

LANGUAGE

GEORGIAN

MS. NO.

38

SUBJECT

GOSPELS (luke and John)

DIMENSIONS

260 x 205 mm.

FOLIOS

144

MATERIAL

PARCHMENT

DATE

A.D. 979

MAR. 28, 1950

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On the first day of the month
 of Nisan, which is the first day
 of the Passover, the Jews
 were commanded to eat unleavened bread
 for seven days. This was done
 to commemorate the haste with
 which the Israelites left Egypt.
 For on that night, the Lord
 brought the Israelites out of
 Egypt, and they ate the bread
 that they had baked in a hurry,
 for they had no time to let
 their dough rise. From that
 time to this, the Jews eat
 unleavened bread for seven
 days, as a memorial of that
 day. This is the first day of
 the Passover, and it is the
 first day of the month of Nisan.
 And on the fourth day of the
 month, which is the day of
 the offering of the Paschal lamb,
 the Jews were commanded to
 eat the lamb with unleavened
 bread and bitter herbs. This
 was done to commemorate the
 fact that the Israelites were
 redeemed from the land of
 Egypt. For on that night,
 the Lord struck the firstborn
 of the Egyptians, and the
 Israelites were saved. From
 that time to this, the Jews
 eat the lamb with unleavened
 bread and bitter herbs for
 seven days, as a memorial of
 that day. This is the fourth
 day of the Passover, and it is
 the fourth day of the month
 of Nisan.

On the fifth day of the month
 of Nisan, which is the fifth day
 of the Passover, the Jews
 were commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the fifth day of the
 Passover, and it is the fifth
 day of the month of Nisan.
 And on the sixth day of the
 month, which is the day of
 the offering of the Paschal
 lamb, the Jews were
 commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the sixth day of the
 Passover, and it is the sixth
 day of the month of Nisan.

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On the seventh day of the month
 of Nisan, which is the seventh
 day of the Passover, the Jews
 were commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the seventh day of the
 Passover, and it is the seventh
 day of the month of Nisan.
 And on the eighth day of the
 month, which is the day of
 the offering of the Paschal
 lamb, the Jews were
 commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the eighth day of the
 Passover, and it is the eighth
 day of the month of Nisan.

On the ninth day of the month
 of Nisan, which is the ninth
 day of the Passover, the Jews
 were commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the ninth day of the
 Passover, and it is the ninth
 day of the month of Nisan.
 And on the tenth day of the
 month, which is the day of
 the offering of the Paschal
 lamb, the Jews were
 commanded to eat the lamb
 with unleavened bread and
 bitter herbs. This was done
 to commemorate the fact that
 the Israelites were redeemed
 from the land of Egypt. For
 on that night, the Lord struck
 the firstborn of the Egyptians,
 and the Israelites were saved.
 From that time to this, the
 Jews eat the lamb with
 unleavened bread and bitter
 herbs for seven days, as a
 memorial of that day. This
 is the tenth day of the
 Passover, and it is the tenth
 day of the month of Nisan.

161

Handwritten text in a medieval script, likely Latin or a related language, written in a large, decorative hand. The text is arranged in several columns, with some lines starting with large initial letters. The ink is dark and the parchment shows signs of age and wear.

Handwritten text in a medieval script, continuing from the left page or as a separate column. The text is dense and fills most of the page, with some lines starting with large initial letters. The script is consistent with the adjacent page.

Handwritten text in a medieval script, continuing from the left page or as a separate column. The text is dense and fills most of the page, with some lines starting with large initial letters. The script is consistent with the adjacent pages.

Handwritten text in a medieval script, continuing from the left page or as a separate column. The text is dense and fills most of the page, with some lines starting with large initial letters. The script is consistent with the adjacent pages.

68. 700. 710. 720. 730. 740. 750. 760. 770. 780. 790. 800. 810. 820. 830. 840. 850. 860. 870. 880. 890. 900. 910. 920. 930. 940. 950. 960. 970. 980. 990. 1000.

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1010. 1020. 1030. 1040. 1050. 1060. 1070. 1080. 1090. 1100. 1110. 1120. 1130. 1140. 1150. 1160. 1170. 1180. 1190. 1200. 1210. 1220. 1230. 1240. 1250. 1260. 1270. 1280. 1290. 1300. 1310. 1320. 1330. 1340. 1350. 1360. 1370. 1380. 1390. 1400. 1410. 1420. 1430. 1440. 1450. 1460. 1470. 1480. 1490. 1500.

Handwritten text in a medieval script, likely a form of Latin or a related language, arranged in a single column. The script is dense and somewhat difficult to decipher due to its cursive style and some fading. There are several large initial letters at the beginning of lines, possibly marking the start of new sections or paragraphs. The text appears to be a liturgical or scholarly work.

Handwritten text in a medieval script, arranged in a single column. This page continues the text from the left page. It features several large initial letters and maintains the same dense, cursive script. The text is organized into lines, with some variations in line length and spacing.

Handwritten text in a medieval script, arranged in a single column. This page contains a significant portion of the text, including several large initial letters. The script is consistent with the previous pages, showing a clear structure of lines and sections. There are some marginal notes or smaller text interspersed within the main body of text.

Handwritten text in a medieval script, arranged in a single column. This page continues the text from the left page. It features several large initial letters and maintains the same dense, cursive script. The text is organized into lines, with some variations in line length and spacing.

Handwritten text at the bottom of the page, possibly a signature or a date. It consists of a few lines of text in the same medieval script, appearing less formal than the main body of the text.

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1. **Q**uod est spiritus sanctus? Spiritus sanctus est qui procedit a patre et filio, et est deus et coequalis patri et filio.

2. **Q**uod est regnum dei? Regnum dei est interioris hominis, ubi regnat deus in corde et voluntate.

3. **Q**uod est iudicium? Iudicium est actus mentis per quem determinatur veritas et falsitas.

4. **Q**uod est scientia? Scientia est habitus intellectus per quem cognoscitur veritas.

5. **Q**uod est sapientia? Sapientia est habitus intellectus per quem cognoscitur veritas et utilitas.

6. **Q**uod est caritas? Caritas est habitus cordis per quem diliguntur deus et proximi.

7. **Q**uod est fortitudo? Fortitudo est habitus animae per quem vincuntur timores et irascuntur irae.

8. **Q**uod est temperantia? Temperantia est habitus animae per quem moderantur concupiscentiae et irascuntur irae.

9. **Q**uod est iustitia? Iustitia est habitus animae per quem datur unicuique suum.

10. **Q**uod est veritas? Veritas est habitus animae per quem cognoscitur deus et proximi.

11. **Q**uod est virtus? Virtus est habitus animae per quem agitur bene.

12. **Q**uod est scientia? Scientia est habitus intellectus per quem cognoscitur veritas.

13. **Q**uod est sapientia? Sapientia est habitus intellectus per quem cognoscitur veritas et utilitas.

14. **Q**uod est caritas? Caritas est habitus cordis per quem diliguntur deus et proximi.

15. **Q**uod est fortitudo? Fortitudo est habitus animae per quem vincuntur timores et irascuntur irae.

16. **Q**uod est iudicium? Iudicium est actus mentis per quem determinatur veritas et falsitas.

17. **Q**uod est scientia? Scientia est habitus intellectus per quem cognoscitur veritas.

18. **Q**uod est sapientia? Sapientia est habitus intellectus per quem cognoscitur veritas et utilitas.

19. **Q**uod est caritas? Caritas est habitus cordis per quem diliguntur deus et proximi.

20. **Q**uod est fortitudo? Fortitudo est habitus animae per quem vincuntur timores et irascuntur irae.

21. **Q**uod est temperantia? Temperantia est habitus animae per quem moderantur concupiscentiae et irascuntur irae.

22. **Q**uod est iustitia? Iustitia est habitus animae per quem datur unicuique suum.

23. **Q**uod est veritas? Veritas est habitus animae per quem cognoscitur deus et proximi.

24. **Q**uod est virtus? Virtus est habitus animae per quem agitur bene.

25. **Q**uod est scientia? Scientia est habitus intellectus per quem cognoscitur veritas.

26. **Q**uod est sapientia? Sapientia est habitus intellectus per quem cognoscitur veritas et utilitas.

27. **Q**uod est caritas? Caritas est habitus cordis per quem diliguntur deus et proximi.

28. **Q**uod est fortitudo? Fortitudo est habitus animae per quem vincuntur timores et irascuntur irae.

29. **Q**uod est temperantia? Temperantia est habitus animae per quem moderantur concupiscentiae et irascuntur irae.

30. **Q**uod est iustitia? Iustitia est habitus animae per quem datur unicuique suum.

U. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Handwritten text in a medieval script, likely a liturgical book. The text is arranged in two columns. The left column begins with a large initial 'C' and contains several lines of text. The right column begins with a large initial 'F' and also contains several lines of text. The script is dense and characteristic of the 12th or 13th century.

Handwritten text in a medieval script, likely a liturgical book. The text is arranged in two columns. The left column begins with a large initial 'M' and contains several lines of text. The right column begins with a large initial 'D' and also contains several lines of text. The script is dense and characteristic of the 12th or 13th century.

Handwritten text in a medieval script, likely Latin or a related language. The text is arranged in two columns on the left page. It begins with a large initial 'U' and contains several lines of dense, cursive handwriting. The script is dark and somewhat faded in places, with some ink bleed-through from the reverse side of the page.

Handwritten text in a medieval script, likely Latin or a related language. The text is arranged in two columns on the right page. It begins with a large initial 'S' and contains several lines of dense, cursive handwriting. The script is dark and somewhat faded in places, with some ink bleed-through from the reverse side of the page.

S. Iohannis Evangelium
 1. In principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum.

108
 S. Iohannis Evangelium
 2. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum. Et in principio erat Verbum apud Deum et Deus erat Verbum.

[Faded handwritten text in a medieval script, likely a liturgical book or manuscript. The text is arranged in two columns per page. The characters are highly stylized and difficult to decipher, but appear to be a form of Latin or a related Romance language. Some words might be recognizable as "Et", "Deus", "sanctus", etc., but they are too faded to be certain.]

[Faded handwritten text in a medieval script, matching the left page. The text is arranged in two columns per page. The characters are highly stylized and difficult to decipher, but appear to be a form of Latin or a related Romance language. Some words might be recognizable as "Et", "Deus", "sanctus", etc., but they are too faded to be certain.]

Handwritten text in a medieval script, likely Latin or a related language. The text is arranged in several lines, with some lines starting with large initial letters. The script is dense and somewhat difficult to decipher due to its cursive nature and the age of the manuscript.

Handwritten text in a medieval script, likely Latin or a related language. The text is arranged in several lines, with some lines starting with large initial letters. The script is dense and somewhat difficult to decipher due to its cursive nature and the age of the manuscript.

116

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 20 horizontal lines. Some lines begin with large, decorative initial letters. There are several marginal notes written in smaller script above and to the left of the main text. The ink is dark and the parchment shows signs of age and wear.

Handwritten text in a cursive script, continuing from the previous page. The text is arranged in approximately 20 horizontal lines. Similar to the left page, it features large initial letters and marginal notes. The script is consistent with the left page, suggesting a single scribe or a specific regional style. The parchment is aged and shows some staining.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 20 lines. At the top left, there is a small cross symbol. The script is dense and somewhat faded, with some characters appearing to be abbreviations or specific symbols. The overall appearance is that of an old manuscript page.

Handwritten text in a cursive script, similar to the left page. It also consists of approximately 20 lines of text. The script is consistent with the left page, suggesting they are from the same manuscript. There are some faint markings and a small number '118' visible on the right side of the page.

Handwritten text in Aramaic script, likely a liturgical or legal document. The text is organized in approximately 12 columns. Marginal notes and symbols are present at the top and bottom. A decorative floral symbol is visible at the bottom left.

Handwritten text in Aramaic script, continuing from the left page. The text is organized in approximately 12 columns. Marginal notes and symbols are present at the top and bottom.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 18 horizontal lines. The script is dense and difficult to decipher due to its cursive nature and some fading. There are some larger, more distinct characters at the beginning of the first line, possibly indicating a section or a specific name.

Handwritten text in a cursive script, similar to the left page. The text is arranged in approximately 18 horizontal lines. There are some larger, more distinct characters at the beginning of the first line, possibly indicating a section or a specific name. The script is dense and difficult to decipher due to its cursive nature and some fading.

Handwritten text in a medieval script, likely a liturgical book. The text is arranged in two columns per page. The script is dense and characteristic of the period. Marginal notes are present on the left side of the page.

122
Handwritten text in a medieval script, likely a liturgical book. The text is arranged in two columns per page. The script is dense and characteristic of the period. Marginal notes are present on the left side of the page.

Handwritten header text in a cursive script, possibly indicating a chapter or section.

Main body of handwritten text on the left page, consisting of several lines of dense script.

Handwritten header text on the right page, including a page number and some marginal notes.

Main body of handwritten text on the right page, continuing the script from the left page.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 15 lines. Some lines begin with small decorative symbols or initials. The script is dense and characteristic of medieval manuscripts.

Handwritten text in a cursive script, similar to the left page. It also consists of about 15 lines of text. There are some larger initials or symbols at the beginning of certain lines. The overall appearance is that of a well-preserved medieval manuscript page.

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Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 12 horizontal lines. Each line begins with a small, distinct symbol or initial, possibly indicating a section or a specific type of entry. The script is dense and fills most of the page area.

127
Handwritten text in a cursive script, similar to the left page. It is arranged in approximately 12 horizontal lines. Like the left page, each line starts with a small symbol or initial. The text is dense and occupies most of the page.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 15 lines. Marginal notes are present on the left side of the page.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 15 lines. Marginal notes are present on the right side of the page.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 12 horizontal lines. The script is dense and difficult to decipher due to its cursive nature and some fading. There are some larger characters or initials at the beginning of certain lines.

129
Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 12 horizontal lines. The script is dense and difficult to decipher due to its cursive nature and some fading. There is a page number '129' at the top.

Handwritten text in a cursive script, likely a liturgical or legal document. The text is arranged in approximately 15 horizontal lines. Some words are written in a larger, bolder script, possibly indicating emphasis or specific terms. The ink is dark and the parchment shows signs of age and wear.

Small handwritten notes or marginalia located at the bottom of the left page, written in a smaller, more compact script.

Handwritten text in a cursive script, similar to the left page. The text is arranged in approximately 15 horizontal lines. The script is dense and fills most of the page area. There are some faint markings and possibly a small number '30' in the upper right corner.

Small handwritten notes or marginalia located at the bottom of the right page, written in a smaller, more compact script.

Handwritten text at the top of the left page, possibly a title or header, including the word "Amen" and other religious phrases.

Main body of handwritten text on the left page, consisting of approximately 25 lines of dense script in a historical or liturgical language.

Final line of text at the bottom of the left page, possibly a concluding prayer or signature.

Header text at the top of the right page, including a large number '131' and various religious or administrative notations.

Main body of handwritten text on the right page, continuing the script from the left page, with some larger characters and distinct line breaks.

Final line of text at the bottom of the right page, including a signature or date.

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