 7.8 cm (see pp. 62—64).

Back cover:

- Plate 1.** Merchants rescuing Yūsuf on their way to Miṣr with a caravan, a miniature from the same manuscript, fol. 61a, 8.2 × 7.8 cm.
- Plate 2.** Yūsuf shepherding Zulaykhā's flock of sheep, a miniature from the same manuscript, fol. 72a, 8.8 × 7.8 cm.
- Plate 3.** Zulaykhā bringing Yūsuf to her Seventh Palace where he rejects her courting, a miniature from the same manuscript, fol. 90b, 8.9 × 7.8 cm.
- Plate 4.** Obeying heavenly command Yūsuf who marries Zulaykhā after her adopting Islam, a miniature from the same manuscript, fol. 132a, 7.7 × 7.8 cm.

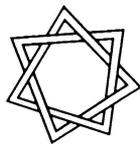
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T. G. Mgaloblishvili. *The Klardzheti Anthology*. Tbilisi: 1991, 496 pp. (in Georgian, with an English summary).

A new book by a well-known Georgian scholar presents a publication and a complete codicological and source analysis of one of the oldest Georgian manuscripts, a collection of liturgical texts, homilies for the most part. Such a collection, along with lectionary and tropology, answered the demands of Christian liturgical service through a whole year. The Klardzheti anthology dating to the tenth century contains Georgian translations of homilies by the Fathers of the Church like John Chrysostom, Ephraim the Syrian, Severianus of Gevali, Cyrill of Jerusalem, as well as original Georgian works by Grigol Diakvani (the Deacon) and Ioane Bolneli. In all, there are 63 texts covering the second half of the liturgical year.

The Georgian liturgical text collections were described by scholars several times before. Among the predecessors of T. G. Mgaloblishvili were such renowned authors as A. Shanidze, who published the eighth-century Hanmet collection and the Sinai collection of 864, I. Abuladze, who was the first to recognize the importance of these texts and who developed the program of their investigation, J. Haritt and M. van Esbrok, who analysed Georgian liturgical texts in comparison with Greek and Oriental collections of liturgical texts and homilies.

Unlike her predecessors, T. G. Mgaloblishvili aimed at producing not only a scholarly publication but a monograph on the Klardzheti collection of texts, revealing the original Georgian works and comparing them to other texts from similar anthologies, identifying homilies translated from other languages in relation to their archetypes, establishing the primary core of the anthology and tracing later inclusions, studying the specific features of the liturgical calendar of the Klardzheti anthology.

The first chapter of the monograph presents a complete palaeographic and codicological description of the Klardzheti anthology. In T. G. Mgaloblishvili's opinion, the manuscript might be produced in South Georgia around 980s—990s. Marginal notes the manuscript contains allow to trace its history through several centuries, before it came to the collection of the Institute of Manuscripts named after K. S. Kekelidze.

The second chapter is devoted to the original homilies like "The Conversion of Kartli to Christianity" by Grigol Diakvani and the "Nine Words" by Ioane Bolneli. The greater part of the second chapter is concerned with the study of life and works of the last author. Mgaloblishvili's predecessors suggested different dates for his life — from the sixth—seventh and to the beginning of the eleventh century. After investigating a variety of materials (evidence of literary sources, epigraphics and manuscripts), the author of the work under review came to the conclusion that Ioane Bolneli had worked in the first half of the tenth century. Observations over existing manuscripts allowed her to suggest that the works of Ioane Bolneli had been connected with the Tao-Klardzheti and the Jerusalem-Palestine literary schools. Special notice in her system of arguments is taken of the Lent Sunday sermons created by the Georgian author. An eight-week cycle of the Lent services, as distinct from the earlier seven-week cycle, is characteristic of the ninth—tenth century Georgian liturgical manuscripts. The emergence of the eight-week cycle can be traced to the early tenth century, and it is connected with the name of

Ioane Bolneli. T. G. Mgaloblishvili is inclined to see the influence of the old Jerusalem tradition in Bolneli's homily on the renovation of the Jerusalem churches. This influence could be explained by the Georgian author's use of archaic liturgical texts which, by the end of the tenth century, had been no longer employed in the official Byzantine church literature. In Mgaloblishvili's opinion, Ioane Bolneli was well acquainted with the ancient sources and with the manner of writing of the early Christian authors. When creating a cycle of his own original sermons, he treated them in the spirit of his time.

The most important part of the monograph is the third chapter where translated homilies, which make up the major part of the Klardzheti anthology, are considered. It should be noted that 53 of the 63 sermons are translated texts. The aim of the author was to compare the texts of the manuscript with the versions of the same works represented in other Georgian anthologies, on the one hand, and in their sources composed in other languages, on the other.

The analysis of the distinctive features of the translations (renderings of proper names, place-names, passages from the Scriptures as well as grammar and syntax forms) brings the scholar to the conclusion that the language of the originals was Greek. Because of the Georgian translators' close following the original Greek liturgical texts, it is now possible to reconstruct the old versions of the Greek homilies, later lost or re-worked to fit the frames of the developing Byzantine literature and theology.

In the first part of the third chapter T. G. Mgaloblishvili is considering the particular features of the homilies' versions represented in the Klardzheti anthology: divergencies within one version and differences in certain parts of versions. She also points out the cases when parts of homilies turn into distinct versions or when different homilies are combined into one text. The same methods were used by the compilers of the Greek liturgical anthologies. Their practice became a pattern for Georgian men of letters, who employed similar methods both in translations and in their original writings. The same practice was usual not only in Georgia but also among Georgian scribes in Palestine, beginning from the tenth century, and even earlier.

The second part of the third chapter is dedicated to homilies which survived in one version only. The most difficult cases were those where the original was missing, or the divergencies between the translation and the original were too great. To the first group belong some of the sayings ascribed to Ephraim the Syrian, John Chrysostom, Severianus of Gevali, and apocryphal works on the Transfiguration and the Assumption. To the second group belong sermons by John Chrysostom, Athanasius of Alexandria, John of Damascus and two apocryphal works on the Assumption.

On the evidence of the translator's errors, as well as specific Greek stylistic features present in the text, T. G. Mgaloblishvili assumed that all these go back to the Greek archetype, and that a number of theological and liturgical hints in the Georgian translations reflected the oldest Jerusalem Church service practice of the fifth—sixth centuries.

The next paragraph of the same chapter deals with homilies deriving from Greek originals and closely following them. This group of texts has been already studied by

M. van Esbrok who considered them to be an example of classical translations. Mgaloblishvili confirmed the suggestion made by this Belgian scholar about the Greek origin of these translations. She even made one more step in this direction by proving that the translator had been fixing the Greek pronunciation characteristic of the Jerusalem-Palestinian environment. It allowed her to suggest that the Georgian translations were deriving from now extinct texts which had been circulated in Palestine. In our opinion, the reflection of the specific Palestinian Greek pronunciation could testify as well that the translations were made in that very part of the Christian world. One of the most important conclusions of the scholar is that the texts which consist the core of the Klardzheti anthology were included into the collection not later than in the fifth—sixth century, since their Greek versions were not circulated after that period, being replaced by other texts, and that the archetype of the Georgian collection of texts originated from Palestine.

The scholar is providing one more argument in favour of the last suggestion basing upon the liturgy calendar of the Klardzheti anthology. This homiliarium containing sermons on the church feasts of the second half of the year cycle is unique, for it is based upon a calendar for which no Greek parallel is known. The author is not considering the whole liturgical cycle of the Klardzheti anthology, she is taking into account only certain feasts which reflect the oldest period of the Jerusalem church service. Among them are the Nativity of John the Baptist. The sermon dedicated to this saint falls on 24 and not on 25 June as accepted later.

The book under review contains also a special essay on the “Vardoba-Atenagenoba” feast. Unlike K. S. Kekelidze and M. van Esbrok, who connected the name of this feast with the Armenian vardavar and attributed its inclusion into the Georgian liturgy to the time of the Armenian-Georgian religious unity, Mgaloblishvili holds that each of the two Christian countries accepted and adapted it independently, having borrowed it from the common source — the pagan Feast of Roses of Asia Minor. In Georgia it became Atenagenoba, in Armenia — “transfiguration”. The author makes an assumption that the substitution of Atenagenoba for Vardoba could take place in the second half of the fifth century, and it was connected with the Syro-Palestinian tradition.

To the old Jerusalem roots goes back also the feast of the Recovery of the Holy Cross — the 10th of the month Vardoba in the Klardzheti anthology. Basing upon a complicated historical and textological study, including the verification of the date of the legend on the Recovery of the Holy Cross in Jerusalem, and on the analysis of information on the feast in Georgian and Armenian sources, the author advances an interesting hypothesis that the archetype of the legend of the Cross and the introduction of this feast might be connected with the Jewish-Christian environment of Jerusalem of the early third century.

The Greek and Syriac versions of the legend were formed on the basis of this old archetype in the fourth—fifth centuries. By the mid-fifth century the Greek version of the Recovery of the Holy Cross legend completely replaced the Palestinian tradition and 14 September was recognized as the official date of the Cross feast. Only by chance in one eighth-century Greek version of the legend the initial date of the feast — the 20th of Artemision — has survived. This date appears in the old Georgian version of the legend going back to the lost Greek original of the late fourth—early fifth century.

The theme of contacts between Christian Kartli and the Syro-Palestinian region is continued in the fifth chapter entitled “Historical Realities Reflected in the Anthology”. The author demonstrates the significance of Georgian anthologies for the study of the early period of Georgian Christianity, when evidence taken from liturgical texts is confirmed both by historical sources — literary texts like the Life of St. Nino, the Testament of King Mirian, the Martyrdom of Abo Tbileli — and by archaeological works revealing Christian burials of the second—third centuries.

T. G. Mgaloblishvili develops her point of view on the spread of Christianity in Georgia, that long before its official recognition the adepts of this creed, of the Jewish-Christian orientation, were propagating in Kartli the traditions of the Jerusalem Church. Later, due to certain changes in the religious situation, all traces of their activities were deliberately erased in Georgian sources. T. G. Mgaloblishvili believes that only comparative study of the oldest historical and liturgical sources will allow to reveal the archaic features of Georgian Christianity and to date them. Her work shows that some problems connected with the introduction of Christianity in Kartli should be reconsidered. In her opinion, there were two main Christian trends co-existing in the fourth century — the old Jewish-Christian one and the new — Hellenistic or, to be exact, Byzantine. To that time translations of liturgical texts of the older, Jerusalem period, belong. The Klardzheti anthology is interesting to scholars not just from the point of view of textology and history of literature. It provides us with materials on the earliest Georgian translations and original literature, on the history of the Georgian Church and on other Eastern Churches. It also allows us to reconstruct some peculiar features of the church service of the Jerusalem period, which were no longer existing in the Byzantine time.

The monograph by T. G. Mgaloblishvili presents the results of her long and scrupulous work on the Klardzheti anthology. It is not only the first publication of this important liturgical source, which is based upon the tenth-century manuscript, it is the first time when a manuscript of the so-called traditional contents has been thoroughly studied and analysed in all its aspects. T. G. Mgaloblishvili, in our opinion, has successfully proved the possibilities of this method. It may serve a model for other scholars working on similar manuscripts.

E. Mescherskaya