

FOLIA CAUCASICA 7

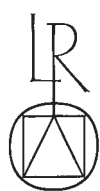
Mariam Kamarauli (ed.)

Caucasiology in the Digital Era

A Festschrift for Manana Tandaschwili



Reichert



FOLIA CAUCASICA

BAND 7

herausgegeben von
Jost Gippert und Manana Tandaschwili

REICHERT VERLAG WIESBADEN 2026

Caucasiology in the Digital Era

A Festschrift for Manana Tandaschwili

edited by

Mariam Kamarauli

REICHERT VERLAG WIESBADEN 2026

This publication is part of a project that has received funding from the European Research Council under the European Union's Horizon 2020 research and innovation programme (Grant agreement No. 101019006).



Bibliographic information from the German National Library

The German National Library lists this publication in the German National Bibliography; detailed bibliographic data is available online at <http://dnb.dnb.de>.

Printed on acid-free paper
(age-resistant – pH 7, neutral)

© Dr. Ludwig Reichert Verlag Wiesbaden 2026
Tauernstraße 11, 65199 Wiesbaden
info@reichert-verlag.de, www.reichert-verlag.de

ISBN: 978-3-7520-0894-4 (Print)
eISBN: 978-3-7520-0343-7 (Ebook)
<https://doi.org/10.29091/9783752003437>

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Foreword

The completion of this book would not have been possible without the support of many people, to whom I am deeply grateful. Bringing this volume together has reminded me – again and again – that academic life is sustained not only by ideas, but by communities: by mentorship offered generously, by friendships that outlast projects, and by the patience that underpins shared intellectual endeavour.

This Festschrift is offered first and foremost in honour of Manana Tandaschwili on the occasion of her forthcoming retirement, in celebration of her remarkable achievements. Her scholarship has shaped the conversations that animate Caucasiology, and her work continues to inspire new questions, methods, and collaborations. Equally important is the example she has set as a colleague and mentor: through her intellectual generosity, her high standards, and the seriousness with which she approaches both people and ideas. Many of us have benefited from her guidance – sometimes in formal academic settings, sometimes through a timely word of encouragement – and this volume reflects the breadth of respect and affection she has earned over the years.

A volume like this depends on a remarkable amount of often invisible labour, and I am grateful to everyone who helped make that labour lighter. I thank all contributors for their willingness to write – often amid crowded schedules – and for meeting deadlines with such good humour and collegiality. The care, breadth, and ambition of these essays are a testament to the esteem in which Manana Tandaschwili is held, and I am grateful for the generous spirit of collaboration that ran through the entire process. I also appreciate the many small acts of assistance – quick replies, careful cross-checks, and thoughtful suggestions – that rarely show on the page but are essential to any collective endeavour.

Special thanks go to the reviewers and advisers – formal and informal – whose feedback improved the volume in ways both subtle and substantial. Particular appreciation is due to Jost Gippert for his support throughout the editing process, for his mentorship, and for his invaluable advice. Mariam Gobianidze, my partner-in-crime in this project, has been an extraordinary source of support; it is largely thanks to her organisational skills and steady commitment that this volume achieved its present shape and diversity. Anastasia Kamarauli also deserves special mention: without her help, some of the contributions would not have been possible, and I owe her sincere thanks for her bibliographic assistance and careful attention to detail.

I would like to thank all contributors once again for their commitment, their patience, and their collegial spirit. This volume has been brought together to mark an important moment and to acknowledge, in a collective way, the work, influence, and example that Manana Tandaschwili has offered to colleagues, students, and the field more broadly. Lastly, I would like to thank David Maisuradze for the wonderful design of the cover.

A Life between Worlds: The Scholarly and Cultural Legacy of Manana Tandaschwili

Mariam Kamarauli

In the field of Caucasiology, few scholars have made as sustained and multidimensional an impact as Professor Manana Tandaschwili. Her career over the years is not only a confirmation of her academic rigour and visionary thinking but also a demonstration of the unique power of language as a cultural bridge and a living repository of human memory. Her work reaches beyond Georgia and Europe, creating new intersections not only in linguistics but also in terms of connections and friendships, as she is highly esteemed by all her colleagues and students across the world.

Born in 1960, Manana Tandaschwili had a rather complicated youth, like many in the Soviet Union. Nonetheless, she always excelled in school and was a dearly loved friend, as she has been until today. Her major passion, music, has accompanied her from the beginning (she plays the piano and the guitar and has an astonishing singing voice), and at one point in her life, she considered pursuing this path as her future career. But her family encouraged her interest in education and language and nurtured in her a precocious curiosity about the structures and social roles of speech, writing, and cultural expression. The result was a strong interest in journalism, which she wanted to pursue after completing her primary and secondary education in Tbilisi, and so she enrolled at Ivane Javakhishvili Tbilisi State University, one of the oldest and most respected research institutions in the Caucasus. As fate would have it, journalism was not for her – the admission was restricted to a limited number of students, and after receiving high praise from her former teacher for recognising and analysing linguistic structures, she enrolled in Caucasiology instead. Her intellectual formation was influenced by a range of outstanding mentors such as Tedo Uturgaidze and Mzekala Shanidze. She graduated in 1983, already marked by a commitment to crossing the boundaries of conventional linguistic analysis. Afterwards, she continued her academic career at the Arnold Chikobava Institute of Linguistics, where she pursued her doctoral studies between 1988 and 1993, and in 1995, she was appointed head of the Department of Computer Linguistics at the same Institute. As she saw the immense potential in bringing together linguistic theory and computational tools, her interest and motivation grew to create databases of the under-resourced and endangered Caucasian languages – a work with a dual purpose: preserving linguistic diversity and expanding the methodological toolkit for a generation of Georgian linguists.

With three children and an elderly mother to care for, Tandaschwili had not anticipated being awarded, as one of the first Georgians, a fellowship from the prestigious Alexander von Humboldt Foundation in 1999. This brought her first to Munich and later to Frankfurt in Germany, to collaborate with renowned scholars such as Wolfgang Schulze and Jost Gippert. The fellowship marked a new phase in her intellectual journey – one that would solidify her place



Manana Tandaschwili on Mount Sinai, holding a Caucasian-Albanian palimpsest

as an internationally recognised expert in Caucasian languages and their digital representation. From ARMAZI¹ to GNC,² her involvement and leadership in these and other projects shaped the future of Caucasiology and brought about the foundation and development of new fields such as Digital Kartvelology and Digital Rustvelology. These projects not only facilitated the digitisation of endangered Caucasian languages but also advanced methods in corpus development, digital text annotation, and multilingual database design.

Manana Tandaschwili's ability to coordinate transnational research consortia while maintaining scholarly depth became one of her defining traits. In 2002, she joined Goethe University in Frankfurt, where she would become a cornerstone of the Institute for Comparative Linguistics, later called Empirical Linguistics. She taught a wide range of courses, including general linguistics, typology, language documentation, multilingualism, and the languages of the Caucasus.

Manana Tandaschwili's seminars were known for their intellectual rigour, interdisciplinary scope, and encouragement of critical enquiry. Over the years, she became a mentor for countless students from both Georgia and Germany. She supervised over fifteen doctoral dissertations, many of which have become important contributions to linguistic theory, corpus linguistics, or digital humanities. Her mentorship is distinguished by a unique blend of academic precision, cultural empathy, and an insistence on methodological clarity. Manana Tandaschwili also co-founded the annual Batumi Summer School in Digital Humanities in 2011. The school introduced a new generation of Georgian students to methods of digital annotation, corpus creation, and computational text analysis. Under her guidance, the University of Batumi became an unexpected but vital node in the international digital humanities network.

1 <https://armazi.fkidg1.uni-frankfurt.de>.

2 <http://gnc.gov.ge>.



Manana Tandaschwili while teaching “Introduction to Linguistics” in 2007

Additionally, Manana Tandaschwili has been a passionate cultural ambassador. She founded several non-profit organisations aimed at introducing contemporary Georgian writers to German audiences and fostering cross-cultural exchange, and she has curated and edited multiple anthologies and books of Georgian literature in German translations. These works have been widely praised for their aesthetic quality and for introducing German-speaking readers to the emotional and thematic richness of modern Georgian prose and poetry. Her cultural initiatives were instrumental in Georgia’s role as Guest of Honour at the Frankfurt Book Fair in 2018.

Naturally, Manana Tandaschwili’s work and success were honoured on many occasions. In 2006, she received the degree of “Habilitation” and the honour of “Privatdozent” at Goethe University in Frankfurt, and in 2008, she was nominated for the “Excellent Teaching” Award by the same university. In 2011, the city of Tbilisi recognised her achievements by naming her an honorary citizen – an honour that reflects not only her academic stature but also her role as a cultural bridge-builder. For her long-term cooperation and significant contribution to the development of Shota Rustaveli State University in Batumi (such as the establishment of the yearly Summer Schools in Digital Humanities, the creation of an educational program in the same direction in 2015, and the founding and opening of the Digital Humanities Centre in 2016), she received an honorary doctorate in 2018.

On the Day of the Georgian Language in 2024, she was awarded a medal for her achievements, and in 2025 she received the honorary prize as a “worthy diaspora member” from the Parliament of Georgia. In the same year, her efforts were recognised with yet another prize by the Shota Rustaveli National Science Foundation of Georgia, for her contribution to Caucasology.

Manana Tandaschwili’s influence extends even beyond the institutions she has shaped, the students she has mentored, the languages she has digitised, and the cultural bridges she has built.



Manana Tandaschwili receiving her honorary doctorate from Batumi University in 2018
(<https://www.bsu.edu.ge/sub-8/page/10799>)



Manana Tandaschwili with her students in Ushguli, during the summer school in Mestia 2025



Manana Tandaschwili with her colleagues and students at the international symposium “Digital Caucasiology – a Change of Paradigm?” in 2023

She continues to advise national ministries, serve on international editorial boards, and speak at conferences around the world. Her current projects include the expansion of the “Rustaveli Goes Digital” corpus and several monographs. But as this Festschrift celebrates her achievements and work, it is fitting to reflect not only on what Manana Tandaschwili has achieved but on what she has made possible: a global network of scholars, a corpus of shared knowledge, and an intellectual bridge between continents, which is reflected in the contributions to this volume by her colleagues, friends and students. Her journey from Tbilisi to Frankfurt has not only traversed geography – it has reshaped the scholarly landscape of Caucasiology itself. This Festschrift honours a scholar whose work embodies rigour, interdisciplinarity, cultural advocacy, and community engagement – qualities that have redefined Caucasiology, Kartvelology, and Rustvelology, and enriched the global understanding of the Caucasus.

Tbilisi – Frankfurt – Tbilisi

I suspect the Guinness record for flights between Germany and Georgia among Georgians belongs to Manana Tandaschwili, Georgian linguist, Caucasiologist, and professor at Goethe University Frankfurt. She visits her homeland several times a year to strengthen Georgian-German academic ties and has become a bridge between the two countries. Her work in both places extends beyond the study of the Georgian language to the popularisation of Georgian culture and science and, most importantly, to training a new generation of scholars.

Manana's scientific path began in Tbilisi. She graduated from the Department of Caucasiology, Faculty of Philology at Ivane Javakishvili Tbilisi State University in 1983, then pursued postgraduate studies at the Georgian Academy of Sciences. In 1993 she defended her PhD thesis, "Morphonological Analysis of Kakhetian," under the supervision of Professor Tedo Uturgaidze.

Her interest in language modelling also dates from this period. After completing her postgraduate studies, she joined the Arn. Chikobava Institute of Linguistics in Professor Uturgaidze's group, where she began exploring how to connect linguistics and new technologies. In 1995 she was appointed head of the Institute's Computational Linguistics Laboratory and took an active role in organising conferences on language computerisation, whose aim was to identify intersections between language and computing. In 1999 she successfully defended her doctoral dissertation, "Basic Principles of Computer Modelling (on the Example of Georgian and Udi)," and in the same year became an Alexander von Humboldt Fellow in linguistics. This first direct encounter with European scholarship led to a two-year collaboration with German Caucasiologists Wolfgang Schulze and Jost Gippert on an electronic edition of the Udi Gospels.

From that moment a new European chapter began. After arriving at Goethe University Frankfurt as a Humboldt scholar, she became a professor there in 2002. With the active support of her German colleagues, she launched innovative projects in fields then largely new to Georgian scholarship – language documentation, corpus linguistics, and digital humanities.

Her first successful project in Germany sharpened her focus on language documentation and inspired large-scale initiatives to document Georgian and create electronic resources. Collaboration with Professor Jost Gippert became a major milestone. Early Georgian-German projects under his leadership – "Development of a Coding Standard for Iberian-Caucasian Languages," "Foundations for Modelling the Morphology of Iberian-Caucasian Languages," "Electronic Database of Published Texts of Svan and Megrelian," and ARMAZI – Caucasian Languages and Cultures: Electronic Documentation – demonstrated the need for broad Georgian participation. Manana undertook to build a bridge between research centres in Germany and Georgia: new ideas emerged, new international projects followed, and young scholars were actively involved. The electronic resources produced in these years within ARMAZI and TITUS, led by Jost Gippert together with Georgian colleagues, laid the groundwork for a major text database of Georgian – the Georgian National Corpus (GNC) – now one of the most significant online linguistic resources for the language.

In addition to these and many other projects, as a professor at the Institute of Empirical Linguistics at Goethe University Frankfurt, Manana leads the programme in Caucasiology and lectures in German. She established several seminar series that, in 2010, coalesced into the Frank-

furt Linguistic Circle. As a Georgian scholar, she is especially dedicated to promoting Georgian culture in Germany. Her literary salon “Euterpe,” founded in Frankfurt in 2010, also sought to stimulate translation; the translators and literary scholars who gathered there have translated and published numerous volumes of Georgian literature in German. Since its founding, Manana has devoted substantial time to the organisation of Georgian community life in Frankfurt: in cooperation with the mayors of Frankfurt and Tbilisi she held several Georgian Culture Days events, established a Sunday school for Georgian children, and – while doing all this – raised her three children and developed new projects. She never loosened her ties with her homeland. Her cultural and literary efforts helped lay the foundation for Georgia’s status as Guest of Honour at the Frankfurt Book Fair in 2018.

In recent years she has focused on new projects concerning the great Georgian poet Shota Rustaveli – digitising translations of his works and creating new digital research resources, such as “Rustaveli Goes Digital.” Manana has worked on this intensively, actively involving young people and using the resource to conduct corpus-linguistic research.

Knowledge transfer and dissemination are another key strand of her work. Alongside her teaching in Germany, she shares new knowledge with Georgian students, maintaining especially close ties with Ivane Javakhishvili Tbilisi State University and Batumi Shota Rustaveli State University. Since 2011 she has continuously organised international seasonal schools in Batumi and Tbilisi, as well as seminars and conferences on current topics in digital humanities. Over the years, dozens of participants in the summer and winter schools have mastered the methods of creating and using digital resources and corpus-linguistic research, and a new, “digital generation” of Kartvelologists has emerged under her guidance, which today actively uses the knowledge and experience gained in these schools in their research. Manana not only provides academic training; she also teaches young researchers to love the work they do.

She collaborates actively with German and Georgian research foundations (the Alexander von Humboldt Foundation, the Volkswagen Foundation, the Shota Rustaveli National Science Foundation). Her projects build bridges – not only between countries but also between generations. They serve to popularise the Georgian language and culture and to bring Georgian research onto the international stage. The Academy of Digital Humanities, which she founded, pursues the same goal: to develop and promote digital Kartvelology, a qualitatively new form of the discipline in Georgia. The Academy conducts educational and scholarly activities, holds trainings, workshops, and master classes, collaborates with local and international organisations, and publishes two journals – *Digital Kartvelology* and *Millennium* (the latter aimed at young researchers, doctoral students, and postdoctoral fellows in the humanities and social sciences). Both journals are peer-reviewed, bilingual (Georgian and English), and published electronically; despite having published only three issues so far, they are already indexed in several international databases, including ERIHPLUS.

I am certain that this is not Manana’s “last stop.” With perseverance, tireless work, and a contagious love for her work, she will continue to fly the route Frankfurt–Tbilisi–Frankfurt, to conceptualise and implement new projects, and to devote herself to linguistics and to her homeland.

With love,

Prof. Dr. Darejan Tvaltvadze
Dean of the Faculty of Humanities
Ivane Javakhishvili Tbilisi State University

თბილისი - ფრანკფურტი - თბილისი

თბილისიდან ფრანკფურტამდე და ფრანკფურტიდან თბილისამდე თვითმფრინავით მგზავრობის რეკორდი ქართველთაგან, ალბათ, მანანა თანდაშვილს ეკუთვნის, გერმანიაში მოღვაწე ქართველ ენათმეცნიერს, კავკასიოლოგს, ფრანკფურტის გოეთეს სახელობის უნივერსიტეტის პროფესორს, რომელიც წელიწადში რამდენჯერმე სტუმრობს თავის სამშობლოს, რათა ხელი შეუწყოს ქართულ-გერმანული სამეცნიერო კონტაქტების განმტკიცება-გაფარობას და ცდილობს საქართველოსა და გერმანიას შორის გადებულ ერთგვარ სამეცნიერო ხიდად იქცეს. მისი საქმიანობა გერმანიაშიც და საქართველოშიც უკავშირდება არა მხოლოდ ქართული ენის კვლევას, არამედ ქართული კულტურისა და მეცნიერების პოპულარიზაციას, და, რაც მთავარია, მეცნიერთა ახალი თაობის მომზადებაზე ზრუნვას.

მანანა თანდაშვილის სამეცნიერო კარიერა თბილისში დაიწყო. მისი „Alma Mater“ ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტია, რომლის ფილოლოგიის ფაკულტეტის კავკასიოლოგიის განყოფილება 1983 წელს დაასრულა. შემდეგ იყო საქართველოს მეცნიერებათა აკადემიის ასპირანტურაში სწავლის წლები და 1993 წელს პროფესორ თედო უთურგაიძის ხელმძღვანელობით დაცული საკანდიდატო დისერტაცია („კახურის მორფონოლოგიური ანალიზი“). ენის მოდელირების საკითხებით მანანას დაინტერესებაც ამ დროიდან იწყება. ასპირანტურის დამთავრების შემდეგ მანანა მუშაობას აგრძელებს არნ. ჩიქობავას სახელობის ენათმეცნიერების ინსტიტუტში, პროფესორ თედო უთურგაიძის სამეცნიერო ჯგუფში, სადაც პირველად იწყება ფიქრი და გზების ძიება, როგორ დაუკავშირონ ენათმეცნიერება და ახალი ტექნოლოგიები ერთმანეთთან. მალევე, 1995 წელს, მანანა ინიშნება ენათმეცნიერების ინსტიტუტის კომპიუტერული ლინგვისტიკის ლაბორატორიის ხელმძღვანელად; აქტიურად არის ჩართული ენის კომპიუტერიზაციის საკითხებისადმი მიძღვნილი სამეცნიერო კონფერენციების ორგანიზებაში, რომლის ძირითადი მიზანი ენისა და კომპიუტერული ტექნოლოგიების გადაკვეთის წერტილების ძიება იყო. 1999 წელს მანანამ წარმატებით დაიცვა სადოქტორო დისერტაცია თემაზე „კომპიუტერული მოდელირების ძირითადი პრინციპები (ქართული და უდიური ენების მაგალითზე)“ და იმავე წელს გახდა ალექსანდერ ფონ ჰუმბოლდტის სტიპენდიატი ენათმეცნიერების დარგში. სწორედ მაშინ მიეცა პირველად საშუალება ახალგაზრდა მკვლევარს ადგილზე გასცნობოდა ევროპელი კოლეგების საქმიანობას და გერმანელ კავკასიოლოგებთან - ვოლფგანგ შულცესა და იოსტ გიპერტთან ერთად ორი წელი ემუშავა უდიური სახარების ელექტრონული ვერსიის შექმნაზე.

ამ დროიდან დაიწყო მისი ახალი, ევროპული ცხოვრებაც. გერმანიაში, ფრანკფურტის გოეთეს უნივერსიტეტში ჰუმბოლდტის სტიპენდიატის სტატუსით ჩასული ახალგაზრდა ქართველი მკვლევარი 2002 წელს ამ უნივერსიტეტის პროფესორი გახდა და გერმანელი კოლეგების აქტიური მხარდაჭერითა და მათთან ინტენსიური თანამშრომლობით შეძლო განეხორციელებინა ინოვაციური პროექტები, რომლებიც იმ დროისათვის ჩვენი მეცნიერებისთვის სრულიად ახალ დარგებს - დოკულინგვისტიკას, კორპუსლინგვისტიკას, დიგიტალურ ჰუმანიტარიას უკავშირდებოდა.

გერმანიაში განხორციელებული პირველი წარმატებული სამეცნიერო პროექტი, მალევე გადაიქცა ენის დოკუმენტირების საკითხებზე მანანას ფოკუსირების მიზეზად და ქართული ენის დოკუმენტირებისა და ელექტრონული რესურსების შექმნის მიზნით ჩაფიქრებული რამდენიმე მასშტაბური ინიციატივის ბიძგად. თანამშრომლობა პროფესორ იოსტ გიპერტთან არის ერთ-ერთი ყველაზე

შთამბეჭდავი ფურცელი მანანა თანდაშვილის კარიერაში. ბატონ იოსტ გიპერტის ხელმძღვანელობით განხორციელებულმა პირველმა ქართულ-გერმანულმა პროექტებმა (“კოდირების სტანდარტის შემუშავება იბერიულ-კავკასიური ენებისათვის”; “იბერიულ-კავკასიურ ენათა მორფოლოგიის მოდელირების საფუძვლების დამუშავება”; „სვანური და მეგრული ენების გამოქვეყნებული ტექსტების ელექტრონულ მონაცემთა ბაზა“; ARMAZI - კავკასიური ენები და კულტურები: ელექტრონული დოკუმენტაცია”) კარგად აჩვენა მსგავს პროექტებში ქართველ მეცნიერთა ფართომასშტაბიანი ჩართულობის აუცილებლობა და ფრანკფურტსა და საქართველოს კვლევით ცენტრებს შორის ერთგვარი ხიდის გადებაც მანანამ იკისრა. ამ თანამშრომლობის დროს იბადება ახალი იდეები, რომლებიც ხდება ახალი საერთაშორისო პროექტების საფუძველი, იბმება ახალი კავშირები, საქმეში ერთვებიან ახალგაზრდებიც. პროფესორ იოსტ გიპერტისა და ქართველ მეცნიერთა თანამშრომლობით ამ წლებში განხორციელებული დიდი საერთაშორისო სამეცნიერო პროექტების (ARMAZI და TITUS) ფარგლებში მომზადებული ელექტრონული რესურსების, დოკუმენტირებული და დიגיტალიზირებული მასალის საფუძველზე შეიქმნა ქართული ენის ტექსტურ მონაცემთა დიდი ბაზა, რომელიც მოგვიანებით „ქართული ენის ეროვნული კორპუსის“ (GNC) შექმნის საწინდარი და მისი საყრდენი რესურსიც გახდა.

ამ პროექტებზე მუშაობის პარალელურად მანანა როგორც ფრანკფურტის გოეთეს უნივერსიტეტის ემპირიული ენათმეცნიერების ინსტიტუტის პროფესორი, ხელმძღვანელობს კავკასიოლოგიის მიმართულებას და კითხულობს ლექციებს გერმანულ ენაზე, აარსებს სემინარების ციკლს, რომლის ბაზაზე 2010 წელს ჩამოყალიბდება „ფრანკფურტის ლინგვისტური წრე“. როგორც ქართველი მეცნიერი, მანანა თანდაშვილი განსაკუთრებით ზრუნავს გერმანიაში ქართული კულტურის პოპულარიზაციაზე, 2010 წელს მის მიერ ფრანკფურტში დაარსებული ქართული ლიტერატურის სალონის, „ევტერპეს“, მიზანიც გერმანიაში მთარგმნელობითი საქმიანობის გააქტიურება იყო; სალონთან შექმნილმა მთარგმნელთა და ლიტერატურთა ასოციაციამ გერმანულად თარგმნა და გამოსცა ქართული მწერლობის არაერთი ნუშუმი. დაარსების დღიდან მანანა თანდაშვილი დიდ დროს უთმობს ფრანკფურტის ქართველთა სათვისტომოს საორგანიზაციო საქმეებს; ფრანკფურტისა და თბილისის მერიებთან თანამშრომლობით ფრანკფურტში ატარებს ქართული კულტურის დღეებს, ემიგრანტი ქართველი ბავშვებისათვის აარსებს საკვირაო სკოლას და ყველაფრის პარალელურად ზრდის 3 შვილს და ფიქრობს ახალ პროექტებზე. ერთი წუთითაც არ წყვეტს კავშირს სამშობლოსთან.

ამჯერად ახალი პროექტები ყველაზე დიდ ქართველ პოეტს, შოთა რუსთაველს, მისი პოემის თარგმანების გაციფრულებას და ახლებური, დიგიტალური კვლევის რესურსების შექმნას ეხება. „Rustaveli goes digital“ ასე ჰქვია იმ პროექტს, რომელზეც ბოლო წლებში მანანა ინტენსიურად მუშაობს და რომლის შექმნასა და მის ბაზაზე კორპუსლინგვისტური კვლევების განხორციელებაში მან აქტიურად ჩართო ახალგაზრდები.

ცოდნის ცოდნის გადაცემა-გავრცელებაზე ზრუნვა მანანა თანდაშვილის საქმიანობის კიდევ ერთი მთავარი ასპექტია. გერმანიაში პედაგოგიური მოღვაწეობის პარალელურად ის ახალ ცოდნას უზიარებს ქართველ სტუდენტებსაც. განსაკუთრებით მჭიდრო ურთიერთობა აკავშირებს ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტთან და ბათუმის შოთა რუსთაველის სახელობის სახელმწიფო უნივერსიტეტებთან, 2012 წლიდან უწყვეტად ატარებს საერთაშორისო სეზონურ სკოლებს ბათუმსა და თბილისში, სემინარებს და კონფერენციებს, რომლებიც დიგიტალურ ჰუმანიტარიის აქტუალურ

საკითხებს შეეხება. წლების განმავლობაში ზაფხულისა და ზამთრის სკოლების ათეულობით მონაწილე დაეუფლა ციფრული რესურსების შექმნის, გამოყენებისა და კორპუსლინგვისტური კვლევის მეთოდებს, გაიზარდა ქართველოლოგთა ახალი, „დიגיტალური თაობა“, რომელიც დღეს აქტიურად იყენებს კვლევისას ამ სკოლებში მიღებულ ცოდნას და გამოცდილებას. მანანა ამ ახალგაზრდებს არა მხოლოდ აკადემიურ ცოდნას აძლევს, არამედ ასწავლის, როგორ შეიყვარონ საქმე, რასაც ისინი აკეთებენ.

მანანა თანდაშვილი აქტიურად თანამშრომლობს როგორც გერმანულ, ისე ქართულ სამეცნიერო ფონდებთან (ალექსანდერ ფონ ჰუმბოლდტის ფონდი, ფოლკსვაგენის ფონდი, შოთა რუსთაველის ეროვნული სამეცნიერო ფონდი) და მისი ყველა პროექტი არის ხიდი – არა მხოლოდ ქვეყნებს შორის, არამედ თაობებს შორისაც. მისი პროექტები ემსახურება ქართული ენისა და კულტურის პოპულარიზაციას და ხელს უწყობს ქართველ მეცნიერთა სამეცნიერო კვლევების საერთაშორისო ასპარეზზე გატანას. ამ მიზანს ემსახურება მის მიერ დაარსებული „დიგიტალური ჰუმანიტარიის აკადემია“, რომლის მისიასაც საქართველოში დიგიტალური ქართველოლოგიის, თვისებრივად ახალი ფორმის ქართველოლოგიის, განვითარება და ხელშეწყობა წარმოადგენს. აკადემია ეწევა საგანმანათლებლო-შემეცნებით და სამეცნიერო საქმიანობას, ატარებს ტრენინგებს, ვორკშოპებსა და მასტერკლასებს, თანამშრომლობს ადგილობრივ და საერთაშორისო ორგანიზაციებთან და გამოსცემს ორ ჟურნალს: „დიგიტალურ ქართველოლოგიას“, „მილენიუმს“. ეს უკანასკნელი ფოკუსირდება ჰუმანიტარიაში და სოციალურ მეცნიერებებში მოღვაწე ახალგაზრდა მკვლევრებზე, დოქტორანტებს და პოსტდოქტორანტებზე. ორივე ჟურნალი ორენოვანია (ქართული და ინგლისური) და ქვეყნდება ელექტრონული სახით. ორივე ჟურნალი, მიუხედავად იმისა, რომ სულ სამ-სამი ნომერია გამოსული, უკვე ინდექსირებულია რამდენიმე საერთაშორისო სამეცნიერო ბაზაში, მათ შორის, “ER-IHPLUS”-ში.

მჯერა, მანანასთვის ეს „ბოლო გაჩერება“ არ არის. თავისი შეუპოვრობით, დაუღალავი შრომით, საქმისადმი სიყვარულითა და ენთუზიაზმით, რომელსაც ის სხვებსაც გადასდებს ხოლმე, მანანა კიდევ ბევრი სასიკეთო საქმის გაკეთებას შეძლებს, კიდევ დიდხანს იფრენს ფრანკფურტიდან თბილისამდე და მერე ისევ თბილისიდან - ფრანკფურტში, ჩაიფიქრებს და განახორციელებს ახალ პროექტებს, ბოლომდე დაიხარჯება საქმისა და სამშობლოს სიყვარულში.

სიყვარულით,

პროფესორი დარეჯან თვალთვაძე
ჰუმანიტარულ მეცნიერებათა ფაკულტეტის დეკანი
ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტი (თსუ)

Open Letter to Prof. Dr. Manana Tandaschwili, on the Occasion of her Retirement

Prof. Dr. Manana Tandaschwili is a scientist with an extraordinarily long and successful career in the field of Caucasian studies. Born in Tbilisi, Georgia in 1960, she began her studies in Caucasiology at the Tbilisi State University. She later joined the Arnold Chikobava Institute of Linguistics in Tbilisi, where she received her doctoral degree in 1993. She continued at this institute and completed her Habilitation in 1999 with the title “Grundprinzipien der Computermodellierung (auf der Basis des Georgischen und Udischen)”. Through a number of research grants, including a Humboldt Fellowship, and contacts with various research institutes, she continued developing her main research field, namely the digitisation and study of Georgian and other Kartvelian languages. Prof. Tandaschwili was employed at the Department of Empirical Linguistics at Goethe University in 2002 as an Adjunct Professor. Since then, she has remained at Goethe University and has become instrumental in developing the field of Caucasian studies. She has been very successful in this achievement and has contributed to the international reputation of the Department of Empirical Linguistics at Goethe University. Most importantly, her research ideas have secured large amounts of research funding, both from German, European, and Georgian funding sources. This funding has resulted in a lively and productive research environment for Caucasian studies in Frankfurt am Main, which has attracted students and researchers from around the world. She has consistently been active in upholding international contacts, in particular with important research units in Georgia. These contacts with Georgia have, among other things, been manifested through a series of summer schools in Batumi, organised by Prof. Tandaschwili, which have given students the opportunities to learn about corpus linguistics and Kartvelian studies in inspiring environments. In Frankfurt am Main, she has been actively involved in cultural activities connected to Georgian music, theatre, literature, and other forms of cultural exchange. The importance of this cultural achievement should not be underestimated. A large number of Georgian expats live in Hessen, and Prof. Tandaschwili has played an active part in promoting their culture and making them visible as a minority in Germany.

Prof. Tandaschwili’s most important scientific contribution is the digitisation and study of Georgian literature and language, in particular of the famous Georgian poet Shota Rustaveli (1172–1216) and his most well-known poem, the *Vepxistqaosani* (“The Knight in the Panther’s Skin”), which was inscribed on the UNESCO Memory of the World Register in 2013. This literary work is considered to be the national epic of Georgia, and besides studying the text from various perspectives – literary and linguistic – the team of Prof. Tandaschwili has also contributed to the translation of the poem into a large number of languages. The work on this poem has resulted in a major resource, the Rustaveli Goes Digital portal <https://titus.uni-frankfurt.de/texte/caucasica/rustaveli/rgd.html>, which hosts several parallel corpora on the poem.

However, the research contributions by Prof. Tandaschwili go beyond Rustaveli’s work, and include, among others, the documentation of endangered languages in Georgia, such as Batsbi, Svan, and Udi. These languages have been documented and researched in the ECLinG project, which is available both via the TITUS database at Goethe University Frankfurt and in The

Language Archive in Nijmegen. Generally, Prof. Tandaschwili has contributed extensive and detailed knowledge to the department of Georgian and Caucasian languages, which has resulted in significant quantities of project funding and research.

Another side of Prof. Tandaschwili's contribution to the Department of Empirical Linguistics is her devotion to teaching, which has earned her considerable recognition from students and teachers, including a nomination for the 1822 University Prize for Excellence in Teaching. Her broad and detailed knowledge about linguistics in general and Kartvelian languages in particular, has been an inexhaustible resource for the teaching capacity at the department.

In recent years, Prof. Tandaschwili has been very active in securing the field of Caucasian and Georgian studies at the Department of Empirical Linguistics. She has actively tried to secure funding for maintaining the teaching and research, as well as the development of infrastructure, through Georgian funding sources. As in her other endeavours, she has been successful in this effort, which is promising for the future of Caucasiology at Goethe University in Frankfurt.

Besides being an excellent researcher and teacher, Prof. Tandaschwili is also a person who contributes actively to the social life of the department. Any colleague – myself included – will remember the rich and friendly parties featuring Georgian cuisine and wine!

May you have a joyful retirement and many years of continued inspiration!

Prof. Dr. Gerd Carling
Head of Department
Department of Empirical Linguistics
Goethe University,
Frankfurt am Main

**(Digital) Translation Studies:
Rustaveli and Beyond**

Echoes in Another Tongue: Translations of Five Poems by Nikoloz Baratashvili

Donald Rayfield

[Ekateri]na, singing as she plays the piano

The sound of the instrument,
Slow and soft,
Gives joy to the soul,
And the language of beauty
Completely cancels
The travails of the heart.

I gaze at her beauty,
Tender and sad,
And I fell in love.
All my feelings
And all my thoughts
I focus on her.

Her tear-stained cheeks,
Burning with love,
Enhance her still more.
Her hair, undone,
Falling on her breast,
Casts a fine dark shadow.

Her glistening eyes
That make hearts stop
Seem to be laughing;
Her tiny lips,
Budding like roses,
Waft pure delight.

(dated 1841)

ცის ფერს, ლურჯსა ფერს

The sky's blue colour, the colour azure,
The colour that was first produced:
This is the otherworldly hue
That I have loved since early youth.

And even now that my hot blood
Is turning cooler now and duller,
I swear that I shall never love
Any other kind of colour.

It is the blueness that I loved
When gazing into beautiful eyes.
I had a pleasing sense that in them
I saw the shimmering of cloudless skies.

Thoughts and yearning draw me on
Towards the skies on the horizon,
I long for my molten passion to merge
The azure with my spirit's rising.

When I lie dying I shan't see
Tears of grief fall from my kith.
Upon me let an azure sky's
Heavenly dewdrops gently drip.

When the surroundings of my grave
Are covered by thick fog and mist,
Let this be for the azure sky
A pale and radiant sacrifice.

(no date)

ვპოვე ტაძარი შესაფარი, უდაბნოდ მდგარი...

I found shelter in a temple that stood in the desert,
Lit by an icon lamp that would never fade.
I heard heaven's seraphim sing a descant
To David's harp that the angels played.

A pilgrim in this world, perturbed and weary,
I then resolved to stay there and find rest.
The icon lamp's celestial radiance cheered me,
By fickle fortune and by human spite depressed.

I offered up pure love, for want of incense,
And consecrated it deep in my heart and soul.
I was so full of sweet and blissful innocence,
I thought I saw a heavenly realm made whole.

The vanishing of joy could not be quicker:
The temple disappeared; the desert ceased to speak.
Now in my heart bliss did not even flicker,
My prospects were instead grim, desolate and bleak.

The temple's every trace had instantaneously vanished:
Had it fallen victim to time's malicious eye?
No! The temple loathed a world, treacherous, lying, tarnished.
All I had left was the lamp's extinguished fire.

Love failed to give me back a trace of the temple.
Nowhere could I reignite the icon lamp forlorn.
Consolation's door, slammed in my face by devils,
Left me a roaming pilgrim and a homeless orphan.

(dated 1843)

ժցրանօ

My steed runs off and flees, its hooves will leave no traces;
 Ill-omened in its wake a jet-black raven caws.
 Don't stop, steed, your gallop is ever crazier:
 Scatter to the wind my black and anxious thoughts.

Smash through wind, cleave waters, cross rocks and chasms,
 Don't stop, just bolt, make my life's days fewer.
 Don't shun, Pegasus, scorching heat or cataclysms,
 Don't pity your abandoned rider or what he must endure.

I left kith, kin and country to go off roaming;
 I had a soft-spoken sweetheart whom I'll never now behold:
 Wherever I'm caught by night and found at dawn, that's my homeland;
 To the stars and planets my heart's secrets are told.

To the raging sea I tell my heart's groans, love's traces;
 I confide them to my lovely maniac bolting horse!
 Don't stop, steed, your gallop is ever crazier:
 Scatter to the wind my black and anxious thoughts.

Don't bury me by graves where my forebears have their haven,
 Don't let my beloved weep for me, nor mournful tears be poured.
 In wasteland between fields let my grave be dug by a raven,
 Let tolling gales rattle and scatter my bones abroad.

Heaven's dew, not loving tears, will strike my wretched body.
 It will hear not kinsfolk mourn, but shrieking vultures wail.
 Don't stop, just bolt, my steed, demolish fate's bondage,
 If you're not yet thwarted by what holds your rider in thrall.

Let me die desolate, let destiny efface me:
 Thanks to fate's sharp sword, no foe makes me distraught.
 Don't stop, steed, your gallop is ever crazier:
 Scatter to the wind my black and anxious thoughts.

Your desperate rider's yearnings may yet not be hollow,
 The wilderness path my steed blazed will not be overgrown;
 May the path be easier for my brethren that follow:
 Let a fearless horse fly out to cancel their black doom.

My steed runs off and flees, its hooves leave no traces;
 Ill-omened, in its wake, a jet-black raven caws.
 Don't stop, steed, your gallop is ever crazier:
 Scatter to the wind my black and anxious thoughts.

(dated 9 May 1842)

სულთ ბოროტო, ვინ მოგიხმო ჩემად წინამძღვრად

Evil spirit, who asked you to become my soul's confessor,
Derange my life and agitate my mind?
Say: where is my peace, are you my mind's possessor?
Why have you killed a faith so childlike and so blind?

Are these your promises for my life, my youthful prospects,
As though presenting me with freedom's world,
Interspersing pleasures in between my torments,
Transforming hell itself so that paradise unfurled?

Say, what happened to those bewitching testaments.
Why did you cast spells and confuse my sincere ideals?
Perturbing spirit, answer me, don't be evasive.
Why has your magic spell turned out so very ill?

Cursed be the day that I blindly put my trust
In your testaments and had my instincts sacrificed.
Now they have died, and my peace of mind has gone:
To quench my thirst not even passion's storms suffice.

Depart from me, desist, o lying evil spirit!
Alone in the world, why am I useless and abandoned,
Mind unbelieving, heart mistrustful, soul despairing?
Woe to the jinxed, those you lay your hand on.

(dated 1843)

Towards an Intertextual and Terminological Translation of Tbel Abuserisdze’s Hymnographic Trilogy¹

Ramaz Khalvashi

Abstract

This paper argues that translating medieval Georgian theological and hymnographic texts requires a preparatory phase of intertextual and terminological analysis, because the target text should preserve – so far as possible – the “traces” of primary sources cited, paraphrased, or interpreted in the original. As a case study, it draws on Tbel Abuserisdze’s hymnographic trilogy (*Hymns of the Three Johns*, *Hymns of the Anathematisation of the Heretics*, *Hymns to the Holy Mother of God on the Orthodox Faith*), a corpus shaped by “quotative thinking” and dense engagement with Scripture and patristic-authoritative literature. The study proposes a practical translation paradigm: (1) identify and classify intertexts (verbatim quotation vs. paraphrase vs. doctrinal allusion); (2) reconstruct the Georgian author’s mediating sources, including multiple Old Georgian translations of the same Greek work (notably John of Damascus’ *Fount of Knowledge*); (3) select corresponding English “intertexts” (prioritizing stable terminological matches) to echo the original’s citation layer; and (4) build a controlled Old Georgian-English theological glossary to maintain terminological identity across the translation. The result is a replicable workflow for producing intertextually and terminologically accountable English translations within a bilingual semantic-edition framework.

1. Translation Tradition and Rationale

In Georgian literature, there is a centuries-old tradition of intertextual and terminological translations. When translating Greek theological texts, Georgian Hellenophile translators such as Euthymius and George the Hagiorites and, particularly, Ephrem the Lesser, Arsen of Iqalto, and Ioane Petritsi paid special attention to quotations and paraphrases present in the originals, especially biblical intertextualities. Ephrem the Lesser explains in brief colophons that in the Greek originals (for example, in John of Damascus’s *Exact Exposition of the Orthodox Faith* or the *Orationes* of Gregory of Nazianzus, and others), biblical passages appear primarily as verbatim translations and occasionally as paraphrases. Therefore, these passages are also paraphrased in the Georgian translation. For example, in his commentaries on John of Damascus’s *Exact Exposition of the Orthodox Faith*, Ephrem draws attention to the fact that some biblical intertextual passages in the Damascene’s text are written “differently,” that is, they are paraphrased, so these passages are also paraphrased in the Georgian translation:

¹ This publication was prepared within the framework of the Shota Rustaveli National Science Foundation grant project – “Digital Tbel Abuserisdze – Bilingual Semantic Edition” (ID: FR-23-3345).

შეისწავე, ვითარმედ ესე საწინაწარმეტყუელონი სიტყუანი არა უმეცრებით დამიწერიან სხუებრ, არამედ ესრეთ ვპოენ დედასა შინა.²

“Be taught that I have not written these words of the prophets differently by ignorance but that I found them thus in the model.”

In theological works, special attention was also paid to the translation of terms. In the old Georgian literary tradition, several successive periods of terminological development can be identified. They were shaped by the translation schools of Mar Saba, Tao-Klarjeti, and notably Mt Athos, the Black Mountain, and Gelati, following principles of both continuity and innovation. According to Damana Melikishvili,³ the systematisation of Georgian theological terminology was crowned by the Gelati school and Ioane Petritsi. Edisher Chelidze, discussing the Georgian translations of John of Damascus’s *Exact Exposition of the Orthodox Faith*, notes that the translations of Ephrem the Lesser and Arsen of Iqalto represent two significant stages of Georgian theological consciousness towards terminological precision and perfection.⁴

2. Intertext and Terminology in Original Georgian Literature

The achievements of these translation schools were actively integrated into original Georgian literature. For example, an intertextual study of David the Builder’s *Hymns of Repentance* has revealed an equal emphasis on biblical intertextuality and the theological-philosophical terminological tradition. To illustrate this: in his troparion III.4, King David paraphrases the words of 1 Tim. 1:15 (ქრისტე იესუ მოვიდა სოფლად ცოდვილთათჳს ცხორებად, რომელთად პირველი მე ვარ “Christ Jesus came into the world to save the **sinner, of whom I am the first**”), embedding them into the hierarchical terminology (“first”, “middle”, “last”) of the Georgian translation of the *Corpus Areopagiticum* by Ephraim the Lesser: ყოველსავე მდღელთმთავრობასა ვხედავთ სამ ძალად განყოფილად – პირველად და საშუვალად და დასასრულისად – “We see every priesthood divided into three powers: first, middle, and last”.⁵ Cf.:

| | |
|---|---|
| ამისთვის იყო ქალწული | “For this reason was the Virgin |
| და ჳორცქმნად სიტყვსად, რადთა | and the Incarnation of the Word, so that |
| დედობრივთა ოხათა მიერ | through maternal intercessions |
| ცხოვნდენ ცოდვილნი, | the sinners might be saved |
| რომელთად პირველი, | – of whom the first, |
| საშუალი და დასასრული | the middle, and the last one |
| მე ვარ, ვითარცა უფსკრული, | is me, like an abyss, |
| შესაკრებელი ბილწებისა ლუართად! ⁶ | a gathering-place for the floods of filth!” |

Translations of the *Hymns of Repentance* should ideally encapsulate the original’s specific nuances, most notably the synthesis of biblical intertextuality and the hierarchical terminology of the *Corpus Areopagiticum*. Cf. “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save the sinners, of whom I am first” (1 Tim. 1:15) and

2 Tvaltvaḏze (2009, p. 166).

3 Melikishvili (2022, p. 46–69).

4 Chelidze et al. (2000, p. 308).

5 Erukashvili (1961, p. 132).

6 Khalvashi (2025, p. 108).

“... we observe every Hierarchy distributed into first, and middle, and last Powers” (*On the Celestial Hierarchy*, 10.3)⁷ with Davit Kiziria’s and Lali Jokhadze’s translations:

“to save sinners among whom I am
the **first**, the **middle** and the **last**.” (D. K.)⁸

“salvation should be granted to sinners,
among whom I am the **first**, the **next** and the **last**.” (L. J.)⁹

3. Tbel Abuserisdze Corpus, Trilogy, and Source Network

The project “Tbel Abuserisdze Digital – Bilingual Semantic Edition” provides the framework for this research. It aims to produce a bilingual (Georgian-English) semantic edition of the works of the 13th-century Georgian author Tbel Abuserisdze, which includes the creation of intertextual and terminological translations of his works.¹⁰

Tbel Abuserisdze authored five original texts, including:

1. the hagiographical work *New Miracles of the Holy Megalomartyr George*
2. the scientific-pedagogical computistic work *Complete Chronicon*
3. three hymnographical texts:
 - a) *Hymns of the Three Johns: the Forerunner, the Theologian and Chrysostom*
 - b) *Hymns of the Anathematisation of the Heretics*
 - c) *Hymns to the Holy Mother of God on the Orthodox Faith*.

Tbel Abuserisdze’s hymnographical texts are conceived as a trilogy of philosophical, anti-heretical and dogmatic content. They were intended to function as an introduction to the pro-paedeutic section of John of Damascus’s dogmatic-philosophical compendium, *The Fount of Knowledge* (Πηγή γνώσεως). In this context, it is noteworthy that the third hymn of the trilogy, *Hymns to the Holy Mother of God on the Orthodox Faith*, is based on two Old Georgian translations (by Ephrem the Lesser and Arsen of Iqalto) of the third book of *The Fount of Knowledge*, namely *The Exact Exposition of the Orthodox Faith*. The trilogy as a whole maintains direct thematic links to all three treatises of *The Fount of Knowledge*:

| | |
|--|--|
| 1) John of Damascus, <i>Dialectic</i> | → Tbel Abuserisdze, <i>Hymns of the Three Johns: the Forerunner, the Theologian and Chrysostom</i> |
| 2) John of Damascus, <i>Concerning Heresy</i> | → Tbel Abuserisdze, <i>Hymns of the Anathematisation of the Heretics</i> |
| 3) John of Damascus, <i>Exact Exposition of the Orthodox Faith</i> | → Tbel Abuserisdze, <i>Hymns to the Holy Mother of God on the Orthodox Faith</i> |

It is noteworthy that in troparion IV.3 of the *Hymns of the Three Johns*, the author relies on the same triadic hierarchical terminology of the *Corpus Areopagiticum* that was used in the previously discussed stanza by David the Builder:

7 Parker (1897, II, pp. 41–42).

8 Tevzadze (2015, p. 131); highlightings by R. Kh. throughout if not indicated otherwise.

9 Jokhadze (2016, p. 153).

10 Until now, only two works by Tbel Abuserisdze have been translated into foreign languages: the *Chronicon* into French by M.F. Brosset (1868, pp. 39–56) and the *New Miracles of St George* into Russian by A. Khalvashi (in Khalvashi 1998, pp. 102–108).

| | |
|-------------------------------------|---|
| კეთილთა დასაბამისა, | “As the beginning of grace, |
| ვითარცა დასაბამიან მადლისამან, | Enable me diligently |
| მოგებად გულსმოდგიანე მყავ, | To receive the beginning of good things, |
| წინამორბედო, | O Forerunner; |
| და განზოგებად – ვითარცა საშუვალმან, | As the middle , help me to progress through |
| ღმრთისმეტყულო, და სრულყოფად მისსა | Their continuation, O Theologian; and as the end , |
| – ვითარცა დასასრულმან, ოქროპირო“.12 | Bring me to perfection, O Chrysostom.” ¹¹ |

In this hymn, Tbel Abuserisdze employs a triadic doctrine selecting the three saints as the subjects of his hymn: John the Baptist, John the Evangelist, and John Chrysostom. The structure of their praise throughout every troparion follows a strict hierarchical principle: John the Baptist occupies the primary position, followed by John the Evangelist, with the praise of John Chrysostom concluding each stanza. In his *Hymns of the Three Johns*, Tbel Abuserisdze uses triads from theology, allegory, natural sciences, and other branches of ecclesiastical wisdom. In doing so, he directly continues the literary and philosophical tradition of Ioane Petritsi within Georgian literature.

Research has shown that the hymn, alongside the Holy Scriptures and patristic texts, draws upon ancient Georgian translations of the writings of Gregory of Nazianzus, Gregory of Nyssa, Ammonius Hermiae, Dionysius the Areopagite, John Climacus, John of Damascus, Metrophanes of Smyrna, Maximus the Confessor, and other Church Fathers. The identified parallels¹³ provide a foundational framework for the English translation of the hymn. For example, in troparion I.2, Abuserisdze utilizes the triad of rational beings – angels, men, and demons –, a classification also found in the works of Ammonius Hermiae (სიტყვერისად რომელიმე – ანგელოზ, რომელიმე – კაც, და რომელიმე – ეშმაკ – “of those able to speak, some (are) angel(s), some, human(s), and some, demon(s)”)14:

| | |
|--|---|
| ერთსა კრებასა | “Today, a unified council |
| შეჰზადებს ღირსად | Of the visible and invisible world |
| ხილული და უხილავი სოფელი დღეს | Is being prepared with dignity: |
| და ანგელოზნი, ვითარცა ანგელოზსა, ¹⁵ | Angels , as an angel, |
| ქებით განსთქუმენ წინამორბედსა, | Glorify the Forerunner with praise; |
| ხოლო კაცნი გალობით | Humans honor the theologian |
| სძნობენ ღმრთისმეტყუელსა | With hymns; |
| და ეშმაკთა | And the powers of Demons |
| ძალნი უძრწიან ოქროპირსა. (I.2). | Tremble before Chrysostom.” ¹⁶ |

As in troparion IV.3, several other triads used in the hymn also derive from the writings of Dionysius the Areopagite. For example, according to the *Corpus Areopagiticum*, three ranks of priesthood are distinguished in the ecclesiastical hierarchy – deacon, priest and bishop –, which correspond to the three stages of spiritual life – purification, enlightenment, and perfection. In

11 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

12 Khalvashi (2024, p. 135).

13 Khalvashi (2024, pp. 120–136).

14 Kechaghmadze and Rapava (1983, p. 55).

15 Cf. Mt. 11:10.

16 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

his work on the *Ecclesiastical Hierarchy* (VI.5), the author writes that the bishops are a perfecting rank, the priests an illuminating one, and the deacons a purifying one:

შემოკრებილ არს უკუე ჩუენ მიერ, ვითარმედ წმიდანი იგი სრულყოფანი განწმედა არიან და განათლება და სრულება, ხოლო მსახურნი¹⁷ – განწმედელობითნი დასნი, ხოლო მღდელნი – განმანათლებელ, ხოლო სრულმყოფელ – ღმრთისა სახენი იგი მღდელობთავარნი¹⁸ – “We conclude, then, that the holy Mystic Rites are, purification, and illumination, and consecration. The Leitourgoi are a purifying rank, the Priests an illuminating, and the Godlike Hierarchs a consecrating.”¹⁹

Troparion VI.3 of Tbel Abuserisdze’s hymn is based on this Dionysian concept and the terminology of Ephrem the Lesser’s translation of the *Corpus Areopagiticum*:

| | |
|------------------------------------|--|
| ვითარცა-რად | “As a |
| მადლისა საღმრთომან | Divine servant |
| მსახურმან, წინამორბედო, | Of grace, O Forerunner, |
| განწმიდე მე; და ვითარცა | Grant me purification ; |
| მღდელმან, განათლებისა | As a Priest , O Theologian, |
| ღირს-მიჩინე. ღმრთისმეტყუელო, | Grant me illumination ; |
| და ვითარცა მღდელობთავარმან დიდმან, | And as the Godlike Hierarch , |
| სრულყოფამ მომმადლე | O Chrysostom, |
| ოქრო-ბრწყინვალეთა | Grant me consecration |
| ოხათა შენთა მიერ, ოქროპირო. | With your golden-shining prayers.” ²⁰ |

The teaching regarding the nine hosts of angels also derives from this treatise of the *Corpus Areopagiticum*. In the first troparion of the seventh hymn, Tbel Abuserisdze uses the hosts of the highest hierarchy of angels, in the second troparion the hosts of the middle hierarchy, and in the third troparion of the same hymn the hosts of the third hierarchy. The similarities and differences between the Georgian names for the highest angelic ranks confirm that in the mentioned troparions, Tbel Abuserisdze takes into account the *Exposition of the Orthodox Faith* of John of Damascus, namely, in the translation of Ephrem the Lesser; cf. the different renderings of “Throne, Cherubim, and Seraphim”:

- საყდარი, ქერობინი, სერაფიმი – Ephrem the Lesser²¹
- საყდარი, ქერუვიმი, სერაფიმი – Arsen of Iqalto²²
- საყდარი, ქერობინი, სერაფინი – Ephrem the Lesser²³
- საყდარი, ქერობინი, სერაფინი – Tbel Abuserisdze (VII.1).

In John of Damascus’s *Fount of Knowledge* – specifically its second, anti-heretical part, which Ephrem the Lesser and Arsen of Iqalto did not translate and which Tbel Abuserisdze presumably

17 Ephrem the Lesser uses the etymological translation დიაკვნის for Greek δῆακος ‘servant’. It would be desirable to preserve this nuance in the translation as well.

18 Enuashvili (1961, p. 207).

19 Parker (1897, p. 143).

20 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

21 Enuashvili (1961, p. 118).

22 Chelidze et al. (2000, p. 78).

23 Chelidze et al. (2000, p. 78).

studied in the Greek original –, parallels are also found for several other triads attested in the hymn:

მამის წარმოდგენა სიცოცხლის წყაროდ, ძის – მისგან შობილ მდინარედ, ხოლო სულიწმიდის – ზღვად, რადგან წყაროც, მდინარეც და ზღვაც ერთი და იგივე ბუნებისანი არიან.²⁴ – “Think of the Father as a **spring** of life begetting the Son like a **river** and the Holy Ghost like a **sea**, for the **spring** and the **river** and the **sea** are all one nature.”

This triad (source, river, sea) is used by Tbel Abuserisdze in his troparion V.2:

| | |
|--|--|
| ღმრთივადმომდინარედ წყაროდ | “As the divinely flowing spring |
| ღმრთივბრწყინვალისა ქადაგებისად, | Of divinely brilliant preaching; |
| და ღმრთივმომრავად მდინარედ | As the divinely flowing river |
| ღმრთივსწავლულისა ღმრთისმეტყუელებისად, | Of divinely learned theology; |
| ღმრთივმღვავარედ ზღვად | And the divinely surging sea |
| ღმრთივკმოვნისა | Of divinely resonant doctrine |
| მოძღურებისად ვიცნობთ სამთა სეხნათა. | We recognize the three namesakes.” ²⁵ |

In the same book by John of Damascus and other sources, a parallel is also found for the triad of “sun” (მზე) – “leaning” (შარავანდედად) – “heat” (მცხინვარებად) as appearing in troparion VIII.1:

| | |
|---------------------------------------|--|
| სჯულისა წესთა დასავალს შინა | At the end of the rites of the law, |
| მადლისა აღმოსავალით | in the dawn of grace, |
| აღმობრწყინვებულად | we recognize |
| მზედ – წინამორბედსა, | the Forerunner as the shining sun ; |
| ხოლო შარავანდედად | we see the one leaning |
| – საუფლოდსა მკერდისა | on the Lord’s breast |
| მახლობელსა და მცხინვარებად | as a heat ; and we perceive |
| – ოქრონათელსა, ოქროელვასა, | the golden light, the golden lightning, |
| ოქროსიტყუათა | and the great brilliance |
| კმათა დიდსა ბრწყინვალეობასა“ (VIII.1) | of the golden-worded voices as heat. |

Cf. მამა მზეა, ძესთან, როგორც სხივთან და სული წმიდასთან, როგორც სითბოსთან ერთად – “The Father is a sun with the Son as rays and the Holy Ghost as heat.”²⁶

The same triad is mentioned in the context of the “Sun of Glory” and the “Sun of Righteousness” by Metrophanes of Smyrna in his *Commentary on Ecclesiastes*:

მზე გინა თუ აღმოსავალით გინა თუ დასავალით კერძო, მუნცა შარავანდედათა თვისთა და მცხინვარებათა განმგენელად იპოვების.²⁷

Tbel Abuserisdze further provides a full quotation from Gregory of Nazianzus’ *Or.* 29:

24 Chelidze et al. (2000, p. 162).

25 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

26 *On Heresies*, ch. 101; Chase (1999, p. 162).

27 Kekelidze (1920, p. 11); cf. Gregory of Nazianzus, *Or.* 31.

ამიტომ **მონადა, დასაწყისიდან დიადისაკენ დაძრული, ტრიადამდე დადგა**. ჩვენთვის ეს არის მამა, ძე და სულიწმინდა.²⁸

A different Georgian rendering of the above-mentioned *Oratio* of Gregory the Theologian (*Or.* 29) was produced by Euthymius the Athonite:

ამისთვის ერთგუამოვნება პირველითგან ორგუამოვნებად წარმატებითი, სამგუამოვნებად სრულ-იქმნა, და ესე არს ჩუენდა მამა, ძე და სული წმიდაა.²⁹

Ioane Petritsi gives a special explanation for this expression:

იტყვს ვითარმედ: „მხოლოდ დასაბამსავე დრკა და ვიდრე სამობამდის დადგა“.³⁰

Presumably, Tbel Abuserisdze was familiar with Petritsi’s commentary on Gregory the Theologian’s statement, yet in the hymn, he chooses to cite the translation of Euthymius the Athonite:

| | |
|-----------------------------|---|
| პირველითგან | “In the beginning |
| ერთგუამოვნებამან, | The Monad, |
| ორგუამად წარმატებულმან | Stirred into movement as a Dyad, |
| და სამგუამოვნებისა | Comes to rest |
| სრულებად აღწევულმან (VI.2). | In the state of a Triad.” ³¹ |

In exegetical literature, a parallel can also be found for Tbel Abuserisdze’s triad of “lightning – dew – pearl”. This triad is explained by Theophylact of Ohrid who links it to the ancient conception of the pearl’s origin, according to which a pearl is conceived within a shell from the union of lightning and dew:³²

| | |
|--|---|
| აღმოსავალით მაღალთადათ | “We hail the lamp |
| აღმოსრულისა მის მზისა სანთელსა | Of the risen Sun of Righteousness |
| ელვად საღმრთოთა ნათელისა | As a bolt of lightning from |
| ვქადაგებთ, ხოლო | The Divine Light! We hail |
| სიტყვსა მკერდსა მიყრდნობილსა – | The one leaning back on Words breast |
| ცუარად , | As the dew ! |
| და ოქროპირსა – მარგალიტად წმიდად, | And we hail the Chrysostom - as a sacred pearl , |
| არსთა ცნობისა სიღრმესა დაფარულად | Concealed in the knowledge of beings.” ³³ |
| (IV.2). | |

In the same troparion by Tbel Abuserisdze, paraphrases of the Gospels are also evident:

- მზისა სანთელსა (Jo. 5:35)
- სიტყვსა მკერდსა მიყრდნობილსა (Jo. 13:23.25; 21:20).

28 *Or.* 29.2; Mtchedlidze (2011, p. 203–204).

29 Ms. Tbilisi, Korneli Kekelidze Georgian National Centre of Manuscripts, A-16, fol. 225rv.

30 Nutsubidze & Qaukhchishvili (1937, pp. 209–210); Melikishvili (1999, p. LV).

31 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

32 Koplatadze (2013, p. 67).

33 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

Several triads used in the hymn have their primary source in the Holy Scripture, such as the Apostle Paul’s famous triad of “Faith – Hope – Love” appearing in 1 Cor. 13:13:

ხოლო აწ ესერა ჰგეის **სარწმუნობად, სასოებად და სიყვარული**, სამი ესე; ხოლო უფრომს ამათსა სიყვარული არს – “And now abide **faith, hope, love**, these three; but the greatest of these is love”.

| | |
|------------------------------------|--|
| სარწმუნოების დიდად | As the great archetype of Faith |
| სახისდასაზამად – წინამორბედსა, | – the Forerunner; |
| და სასოებისა მდიდრად | And as the rich |
| და ვრცელად უფსკრულად – | And vast abyss of Hope |
| ღმრთისმეტყუელსა, | – the Theologian; |
| ხოლო ოქრომსა ნესტუსა ღმრთის სახისა | And as the golden trumpet |
| სიყვარულისა სეხნად ვდებ (V.1). | Of divine Love . ³⁴ |

It is a significant fact that one of the direct literary sources for the *Hymns of the Three Johns* is John of Damascus’s *Dialectic* – the first book of the *Fount of Knowledge*, from which the definition of philosophy as “the knowledge of beings” originates:

- Φιλοσοφία ἐστὶ γνῶσις τῶν ὄντων³⁵
- ფილოსოფოსობად არს მეცნიერებად ნამდვლვეთად³⁶
- Philosophy is knowledge of things.³⁷

John of Damascus’s expression “knowledge of beings” (γνῶσις τῶν ὄντων) is inspired by Aristotelian philosophy and is attested twice in Tbel Abuserisdze’s hymn – in both cases as an epithet of John Chrysostom:

- ოქროპირსა – მარგალიტად წმიდად, არსთა ცნობისა სიღრმესა დაფარულად (IV.2) – “(And we hail) the Chrysostom – as a sacred pearl, concealed in the knowledge of beings.”³⁸
- ხოლო ოქრომსა ნესტუ – არსთა ცნობისსა (IX.2).

It is quite telling that in the last example, “knowledge of beings” (i.e. philosophy) is the third member of a triad again, along with prophecy and theology:

| | |
|----------------------------|--|
| ღმრთივბრწყინვალისა ნათლისა | Behold, three easts |
| სამნი აღმოსავალნი | Of the God-illuminated Light, |
| სათნობითა სამთა | Who, by the splendour of their virtue, |
| სამყაროთა ჰნათობენ: | Enlighten the triple world. |
| წინადაწარმეტყუელთა | The Seal of the |
| – ბეჭედი საქმისა, | Operation – of the Prophets ; |
| და ქალწული მოწაფე | The Virgin Disciple, |
| – ღმრთისმეტყუელებისასა, | – of the theology ; |

34 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

35 *Dialectica* 3, Περὶ φιλοσοφίας, α’.

36 Ch. 52/1; Rapava (1976, p. 172).

37 Chase (1999, p. 11).

38 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

| | |
|--------------------------|---|
| ბოლო ოქროსა ნესტჳ | And the Golden Clarion, |
| – არსთა ცნობისსა. (IX.2) | – of the knowledge of beings . ³⁹ |

At the current stage of research, a thorough study has been conducted on the literary sources cited and paraphrased in Tbel Abuserisdze’s *Hymns of the Anathematisation of Heretics* and *Hymns to the Holy Mother of God*.⁴⁰

To date, it has been established that Tbel Abuserisdze’s anti-heretical hymnographical canon is not based on any well-known polemical collection, such as Epiphanius of Salami’s *Panarion* (*Adversus Haereses*), which was translated into Georgian by Teopile the Hieromonk in the 11th century, or the polemical part of John of Damascus’s *Fount of Knowledge* which Ephrem the Lesser and Arsen of Iqalto left untranslated. Their translations included only the first and third books of the *Fount* – the *Dialectics* and the *Exact Exposition of the Orthodox Faith*.

Research has demonstrated that the text of the *Hymns of the Anathematisation of Heretics* was based on information regarding more than one hundred different heresies and heretics found in various genres of works translated into Georgian. These include George Hamartolos’s *Chronicle*, the canons of the Quinisext Council (Trullo, 692), the *Synodicon of Orthodoxy*, Euthymius the Athonite’s *The Leader*, the *Commentary on the Apostolicum*, the *Dogmaticon*, the *Metaphrastic Collection for the Month of September*, the *Teachings* of Sophron of Jerusalem, and others. Based on them, Tbel Abuserisdze composed a scholarly investigation of anti-heretical content, presenting the history of heresies in the form of a hymnographical canon. This history begins with seven ancient Jewish heresies and continues until the year 843, when the when the heresiarchs of Iconoclasm were anathematised at the Council of Constantinople convened at the initiative of Empress Theodora (815–867). According to the *Synodicon of Orthodoxy* (ძეგლისწერა) adopted at the Church Council, Tbel Abuserisdze’s hymn was intended to be performed on the Feast of Orthodoxy, on the “First Sunday of Holy Lent”.⁴¹ Table I details the chronology of heresies and heretics presented in the hymn, indicating the identified literary sources and parallels, which may also serve as a foundation for the English translation of the hymn.

39 SETA (2025): <https://seta.bsu.edu.ge/Creation/9/>.

40 Khalvashi (2024, pp. 147–204).

41 Khalvashi (2024, pp. 137–174).

| Table I: Chronology of Heresies and Heretics | | |
|---|---|---|
| Heresy (period) | Troparion and its literary source⁴² | English translation of the source (troparion) |
| Seven Jewish heresies (1 st c.) | I.3–4: SG: 191–192 | Scribes, Pharisees, Sadducees (I.3); Hemerobaptists, Essenes, Nazarenes, Herodians; King Herod (I.4) |
| Gnosticism (1 st –2 nd cc.) | I.5.1–2 – GX: 165.31 I.5.3 – GX: 183.25 I.5.5–6 – EA: 23.9 I.5.6–9 – GX: 234.20–22 | Emperor Claudius , Simon Magus, Menander, Cerinthus, Nicolas; Hadrian , Valentinus, Cerdo, Marcion, Montanus, Saturninus, Carpocrates, Aquila (I.5) |
| 2 nd -c Syrian heretics, Montanism, Monarchianism (2 nd –3 rd cc.) | III.1.1–4 – GX: 234.23,25–27. III.1.5–7 – GX: 234.32,34–35. | Antoninus ; Tatian, Bardesanes, Priscilla and Maximilla; Commodus ; Theodotus and Theodotion, Paul of Samosata, Nestorius (III.1) |
| Origen (185–254) and Origenism | III.2.1–2 – GX: 235.6,9. III.2.2–7 – GX: 237.23–25–238.1. III.3.1 – GX: 238.1–2. III.3.2–5 – SJ: 78.6–8. III.3.5–7– III.4.1–7 – SM: 463.31–35. | Severus ; Clement of Alexandria, Symmachus, Origen (III.2; III.3–4) |
| 3 rd -c heretics: Sabellius et al (3 rd c.) | IV.1.1 – GX: 240.20–21. IV.1.2 – GX: 243.13,22–23. IV.1.3–5 – SJ: 110.28–29. IV.1.6–7 – GX: 243.26–27. | Philip the Younger ; Sabellius, Decius ; Novatian and Elkasai (IV.1) |
| Mani (216–277) and Manichaeism | IV.1.1 – GX: 240.20–21. IV.1.2 – GX: 243.13,22–23. IV.1.3–5 – SJ: 110.28–29. IV.1.6–7 – GX: 243.26–27. IV.2.1–4 – GX: 243.34–35–244.1. IV.2.5–6 – GX: 244.27–29. IV.3.1–5 – GX: 244.3–6. IV.3.6 – GX: 244.32. IV.4.1–6 – GX: 244.25–27. IV.4.7 – GX: 244.31. | Mani the Persian (IV.2); Buddha, Terebinthus, Scythianus, Empedocles (IV.3); Mani (IV.4) |

42 Abbreviations used: SG – *Commentary of the Apostolicum* (Kochlamazashvili 2000); GX – George Hamartolos's *Chronicle* (Qaukhchishvili 1920); EA – Euthymius the Hagiorite, *The Leader* (Tchqonia and Chikvatia 2007); SJ – Sophron of Jerusalem (Mamasakhlisi et al. 2022); SM – *Metaphrases of September* (Gogua-dze 1986); AN – *Antinestorian Tractate* (Chantladze 1997); AS – Anastasius Sinaita, *Hodegos* (Chikvatia et al. 2015); MN – *Minor Nomocanon* (Giunashvili 1972).

| Table I: Chronology of Heresies and Heretics | | |
|--|---|---|
| Heresy (period) | Troparion and its literary source⁴² | English translation of the source (troparion) |
| Mani and Paul of Samosata (3 rd c.) | V.1–2.1–4 – GX: 245.11–13, 18–20. V.2.5–8 – SJ: 83.21–22. | Paul of Samosata and Mani (V.1); Paul of Samosata, Mani, Tatian, Artemon, Bardesanes, Photinus and Ebion (V.2) |
| Arians and Apollinaris (3 rd –4 th cc.) | V.3 – GX: 245.21, 23–25 | Arians, Apollinaris (V.3) |
| Apollinaris (4 th c.) | V.4 – GX: 245.28–31 V.5 – SJ: 78.1–3 | Apollinaris (V.4-5) |
| Theodore of Mopsuestia (350–428) | V.6 – GX: 245.34–35–246.1–3 | Theodore of Mopsuestia (V.6) |
| Theodore of Mopsuestia (350–428) | V(II).1 – GX: 246.3–5, 9–10 | Theodore of Mopsuestia (V(II).1) |
| Nestorius (381–451) | V(II).2 – GX: 246.11.14 V(II).3.1–4 – AN: 160 V(II).3.5–7 – GX: 246.20–21 V(II).4.1–3 – GX: 246.26 | Nestorius (Cilician), Theodore of Mopsuestia (V(II).2); Nestorius (V(II).3) |
| Monophysites: Eutyches, Dioscorus (5 th c.) | V(II).4.3–7 – SJ: 84.1–5 V(II).5 – GX: 246.23, 27–29, 32 | Eutyches and Dioscorus (V(II).4); Eutyches (V(II).5) |
| Monophysites: Severus, Julian (5 th –6 th cc.) | VI.1 – GX: 246.34; 247.5, 7–10 | Severus of Antioch, Julian of Halicarnassus (VI.1) |
| 4 th -c heretics: Arius, Arians (4 th c.) | VI.2.1–4 – GX: 248.30; 249.5–6 VI.2.5–7 – GX: 263.13 VI.2.7–10 – EA: 235–236 | Sabbatius; Diocletian ; Quartodecimans, Arius: Constantine the Great ; Eunomius, Aetius, Eusebius, Eudoxius, Polemon, Navatus and Montanus (VI.2) |
| Arians (4 th c.) | VI.3.1–3 – GX: 271.9 VI.3.4–6 – EA: 236 VI.3.6–9 – AS: 137 VI.3.10 – GX: 277.13–14; 303.1–2 | Constantius , son of Constantine; Arians (VI.3) |
| Monarchianists, Sabellius (3 rd c.) | VII.1 – GX: 245.23 | Sabellius the Libyan, the Jews (VII.1) |
| Sabellius (3 rd c.) | VII.2 – SJ: 77.34–36 | Macedonius (VII.2) |
| Sabellianism, Marcellus (3 rd –4 th cc.) | VII.3 – SJ: 77.38–41 | Marcellus (VII.3) |
| Manichaean dualism (3 rd c.) | VII.4–5.1–2 – SJ: 78.9–15 | Manichaeanists (VII.4) |

| Table I: Chronology of Heresies and Heretics | | |
|---|--|--|
| Heresy (period) | Troparion and its literary source⁴² | English translation of the source (troparion) |
| Nontrinitarianists of different times (1 st –3 rd cc.) | VII.5.3–8 – SJ: 83.25–29 | Valentinus, Basilides and Sabellius, “Manichaeus”, Marcion (VII.5) |
| Mani’s monophysitic ideas; monophysites Julian and Gaian (III, VI bb.). | VIII.1.1–5 – SJ: 83.29–31 VIII.1.6–11 – SJ: 84.6–9 | Mani; Julian of Hali-carnassus, Gaianus of Alexandria (VIII.1) |
| Monophysite Damian (6 th c.) | VIII.2 – SJ: 84.18–22 | Damian of Alexandria (VIII.2) |
| Monophysite ideas, Messalians’ sect (3 rd –4 th cc.) | VIII.3.1–2 – GX: 281.3–4 VIII.3.5–9 – GX: 281.5, 15–16 | Photinus, Marcellus; Eustathius of Sebaste, Euchites (Messalians, Enthusiasts), Adelphius, Dadoes, Asterius, Maximus (VIII.3) |
| Messalian ideas (4 th c.) | VIII.4.1–8 – GX: 281.16, 29–32 VIII.4–5.2–4 – GX: 282.17, 23–24 | Sabbas, Simeones; Julian ; Asterius and Maximus (VIII.4) |
| Julian Apostata; Nestorius’ precursors; Theodore of Mopsuestia and Diodore of Tarsus (4 th –5 th cc.) | VIII.5.5–10 – EA: 236 | Sabbatius, Polemon, Porphyry of Tyre, Theodore of Antioch, Diodore of Tarsus (VIII.5) |
| Nestorius (381–451) | IX.1.1–6 – AN: 160 | Nestorius (IX.1) |
| “Ten horns” of monophysitism (5 th –6 th cc.) | IX.2.1–5 – EA: 241 | Eutyches, Dioscorus, Timothy, Severus, Jacob, Theodosius, Gaianus, Julian, Peter, Barsanuphius (IX.2) |
| 7th-c heretics, monothelitism (7 th c.) | IX.3.7–8 – MN: 132 | Heraclius ; Zosimus and Zeno, Sergius, Pyrrhus, Cyrus, Macarius, Honorius; Muhammad; Leo the Isaurian ; Constantine Copronymus (IX.3) |
| Iconoclasts (8 th –9 th cc.) | IX.4.1–4 – MN: 132 IX.5.1–5 – MN: 132 IX.5.1–5 – MN: 132 | Leo the Armenian ; Anastasios, Constantine and Nicetas (IX.4-5) |
| Monothelitists (7 th c.) | IX(II).1.1–6 – MN: 19 | Theodotus, Anthony, John and Paul the Isaurian, Theodore Gastes, Stephen Molytes, Theodore Crithinus and Laloudius (IX(II).1) |

In his compiled hymnographical canon, Tbel Abuserisdze uses George Hamartolos's *Chronicon* as his primary source and historical-chronological reference point. In Arsen of Iqalto's translation, this work ends with the era of Theodosius the Great (379–395), although the anti-heretical digressions in the translated text extend to the Monophysites of the 5th and 6th centuries. Consequently, Tbel Abuserisdze turns to a number of other sources to supplement the information. To achieve factual completeness, the author increases the volume of the hymnographical canon by adding odes V(II) and IX(II). In certain troparions, Tbel Abuserisdze uses two literary sources, while in troparion III.3, where the author discusses the errors of Origen, the number of cited sources reaches three:

კაცობრივი სული ჯორცთამ პირველ ყოფად
თქუა:
და ყოველთა მიმწითომად მამამ ოდენ
განაჩინა და ძე – სიტყვერთა ზედა, ხოლო
სული წმიდამ
მორწმუნეთა ოდენ განუწესა;
და არა ერთად სამეზისგანად იტყვს
ქრისტესა: და „სოფლის არდამზადებელ
არსო სამეზამ. (III.3)

“He says that **the human soul**
Is preexistent;
The grace of the Father applies to all creation;
The grace of **the Son**
To all rational beings; but the grace of the Holy
Spirit
Is restricted to believers. He said
Christ is not one of the Trinity;
That **the Holy Trinity did not create**
The world.^{43,44}

The literary sources are:

- კაცობრივი სული პირველვე იყო ჯორცთასა – GX (Qaukhchishvili 1920, 238)
- ყოველთა... მიმწითომელად მამამ ოდენ თქუა... ძე სიტყვერთა... ზედა განაჩინა, ხოლო სული წმიდამ... მორწმუნეთა ოდენ ზედა განაწესა – SJ (Mamasakhlisi et al. 2022, 78)
- არა ერთად სამეზისგანად იტყვან... ქრისტესსა... არა სოფლის დამზადებელ არს სამეზამ – SM (Gogvadze 1986, გვ. 463).

Tbel Abuserisdze also alters the meaning of the third literary source attested in the troparion – the *Life of Cyriacus the Anchorite* – by attributing the views of the Nea Lavra Origenists to Origen alone; therefore, while paraphrasing the primary source, he changes all verb forms into the singular:

| Hymns of the Anathematisation of Heretics | Life of Cyriacus |
|---|---|
| არა ერთად სამეზისგანად იტყვს... მოსლვა[დ და]მტკიცებს... ესრეთ იტყვს აღდგომასა ქრისტესასა... | არა ერთად სამეზისგანად იტყვან... მოსლვად დაამტკიცებენ... ესრეთვე იტყვან აღდგომილად ქრისტესსაცა... |

In general, Tbel Abuserisdze cites the primary sources without altering their meaning, only modifying or truncating words to preserve the metre of the hymn. This is understandable, since the author uses prose texts as literary sources for hymns built on quotations and paraphrases, transforming their fragments into verse based on the rhythmic models of the *Heirmoi*. For example, Ephrem the Lesser writes in his *Commentary on the Apostolicum*:

43 SETA (2025): <https://seta.bsu.edu.ge/Creation/11/>.

44 SETA (2025): <https://seta.bsu.edu.ge/Creation/11/>.

ბუელითგანი... შუდნი წვალეზანი ივენეს⁴⁵

Tbel Abuserisdze renders this fragment in the form of a poem and, in order to preserve the metre of the hymn, he changes the order of the words:

| | |
|-------------------------|-----------------------------------|
| შუდ წვალეზანი | There were seven heresies |
| ივენეს ბუელითგან (I.3). | From ancient times. ⁴⁶ |

To achieve the desired number of syllables, Tbel Abuserisdze often uses participles in his hymns to shorten the text (by reducing the syllable count) and compound predicates to expand the text (thus adding syllables):

| | |
|--------------------------------|----------------------------|
| Source text | Tbel Abuserisdze |
| შობისა დღესა იზმნიდეს (Ephrem) | შობისა დღისა მზმნელნი |
| დაიპყრეს საყდარი (Euthymius) | დამპყრობელ იქმნეს საყდარსა |

It is noteworthy that in the third set of the trilogy, the *Hymns to the Most Holy Mother of God*, Tbel Abuserisdze also utilises two different translations of the same text, John of Damascus's *Exact Exposition of the Orthodox Faith*, produced by Ephrem the Lesser and Arsen of Iqalto, in order to maintain the metre:

| <i>Hymns to the Holy Mother of God on the Orthodox Faith</i> | <i>Exact Exposition of the Orthodox Faith translated by Ephraim the Lesser</i> | <i>Exact Exposition of the Orthodox Faith translated by Arsen of Iqalto</i> |
|--|--|---|
| (11) ტომით დავითისით აღმოსრულისა“ (I.1) | ტომით დავითისით შთამომავალისა; | ტომით დავითეანით შთამომავალისა; |
| (6) მოვიდა მის ზედა (8) სული ღმრთისაჲ და წმიდა-ყო (I.2); | სული წმიდაჲ მოვიდა მის ზედა [და] წმიდა-ყო იგი | სული წმიდაჲ გარდამოვიდა მის ზედა... განმწმედელი მისი |
| (5) შიშსა ვიტყვ და (9) მწუხარებასა და ურვასა (VI.3). | შიშსა ვიტყვ და მწუხარებასა და ურვასა. | შიშსა ვიტყვ და მწუხარებასა და ულონობასა. |

These few examples demonstrate that the *Hymns to the Holy Mother of God on the Orthodox Faith*, like other hymns by Tbel Abuserisdze, are an example of “quotative thinking”. The parallels from the Georgian translations of the *Exact Exposition of the Orthodox Faith* have been examined in detail.⁴⁷ In some cases, Tbel Abuserisdze repeats the literary source almost verbatim, as exemplified by stanza I.3 of the hymn:

45 Kochlamazashvili (2000, p. 191).

46 SETA (2025): <https://seta.bsu.edu.ge/Creation/11/>.

47 Khalvashi (2024, pp. 177–204).

| <i>Hymns to the Holy Mother of God for the Orthodox Faith</i> | | <i>Exposition (Arsen of Iqalto)</i> | |
|--|--|---|---|
| და ესრეთ აგრილობდა მას გუამოვანი სიბრძნე და ძალი მისი, თანაარსი მამისაჲ, ვითარცა საღმრთოდ რამე თესლი და უბიწოთა სისხლთა მისთაგან უშენნა თავსა თვისსა ჳორცნი სულიერნი, სული სიტყვერი და გონიერი, თბისა ჩუენისა დასაბამნი. | And thus there overshadowed her The subsistent Wisdom and Power, The Consubstantial with the Father, As with a divine seed; And from the Virgin's most chaste blood Compacted for Himself A body animated by a rational And intellectual soul As first-fruits of our clay. ⁴⁸ | აგრილობდა ⁴⁹ მას ღმრთისა მაღლისა გუამოვანი სიბრძნე და ძალი, ძე ღმრთისაჲ, თანაარსი მამისაჲ, ვითარცა საღმრთოდ რამე თესლი, და უშენნა თავსა თვისსა უბიწოთაგან და წმიდათა სისხლთა: ჳორცნი სულიერნი, სული სიტყვერი და გონიერი, დასაბამი თბისა ჩუენისაჲ“. | Then the subsistent Wisdom and Power of the Most High, the Son of God, the Consubstantial with the Father, overshadowed her like a divine seed and from her most chaste and pure blood and pure blood compacted for Himself a body animated by a rational and intellectual soul as first-fruits of our clay. ⁵⁰ |

4. Translation Paradigm and Editorial Workflow (Bilingual Semantic Edition)

For the translation (the target text), with the aim of preserving the theological terminology, the quotations and paraphrases, the modern English translation of John of Damascus's *Exact Exposition of the Orthodox Faith* by Frederic Chase (1999) was chosen as the intertext and was given the priority over the earlier English translation of the same text by Stewart Salmond (1899). However, it should be noted that the principles of hereditariness and innovation are also characteristic of these English translations:

| Frederic Chase's translation | Stewart Salmond's translation |
|---|--|
| Then the subsistent Wisdom and Power of the Most High, the Son of God , [ღმრთისა მაღლისა... ძე ღმრთისაჲ] the Consubstantial with the Father, overshadowed her like a divine seed and from her most chaste and pure [და წმიდათა] blood compacted for Himself a body animated by a rational and intellectual soul as first-fruits of our clay. ⁵¹ | And then was she overshadowed by the enhy-postatic Wisdom and Power of the most high God, the Son of God [ღმრთისა მაღლისა... ძე ღმრთისაჲ] Who is of like essence with the Father as of Divine seed, and from her holy and most pure [და წმიდათა] blood He formed flesh animated with the spirit of reason and thought, the first-fruits of our compound nature. ⁵² |

48 SETA (2025): <https://seta.bsu.edu.ge/Creation/13/>.

49 Ephrem: ჰვარვიდა.

50 Chase (1999, p. 270).

51 Chase (1999, p. 270).

52 Salmond (1899, p. 46).

Thus, the scheme for translating Tbel Abuserisdze's *Hymns to the Holy Mother of God* into English was outlined as given in Fig. 1.⁵³

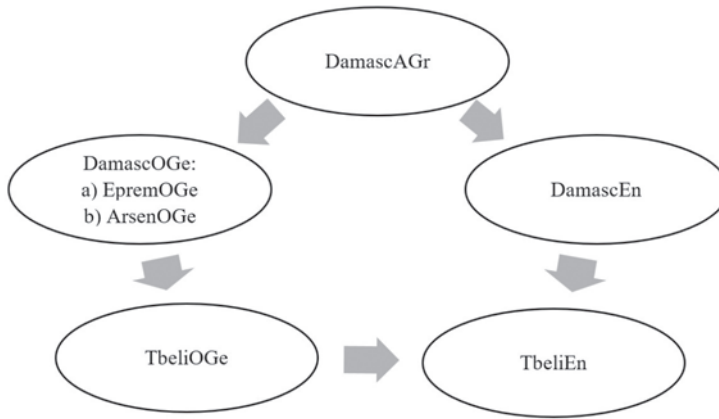


Fig. 1: Translation scheme

In the translation of theological texts, terminological identity is of essential importance. Therefore, for the translation, a concise Old Georgian-English dictionary of theological terms based on the Georgian translations of Arsen of Iqalto and the English translation of Frederick Chase has been compiled (see Table II). In brackets are indicated the modern Georgian terminological equivalents from the contemporary translation of the *Exact Exposition of the Orthodox Faith* by Edisher Chelidze.

| Table II: Old Georgian-English dictionary of theological terms | |
|--|---|
| აგებული (ქმნილება) – creature | ოცნება (წარმოსახვითობა, წარმოსახვა) – imagination |
| აგებული (ქმნილი) – created | პატივი (პატივისცემა) – honor |
| ადამიანი – man | პირმშო – First-born |
| ანგელოსი (ანგელოზი) – angel | საიდუმლო – sacrament, mystery |
| არსება – substance | სამოთხე – paradise |
| აუგებელი (უქმნელი) – uncreated | სამყარო – firmament |
| აღდგომა – resurrection | სარწმუნოება (რწმენა) – faith |
| აღმოსავალი (აღმოსავლეთი) – east | საუკუნე (საუკუნო) – everlasting |
| ბოროტი – evil | საქმე – იხ. მოქმედება |
| ბუნება – nature | საღმრთოდ ბუნებად (საღვთო ბუნება) – divine nature |
| ბუნებითი (ბუნებისეული) – natural | სახე (რაგვარობა) – manner |

53 Abbreviations used: DamascAGr – Greek original of the *Exposition*; DamascOGe – Old Georgian translation of the *Exposition*; DamascEn – English translation of the *Exposition*; EpemOGe – Ephrem the Lesser's translation of the *Exposition*; ArsenOGe – Arsen of Iqalto's translation of the *Exposition*; TbelOGe – Original text of the *Hymns* by Tbel; TbelEn – English translation of the *Hymns*.

| Table II: Old Georgian-English dictionary of theological terms | |
|---|--|
| გამგონებლობა (აზროვნებითობა) – thought | სახე (სახეობა) – specifically, in Species |
| გამომავლობა (გამომავლობა) – procession | სახიერება – goodness |
| გამოუთქმელი – Unutterable, separation | სიბრძნე – wisdom |
| გამოჩინება (დასაბუთება) – proof | სიკუდილი – death |
| განგებულება – dispensation | სიტყუად ღმრთისად (ღვთის სიტყვა) – Word of God |
| განთვსება (გამიჯნვა) – distinction | სული – soul |
| განთვსებით – distinct | სული წმიდად (სულიწმინდა) – Holy Ghost, Holy Spirit |
| განთვსვა (განკუთვნა) – appropriation | უვნებელობა (უვნებლობა) – impassibility |
| განკაცება – became man | ურთიერთას მიმცემლობა (ნაცვალბომება) – exchange of the properties, mutual communication |
| განსაზღვრებული (გამიჯნული) – divided, discontinuous | უფალი – Lord |
| განუკუთელი (ინდივიდი) – individually, individual | უცვლელი (უცვლელი) – unchangeable |
| განღმრთობა – deification | უშობელობა – unbegotten |
| განყოფილება (განხრწნა) – corruption | უცვალელები (გარდაუქმნელი) – inalterable |
| განჯორციელება (განხორციელება, ხორცქმნა) – incarnation | უხილავი – invisible |
| განჯორციელებული (ხორცქმნული) – incarnate | უხრწნელი (უბიწო) – undefiled |
| გარეშეუწერელი – uncircumscribed | უჯორცო (უსხეულო) – incorporeal |
| გემო (სიამოვნება) – pleasure | ქალწულება (ქალწულობა) – virginity |
| გონება – mind | ქალწული – Virgin |
| გრძნობა – sense, sensation | ქმნილი (მომხდარი) – thing done, event |
| გუამი (ჰიპოსტასი) – Person, subsistence, hypostasis | ქრისტე – Christ |
| გუამოვნებითი ერთობა (ჰიპოსტასური ერთობა) – hypostatic union | ქუეყანა (მიწ) – earth |
| დაუსაბამო – without beginning | ღმერთი (ღვთაება) – Godhead, Divinity, Deity |
| დაუსრულებელი – without end, unending | ღმერთი – God |
| ემშაკი – evil spirit, demon | ღმერთმამაკაცებრი (ღმერთმამაკაცური) – theandric |
| ვნება (ვნებულება) – passibility, passion | ღმრთეება – divinity |
| თანაარსი („ერთარსება“ – ე. მ., ὁμοούσιος) – consubstantial | ღმრთისმშობელი (ღვთისმშობელი) – Mother of God |
| თაყუანისცემული (თაყვანცემული) – adorable, worshipped | ყოველი (მთელი) – entire, entirety |
| თვთება (თვისება) – Property, attribute | ყოვლადძლიერი – all-powerful |

| Table II: Old Georgian-English dictionary of theological terms | |
|---|--|
| თვთმფლობელობა (თვითუფლებრიობა) – Freedom, free will, free-will | შეერთება (ერთობა) – union |
| თქუმული (გამოსათქმელი) – utterable | შეერთება – union |
| კაცობრივი ბუნება (ადამიანური ბუნება) – human nature | შეერთებული, შერწყმული (ერთიანი) – continuous |
| კერძოდ (ნაწილი) – part | შეზავებული (შედგენილი) – composite, compound |
| ლოცვა – prayer, praying | შესაქმე (შექმნა) – creation |
| მადლი – grace | შეუზავებელი (შეუდგენელი) – uncompound-ed |
| მართლმადიდებელი (მართლმადიდებლური) – orthodox | შიში – fear |
| მარტივი – simple | შობა – begetting |
| მაცხოვარი – Saviour | შჯული ღმრთისა (ღვთის რჯული) – law of God |
| მეცნიერება (ცოდნა) – knowledge, | ცა – Heaven |
| მიზეზი – author, cause | ცხოველი – living |
| მიუწომელი (მიუწვდომელი) – incompre-hensible | ძალი (ძალა) – Power |
| მონება (მონობა) – servitude | ძე ღმრთისა (ძე ღვთისა) – Son of God |
| მოქმედება (მოქმედება) – operation // act, energy | წარმატება – progress, growth |
| მრავალი – several, many | წერილი – scripture |
| მსახურება – adore, service | წმიდა – holy |
| მუცლადღება (ჩასახვა) – conception | წმიდა (წმინდანი) – saint |
| მწუხარება – pain | წმიდა სამება (წმინდა სამება) – Holy Trinity |
| მხოლოდშობილი – Only-begotten | ხატი – image |
| ნათლისღება – baptism | ხილული – visible |
| ნება – will | ხრწნილება (ხრწნა) – destruction |
| ორი ბუნება – two natures | ჯორცი (სხეული) – body |
| ორნი დასაბამნი (ორი საწყისი) – two princi-ples | ჯორცი (ხორცი) – flesh |

This preparatory work preceded the translation of Tbel Abuserisdze's literary heritage into English. As a significant component this process involved adapting all five works of the author into modern Georgian; these versions are presented in a parallel column in the complete collection of his works.⁵⁴

Thus, according to our project's conceptual framework, producing intertextually and terminologically sound translations primarily involves preserving the intertextual parallels identified during the study of the original in the target text. The translation should preserve as much as possible the traces of the primary sources cited, paraphrased, or interpreted in the original. To

⁵⁴ Khalvashi (2024, p. 359–466).

achieve this, we used the paradigm developed in the process of studying Tbel Abuserisdze's hymnographic trilogy (*Hymns of the Three Johns, Hymns of the Anathematisation of Heretics, Hymns to the Holy Mother of God on the Orthodox Faith*), namely, the English translations of John of Damascus' *Fount of Knowledge* and of other primary sources.

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Cross-Linguistic Equivalence in the Translation of an Aphorism of Shota Rustaveli's Epic *The Knight in the Panther's Skin*

A Comparative Study of English, Russian, and Turkish Translations

Mariam Gobianidze, Marina Mzhavanadze & Nona Nikabadze

Abstract

This article analyses how one of the most famous aphorisms (*tkmula krtami sauravsა ჯოჯოხეთსა დაიურვებს* 'It is said that a bribe settles matters even in hell') from Shota Rustaveli's epic *The Knight in the Panther's Skin* is rendered in English, Russian and Turkish. Using Koller's multi-dimensional equivalence theory (denotative, connotative, text-normative, pragmatic, formal-aesthetic), we compare lexical choices (e.g., *krtami* 'bribe'), information structure (theme-rheme), and idiomatic alignment. We find that Turkish yields the most idiomatic and functionally equivalent outcome, plausibly because target-language paremiology already pairs *rüşvet* 'bribe' with *cehennem* 'hell'; English and Russian tend to preserve denotation but attenuate aphoristic force unless culturally adapted. We conclude that translating aphorisms requires managing equivalence beyond lexis – especially information structure and idiomatic anchoring in the target culture.

1. Introduction

Shota Rustaveli, a 12th-century Georgian poet, authored one of the outstanding monuments of medieval literature, *The Knight in the Panther's Skin*. The epic stands at the peak of Georgian spiritual culture. Its text survives in more than 160 manuscripts. The relevance and importance of the work have long transcended Georgia's borders and attracted international readers; the epic has been translated into 58 languages, often multiple times into the same language. This study examines the equivalence of a single aphorism across English, Russian, and Turkish translations of the epic. The Georgian base text follows the 1957 academic edition of *The Knight in the Panther's Skin*.

2. Methodology

In this article, a comparative approach is used to analyse the cross-linguistic equivalence of a single, meaningful aphorism from *The Knight in Panther's Skin*. We have selected the English translations by Marjory Wardrop (1912), Venera Urushadze (1968) and Lyn Coffin (2015), the Russian translations by Konstantin Balmont (1933), Shalva Nutsbidze (1979) and Archil Khalvashi (2015), and the Turkish translation by Bilal Dindar (1991).

The analysis focuses on three primary areas:

- **lexical equivalency:** we examine whether important terms like *krtami* ('bribe') and *žožoxeti* ('hell') were translated with the appropriate emotional and legal weighting
- **information structure:** we determine whether the translators had maintained the word order of the source text, which is essential for preserving the overall train of thought and the thematic trigger
- **linguistic and cultural context:** we compare the translations with the idiomatic databases of the source and target languages to see if the chosen phrases actually sound like natural proverbs to a native speaker.

We annotate each translation for

- (i) the denotative match of *krtami/žožoxeti/daiurvebs*;
- (ii) information-structure as represented in the word order;
- (iii) modality/quantification that affects gnomic force; and
- (iv) idiomatic anchoring.

The theoretical framework of this study is based on Werner Koller's theory of equivalence. Koller identifies five distinct types of equivalence: denotative, connotative, text-normative, pragmatic, and formal-aesthetic.¹ His theory is particularly significant for this research because it moves beyond a simple word-by-word comparison. Instead, Werner Koller treats translation as a multi-layered process, allowing us to analyse equivalence across various linguistic and cultural levels rather than just at the surface level of vocabulary.

We treat Rustaveli's verse as an aphorism within a literary text; idiom/proverb inventories are used as target-culture anchors for functional equivalents. To substantiate the findings, the study also consults various historical and modern dictionaries to ensure that the nuances of the original 12th-century terms were fully understood.

3. Defining Aphorisms

Aphorisms are one of the oldest and most enduring forms of expressive language. They condense human experience, observation, and insight into brief yet concentrated formulations – typically a short, independent statement conveying a general truth, philosophical idea, or moral observation. Although often only a sentence in length, aphorisms are semantically dense and serve both cognitive and aesthetic functions.

Beyond being an element of literary style, aphorisms offer a distinctive mode of conceptualising the world. They do not merely inform; they invite reflection, challenge assumptions, and encourage dialogic engagement with readers or listeners. Hence their frequent appearance in philosophical texts, literary works, and cultural discourse.

Often characterised as verbal condensations, aphorisms compress knowledge, emotion, and stylistic nuance. Unlike ordinary statements, they embed layered thought and invite multiple readings. An aphorism thus functions not merely as an informative unit but as a shared space in which meaning is co-constructed by author and reader – akin to poetic discourse in its power to evoke, interrogate, and elevate.

¹ Koller (2004, pp. 228–253).

Different dictionaries offer varying definitions of *aphorism*. The Cambridge Dictionary defines it as “a short, clever saying that is intended to express a general truth”.² The Oxford Learner’s Dictionary calls it “a short phrase that says something true or wise”.³ The Collins Dictionary adds: “An aphorism is a short, witty sentence which expresses a general truth or comment”.⁴ The Explanatory Dictionary of the Georgian Language traces the etymology of *aporizm-i* to the Greek ἀφορισμός (*aphorismós*) and defines it as a “compact expression that embodies collective wisdom and life experience”.⁵

Research contributions likewise differ. Cosmin Konstantin Băiaș, in “The Aphorism: Function and Discursive Strategy”, writes: “In common language, the aphorism is an original thought, spoken or written by an author in a concise and memorable form”.⁶ He further emphasises that aphorisms rely not on descriptive argumentation but on “invitational rhetoric,” drawing the reader into the author’s conceptual world, and concludes that “the aphorism is not really linked to the truth but to inspire people”.⁷ Douglas and Strumpf (1989), in the introduction to *Webster’s New World Best Book of Aphorisms*, describe aphorisms as enduring verbal legacies, many of which have outlived their authors’ intentions or awareness.⁸ In Eugene Ivanov’s “Aphorism as an Object of Linguistics: the Main Properties,” the author notes that an aphorism, as a verbal means of expressing general judgments, is one of the most prominent and productive tools and outcomes of verbal-cognitive activity. It is used in speech either as a fixed phrase (a general saying of “common sense,” a proverb) or as a phrasal text/intertext (a literary genre, a remark in a text, a one-time quotation, a “winged” saying). Aphorisms are widely employed across various types of discourse and spheres of verbal communication, manifested in different social or cultural practices and fields of knowledge, including scientific ones.⁹

No single definition of *aphorism* commands universal acceptance, as its meaning is interpreted in different ways. Some accounts stress brevity and cleverness; others highlight philosophical depth, stylistic refinement, or didactic purpose. This plurality reflects the aphorism’s hybrid status at the intersection of language, literature, philosophy, and rhetoric.

4. English translations of *tkmula krtami sauravsა ჯოჯოხეთსა დაიურვებს*

The Knight in the Panther’s Skin has been translated into English at different times by five translators. Marjory Scott Wardrop, an English Kartvelologist, produced the first English translation (prose), published posthumously in London in 1912. Venera Urushadze, to date the only

2 <https://dictionary.cambridge.org/dictionary/english/aphorism>, All URLs quoted in this article were last accessed on 8.01.2026

3 <https://www.oxfordlearnersdictionaries.com/definition/english/aphorism?q=aphorism>

4 <https://www.collinsdictionary.com/dictionary/english/aphorism>

5 აფორიზმი-ი (აფორიზმისა) [ბერძ. *aphorismos* განსაზღვრება] ლიტ. სხარტულად გამოთქმული აზრი, რომელშიც განზოგადებულია დიდი საყოფაცხოვრებო გამოცდილება, ხალხური სიბრძნე. <https://ice.tsu.ge/liv/ganmartebiti.php>

6 Băiaș (2015, p. 2268).

7 Băiaș (2015, p. 2270).

8 Douglas & Strumpf (1989, p. 1).

9 Ivanov (2020, p. 661): “Афоризм, будучи вербальным средством выражения общих суждений, является одним из наиболее заметных продуктивных средств и результатов речемыслительной деятельности, употребляется в речи как устойчивая фраза (расхожее изречение «здравого смысла», пословица) или как фразовый текст / интертекст (литературный жанр, реплика в тексте / разовая цитата, крылатое изречение) [1]. Афоризм широко используется в различных разновидностях дискурса, сферах речевой коммуникации, реализующихся в разных социальных или культурных практиках и областях знания (в том числе научного)”.

native Georgian translator of the epic into English, published a poetic translation in Tbilisi in 1968 Katharine Vivian, an English philologist, writer, translator, and Kartvelologist, published her translation in London in 1977; the main text is in prose, while the prologue and epilogue are in verse. Robert Stevenson, an English historian, translator, and Kartvelologist, published a translation in rhythmic prose in New York in 1977. The most recent translation was made by the American writer and translator Lyn Coffin and published in Tbilisi in 2015; it is metrical and based on a word-by-word English version by Dodona Kiziria (with the prologue's word-by-word translation by Gia Jokhadze).

The present research is based on the English translations by Wardrop, Urushadze, and Coffin. The aim is to evaluate the quality of the poetic translation of an aphorism from *The Knight in the Panther's Skin*. Accordingly, the analysis considers the poetic translations together with the word-by-word version by Dodona Kiziria.¹⁰ Because Wardrop's translation is the earliest and may have influenced later versions, it is also taken into account.

In the epic, the aphorism asserts that "bribery settles matters even in hell". King Rostevan forbids Avtandil to seek Tariel a second time. Avtandil enlists a vizier's support; the vizier agrees to persuade the king but demands a bribe of one hundred thousand gold coins. Rustaveli then states a general truth:

- 30.764. *tkmula krtami sauravsა ჯოჯოხეტსა დაიურვებს*
'It is said that a bribe settles matters even in hell.'

The wisdom here rests on the concepts *krtami* ('bribe') and *ჯოჯოხეთი* ('hell') and the predicate *დაიურვებს* ('settles matters'). The English translations render this as follows:

- 30.764. *tkmula krtami sauravsა ჯოჯოხეტსა დაიურვებს*
'It is said that a bribe settles matters even in hell.'
- 30.746. (M.W.):¹¹ 'It is said: "A bribe settles matters even in hell."'
- 30.755. (V.U.): 'For it is said that even in hell a bribe settles matters.'
- 30.770. (L.C.): 'It's said, "A reward can often settle matters, even in hell."'
- 746 30/37 (D.K.): 'It is said: "A bribe reward settles matters even in hell."'

The strategies of the individual translators are examined sequentially below.

4.1. Marjory Wardrop's translation

Wardrop offers a word-by-word translation, conveying the semantics directly: 'It is said that a bribe settles matters even in hell'. Ideally, a translator would seek a functional equivalent that preserves both the idea and the idiomatic force. The strictly literal strategy chosen by Wardrop diminishes stylistic value and, in turn, blunts the aphoristic effect. Concerning the transfer of individual lexical units, the correspondences may be schematised as in Fig. 1:

10 Dodona Kiziria's word-by-word translation is employed with personal permission.

11 Abbreviations used: M.W. – Marjory Wardrop, V.U. – Venera Urushadze, L.C. – Lyn Coffin, D.K. – Dodona Kiziria.



Fig. 1: The aphorism according to Wardrop

Although Wardrop translates word by word, she correctly retains *krtami* ('bribe'), *žožoxetsa* ('in hell'), and *daiurvebs* ('settles matters') according to Koller's theory of denotative equivalents.

4.2. Venera Urushadze's translation

Urushadze's version is semantically equivalent and likewise direct: "For it is said that even in hell a bribe settles matters." However, word order changes the information structure. In Rustaveli, *krtami* ('bribe') appears first – the central theme – followed by *žožoxetsa* ('in hell') as the location of action. By foregrounding "even in hell," the translation shifts the rhematic focus away from *bribe*. Denotative equivalence is maintained for the key terms. The corresponding

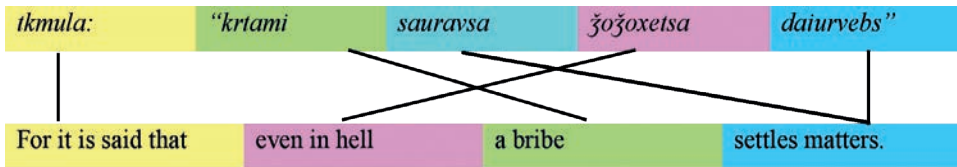


Fig 2: The aphorism according to Urushadze

lexical equivalents can be illustrated in the following schematic form (Fig. 2):

The change in word order affects the logical sequence of the idea. Besides, 'even in hell' occupies the leading, leftmost position, which is not the case in the original. Because *krtami* is the thematic trigger in Rustaveli's line, fronting the rhematic part underlines its function. The lexical equivalents by Koller's theory are all denotative.

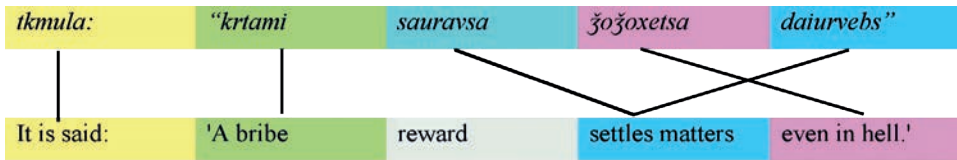


Fig. 3: The aphorism according to Kiziria

4.3 Lyn Coffin's translation and Dodona Kiziria's word-by-word translation

As noted above, Lyn Coffin's translation is based on the word-by-word translation by Dodona Kiziria, which reads (Fig. 3):

Coffin's translation, by contrast, reads (Fig. 4):

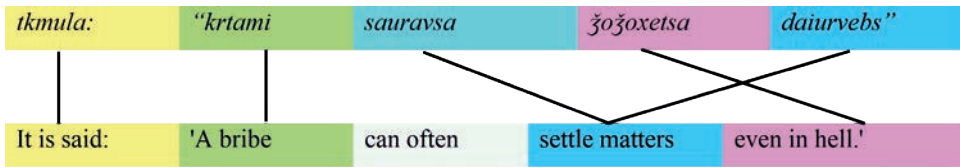


Fig. 4: The aphorism according to Coffin

In Coffin's translation, *reward* replaces *bribe*, and the addition of *can often* weakens the gnomic force. In English lexicography, *reward* is neutral-positive,¹² whereas *bribe* is negatively coded;¹³ the substitution therefore softens both evaluative polarity and socio-pragmatic force. Moreover, the modal and frequency adverb (often) downgrades the categorical tone typical of aphorisms. The source's categorical generalisation becomes contingent.

According to *Merriam-Webster's Dictionary*,¹⁴ *bribe* and *reward* are not viewed as synonymous lexical units, as *reward* is evaluatively positive, whereas *bribe* is negatively coded; substituting *reward* dilutes the pragmatic and ethical charge of the line, cf. definitions of *bribe* and *reward* (Fig. 5 and 6):

Fig. 5: Synonyms of Bribe

In the *Comprehensive English-Georgian Dictionary*, two definitions are given for *bribe*:

12 See: <https://www.merriam-webster.com/dictionary/reward>

13 See: <https://www.merriam-webster.com/dictionary/bribe>

14 See: <https://www.merriam-webster.com/dictionary/reward>



Fig. 6: Synonyms of Reward

- **Bribe I** *noun* [braɪb] – *krtami*; to take bribes *krtamis aḡeba*.¹⁵
- **Bribe II** *verb* [braɪb], 1. 1) (*agr.* with) *mokrtamva* (*mokrtamavs*), *mosqıdva*; he bribed the policeman *policieli mokrtama*; 2) *krtamıt gızıs gaḡapva* (*gaıḡapavs*); he bribed himself / his way / into the committee *krtamıt gaḡvra komıḡeḡışı*.¹⁶

Now consider the meanings of *reward*:

- **Reward I** *noun* [rɪˈwɔːd] 1. 1) *ḡıldo*; well deserved reward *damsaxurebulı ḡıldo*; a reward for good behaviour *ḡıldo sanımušo ḡopakcevisatvıs*; 2) *sazḡaurı*; *samagıero*; a slap on the face was his reward for his cheek *tavxedobısatvıs saxeşı sıla mııḡo / gaacnes*; hanging was the reward for desertion *dezertırebs cıamoxrcıobıt sḡıdnen*; 2. *puladı ḡıldo / gasamrḡelo* (*daçesebulı damnaşavıs an dakargulı nıvtıs şesaxeb ınpormacııs mıçodebıs sanacvıod*); the police offered a (\$1000) reward for any information about the robbery *pılcıam zarcvıs şesaxeb nebısmıerı ınpormacııs mıçodebıs sanacvıod* (*atası dolarıs odenobıs*) *puladı ḡıldo daaçesa*; ◇ to reap the rewards *nakopıs / şedegıs momka*; to go to one's reward *evp. gardacvaleba*; ≅ *uketes samḡaroşı gadasvıla*.¹⁷
- **Reward II** *verb* [rɪˈwɔːd] 1. *daḡıldoeba* (<*da*>*aḡıldoebıs*); she was rewarded for her bravery *kalı simamacıstvıs daaḡıldoes*; 2. 1) *daḡıldoeba* (<*da*>*aḡıldoebıs*); *dapaseba*; our patience was finally rewarded *cıveni motmıneba sabolood dapasda*; *cıvenma motmınebam sabolood naḡopı gamoıḡo*; 2) *gadaḡ*. ○ *ḡıldoa*, *ḡıldos cıarmoadgens* (*rıımeštıvıs*); a magnificent view rewards the traveller *mogzaurıs ḡıldo dıdebılı xedıa*; success has rewarded our efforts *cıveni zalısxmeva cıarmatebıt dagvırgvında*; *cıvenma zalısxmevam sabolood naḡopı gamoıḡo*; 3) *ııavetı mızgıva* (<*mı*>*uzḡvıs*), *gadaxda*, is this how you reward me for my help? *ase mıxđıt samagıeros cıemı daxmarebısatvıs*?¹⁸

In Lyn Coffin's translation of the aphorism, the lexical unit *reward* is used as an equivalent of *krtami* ('bribe') (cf. Dodona Kiziria's word-by-word rendering). As noted, *reward* typically has a positive or neutral evaluative meaning, whereas *bribe* carries a clearly negative meaning; the two are therefore not equivalent in force.

15 <https://dictionary.ge/ka/word/bribe+I/>.

16 <https://dictionary.ge/ka/word/bribe+II/>.

17 <https://dictionary.ge/ka/word/reward+I/>.

18 <https://dictionary.ge/ka/word/reward+II/>.

According to the *Unified Dictionary of Old Georgian*,¹⁹ the term *krtami* ('bribe') includes several nuances. Ilia Abuladze glosses it as *sapase* ('value');²⁰ Ivane Imnaishvili defines it as *puli* ('money') or *sačukari* ('gift'), while also indicating the senses of *daumsaxurebeli gasamrżelo* ('undeserved remuneration') or *uḡanono sačukari* ('illegal gift'), specifically referring to the concept of *krtami* ('bribe').²¹

Sulkhan-Saba Orbeliani, in his *Georgian Lexicon*, explains *krtami* ('bribe') as *sacodavi žgveni* ('a pitiable/poor gift'), drawing on the Georgian translation of the Old Testament (the Book of Isaiah 5,23) to illustrate his point.²² The corresponding passage reads: *da romelni ganamartleben crusa krtamisatvis da samartalsa martlisasa ganakarveben* ('[Woe to those] who acquit the false one for a bribe and deprive the righteous one of his right'). In this context, the act of taking a bribe is directly tied to criminality and the intentional commission of a sin. According to this example, a bribe-taker is defined by the distortion of justice; such an individual subverts legal and moral truth in exchange for an unlawful reward.

The *Explanatory Dictionary of the Georgian Language* defines *krtami* ('bribe') as follows:

- money or goods given to a high-ranking person to obtain a favour
- (*archaic, dialectal*) a reward or fee given to someone for arranging a matter or doing a favour
- (*dialectal*) money given by the bride's parents together with certain goods (dowry).²³

Finally, Coffin's translation employs the modal verb *can*, which denotes dynamic modality (mental or physical ability).²⁴ This choice shifts the force of the statement: aphorisms typically assert widely recognised, categorical truths. By introducing a modal auxiliary, the aphorism's assertiveness is attenuated and the proposition is recast as a matter of possibility rather than an undisputed generalisation.

All things considered, the lexicographic evidence demonstrates that *krtami* is a negatively marked, morally and legally loaded term whose core denotation – *bribe* – should not be softened to *reward*, which has neutral or positive valuations. The substitution by *reward* therefore undermines both the evaluative polarity and the socio-pragmatic force of the aphorism. Similarly, by rephrasing an asserted general truth as a mere possibility, the modal auxiliary can weaken the categorical illocution of the aphorism. When combined, these decisions move the rhetoric and semantics of the statement away from Rustaveli's intended meaning. A faithful rendering should preserve both the marked denotation ('bribe') and the assertive, unmodalised form of the aphorism.

19 Rukhadze (2008); <http://www.nplg.gov.ge/saskolo/index.php?a=index&d=44>.

20 "ქრთამი 1. „საფასე“ (ი. ა.)" <http://www.nplg.gov.ge/saskolo/index.php?a=term&d=44&t=14891>.

21 "2. ფული, საჩუქარი; დაუმსახურებელი გასამრჯელო, უკანონო საჩუქარი; ქრთამი (ი. ი.)" <http://www.nplg.gov.ge/saskolo/index.php?a=term&d=44&t=14891>

22 "ქრთამი... საცოდავი ძღვენი" Orbeliani (1993); <https://dspace.nplg.gov.ge/handle/1234/517894>.

23 "ქრთამ-ი (ქრთამისა) 1. «საცოდავი ძღვენი» (საბა), თანამდებობის პირისათვის მოსასყიდად მირთმეული ძღვენი ან ფული. ქრთამის აღება. _ ქრთამის მიცემა. _ ქრთამი ჯოჯოხეთს ანათებსო (ანდაზა). მოსე შეეჩვია ქრთამების აღებას და ყალბი ქაღალდების შედგენას (ე. ნინოშ.). სამართალი იმისი იყო, ვინც მეტს ქრთამს გაიღებდა, ...ვინც მეტს დახარჯავდა (ი. მაჭავ. თარგმ.). 2. ძვ. და კუთხ. (ფშ.) საჩუქარი, გასამრჯელო საქმის გარიგების ან რაიმე სამსახურის გაწევისათვის. სიგელისათვის დაწესებულ «ქრთამს» მწიგნობართა უხუცესი და საწოლის მწიგნობარი ჩაიბარებდნენ (ივ. ჯავახ.). [მუცელა] ეხვეწებოდა მხლებლებს _ ჩქარა შინამდე მიეყვანათ, ქრთამს ჰპირდებოდა (ვაჟა). 3. კუთხ. (კახ. ქართლ. ფშ.) საპატარძლოსათვის ფულად მისაცემი თანხა მზითევთან ერთად. ქრთამზე საუბარი ქალის მშობლებთან უხერხულია (ვაჟა). დიდი სოვდაგრის შვილი, დიდი ქრთამით და მზითვით (ა. ცაგარ.)" <https://ice.tsu.ge/liv/ganmartebiti.php> s.v. ქრთამი.

24 <https://www.merriam-webster.com/dictionary/can>.

5. Idiomatic Expressions in Georgian and English

Idiomatic expressions surface in diverse ways. In Georgian speech and literature, many idioms relate *krtami* ('bribe') and *žoჟოხეტი* ('hell'), e.g., *krtami ḡmertanac ḡriso* 'A bribe works even with God';²⁵ *krtami ჟოჟოხეც ანაბეცო* 'A bribe lights even hell';²⁶ *ჟოჟოხეცში ხარი ორი კაპიკი ḡირსო* 'The oats are cheap, but the boats are expensive' (lit. 'In hell, an ox costs two kopeks').²⁷ Numerous idioms centre on *puli* ('money'): *puli ჟოჟოხეც ანაბეცო* 'Money lights even hell';²⁸ *pulisა ჟოჟოხეცაჲ კი ეშინია – არ დამანგრიცო* 'Even hell is afraid of money – 'may it not destroy me',²⁹ etc. These examples show that *krtami*, *puli*, and *ჟოჟოხეტი* often bear negative connotations and invoke ideas of coercion, power, and overreach. Numerous Georgian set expressions related to *krtami* ('bribe'), *puli* ('money'), and *ჟოჟოხეტი* ('hell') are similar in meaning.

The database of Georgian idioms and proverbs³⁰ provides some more Georgian idiomatic expressions, which refer to *krtami* ('bribe'), *puli* ('money'), and *ჟოჟოხეტი* ('hell'):

- *puli paḡara ḡmertiao* – 'Money makes the world go round' (lit. 'Money is a little God')
- *puli ḡmertiao* – 'Money makes the world go round/All things are obedient to money/Money is power (Am., Br.)/No silver, no servant (Am., Br.)' (lit. 'Money is God')
- *puli xmalamoḡebuli xelmḡipeao* – 'Money makes the world go round' (lit. 'Money is a king with a drawn sword')
- *puli ḡldes gaangrevso* – 'Gold rules the world. Money makes the world go round' (lit. 'Money will break through a rock')
- *puli amoḡebuli xmaliao* – 'Money makes the world go round' (lit. 'Money is a drawn sword')
- *mtam tkva, pulis meḡinia ar damangriცო* – 'Gold rules the world. Money makes the world go round' (lit. 'The mountain said, "I am afraid of money, may it not destroy me!"')
- *puli momsaxured kargia, baḡonad ki ar varḡao* – lit. 'Money is good when it serves you, bad when it is your lord'
- *puls baḡoni ara ḡqavso* – 'Money makes the world go round/Money calls but does not stay, it is round and rolls away (Br.)/Money is round and rolls away (Am.)/Riches have wings (Am., Br.)' (lit. 'Money has no ruler')
- *krtami ჟოჟოხეც ანაბეცო* – 'An ass loaded with gold climbs to the top of the castle/The golden key opens every door (Am.)/A gold key opens every door (Br.)/Gold rules the world (Am.)/If money go before, all ways do lie open (Br.)/Money is a universal language speaking any tongue (Am.)/Money is power (Am., Br.)/Money makes the wheels (the world) go round (Am.)/Money masters all things (Am., Br.)/Money runs the world (speaks) (Am.)/Money talks (Am., Br.)/No lock will hold against the power of gold (Br.)/A rich man has the world by the tail (Am.)/A silver key can open an iron lock (Am., Br.)' (lit. 'A bribe will lighten hell').

In the English equivalents of the Georgian idioms, two lexemes dominate: *money* and *gold*. Within the Georgian linguocultural sphere, money is frequently evaluated negatively, as the examples above indicate. By contrast, gold (*okro*) most often carries positive connotations in Georgian. The metaphorical meaning of 'gold' in the *Explanatory Dictionary of the Georgian*

25 <https://idioms.tsu.ge/?p=12383>.

26 <https://idioms.tsu.ge/?p=14811>.

27 <https://idioms.tsu.ge/?p=15091>.

28 <https://idioms.tsu.ge/?p=17574>.

29 <https://idioms.tsu.ge/?p=9029>.

30 <https://idioms.tsu.ge/>.

Language is as follows: “Gold (golden) A precious metal of yellow colour; used as a measure of value and for making jewellery. A gold watch; a gold bracelet; a gold ring; gold earrings; a gold coin; a gold medal; a gold tooth. – ‘People brought gold and silver, turquoise and ruby on trays’ (Vazha). ‘The moonlight flickered in a thousand ways on the gold and pearls’ (V. Barn.). ◇ Aqua regia – gold dissolved in a mixture of nitric and hydrochloric acids; used for colouring objects. Iron coloured in aqua regia remains iron nevertheless (D. Machkh). ‘At Artemas’s waist was a silver belt coloured in aqua regia’ (ink). ◇ Golden hair – same as golden thread. ◇ Golden thread – thread made of gold or gilded metal; sirma. ‘A short, sleeveless shirt trimmed with twisted golden thread’ (N. Lortk.). ◇ Covered in gold (figurative) – very rich. ‘An honest peasant stands higher than our sweat-bloated merchant drenched in gold’ (N. Lortk.). Also: someone who wears a great deal of gold jewellery. ‘Decked in gold and silver, the governor himself enters alone’ (Akaki). ‘Whoever comes to us as a foreigner is dressed in brocade and silk, encrusted in silver and gold’ (N. Lortk.). Gold coin. ‘The highlander began counting the gold pieces on the table’ (Ek. Gab.). ‘The rich man tossed the beggar a single gold coin’ (Vazha). ◇ Pure gold – see pure. ◇ At the price of gold, extremely expensive. ‘Vladim let some scoundrels eat, for free, two prematurely ripened mandarins worth their weight in gold’ (L. Kiach.). ‘Coffee, sugar, pepper, and other items could not be found even at the price of gold’ (I. Match, trans.). Figurative. Precious, excellent, very good. ‘In the morning you are gold, dear guest; by evening you turn to silver; and if you stay too long, you become copper’ (folk saying). ‘That Gabro, God rest his parents, is truly gold!’ (Ek. Gab.). ‘‘He’s gold, he’s gold,’’ Parmen said, stroking the dog’s head’ (N. Lortk.). ◇ Golden age (era, time...) – figurative; the best, happiest, most splendid period in a nation’s history. ‘At this hill of Gori-Jvari, people envision the splendid times of our history, that golden age adorned by Queen Tamar and Shota Rustaveli’ (S. Mgalob.). ◇ Golden fund – see fund. ◇ Golden Horde – see Horde”.³¹

31 “ოქრო (ოქროსი) 1. ყვითელი ფერის ძვირფასი ლითონი; იხმარება ღირებულების საზომად, აგრეთვე სამკაულების დასამზადებლად. ოქროს საათი. – ოქროს სამაჯური. – ოქროს ბეჭდი. – ოქროს საყურე. – ოქროს ფული. – ოქროს მედალი. – ოქროს კბილი. – [ხალხს] მოჰქონდა ლანგრებით ოქრო და ვერცხლი, იაგუნდი და ლალი (ვაჟა). მთვარის შუქი ათასნაირად კრთებოდა ოქროსა და თვალ-მარგალიტზე (ვ. ბარნ.). ოქროს წყალი აზოტმჟავასა და მარილმჟავას ნაერთში გახსნილი ოქრო; ხმარობენ ნივთების დასაფერავად. ოქროს წყალში დაფერილი რკინა მაინც რკინაა (დ. მაჩხ.). [არტემას] წელზე ერტყა ოქროს წყალში დაფერილი ვერცხლის ქმარი (მელან.). ოქროს თმა იგივეა, რაც ოქროს ძაფი. ოქროს ძაფი ოქროსაგან ან მოოქრვილი ლითონისაგან დამზადებული ძაფი, – სირმა. დაგრეხილი ოქროს ძაფით შემორტყმული... უსახელო, მოკლე პერანგი (ნ. ლორთქ.). ოქროში ჩამჯდარი გადატ. ძალიან მდიდარი. «პატიოსანი... გლეხი უფრო მაღლა დგას, ვიდრე... ჩვენი ნაოფლარით გასივებული, ოქროში ჩამჯდარი სოვდაგარი» (ნ. ლორთქ.). || ვინც ბევრ ოქროს სამკაულს ატარებს. ოქრო და ვერცხლში ჩამჯდარი, მარტო შემოდის მთავარი (აკაკი). «ვინც-კი მოდის ჩვენში უცხოელი, ფარჩა და აბრეშუმი ავცია, ვერცხლსა და ოქროში არის ჩამჯდარი» (ნ. ლორთქ.). 2. ოქროს ფული. მითულმა... იწყო მაგიდაზე ოქროების თვლა (ეკ. გაბ.). მუცელამ... გადაუგდო [გლახას] ერთი ოქრო (ვაჟა). ძაჯადლო ოქრო იხ. ბაჯადლო. ოქროს ფასად ძალიან ძვირად. [გვადიმ] ორი მანდარინის ხის, ოქროს ფასად ღირებული, ნაადრევად დამწიფებული ნაყოფი ვიღაც ოხრებს მუქთად შეაჭამა (ლ. ქიაჩ.). ყვა, შაქარი, პილიპილი და სხვა ოქროს ფასადაც აღარსად იმოვებოდა (ი. მაჭავ. თარგმ.). 3. გადატ. ძვირფასი, შესანიშნავი, ძალიან კარგი. დილას ოქრო ხარ სტუმარო, საღამოს ვერცხლად იქცევი, თუ ხანი დაგივიანდა, სპილენძად გადაიქცევი (ხალხ.). «სწორედ ოქროა ეგ დედ-მამა ცხოვებული [გაბრო]!» (ეკ. გაბ.). «ოქროა, ოქრო», – ხელი გადაუსვა [პარმენმა] თავზე ძაღლს (ნ. ლორთქ.). ოქროს ხანა (საუკუნე, დრო...) გადატ. საუკეთესო, ბედნიერი, ბრწყინვალე ხანა (საუკუნე, დრო...) ამა თუ იმ ხალხის, ერის ისტორიაში. ამ გორის-ჯვართან ხალხს შეერთებული აქვს წარმოდგენანი ჩვენი ისტორიის ბრწყინვალე დროთა შესახებ, იმ ოქროს საუკუნისა, რომელსაც ამშვენებდა... თამარ მეფე და შოთა რუსთაველი (ს. მგალობ.). ◇ ოქროს ფონდი იხ. ფონდი. ოქროს ურდო იხ. ურდო.” <https://ena.ge/explanatory-online> s.v. ფული.

Figuratively, *okro* ('gold') recurs across Georgian idiomatic expressions (cf. *okro paṭaraa, magram zvirad pasobso* 'Gold is small yet precious'; *siṭqva vercxlia, dumili okroo* 'Speech is silver, silence is golden').

The specific nexus of *bribe* and *hell* demands closer attention. In Georgian, the well-known sayings *krtami ḡmerttanac čriso* 'Even with God a bribe "cuts through"' and *krtami žožoxets anatebso* 'A bribe lights hell' (as well as *puli žožoxets anatebso* 'Money lights hell') encode this link explicitly. When English idioms that function as equivalents are rendered back into Georgian, the underlying conceptual mapping becomes visible. Compare:

- *An ass loaded with gold climbs to the top of the castle* – 'okroti daṭvirtuli viri cixia tavze ava'
- *The golden key opens every door* (Am.) – 'okros gasaḡebi ḡvela kars xsnis'
- *Gold rules the world* (Am.) – 'okro martavs samḡaros'
- *If money go before, all ways do lie open* (Br.) – 'tu puli čin midis, ḡvela gza ḡiaa'
- *Money is a universal language speaking any tongue* (Am.) – 'puli aris universaluri ena, ritac ḡvela enaze saubrob'
- *Money is power* (Am., Br.) – 'puli zalaa'
- *Money makes the wheels (the world) go round* (Am.) – 'puli atrialebs samḡaros'
- *Money masters all things* (Am., Br.) – 'puli ḡvelapers plobs'
- *Money runs the world (speaks)* (Am.) – 'puli martavs samḡaros (laṭaraḡobs)'
- *Money talks* (Am., Br.) – 'puli laṭaraḡobs'
- *No lock will hold against the power of gold* (Br.) – 'verc erti saḡeṭi ver gauḡlebs okros zalas'
- In some English proverbs, *gold* can be replaced by *silver* (e.g., *A silver key can open an iron lock* (Am., Br.) → 'vercxlis gasaḡebs šeuḡlia rḡinis saḡeṭis gaxsna').

Taken together, these pairings show that the English idiomatic counterparts of *krtami žožoxets anatebs* ('A bribe lights hell') and *puli žožoxets anatebs* ('Money lights hell') are not framed around *hell* as a locus. Instead, the English expression typically foregrounds *gold/money* as an abstract power that "opens doors," "rules the world," or "makes the wheels go round," without specifying a place. By contrast, Georgian links *money/bribe* to a concrete location – *žožoxeti* ('hell') – as the site where their efficacy is asserted.

Turning to the translation of the aphorism, the English idiomatic inventory offers several figurative strategies capable of conveying the intended force. Because an English reader lacks the culturally entrenched association between *krtami* ('bribe') and *žožoxeti* ('hell'), a literal rendering risks weakening the aphorism's artistic impact. For clarity, the concepts and predication across the English versions may be aligned as shown in Table 1:

| Source / Translator | <i>tkmula</i> | <i>krtami</i> | <i>žožoxetsa</i> | <i>sauravsა daiurvebs</i> | Addition |
|---------------------|----------------|-----------------------|------------------------|---------------------------|--------------|
| Sh.R. | It is said | a bribe | even in hell | settles matters | N/A |
| M.W. | It is said | a bribe | even in hell | settles matters | N/A |
| V.U. | For it is said | a bribe | even in hell (fronted) | settles matters | N/A |
| L.C. | It's said | a reward | even in hell | can settle matters | often |
| D.K. | It is said | a bribe reward | even in hell | settles matters | N/A |

Table 1: Concepts and predications in the source text and its English translations

It is likely that the translators who adopted identical equivalents for the aphorism's key lexemes ("A bribe settles matters") did so under the influence of Marjory Wardrop's translation, which appears to have set the template subsequently followed. While this inference is plausible, the extent of Wardrop's influence should be confirmed through systematic, source-based analysis.

6. Russian Translations of *tkmula* "*krtami sauravsა ჯოჯოხეთსა დაიურვებს*"

This section addresses Russian translations of the aphorism *tkmula*: "*krtami sauravsა ჯოჯოხეთსა დაიურვებს*". Because Russian translations – beginning in the first half of the nineteenth century – often served as source texts for subsequent renderings into other languages, this analysis focuses on three landmark versions: the first complete poetic translation by Konstantin Balmont (K.B.; it is noteworthy that Balmont became acquainted with the epic through Oliver Wardrop and soon undertook its poetic translation, a process that significantly contributed to the comprehensive translation and popularisation of *The Knight in the Panther's Skin*); Shalva Nutsubidze's version (Sh.N.), notable for its close adherence to the Georgian original and a high degree of equivalence; and the most recent full poetic translation by Archil Khalvashi (A.Kh.), produced at the turn of the twentieth and twenty-first centuries. The discussion assesses how each translator renders the aphorism and evaluates the degrees of equivalence and interrelation both between the translations and with the source text.

Shota Rustaveli's aphorism *tkmula*: "*krtami sauravsა ჯოჯოხეთსა დაიურვებს*" ('It is said that a bribe settles matters even in hell') survives in modern Georgian as the idiom *krtami ჯოჯოხეთს ანათებს* ('A bribe lights [even] hell'). According to the database of Georgian idioms and proverbs, the following Russian expressions convey analogous meanings:

- *Золотой молоток и железные ворота открывает* – 'A golden hammer opens even iron gates'
- *Золотой ключик все двери открывает* – 'A golden key opens every door'
- *Мзда глаза ослепляет* – 'A bribe blinds the eyes'
- *Дары и мудрых ослепляют* – 'Gifts blind even the wise'
- *Соблазн велик – и совесть молчит* – 'When the temptation is great, the conscience remains silent'.

These data suggest that in Russian the concept *krtami* ('bribe') is frequently mediated through *золото* ('gold'): of the idioms cited, only *мзда* ('bribe') is a direct denotative equivalent. Elsewhere the idea is refracted via *дар* ('gift') or *соблазн* ('temptation'), which function as broader, figurative proxies. Notably, whereas Rustaveli localises the action within *ჯოჯოხეთი* ('hell'), Russian idioms generally avoid a specific locus; *золото* ('gold'), *дар* ('gift'), or *соблазн* ('temptation') operate in an undefined, generalised domain. A similar pattern emerges with a related Georgian saying about hell – *pulisa ჯოჯოხეთსაც ეშინია – არ დამანგრიოს* 'Even hell is afraid of money – may it not destroy me.' –, for which Russian correlates likewise replace *ჯოჯოხეთი* with semantically broader terms. A few illustrative examples include:

- *Гора сказала: Боюсь денег, они меня разрушат* – 'The mountain said: "I fear money, for it would destroy me"'
- *Золото правит миром* – 'Gold rules the world'
- *Алтын сам ворота отпирает и путь очищает* – 'Gold itself opens the gates and clears the way'

- *Алтыном воюют, алтыном торгуют, а без алтына горюют*³² – ‘With gold they fight, with gold they trade, and without gold they grieve’.

In the Russian idioms surveyed, the notion of *hell* is typically displaced by broader or different loci – such as a mountain, “the world,” or an indeterminate space. Likewise, ‘money’ is predominantly represented by ‘gold’ (*золото*), which in this context generally carries a negative connotation. This contrasts with Georgian usage, where ‘gold’ typically bears positive semantic value and is not used synonymously with *krtami* (‘bribe’), the latter having an unequivocally negative meaning.

Taken together, these idioms indicate that the association between *puli* (‘money’) and/or *krtami* (‘bribe’) and *ჰოჯოხეთი* (‘hell’) is not characteristic of the Russian linguocultural domain. In the Russian material analysed, the dominant conceptual anchor is *золото* (‘gold’), a pattern far less typical of Georgian usage.

The analysis now turns to how *krtami* (‘bribe’) is rendered in the selected Russian translations and to what extent each translator exploits target-language resources to achieve culturally appropriate adaptation while preserving equivalence. The aphorism is translated by Konstantin Balmont, Shalva Nutsubidze, and Archil Khalvashi as follows:

- 30.764. *tkmula*: “*krtami sauravsა ჰოჯოხეთსა დაიურებს*”.
It is said that “bribe settles matters even in hell”
- 19.730. (K.B.):³³ «Путь крутого разговора. Подкуп нужен и в аду»;
- 30.764. (Sh.N.): И в аду, мы знаем, взятка совершает чудеса;
- 28.984. (A.Kh.): Ведь сказано: «Взятка даже подкупит ад, в руки возьмет.»

In what follows, each case is analysed separately, and the relations between the translations and the source text – as well as among the translations themselves – are examined.

6.1 Konstantin Balmont’s Translation

Balmont’s version exhibits marked divergences from the source, not only formally but also in ideological-thematic and stylistic terms. A clear illustration of this observation is found in the case of the aphorism under examination. Consider the aphorism:

- 30.764. *tkmula*: “*krtami sauravsა ჰოჯოხეთსა დაიურებს*”.
- 19.730. (K.B.) «Путь крутого разговора. Подкуп нужен и в аду.»
‘The path of harsh conversation. A bribe is needed even in hell.’

At the verse level, Balmont disrupts the informational structure: the first part of the final line, «Путь крутого разговора», functions as a continuation of the preceding line, while only the segment «Подкуп нужен и в аду» carries the content of Rustaveli’s complete aphoristic verse. This restructuring diminishes both the thematic-ideational focus and the artistic force of the original. With respect to individual lexical choices, the correspondences may be schematised as follows (Fig. 7):

³² <https://idioms.tsu.ge/?p=14811>.

³³ Abbreviations used: K.B. – Konstantin Balmont; Sh.N. – Shalva Nutsubidze; A.Kh. – Archil Khalvashi

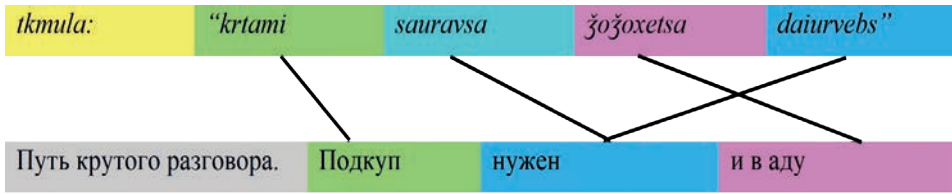


Fig. 7: The aphorism according to Balmont

Here, *krtami* ('bribe') is rendered according to Koller's theory by the connotative equivalent *подкуп* ('bribe'), and *žožoxeti* ('hell') by the denotative equivalent *ад* ('hell'). However, instead of reflecting *daiurvebs* ('settles matters'), Balmont opts for the abstract *нужен* ('is needed'), which shifts the proposition from an aphoristic assertion of efficacy to a general claim of necessity. The result is a paraphrase that conveys only the broad idea – "a bribe is necessary even in hell" – and attenuates the aphorism's stylistic compactness. It is also significant that Rustaveli opens the line with *tkmula* ('it is said'), a formula signalling a widely attested, generally acknowledged truth and reinforcing the aphoristic tone. Balmont omits this marker, further indicating a preference for a freer, more neutral rendering rather than reproducing the idiomatic/gnomic force of the original.

6.2 Shalva Nutsubidze's Translation

Shalva Nutsubidze renders the aphorism as follows:

- 30.764. *tkmula*: "krtami sauravsa žožoxetsa daiurvebs".
- 30.764. (Sh.N.) И в аду, мы знаем, взятка совершает чудеса.
'Even in hell, we know, a bribe performs miracles.'

In Nutsubidze's version, *krtami* ('bribe') and *žožoxeti* ('hell') are translated by Koller's direct denotative equivalents *взятка* ('bribe') and *ад* ('hell'), while *daiurvebs* ('settles matters') is recast as the expressive *совершает чудеса* ('performs miracles'). This interpretive choice intensifies the stylistic effect and heightens the line's emotional resonance.

Notably, Nutsubidze does not reproduce *tkmula* ('it is said'). Instead, he inserts *мы знаем* ('we know'), which only partially compensates for the loss of the formulaic marker that signals a widely acknowledged truth and contributes to the verse's gnomic tone. Placed mid-clause, *мы знаем* is syntactically neutral and thus weakens the aphoristic framing provided by *tkmula*.

While Nutsubidze inverts the word order, foregrounding *ад* ('hell') before *взятка* ('bribe'), the information structure remains constant: 'bribe' continues to function as the theme and 'hell' as the rheme, regardless of their shifting positions.



Fig. 8: The aphorism according to Nutsubidze

The relationship between the corresponding lexical units is illustrated below (Fig. 8): As the schema shows, in this line, Nutsubidze’s approach is characterised by both inconsistency in the rendering of the informational structure and by a minimal degree of interpretation. This reflects the translator’s preference for a relatively free translation strategy, resulting in a certain degree of incongruity between the translation and the source text.

Although the translation fully conveys the central idea of the aphorism and maintains the conceptual equivalence of the original, the inconsistency in informational sequencing and the introduction of interpretative elements significantly alter the form of Rustaveli’s verse. Overall, Nutsubidze’s approach combines a largely direct lexical rendering with interpretive amplification. While the core idea is preserved, the reordered information structure and the substitution of *tkmula* with *мы знаем* attenuate the aphoristic compactness of Rustaveli’s verse.

6.3 Archil Khalvashi’s Translation

Archil Khalvashi translates the aphorism as:

- 30.764. *tkmula*: “*krtami sauravsა ჯოჯოხეტსა დაირვებს*”.
- 28.984. (A.Kh.) *Ведь сказано: «Взятка даже подкупит ад, в руки возьмет.»*
‘After all (it is) said: “A bribe will even bribe hell, will take (it) into (its) hands.”’

Unlike the preceding versions, Khalvashi preserves both the sequence and function of the informational units and thus exhibits a high degree of fidelity to the source. Two deliberate expansions are evident. First, *tkmula* is rendered as *Ведь сказано* (‘after all, it is said’), where *ведь* adds emphatic nuance. Second, the clause *в руки возьмёт* (‘will take [it] into its hands’) supplements *daiurvebs* with a vivid idiomatic flourish, likely motivated by rhythmic and prosodic considerations.

Regarding the conceptual elements within the aphorism, *krtami* (‘bribe’) and *ჯოჯოხეტი* (‘hell’) are translated in agreement with Koller’s theory through their denotative equivalents *взятка* and *ад*, while *daiurvebs* corresponds to *подкупит* (‘will bribe’), a choice that closely matches the semantics of the source text. It is also noteworthy that in his Russian translation, Khalvashi is the only translator who reproduces the particle *-ც* (focus particle) in the form of *даже* (‘even’), thereby further demonstrating his strategy of achieving near-literal correspondence with the source text and maintaining proximity to it both ideationally and formally. A schematical illustration is provided in Fig. 9:

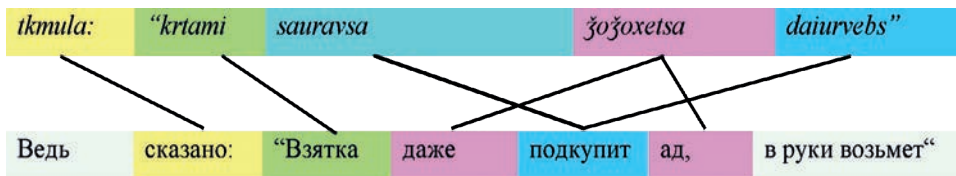


Fig. 9: The aphorism according to Khalvashi

In sum, the three translators adopt distinct strategies. Balmont paraphrases freely, sacrificing aphoristic form for neutral exposition; Nutsubidze preserves the central idea but disrupts the source information structure and intensifies the predicate; Khalvashi achieves near-literal correspondence, with minimal, stylistically motivated additions that do not impede reception in the target language.

With respect to individual lexical choices, Nutsubidze and Khalvashi uniformly render *krtami* by *взятка*, whereas Balmont prefers the synonymous *подкуп*. All three translate *žožoxeti* by *ад*. The greatest divergence appears in *daiurvebs*: *нужен* (Balmont), *совершает чудеса* (Nutsubidze), and *подкупит* (Khalvashi). Only Khalvashi systematically signals scalar emphasis (*даже*) and retains an explicit gnomic marker (*сказано*), thereby maintaining the aphorism’s ideational and formal profile.

The syntagm *sauravsа daiurvebs* (‘settles matters’) provides the most revealing evidence of the differing translation principles: each translator conveys it through a distinct interpretative approach, *нужен* (‘is needed’), *совершает чудеса* (‘performs miracles’), and *подкупит* (‘will bribe’). It should be noted that *sauravsа* is not translated as such at all. As for textual expansion, this feature is found only in Khalvashi’s translation, where additional lexical material is introduced for stylistic and rhythmic purposes.

The comparison between the three Russian translations is shown in Table 2:

| Sh.R. | K.B. | Sh.N. | A.Kh. |
|---------------------------|--------|--------------------|--------------------------------|
| <i>tkmula</i> | – | мы знаем | сказано |
| <i>krtami</i> | подкуп | взятка | взятка |
| <i>žožoxetsа</i> | ад | ад (<i>даже</i>) | ад |
| <i>sauravsа daiurvebs</i> | нужен | совершает чудеса | подкупит |
| Addition | – | – | ведь в руки возьмет |

Table 2: Concepts and predications in the source text and its Russian translations

In the Russian set, denotative matching is generally successful (*взятка/ад*), but idiomatic alignment is weaker: Russian proverbialisation tends to foreground *золото/деньги* without a specific locus such as ‘hell’. As a result, literal transfer preserves reference while attenuating aphoristic salience unless culturally accommodated.

It is also noteworthy that the lexeme *krtami* (‘bribe’) appears only four times in *The Knight in the Panther’s Skin*, and in each instance it occurs within the context of the aphorism under discussion. Within this small sample, the translators are internally consistent in their lexical choices: Nutsubidze and Khalvashi uniformly use *взятка*, whereas Balmont prefers *подкуп* in three cases and omits the term once.

Such intratextual consistency strengthens conceptual equivalence at the level of lemma selection, enhancing each translator’s overall coherence and facilitating the reader’s reception of the source meaning. Ultimately, however, the larger objective of translation as a scholarly and artistic practice – faithfully and functionally transmitting the source’s semantic and aesthetic essence – would have been better served by balancing lexical fidelity with idiomatic, culturally anchored phrasing.

7. Turkish translation of *tkmula* “*krtami sauravsа žožoxetsа daiurvebs*”

The Turkish translation of *The Knight in the Panther’s Skin* was produced by Bilal Dindar. In his preface, Dindar notes that he consulted Ahmed Javad’s Azerbaijani version and Sergi Tsuladze’s

French translation, with additional assistance from Zeynolabidin Makassi in clarifying aspects of the Azerbaijani text. Dindar's prose translation (B.D.) was published in 1991 in Samsun.

Within Eastern literary traditions – and particularly in medieval Turkish poetry – the motif of *krtami* ('bribe') appears frequently, either explicitly or by implication. As an instrument of social critique, bribery is deployed through irony, allegory, and satire to expose injustice, unmask elite hypocrisy, and reveal the realities behind official facades. In Turkish literature, this theme is most commonly articulated within satirical verse, a genre historically devoted to moral and social vices and aimed at authorities and the court, sometimes overtly and sometimes through veiled insinuation. Such critique typically relies on irony and ridicule, enabling poets to circumvent censorship while signalling systemic corruption to readers.

Dindar renders the aphorism as follows:

- 30.764. *tkmula*: “*krtami sauravsas žožoxetsa daiurvebs*”
- 30.764. (B.D.)³⁴ *Rüşvet ki, var, geçerlidir, cehennemde versen bile*
‘A bribe exists and has power, even if you give it in hell’

Notably, the information structure is preserved: *rüşvet* ('bribe') precedes *cehennem* ('hell'), mirroring the original sequence and thereby maintaining the aphorism's thematic progression.

Before examining the verse in detail, it is helpful to clarify that *krtami* ('bribe') corresponds to Turkish *rüşvet*. The *Dictionary of Ottoman Turkish Idioms and Terms (Osmanlı Türkçesi Deyimler ve Terimler Sözlüğü)* defines *rüşvet* as the transfer of something in order to achieve a personal goal and the acceptance of something in return – no longer a 'gift' but a 'bribe'.³⁵ Mehmet Pakalın further observes that the word is often used in the sense of something given freely or without compensation.³⁶ In practice, however, the term encompasses a prior offer or promise aimed at securing an otherwise unattainable outcome, frequently with a concealed purpose, especially when used to justify or obscure an unlawful act. In such contexts, the recipient is a *mürteşi* ('bribe-taker') and the giver, a *raşi* ('bribe-giver').³⁷

Turning to Dindar's rendering, *rüşvet* ('bribe') functions not merely as a referential item but as a socially and morally freighted concept. In *Rüşvet ki, var*, the particle *ki* 'that/which' serves as an emphatic or causal connector, lending the assertion discursive force ('concerning bribery – it exists' or 'as to bribery, it exists'). The predicate *geçerlidir* ('is valid/effective') asserts continuing efficacy, signalling that bribery operates as a stable mechanism. In *cehennemde versen bile* ('even if you give it in hell'), *cehennem* ('hell') marks an extreme, disorderly space, while *sen bile* ('even if [you] ...') adds concessive emphasis, reinforcing the idea that bribery retains its power even under the most adverse conditions. The conceptual alignment can be sketched as in Fig. 10:



Fig. 10: The aphorism according to Dindar

34 Abbreviation used: B.D. – Bilal Dindar

35 Apaydın (2001, p. 794).

36 Pakalın (1983, pp. 772–773).

37 Pakalın (1983, p. 624).

Despite its strong expressive charge, the translation handles the aphorism with notable precision: the core idea and stylistic force of Rustaveli's verse are fully conveyed in Bilal Dindar's Turkish rendering. A proverb identical in meaning is also attested in Turkish, in the 11th-century *Divan-ı Lügati 'l-Türk* by Mahmud al-Kashgari: *Tamu kapuğın açar tawar*, translated as "rüşvet, cehennemın kapısını açar" ('A bribe even opens the gates of hell').³⁸

As noted above, Turkish poets often voice such observations indirectly. In the Turkish literary tradition, bribery frequently appears through metaphorical associations with natural phenomena. This pattern is evident both in early oral traditions and in classical medieval court poetry. For example, sources record: *Kalın bulutu tüpi sürer karanku ışığ urunç açar* (441) – 'A sudden gust of wind disperses thick, dark clouds; likewise, bribery opens the hidden workings at the rulers' gates'.³⁹ A similar parallel occurs in *Kara bulutığ yıl açar urun bile il açar* (152) – 'If dark clouds settle, the wind drives them away; in the same way, bribery opens the gates of government'.⁴⁰ In both cases, bribery is explicitly linked to its systemic function.

The parallel analysis of these proverbs and literary examples suggests that the phenomenon of bribery is culturally widespread, and the ethical-philosophical debates surrounding it have persisted for centuries. Identifying such correspondences provides a productive basis for cross-cultural comparison. For clarity, the conceptual alignment between the Georgian aphorism and Dindar's Turkish rendering may be sketched as follows:

| Sh.R. | B.D. |
|--------------------------|-----------------------|
| <i>tkmula</i> | – |
| <i>krtami</i> | <i>Rüşvet ki, var</i> |
| <i>žoჟოxetsa</i> | <i>cehennemde</i> |
| <i>sauravsა დაურvebs</i> | <i>geçerlidir</i> |
| Addition | <i>versen bile</i> |

Table 3: Concepts and predications in the source text and its Turkish translation

This mapping underlines the preservation of the original information structure and the idiomatic reinforcement of its pragmatic force. Turkish displays a close conceptual pairing of *rüşvet* and *cehennem* in historical sources, so a near-literal rendering achieves both semantic and pragmatic equivalence.

8. Conclusion

The analysis of the Georgian text alongside its English,⁴¹ Russian and Turkish translations yields several notable findings. This concluding discussion focuses on three dimensions:

- the adequacy of rendering *krtami* ('bribe') and *žoჟოxeti* ('hell')
- the preservation of informational structure as represented in the word order
- the handling of idiomatic expressions.

38 Atalay, Besim (1985, III, p. 234).

39 Ertürk (2016, p. 18).

40 Ertürk (2016, p. 18).

41 Since Dodona Kiziria's word-by-word translation was made for Lyn Coffin, her word-by-word translation will not be included in the concluding analysis.

As Table 4 indicates, when translating the concept of *krtami* (‘bribe’), Wardrop and Urushadze employ the denotative equivalent *bribe*, whereas in Coffin’s translation, the term *reward* is used, which, as previously noted, does not constitute an adequate translation of *krtami* and is a connotative equivalent. In the Russian translations, specifically Balmont’s, a connotative equivalent (*подкуп*) is used, while in Nutsubidze’s and Khalvash’s translations, the denotative equivalent (*взятка*) is employed. In the Turkish translation, Dindar uses the denotative equivalent (*rüşvet*) in translating *krtami* (‘bribe’) into Turkish. For *žožoxeti*, all English translations use *hell* and all Russian translations use *ад*; the Turkish column shows *cehennemde* (‘in hell’), i.e., the case-marked form of *cehennem*, which still represents a denotative match for the concept.

Based on Werner Koller’s framework, the concepts are represented as follows: **D** stands for denotative equivalence, while **C** represents connotative equivalence:

| Sh.R. | M.W. | V.U. | L.C. | K.B. | Sh.N. | A.Kh. | B.D. |
|-----------------|-----------|-----------|------------|------------|------------|------------|--------------------|
| <i>krtami</i> | bribe – D | bribe – D | reward – C | подкуп – C | взятка – D | взятка – D | rüşvet ki, var – D |
| <i>žožoxeti</i> | hell – D | hell – D | hell – D | ад – D | ад – D | ад – D | cehennemde – D |

Table 4: Translation of the concepts of ‘bribe’ and ‘hell’ in the source text and its English, Russian, and Turkish translations

Regarding the translation of the predication, we have developed the following table based on Koller’s framework. This breakdown illustrates how the core message of the aphorism is re-shaped across different languages:

| Sh.R. | M.W. | V.U. | L.C. | K.B. | Sh.N. | A.Kh. | B.D. |
|--------------------------|---------------------|---------------------|------------------------------|-----------|----------------------|--------------|----------------|
| <i>sauravsadaiurvebs</i> | settles matters – D | settles matters – D | can often settle matters – C | нужен – C | совершает чудеса – C | подкупит – D | geçerlidir – C |

Table 5: Translation of the predicate in the source text and its English, Russian, and Turkish translations

As for the informational structure as represented by the word order, some of the translators follow the original order (✓), while some invert or disrupt it (–), as indicated in Table 6:

| Sh.R. | M.W. | V.U. | L.C. | K.B. | Sh.N. | A.Kh. | B.D. |
|---------------------------------|------|------|------|------|-------|-------|------|
| <i>krtami</i> → <i>žožoxeti</i> | ✓ | – | ✓ | – | – | ✓ | ✓ |

Table 6: Informational structure in the source text and its English, Russian, and Turkish Translations

In English, Wardrop and Coffin maintain the source ordering (placing ‘bribe’ before ‘hell’), while Urushadze reverses it, disrupting the source information flow. In Russian, Balmont keeps the core concepts but splits the verse such that the aphorism’s second half bears the key proposition, weakening the aphoristic punch. Nutsubidze also inverts the order (‘hell’ before ‘bribe’), shifting the focus away from *krtami*. Among the Russian renderings, only Khalvashi preserves the source sequence intact. In Turkish, Dindar wholly preserves the source information struc-

ture; the word order mirrors the Georgian and supports a coherent transmission of the aphorism's rhetorical force.

Overall, English offers ample idiomatic resources for conveying figurative force, yet the culturally entrenched pairing of 'bribe' with 'hell' is not characteristic of English usage. Consequently, literal renderings tend to dampen the aphorism's stylistic and rhetorical impact. The recurrent choice of the same lexical formulation ('a bribe settles matters') across the English versions likely reflects the influence of Wardrop's early translation strategy.

In Russian, translators generally privileged lexical matching over cultural accommodation. Russian idiomatic practice often evokes 'gold' (*золото*) rather than 'bribe' per se, and typically does not localise the effect within a concrete place such as 'hell'. In this environment, direct denotative transfer of 'hell' (*ад*) preserves reference but not the idiomatic framing; the result is accurate in narrow terms yet less idiomatic and less forceful in the target culture.

By contrast, Turkish tradition maintains a long-standing and culturally salient association between bribery and hell (*cehennem*), as seen in the proverbial material. Dindar's translation therefore reads as both semantically precise and pragmatically natural: it preserves the Georgian information structure and reproduces the aphorism's evaluative and rhetorical effects for the target audience.

Overall, the comparison shows that differences in idiomatic inventories and cultural associations shape how effectively the aphorism can be carried across languages. Where the target culture shares the source conceptual pairing (as in Turkish), near-literal strategies can succeed. Where it does not (as in English, and to a certain degree in Russian), idiom-sensitive, culturally adapted renderings would likely preserve more of Rustaveli's stylistic resonance than strictly denotative, word-by-word solutions.

Abbreviations

| | |
|-------------------------|---------------------------|
| Sh.R. – Shota Rustaveli | K.B. – Konstantin Balmont |
| M.W. – Marjory Wardrop | Sh.N. – Shalva Nutsubidze |
| L.C. – Lyn Coffin | A.Kh. – Archil Khalvashi |
| D.K. – Dodona Kiziria | B.D. – Bilal Dindar |

English Translations of *The Knight in the Panther's Skin*

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A Translatological Analysis of Aphorisms in the Spanish Translations of *vepxistq̄aosani*

Julian Hasche & Jannik Liedtke

Abstract

This paper analyses four aphorisms on *sicrue* ('lie') in *vepxistq̄aosani* across the three published Spanish translations by de la Torre, Martínez, and Roca Barea. Using the denotative equivalence model of Henjum and Koller (2020) and the alignment methodology of the international corpus project "Rustaveli goes digital", the study compares phrase-level correspondences between the Georgian source and its translations. Most translations preserve the core message and exhibit predominantly 1:1- or 1:partial-equivalences. The greatest divergences arise in one aphorism in which all translators adopt interrogative structures absent from the original, leading to notable shifts in syntax and nuance. Similarities between Martínez and Roca Barea suggest possible shared sources or mutual influence. Overall, the analysis demonstrates the value of comparative multi-translation approaches for understanding translational strategies and the reception of Rustaveli's aphoristic style in Spanish.

1. Introduction

The international significance of Shota Rustaveli and his epic is reflected not only in monuments erected for him far beyond Georgia – including a bust in Rome's Villa Borghese and a seated statue in the Park of Friendship in Tashkent – but, above all, in the sheer number of languages into which his work has been translated. The poem in question, *vepxistq̄aosani* ("The Knight in the Panther's Skin"), occupies a central position in Georgian literary culture and has acquired global circulation through translation. To date, the poem exists in translations and adaptations in fifty-eight languages, spanning a wide range of literary traditions. The international corpus project "Rustaveli goes digital"¹ is dedicated to documenting, digitising, aligning, and analysing these translations as a multilingual parallel corpus of *vepxistq̄aosani*. The project assembles published translations across languages, aligns them with the Georgian source text at phrase level, and provides a controlled environment for comparative analysis. The analytical approach adopted in the present chapter follows the methodological standards developed in that project.

The epic has been translated into a range of Romance languages, including French, Italian, Catalan, Romanian, and Spanish. Spanish is of particular interest because there are three separate published translations: Gustavo de la Torre's version (Santiago de Chile, 1964), Leonor Martínez's version (Barcelona, 2000), and María Elvira Roca Barea's version (Málaga, 2003). The coexistence of multiple translations into the same target language creates an ideal condition for comparative analyses in translation studies as it allows us to observe how different transla-

1 <https://rustaveli-goes-digital.de/>.

tors resolve similar semantic and stylistic problems. The present chapter concentrates on one highly salient textual category in *vepxistq̄aosani* and its translations: aphorisms.

According to the *Metzler Lexikon Sprache*, an aphorism is a concise, provocative, or witty thought expressed in prose – generally from a sceptical or critical stance – and frequently relying on rhetorical compression or figurative language.² Because of their density, rhetorical markedness, and interpretive openness, aphorisms are particularly revealing test cases for translation: shifts in lexis, metaphor, or stance often have immediate consequences for meaning in the target language.

This study therefore investigates how three different Spanish translations handle aphoristic material in *vepxistq̄aosani*. The analysis is conducted using the equivalence framework developed by Henjum and Koller (2020), outlined in the following section. In order to maintain analytical focus, attention is restricted to a single semantic group of aphorisms. The selection is based on the thematically arranged anthology of aphorisms compiled by Vaxtang Kuprava, who identifies four aphorisms under the heading *sicrue* ('lie').³ These four aphorisms, all thematically concerned with lying and deception, serve as the dataset for comparison. The central research question is therefore:

Which strategies of equivalence can be observed in the treatment of the aphorisms on “lying” across the three Spanish translations?

The study proceeds as follows: We first situate the three Spanish translations in their historical and editorial contexts, then outline the theoretical framework and methods. A comparative analysis of the four selected aphorisms follows. The conclusion revisits the research question and draws implications for translation studies and for the Spanish transmission of *vepxistq̄aosani*.

2. Theoretical framework and methodology

This section sets out the translation-theoretical framework used to classify denotative correspondences between the Georgian source text and its Spanish translations, followed by the methodology for identifying those correspondences.

The theoretical foundation of the approach is the equivalence model developed by Henjum and Koller (2020), which serves to classify the relationships between the source text and the various translations from a translational perspective. These classifications are used to evaluate the strategies of the translation process and, ultimately, the relationship between the translated material and its source. The analysis focuses on denotative equivalence, that is, on the extent to which meaning components in the source text are represented in the translation. Henjum and Koller distinguish five principal types:⁴

- **1:1 equivalence:** one source unit is rendered by a direct semantic equivalent in the translation
- **1:n equivalence:** one source unit corresponds to several (or structurally more complex) target units
- **n:1 equivalence:** several source units are condensed into a single target unit
- **1:0 equivalence:** a source unit is missing

² Völlers (2016, pp. 46–47).

³ Kuprava (1974, pp. 67–72).

⁴ Henjum and Koller (2020, pp. 253–279).

- **1:partial equivalence:** a source unit is rendered by a target unit with only partial semantic overlap, but which remains functionally adequate in context (e.g., preserves rhetorical force, evaluative stance, or pragmatic effect despite lexical divergence).

This typology is particularly apt for aphorisms, whose semantics are compressed and rhetorically charged: even small lexical shifts can reframe ethics, tone, or argumentative posture. The model makes such shifts descriptively tractable.

Our methodology follows the procedure developed in *Rustaveli Goes Digital*, a long-term digital-humanities project that compiles published translations of *vepxisṭq̄aosani* into a multilingual parallel corpus. The aim is to make the poem and its translations computationally comparable by aligning them below the sentence level. Each translation is digitised and aligned to the Georgian base text at the phrase level, such that every Georgian segment is linked to its proposed target-language equivalent(s). In practice, each verse is segmented into discrete phrases on the assumption that a verse's full meaning is cumulatively built from smaller units rather than exhausted by a single clause. Phrase-level segmentation serves two purposes:

- I. it enables a more precise account of the semantic structure of the Georgian original, and
- II. it permits direct comparison of competing renderings of the same phrase across multiple translations into the same target language.

The procedure is illustrated on the opening of the prologue (0.1.), aligned with Marjory Wardrop's English translation:

| | |
|----------|--|
| Georgian | <i>romelman ṣekmna samq̄aro</i> [...]⁵ |
| English | He who created the firmament [...] |

Table 1: Parallelised text from the opening of the epic

The line is then divided into three phrases <ph1>, <ph2> and <ph3>, each of which can subsequently be classified in terms of equivalence (Table 2):

| | |
|---------------|--|
| 0.1. Georgian | <ph1> <i>romelman</i> </ph1> <ph2> <i>ṣekmna</i> </ph2> <ph3> <i>samq̄aro</i> </ph3> |
| 0.1. English | <ph1> He who </ph1> <ph2> created </ph2> <ph3> the firmament </ph3> |

Table 2: Subdivision of phrases

In the next step, which is the most decisive for the analysis, the relationships of these equivalents are to be classified. For this purpose, the individual phrases are analysed semantically. It becomes apparent that all three phrases are 1:1 equivalents and that the sentence structure also corresponds, as illustrated below (Fig. 1):


| | |
|---------------|--|
| 0.1. Georgian | <ph1> <i>romelman</i> </ph1> <ph2> <i>ṣekmna</i> </ph2> <ph3> <i>samq̄aro</i> </ph3> |
| |  |
| 0.1. English | <ph1> He who </ph1> <ph2> created </ph2> <ph3> the firmament </ph3> |

Fig. 1: Visualisation of phrase alignment

5 რომელმან შექმნა სამყარო [...]; Abashidze et al. (1966, p. 9).

This example illustrates the simplest case for the analysis, which can be easily represented. To highlight the equivalents corresponding to the Georgian source text, we applied colour coding alongside phrase numbering.

3. Analysis

As stated above, the analysis concentrates on a defined semantic group of aphorisms concerned with lying (*sicrue* ‘lie’), as identified by Kuprava.⁶ The following section presents these aphorisms and examines how they are rendered in the three Spanish translations. For each aphorism, the Georgian base text (cited from Abashidze et al. 1966) is aligned with its Spanish counterparts and the relations between corresponding phrase units are classified in terms of equivalence. The purpose of this analysis is to determine how far each Spanish version preserves, shifts, condenses, or expands the semantic and evaluative content of the original.

3.1. First Example

| | |
|--------------------------|---|
| 32.790.1. | <ph1> <i>ratgan tavia</i> </ph1> <ph2> <i>sicrue</i> </ph2> <ph3> <i>qovlisa</i> </ph3> <ph4> <i>ubadobisa</i> </ph4>, ⁷ |
| Transl. | Because the lie is the beginning of every misfortune. |
| 32.790.1. De la Torre | <ph2> <i>Ya que el mentir</i> </ph2> <ph1> <i>es la fuente</i> </ph1> <ph3> <i>de todas</i> </ph3> <ph4> <i>las desgracias</i> </ph4>. |
| Transl. | Since lying is the source of all misfortune. |
| 32.781.1. Martínez | <ph2> <i>Ya que la mentira</i> </ph2> <ph1> <i>es la fuente</i> </ph1> <ph3> <i>donde nacen</i> </ph3> <ph4> <i>las desgracias</i> </ph4>. |
| Transl. | Since lies are the source from which misfortune arise, |
| 30.787.1. Roca Barea | <ph2> <i>Puesto que la mentira</i> </ph2> <ph1> <i>es la fuente</i> </ph1> <ph3> <i>donde beben</i> </ph3> <ph4> <i>las desgracias</i> </ph4>. |
| Transl. | Since lies are the source from which misfortune arises. |

In the Georgian original, the sentence opens with the conjunction *ratgan* (‘because’), which introduces an explicit causal relation. The following construction is headed by *tavi-a* (‘[it] is the head’), where *tavi* (‘head’) combined with the enclitic copula *-a* marks third person singular. This construction functions idiomatically to mean “is the source/origin.” The subsequent noun phrase *sicrue* (‘lie’) thus yields the sense “a lie is the source”. The genitive forms *qovelisa* (‘of everything’) and *ubedobisa* (‘of misfortune’) complete the construction, producing the meaning “because a lie is the source of every misfortune”. This structure encodes a causal-ethical judgement: lying is not merely an action but the origin of all misfortune.

In the Spanish translation by Gustavo de la Torre, causal force is expressed through *ya que* (‘since’), which fulfils the same discourse function as Georgian *ratgan*. The main nominal element is *mentir* (‘lying’), here used as a nominalised infinitive. This choice foregrounds lying specifically as an act in progress (‘since lying...’), rather than construing “the lie” as an abstract entity. The following predicate *es la fuente* (‘is the source’) corresponds semantically to Georgian *tavi-a* (‘is the head’) and may therefore be treated as a 1:1-equivalent. The sequence *de todo* (‘of everything’) and *la desgracia* (‘misfortune’) reproduces the structure “source of

⁶ Kuprava (1974).

⁷ რათან თავია სიკრუე ყოვლისა უბადობისა, [...]; Abashidze et al. (1966, p. 154).

all misfortune.” On this basis, de la Torre’s rendering of the core assertion can be classified as largely 1:1-equivalent at the phrase level, with the exception of the initial focus shift towards the act of lying, which is better described as a 1:partial-equivalent. The 1:partial-equivalent classification captures the interpretive nuance that the Spanish text emphasises “lying” (the activity) rather than “lie” (the act).

Within the translation by Leonor Martínez, the causal relation is likewise signalled overtly, here with *porque* (‘because’). The key nominal element is *la mentira* (‘the lie’), presented as a defined entity rather than as an action in progress. The predicate *es la fuente* (‘is the source’) again reproduces the idiomatic Georgian *tavi-a*, and the prepositional phrase *de todos los males* (‘of all evils / of all misfortunes’) parallels the Georgian genitive construction *qovelisa ubedobisa*. The overall force of the statement – “because the lie is the source of all evils” – remains faithful to the Georgian. At phrase level, Martínez’s rendering can be treated as a series of 1:1-equivalents. In contrast to de la Torre, Martínez frames the lie as a definable moral category (‘the lie’), rather than highlighting the ongoing act of lying.

María Elvira Roca Barea introduces causality via *puesto que* (‘since’), again mirroring the explicit causal framing of the Georgian *ratgan*. The main nominal element appears as *la mentira* (‘the lie’), followed by *es la fuente* (‘is the source’) and a genitival phrase such as *de todas las desgracias* (‘of all misfortunes’). This yields “since the lie is the source of all misfortunes,” which matches the propositional content of the Georgian aphorism. With the possible exception of any local restructuring identified in alignment, the phrases can be classified primarily as 1:1-equivalents. As in Martínez, the lie is treated as a defined, almost absolute moral category (‘the lie’), rather than an ongoing act.

Across all three Spanish versions, the causal framing and the ethical judgement remain constant: lying/the lie is presented as the originating force behind misfortune or evil. The principal differences concern focus and ontological framing. De la Torre highlights “lying” as an action, thereby stressing behaviour. Martínez and Roca Barea foreground “the lie” as a named moral category, suggesting an almost essential quality. Despite these differences, the core proposition “the lie is the source of every misfortune” is transmitted, and most phrase correspondences fall under 1:1-equivalence or 1:partial-equivalence.

3.2. Second Example

| | |
|--------------------------|---|
| 32.789.4. | <i>da <ph1> sicrue da orpiroba </ph1> <ph2> avnebs </ph2> <ph3> xorcsa </ph3>, <ph4> merme sulsa </ph4>.</i> ⁸ |
| Transl. | And lying and deceitfulness harm the flesh, then the soul. |
| 32.789.4. De la Torre | <i><ph1> La falsedad y la doblez </ph1> <ph2> hieren </ph2> <ph3> el cuerpo </ph3> y <ph4> después el alma </ph4>.</i> |
| Transl. | Falsehoods and deceitfulness hurt the body and then the soul. |
| 32.780.4. Martínez | <i><ph1> La traición y la mentira </ph1> <ph2> hieren </ph2> <ph4>el espíritu</ph4> <ph3>después de la carne</ph3>.</i> |
| Transl. | Betrayal and lies hurt the spirit after the flesh. |
| 30.786.4. Roca Barea | <i><ph1> La mentira y la falsedad </ph1> <ph2> hieren </ph2> <ph3> el cuerpo </ph3>, y <ph4> después el alma </ph4>.</i> |
| Transl. | Lies and falsehoods hurt the body and then the soul. |

8 და სიცრუე და ორპირობა ავნებს ხორცსა, მერმე სულსა. Abashidze et al. (1966, p. 154).

The initial phrase in the Georgian original, *sicrue da orpiroba* ('lie and deceitfulness') functions as the sentence's compound subject, immediately establishing the negative ethical framework within which the aphorism unfolds. It is followed by the medioactive verb *avnebs* ('harms'), a form that encodes non-volitional but nonetheless injurious action, and the direct object *xorcsa* ('the body'). Particularly striking is the arrangement of elements in the Georgian syntax: the progression from body to soul (in the subsequent phrase) evokes a vivid metaphor of penetration. *sicrue da orpiroba* is not merely a moral failure but an invasive force that first attacks the physical realm and then advances inward to the spiritual one. This layering lends the aphorism a quasi-anatomical structure, likening deceit to a weapon that inflicts damage sequentially from the exterior to the interior of the human being.

De la Torre's translation closely follows the semantic progression of the Georgian original. He begins with an explicit identification of the referent, *la falsedad y la doblez* ('falsehood and deceitfulness'), a coordinated structure that mirrors the moral duality present in *sicrue da orpiroba*. It should be noted that Spanish *doblez* and Georgian *orpiroba* are analogous formations. In Spanish, *doblez* is derived from *doble* "double" with the abstract noun-forming suffix [-ez]; in Georgian, *orpiroba* is formed from the adjective *orpiri* ("two-faced") – itself composed of *ori* "two" and *piri* "face" – with the nominalizing suffix [-oba]. The structure is followed by the verb *hieren* ('hurt'), which, like *avnebs*, denotes an action that causes harm but does not necessarily imply deliberate intent. The sequence concludes with the specification of the affected domains, maintaining the progression from physical to spiritual harm. The translator's lexical choices are conventional within Spanish moral discourse and do not significantly alter the evaluative nuances of the original. Because of the close alignment in both structure and meaning, the paired phrases can be classified as 1:1-equivalents.

Martínez introduces more noticeable shifts, both lexically and in terms of information structure. Her rendering of the initial phrase, *la traición y la mentira* ('betrayal and lie'), replaces "insincerity" with "betrayal", a term with potentially stronger interpersonal implications. Nonetheless, given the semantic overlap between "duplicity," "deceit," and "betrayal," the phrase can still be treated as a functional 1:1-equivalent. The principal divergence lies in her syntactic rearrangement: Martínez reverses the order of the direct objects, naming the soul before the body. This inversion temporarily obscures the outward-to-inward movement characteristic of the Georgian phrasing. Only through the adverb *después* ('after') is the sequential nature of the harm re-established. This restructuring modifies the rhetorical dynamic of the sentence – placing spiritual harm in a position of initial emphasis – but does not alter the fundamental propositional content. As such, despite the altered emphasis, the overall equivalence remains 1:1 on the phrase level.

Roca Barea's translation exhibits a pattern similar to that of De la Torre, though with her own stylistic signature. She opens with a moral evaluation, *la mentira y la falsedad* ('lie and falsehood'), which foregrounds judgement before specifying the full argumentative frame. The structure corresponds to that of De la Torre and is therefore very close to the original. The only difference from De la Torre is in the translation of *sicrue*.

Across all three translations, the coordinated expression corresponding to "lies and deceitfulness" is consistently maintained, underscoring its function as the argumentative nucleus of the aphorism. The translators differ primarily in how they arrange and foreground information. De la Torre and Roca Barea most closely replicate the Georgian pattern by presenting the referent first and allowing the judgement to emerge from the verb and its complements – an approach that preserves the informational structure of the original. Martínez, on the other hand, has a different arrangement from the original, but the difference in semantics is marginal, as the basic idea re-

mains the same. All three translations faithfully reproduce the ethical message and the conceptual structure of the aphorism, showing only marginal differences to the Georgian original.

3.3. Third Example

| | |
|--------------------------|---|
| 31.776.2. | <i>da <ph1> qovli cru da moġalaṭe </ph1> <ph2> ġmertsa </ph2> <ph3> hġmobs da agre cruobs </ph3></i> ⁹ |
| Transl. | And everyone false and treacherous condemns God, and thus lies. |
| 31.776.2. De la Torre | <i><ph1> Todo mendaz y traidor </ph1> <ph3> insulta </ph3> <ph2> a Dios </ph2> y <ph3> así mente </ph3></i> |
| Transl. | Every liar and traitor insults God and thus lies. |
| 31.767.2. Martínez | <i><ph1> todo ser embustero y traidor </ph1>, <ph2> a Dios </ph2> <ph3> ofende y traiciona </ph3></i> |
| Transl. | every lying and traitorous being offends and betrays God. |
| 29.773.2. Roca Barea | <i>pues <ph1> el mentiroso y el traidor </ph1> <ph3> ofenden y blasfeman </ph3> <ph2> contra su Dios </ph2></i> |
| Transl. | because the liar and the traitor offend and blaspheme against their God. |

In the Georgian original, this is a main clause. The sentence-initial subject is a syndetically linked nominal phrase, comprising the two nouns *cru* ('liar') and *moġalaṭe* ('traitor'), which are further specified by the quantifier *qovli* ('every'). The subject is followed by the direct object *ġmertsa* ('God'). The predicate features two coordinated verb forms equivalent to "offend" and "harm/insult," presenting the act as doubly injurious. The first predicate is the transitive verb *hġmobs* ('condemns'), expressing an active negative judgment of the direct object by the subject. The second predicate, the medioactive verb *cruobs* ('lies'), is semantically closely linked to the subject of the first predicate and is preceded by the adverb *agre* ('thus'), which establishes a causal relation to the preceding clause.

Two predicates referring to the sentence-initial subject are found in de la Torre's translation, which is a nominal phrase composed of *mendaz* ('liar') and *traidor* ('traitor'), modified by the quantifier *todo* ('every'). This phrase constitutes a 1:1 equivalent of Phrase 1 in the source text. The first predicate is *insulta* ('insult'), describing an intentional action that negatively affects the direct object and can therefore also be considered a 1:1-equivalent. This is followed by the prepositional object *a Dios* ('to God'), consisting of the preposition *a*, marking its function as an object, and the noun *Dios* ('God'), which corresponds 1:1 to the Georgian source. The second predicate mirrors the Georgian structure: it begins with the adverb *así* ('thus'), which establishes a causal link to the preceding clause, followed by the intransitive verb *mente* ('lies'), which semantically and referentially picks up the subject of the first predicate. De la Torre's translation aligns precisely with the source text regarding equivalence. The only notable difference in phrase order is that the first verb of the Georgian predicate is placed before the object.

As translated by Martínez, this sentence begins with a nominal phrase, consisting of the head noun *ser* ('being'), the two attributive adjectives *embustero* ('lying') and *traidor* ('traitorous'), and the quantifier *todo* ('every'). It is followed, as in the Georgian source text, by the prepositional object *a Dios* ('to God'), which comprises the preposition *a* and the noun *Dios* ('God'). The predicate consists of two coordinated verbs. The first, *ofende* ('offends'), describes an intentional action aimed at eliciting negative feelings in the object. The second, *traiciona* ('betrays'),

9 და ყოვლი ცრუ და მოღალატე ღმერთსა ჰგმობს და აგრე ცრუობს, Abashidze et al. (1966, p. 151).

likewise denotes an intentional action, representing a subsequent negative act directed against the direct object.

The structure of the sentence aligns with that of the Georgian source text, and the first two phrases can be regarded as 1:1-equivalents. The third phrase, the predicate, generally corresponds to the Georgian original, as both verbs describe actions that negatively affect the object. However, the second verb, *traiciona* ('betrays'), carries a significantly stronger and more fundamental negative connotation than the Georgian verb *cruobs* ('lies'), and thus cannot be considered a direct 1:1-equivalent.

Following the initial conjunction of Roca Barea's translation, *pues* ('because'), the subject appears, which is a nominal phrase consisting of two coordinated nouns, *mentiroso* ('liar') and *traidor* ('traitor'), each accompanied by its definite article. Although the quantifier from the Georgian source text is absent, generality is nevertheless conveyed, so this phrase can still be considered a 1:1-equivalent.

The predicate follows, comprising the two verbs *ofenden* ('offend') and *blasfeman* ('blaspheme'). The first predicate, *ofenden*, expresses an intentional action aimed at eliciting negative emotions in the direct object. The meaning of *blasfeman* is similar to that of the first predicate; however, it specifically conveys a distinctly negative action directed against religion or God, making it a relatively specific verb. Therefore, in comparison with the Georgian source text, it cannot be regarded as a 1:1-equivalent.

The sentence concludes with the prepositional object, formulated as a prepositional phrase using *contra* ('against'), indicating an action directed against the governed noun. The governed noun *Dios* ('God') is modified by the possessive pronoun *su* ('their'). This phrase can be considered a 1:partial-equivalent.

In conclusion, while there are minor variations in sentence structure, these are largely inconsequential. At the semantic level, no fundamental differences emerge either. In Martínez's and Roca Barea's translations, the second verb of the predicate carries distinctly more negative or specific connotations, meaning they cannot be regarded as strict 1:1-equivalents. Nonetheless, the core meaning of the aphorism is successfully preserved in all cases.

3.4. Fourth Example

| | |
|--------------------------|---|
| 23.526.3. | <ph1>mamacisa sicruveta</ph1>, <ph2>netar</ph2>, <ph3>sxvani ramca</ph3> <ph4>hgvandes</ph4>! ¹⁰ |
| Transl. | The man's lies, what else could resemble them! |
| 23.526.3. De la Torre | ¿<ph3>Qué otra cosa</ph3> <ph4>puede semejarse</ph4> <ph1>a la falsedad de un hombre</ph1>? |
| Transl. | What else can resemble a man's falsehood? |
| 23.519.3. Martínez | ¿<ph4>Hay</ph4> <ph5>sobre la tierra</ph5> <ph3>algo parecido</ph3> <ph1>a la falsedad de los hombres</ph1>? |
| Transl. | Is there anything on earth similar to the falsehood of men? |
| 21.524.3. Roca Barea | ¿<ph4>Ha habido</ph4> <ph5>sobre la tierra</ph5> <ph1>mentira de hombre</ ph1> <ph4>comparable a ésta</ph4>? |
| Transl. | Has there ever been on earth a man's lie comparable to this? |

¹⁰ მამაცისა სიცრუვეთა, ნეტარ, სხვანი რამცა ჰგვანდეს! Abashidze et al. (1966, p. 107).

In the source text, the indirect object, which is a noun phrase, appears at the beginning of the sentence. At the start is the genitive attribute *mamacisa* ('of man'), which modifies the following phrase head *sicruveta* ('lies'). This is followed by the interjection *neṭar*, which should be understood in close connection with the subjunctive and expresses a wish. Next is a noun phrase that functions as the subject. At the beginning of this phrase is the pronoun *sxvani* ('others') in the nominative plural, followed by the determiner *ramca* ('what else'). The sentence concludes with the predicate *hgvandes* ('resemble'), which is in the subjunctive. This verb is non-intentional and expresses a relation of similarity between two entities, i.e., comparable properties between the subject and the indirect object are stated.

Within de la Torre's translation, this sentence is an interrogative sentence, introduced by the subject. The subject consists of the interrogative pronoun *qué* ('what'), the determiner *otra* ('else'), and the phrase head, the noun *cosa* ('thing'). This is followed by the multi-part predicate *puede semejarse* ('can resemble'), whose finite verb *puede* ('can') functions as a modal verb expressing possibility. The reflexive verb in the infinitive *semejarse* ('resemble') represents a non-intentional action, as in the Georgian original, in which the relation of similarity between two entities is expressed.

Next is the prepositional object *a la falsedad de un hombre* ('to a man's falsehood'), whose phrase head *falsedad* ('falsehood') follows the preposition *a* and the definite article *la*, and is further modified by the genitive attribute *de un hombre* ('a man's') – *de* here is a preposition expressing possession, and *un* is an indefinite article referring to the noun *hombre* ('man').

Not only do differences appear with respect to sentence structure (the phrases have a divergent arrangement, and it is an interrogative sentence) compared to the original; only the initial phrase, which functions as the subject, can be considered a 1:1-equivalent. The predicate expresses possibility, which distinguishes it from the Georgian original and means it is not a 1:1-equivalent. While the phrase head of the final prepositional phrase carries a more abstract negative semantics (*falsedad* refers to a negative property associated with lying), it cannot be considered a 1:1-equivalent. The genitive attribute functions as a generic reference. The second phrase of the Georgian original, the interjection *neṭar* 'if only', is not rendered, making it a 1:0-equivalent.

In Martínez's translation, the sentence is likewise formulated as an interrogative sentence. At the beginning of the sentence stands the impersonal verb *hay* ('there is'), which describes the existence of an entity. This is followed by a local adverbial phrase, introduced by the preposition *sobre* ('on'), followed by the definite article *la* and then the governed noun *tierra* ('earth').

Attached to this phrase is the direct object *algo parecido* ('something similar'), which consists of a determiner and an adjective. This is followed by the prepositional phrase *a la falsedad de los hombres* ('the falsehood of men'), which resembles the prepositional phrase in De la Torre's translation, except that the generic quality of the genitive attribute is expressed through the combination of definite article and plural.

In this translation, even more differences from the original appear, which can be attributed to the translator's decision to render the verb expressing the relation of similarity with an adjective. The same applies to the prepositional object, as discussed previously. Furthermore, in this translation, not only is the interjection omitted, but an additional local adverbial phrase is included, defining the domain of the existential question and thereby making the inquiry appear even more general.

Similar to the other two translations, Roca Barea's rendering also employs an interrogative structure. At the beginning, as in Martínez's translation, the predicate is a verb of existence, which, however, appears in the past tense through the auxiliary verb *habido*. This is followed by a local adverbial phrase identical to Martínez's.

It follows a noun phrase functioning as the direct object. The head of the phrase is the noun *mentira* ('lie'), which is modified by the genitive attribute *de hombre* ('of man'). The following adjective *comparable* ('comparable') also refers to the preceding phrase and expresses the relation of comparability; the final prepositional phrase *a ésta* ('to this') functions as an anaphoric reference back to the verses before. This final part of the sentence can be identified as part of phrase 1.

In this rendering of the aphorism, similarly significant deviations appear as in Martínez's translation: the predicate of the Georgian original is expressed through a combination of a verb of existence and an adjective. However, in this translation, *mentira* ('lie') constitutes a 1:1-equivalent of the Georgian *sicrue* ('lie'). Nonetheless, even here, no 1:1-equivalents can be identified at the phrasal level.

It can be concluded that all three translations show significant differences from the original. Notably, all translators chose the strategy of the interrogative sentence to render the interjection *neṭar* and the Georgian optative, which also explains the extensive changes in sentence structure and equivalents. An initially subtle shift in the semantics of *sicrue* ('lie') can be observed in the first two translations: both render it as *falsedad* ('falsehood'); however, this term describes more negative character traits rather than the act of lying itself.

The translation by De la Torre appears closest to the original, since, unlike the other translations, which render the predicate using verbs of existence and adjectives, he chose a predicate comparable to the Georgian original. The use of verbs of existence is also noteworthy, as in Martínez and Roca Barea the same 0:1-equivalents appear; that is, the local adverbial phrase, which is not present in the Georgian original.

4. Discussion

The analysis illustrates the diversity of a comparative study with three translations. This not only reveals a deeper picture of the relationship between the original text and the respective translations but also allows for observations to be made across the three translations. Even within this partial examination, certain tendencies can already be identified regarding lexis, i.e. which terms were chosen as equivalents shows certain patterns; for instance, in the three occurrences of *sicrue*: in De la Torre twice as *falsedad*, once as *mentir*; in Martínez twice as *mentira*, once as *falsedad*; in Roca Barea three times as *mentira*.

Regarding sentence structure, only minor differences were observed in three examples (e.g., in Example 2, in Martínez's translation, where she chose to swap phrases three and four, but maintains the logical structure); this can be explained, in comparison with the other two translations, by her personal translation preferences. In contrast, in Example 4 all translations show a fundamental difference from the original, which can be traced back to the fact that all translations use an interrogative sentence structure. Linguistically, there seem to be minor deviations, but the translators' personal decisions appear to be more decisive. One may conclude, however, that no fundamental differences are to be found.

We found no 1:0 or 1:n in Examples 1–3; in Example 4 we observed 0:1 additions (local adverbials); for the most part, there are 1:1-equivalents or minor deviations through 1:partial-equivalents. It may be assumed that the translations were based on source texts that likewise chose an interrogative sentence as a solution for rendering the Georgian sentence, or that the translators themselves adopted this approach as a solution strategy. In Example 4, the only observed 0:1-equivalents are also found, which, in their function as local adverbials, strongly emphasize the question of existence.

Moreover, even within this small reference group, certain parallels can already be discerned – in particular, the translations by Martínez and Roca Barea show some similarities (for example, it is striking that in Example 4 both translations contain identical 0:1-equivalents in Phrase 5), which could also be explained by their local and temporal proximity. At the same time, there are also clear differences regarding divergences: There are aphorisms where the translators wished or were able to remain close to the original, while in others they opted for divergent equivalents or perceived the semantics differently. This may, on the one hand, be related to the linguistic framework – i.e. the lexical inventory or the potential for understanding the aphorism’s content in the target language –, to the translators’ personal preferences, to their interpretation of the aphorisms, or to the source texts they relied upon, since none of the Spanish translations is a direct translation from Georgian: De la Torre states that he used Marjory Wardrop’s English translation as his source text, while Roca Barea relied on the English translations by Marjory Wardrop, Verena Urushadze, and Katherine Vivian; the French translations by Serge Tsuladzé and Gaston Bouatchidzé; and the Italian translation by Mario Pricchi and Paola Angiolletti. Additionally, Leonor Martínez’s source text was the French translation by Serge Tsuladzé.

5. Conclusion

In conclusion, it can be stated that the Spanish translations successfully convey Rustaveli’s central ideas. The only major deviations appear in the renderings of Example 4, which may be attributable to shared source texts or to cross-influences among the Spanish translations. While certain parallels can be observed across all Spanish versions, the similarities between Martínez and Roca Barea are particularly striking, suggesting a close relationship between the two texts and pointing to the value of a more in-depth investigation of these translations.

The empirical analysis highlights, first, the importance of the aphorisms within the translations, as they transmit key aspects of Rustaveli’s philosophy and have therefore been frequently received. Second, the study demonstrates the considerable potential of such comparative approaches, examining three translations into a single target language, for a wide range of scholarly inquiries. Future research would benefit not only from a more comprehensive examination of the three Spanish translations, but also from consulting additional translations into other languages, whether closely related languages or intermediary versions that may have served as sources. Methodologically, the study shows that coupling a multi-translation comparison within one target language with systematic phrase-level alignment to the Georgian source offers a replicable way to identify translators’ equivalence strategies, diagnose micro-shifts in semantics and information structure, and infer potential lines of influence among translations. In this way, the aphorisms emerge as a fascinating genre of expression, playing a key role not only in understanding the epic itself but also in exploring the interrelationships among the various translations of the *vepxistq̄aosani*.

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Shota Rustaveli – A Realm of Memory for the Georgian Nation? A Politics-of-Memory Reception Analysis

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Abstract

This article examines the reception of Shota Rustaveli and his epic *vexistq̄aosani* ('The Knight in the Panther's Skin') within Georgian national consciousness and the country's cultural heritage. Drawing on Pierre Nora's concept of *lieux de mémoire* ('realms of memory') and Zaza Shatirishvili's accounts of Georgian national narratives and Rustaveli's reception, the paper investigates how Rustaveli and his work function as cultural anchors and instruments in the politics of memory. Using a corpus-linguistic analysis of political texts from the Georgian National Corpus, the study identifies two main reception types: (1) toponymic and institutional references, such as Rustaveli Avenue and state institutions, where the poet's name signifies national identity in public space; and (2) direct invocations of Rustaveli and his epic in political rhetoric, where quotations and allusions serve as symbols of unity, resilience, and the "Golden Age" of Georgia. These findings underscore Rustaveli's enduring centrality in Georgian collective memory, bridging medieval cultural heritage and modern political discourse. The study concludes that both the poet and his epic function as pivotal realms of memory that continue to shape and reflect Georgia's evolving national identity.

1. Introduction

Without doubt, Shota Rustaveli is regarded as the most outstanding national poet of the Georgian people, and his epic *vexistq̄aosani* as the *opus magnum* of the Georgian literary language. The significance of the work appears not only in its many reprints but also in its far-reaching reception – its translation into fifty-eight languages, frequent literary engagement, and the wide circulation of aphorisms that almost constitute a genre of their own. Moreover, Rustaveli is omnipresent in Georgia in the many places and institutions bearing his name – Rustaveli Avenue (Geo. *rustavelis gamziri*) in Tbilisi, the Rustaveli National Theatre, the Shota Rustaveli State University in Batumi, or the Shota Rustaveli National Science Foundation of Georgia.

Donald Rayfield evaluates the role of Rustaveli's epic primarily in terms of national rather than international importance:

"The Knight in the Panther Skin is first and foremost a national, rather than an international, masterpiece, for it lacks the driving conviction on the human predicament that informs Dante or Shakespeare. Yet Rustaveli's poem is for Georgians what Dante's *Divina Commedia* is for Italians."¹

1 Rayfield (1994, p. 81).

The study of the reception history of Rustaveli's epic within Rustvelology, and a systematic overview of his place in Georgian literary scholarship, are still at an early stage. There is a clear need for large-scale studies to illuminate the work's meanings and impact. The need is even more pronounced for other facets of reception, particularly the figure of Shota Rustaveli himself, likely owing to the scarcity of biographical information. There is little literature available on this topic; one notable exception is Zaza Shatirishvili's essay on Rustaveli's reception, discussed below.

To this day, only fragmentary information about his life is available: some details can be derived from the prologue of *vexistqaosani*, and there is a fresco in the Monastery of the Cross in Jerusalem that is considered to be his portrait. His byname *Rustaveli* ('from Rustavi') points to his origin; on internal grounds, his lifetime is often placed *c.* 1172–1216. The Jerusalem fresco suggests that he likely spent his final years there.²

This lack of information makes biographical approaches to interpreting and analysing the epic difficult. Yet the reception outlined above highlights another dimension: he is regarded as one of Georgia's central personalities. Even for casual observers of Georgian culture, this seems self-evident. However, few studies examine this role comprehensively. Because of his importance, research on his personal reception is significant – not only to trace how his image developed within Georgian society and culture, but also because such figures can index wider cultural and social developments.

The exploration of this personal reception requires a comprehensive diachronic and synchronic overview – an undertaking beyond the scope of this article but one that can inform a larger study. Still, this contribution seeks to engage with the question and to reflect on Rustaveli's importance in Georgian culture and society. Building on Pierre Nora's concept of *lieux de mémoire* ('realms of memory') and on Zaza Shatirishvili's accounts of Georgian national narratives and Rustaveli's reception (outlined in the theoretical framework below), this article examines his reception through the lens of the politics of memory. This approach is key to understanding Rustaveli's reception as a central figure of the Georgian nation in the 21st century. The guiding research question is: can Rustaveli and his epic be considered *realms of memory*?

To discuss memory-political reception in this article, an empirical analysis was conducted based on the subcorpus *GNC Political texts* of the *Georgian National Corpus* (GNC), which consists specifically of political texts and contains 1,436,075 tokens (26 July 2025). By focusing on this particular resource, the analysis does not claim general validity but is intended to provide a basis for further considerations. Moreover, the corpus only covers excerpts of Georgian political speech, including, for example, speeches by Noe Zhordania (1917–1934), Zviad Gamsakhurdia (1990–1993), Eduard Shevardnadze (1992–1994), Mikheil Saakashvili (2004–2011), and transcripts of debates, interviews, and parliamentary sessions 2016 to 2017. The method of analysis follows the basic principles of corpus linguistics, which are briefly outlined before the empirical analysis.

The chapter presenting the analysis discusses a representative selection of passages identified in the corpus with respect to the research question. These passages are translated, contextualized, and analysed according to basic linguistic criteria, though the focus is on their discussion from the perspective of memory studies. The results are then set against the theoretical frameworks and considered in relation to the central research question. This article thus follows an interdisciplinary approach: while the method chosen for the analysis is based on linguistics, the theoretical framework and research question draw on historical and cultural studies of reception and memory. The article is intended as a partial contribution – a

² Gippert & Tandaschwili (2014, pp. 5–17).

stimulus for a more systematic and comprehensive study of Rustaveli's reception – with the aim of better understanding his significance for Georgian culture and society. The study of Rustaveli's reception, both in literary reflections and in political discourse and commemorative culture, seeks to provide a deeper insight into the Rustaveli phenomenon.

2. Theoretical Framework

What does collective memory mean? Astrid Erll defines the term as an umbrella concept for biological, psychological, media, and social processes through which past, present, and future interact within culture. This field of cultural studies research looks back on a hundred-year history, in which, above all, Maurice Halbwachs' theory *mémoire collective* has shaped various branches of memory studies.³

Halbwachs describes the social frameworks (*cadres sociaux*) as an indispensable prerequisite for any individual memory, from which mental schemata are derived. Consequently, individual perceptions are group-specific, and the memories of individuals are influenced by social and cultural imprints – something that must be understood as a reciprocal process. Furthermore, processes of memory also have a diachronic dimension, which he calls intergenerational memory, as can be observed, for instance, in families or specific social groups. The central function of such references to the past within collective memories lies in identity formation: the self-perception and the interests of groups decisively shape the process of remembering. An integral part of this process is the emphasis on continuity, since continuity demonstrates the constancy of the group while simultaneously reaffirming the individual's belonging to it.⁴

One of the most significant concepts in the theory of collective memory, particularly within historiography, is Pierre Nora's notion of *lieux de mémoire* ('realms of memory'). In the introduction to his work, Nora writes of memory as:

“[...] a framework rather than a content – an ever-available stake, a set of strategies, a presence valued less for what it is than for what is made of it.”⁵

Nora regards *realms of memory* as places where memories crystallize, making continuity with history and an 'eternal present' perceptible. The term is not solely material but also symbolic and functional. A place is not, *per se*, a site of memory, but becomes one insofar as it is performatively integrated into the collective memory of a social group, for instance through certain rituals.⁶

Nora's concept, however, has been criticized for drawing a strict boundary between history and memory, thereby neglecting the remembering dimension of historical research. Furthermore, his conception rests on an understanding that constructs a narrative of the 'decline of memory'.⁷ Nevertheless, its openness to concrete object analysis and to multiple methods makes it suitable as a working heuristic for this study.

Despite such criticism, Nora's approach remains highly influential and appears suitable for the empirical analysis in this study. The concept of places of memory has been widely adopted, inspiring numerous works internationally that deal with such *realms of memory* on the basis of

3 Erll (2017, pp. 11–12).

4 Erll (2017, pp. 11–14).

5 “[...] la mémoire en effet est un cadre plus qu'un contenu, un enjeu toujours disponible, un ensemble de stratégies, un être-là qui vaut moins par ce qu'il est que par ce que l'on en fait” (Nora 1997, p. 16).

6 Erll (2017, pp. 20–21).

7 Erll (2017, p. 20).

Nora's framework. For example, in 2001, the three-volume collection *Deutsche Erinnerungsorte* ('German Places of Memory') was published in Germany, treating concrete locations, abstractions, and emblematic figures and works.

As an example of a *realm of memory* embodied by a person, Dieter Borchmeyer's essay on Johann Wolfgang von Goethe can be cited. Goethe, uniquely in comparison to other nations, has become synonymous with culture and a cultural figure without parallel. He is regarded as a universal genius who stands out among the ranks of the classics of world literature, most of whom are celebrated not for their poetic universality but for a particular genre or a single work. His work, however, as Goethe himself was aware, essentially eluded popular reception, which made him unsuitable for national identification both in his own time and later. For instance, Nietzsche already interpreted Goethe as standing in a fundamentally antagonistic relationship to the Germans, a tension that can also be traced to the poet's alienation from his early works.⁸

Borchmeyer then outlines the development of the poet's reception, from admirers to critics, up to the present day. He concludes that the Goethe cult ended at the latest with the collapse of the GDR, epitomised by German politicians' indifference to the 1999 Goethe anniversary; Goethe, he argues, is no longer a living place of memory for Germans.⁹ The essay illustrates the volatility of interpretive patterns under the influence of the political and cultural *Zeitgeist* and cautions against assuming monolithic, timeless sites of memory. This caution will be borne in mind in the analysis of Rustaveli.

Zaza Shatirishvili engages with Georgian national narratives and *realms of memory* in Georgia in his essay *National Narratives and New Politics of Memory in Georgia*. He identifies three national narratives:¹⁰

1. the "old" narrative. The core of this narrative consists of the salvation and rescue of the Georgian nation despite invasions and imperial aggressions. The present is always portrayed as tragic, while the future appears just and fair. Since the late 19th century, this narrative has been prominent, with its "Golden Age" spanning from the 1960s to the 1980s, reaching its high-water mark during Perestroika. It was primarily narrated by the "old" socialist intelligentsia;
2. the "new" narrative. The new narrative of the Rose Revolution and the "new intellectuals" emerged after the ousting of Shevardnadze and with the beginning of the Saakashvili era, narrating the birth of a new nation and the vision of a "mighty Georgian state";
3. Orthodoxy as the Georgians' "genetically inherited" religion. This narrative locates its institutional foundation in the establishment of the Georgian Orthodox Church and the Patriarchate. It asserts that the Church, exclusively and without competition, serves as the plenipotentiary representative of Georgian culture.

Yet all these narratives exist in parallel, colliding and even competing with one another: which places or figures are claimed by which national narrative, and how are they interpreted? In particular, the first and second narratives stand in a tense reciprocal relationship.¹¹

Shatirishvili adopts Nora's concept of *realms of memory* and applies it to the three national narratives. For the first narrative, he names, for example, the Pantheon on Mtatsminda, Tbilisi State University, or May 26 (the founding day of the Democratic Republic of Georgia). For the second narrative, he mentions, among others, the St George statue on Freedom Square or the

8 Borchmeyer (2001, pp. 69–73).

9 Borchmeyer (2001, pp. 87–88).

10 Shatirishvili (2009, pp. 391–393).

11 Shatirishvili (2009, p. 393).

Museum of Soviet Occupation, which is part of the Georgian National Museum. It should be noted, however, that the construction of memory after the Rose Revolution consisted largely of the overwriting of existing *realms of memory*. For the third narrative, the Holy Trinity Cathedral of Tbilisi is identified as the central *realm of memory*, though there are few others that are not shaped by ecclesiastical legitimation.¹² Note that post-Rose Revolution memory work often overwrote earlier realms of memory.

Another essay by Shatirishvili, focusing specifically on the reception of Rustaveli, is also relevant in this context. In Rustaveli's reception, he distinguishes two phases:

1. 16th century to the early 19th century; and
2. 1830s/1840s to the late 1990s.

Three aspects shaped the first phase of reception: (1) divine vs. worldly, (2) fictional vs. factual, and (3) thematic. The work's significance could be described as a "secular Bible".¹³

In the second phase, beginning in the 19th century, reception changed completely under the ideology of nationalism; *vepxistqaosani* came to be interpreted as an original, national narrative, and Rustaveli as the nation's genius, capable of expressing the soul, history, and very being of the nation. This became a matter of contention: for example, Nikolai Marr doubted Rustaveli's Georgian origin and claimed the work was a translation from Persian.¹⁴ According to this narrative, the epic was also interpreted simultaneously in eschatological-messianic terms and as a story of the "lost paradise" – that is, the nation's Golden Age, which, however, could always return. This could be read as an "Old Testament" narrative which, by the early 20th century, shifted more toward a salvation history, so to speak, a "New Testament" narrative.¹⁵

In the 1960s, moreover, a nationalist-esoteric narrative emerged, mainly in the context of theosophical-anthroposophical discourse. According to this interpretation, the work is an allegory for the thesis of humanity, with the epic embodying the fusion of rationality and mysticism.¹⁶ Based on this reception history, the entire period since the 16th century could be called the *age of vepxistqaosani* – Rustaveli himself serving as a metonym of his epic – since rulers used interpretations of the work as a mediator between state and people to legitimize themselves.¹⁷ Moreover, despite shifts in interpretation, the epic has always remained an unshakable part of the national literary canon, sometimes without rival, thanks to its reception as the nation's epic. By the late 1990s/early 2000s the canon, in Shatirishvili's view, was already faltering and its dissolution only a matter of time.¹⁸ Against this theoretical background, the following analysis considers how political discourse invokes Rustaveli and *vepxistqaosani* as realms of memory in practice.

Building on these reflections, Nora's concept of *realms of memory*, and Shatirishvili's discussion of Georgian national narratives and the reception history of Rustaveli, the selected statements from the political corpus are discussed. Political language is not only a form of data in memory politics but also a performative act, and through the reception and referencing of Rustaveli, language itself becomes an active part of the process of remembering.

12 Shatirishvili (2009, pp. 393–397).

13 Shatirishvili (2003, pp. 266–267, 289).

14 Shatirishvili (2003, pp. 274–276).

15 Shatirishvili (2003, pp. 279–280, 289–290).

16 Shatirishvili (2003, p. 291).

17 Shatirishvili (2003, pp. 282–283, 292).

18 Shatirishvili (2003, pp. 295–299).

3. Methodology of the Empirical Analysis

The analysis follows principles of digital corpus linguistics. An initial search was run in the GNC Political texts subcorpus of the Georgian National Corpus (GNC)¹⁹ for the lexeme ‘Rustaveli’ using the input *რუსთაველ** (*rustavel**) to capture inflected forms and possible postpositions; the first name was not included.

The screenshot displays the GNC Political texts concordance search results for the query 'რუსთაველ*'. The interface includes a search bar with the query, a 'Run Query' button, and various filters. The results are presented in a table with three columns: 'cpos', 'match', and 'simplified lemma'. The table shows 94 hits, with the first few rows visible. The 'match' column contains the word 'რუსთაველი' in various contexts, and the 'simplified lemma' column contains 'რუსთაველი'.

| cpos | match | simplified lemma |
|---------|---|------------------|
| 948931 | რუსთაველი ერთ ნახვებ დეკანოზს უწოდებდა, მთლიანად – | რუსთაველი |
| 949537 | რუსთაველი ერთ-ერთი იყო რუსთაველი, რომელიც მიეწოდებოდა. აი, მა | რუსთაველი |
| 950042 | რუსთაველი ერთი მოტივი. ასეთი ატმოსფეროში აღზრდილი | რუსთაველი |
| 951397 | რუსთაველი ა დეკანოზისთვის. ამ რეალიზაციის ერთ-ერთი | რუსთაველი |
| 952990 | რუსთაველი უწოდებდა. ასე უხედავდათ ამ დიდ საკითხს | რუსთაველი |
| 1468533 | რუსთაველი სხვ კომპოზიციის შემთხვევაში, მათ უხედა ნახვებ, რომ | რუსთაველი |
| 1599330 | რუსთაველი მისი კონსტრუქციის ქმნილება ვიქტორიანულია, ან | რუსთაველი |
| 1843217 | რუსთაველი ყველა ისეთი მოვლენის, როგორც არაა | რუსთაველი |
| 55049 | რუსთაველის მანიფესტაციის თანამედროვეობის მოვლენაზე, | რუსთაველის |
| 59319 | რუსთაველის ზღაპრული ზარღობის მიხედვით, როდესაც | რუსთაველის |
| 400049 | რუსთაველის აქტიურობა და ბოლოს, მიხედა დაავადებულ | რუსთაველის |
| 408807 | რუსთაველის კონსტრუქციის მიხედვით, როდესაც | რუსთაველის |
| 483521 | რუსთაველის თან ნახვებ საუბარში, ამ დროს გახდის სრულად | რუსთაველის |

Fig. 1: Results for ‘რუსთაველ*’ in the GNC political texts concordance (query URL).

The query returned 94 hits. Each was manually checked to confirm reference to the poet, with exclusions where *Rustaveli* (რუსთაველი) functioned as a demonym (‘from Rustavi’).

After disambiguation, 78 attestations remained and were compiled with metadata; for interpretation, at least one sentence of left and right context was retrieved for every case (see Fig. 2). As the study’s focus is memory culture rather than micro-linguistic patterning, only light linguistic annotation was performed; analysis centres on how the passages function within memory-political discourse.

19 <http://gnc.gov.ge/>

137 ნუ მივაწერთ. ეს ჯგუფი ე.წ. კანონიერი ქურდების
 138 კულტს ნერგავს. მას სათავეში ზოგიერთი ლექტორი
 139 უდგას, რომლებსაც მოსკოვის ჯამუშებს ვუწოდებთ. მათი
 140 მიზანია ჩვენი ახალგაზრდები კრიმინალუბად და ნარკომანუბად
 141 აქციონ, ასეთები ხომ ნაკლებად სამიშნი იქნებიან
 142 მოსკოვისთვის. ახალგაზრდების გახრწნას, გადაგვარებას
 143 არავის დავანებებთ. ივანე ჯავახიშვილის უნივერსიტეტში
 144 კანონიერი ქურდების და მათეების ადგილი არ არის. დავით
 145 აღმაშენებლის და რუსთაველის ქვეყანაში ისინი ვერ
 146 იბოგინებენ.
 147 – გამომცემობა საქართველომ გამოსცა ბოდლერის
 148 თქვენული თარგმანი. ეს კონკრეტული ავტორისადმი
 149 სიმპათიაა, თუ იმ ლიტერატურული მიმდინარეობით
 150 გახლება (ტოლსტოის შექსპირი ახელებდა), რომელსაც
 151 ბოდლერი ეუთვნის?

Fig. 2: Text view showing the contextual environment of a corpus occurrence. The example is taken from the Georgian National Corpus (GNC), specifically a speech by Zviad Gamsakhurdia delivered on April 6, 1991 (query URL).

4. Analysis

As noted in the previous section, a total of 78 hits were identified. From these, eleven representative and characteristic examples were selected for detailed discussion. Even on an initial review, the occurrences fall into two broad categories:

1. **Category 1: Rustaveli as a namesake** – references to institutions, places, or awards bearing his name (e.g., *Rustaveli Avenue*, the *Rustaveli National Theatre*);
2. **Category 2: Rustaveli as a historical figure** – above all as the author of *vexistq̄aosani*, functioning metonymically. These categories differ in proximity to the person: the first does not directly invoke the poet but evidences the symbolic power and embeddedness of his name in Georgian society; the second offers a person- and work-centred perspective on his reception. Thus, Category (1) signals the symbolic capital of the name in public space;²⁰ Category (2) foregrounds the person and the epic as cultural touchstones.

4.1. Category 1

Example 1

Context: This and the following statement originate from a speech by Mikheil Saakashvili, delivered amid the Russo-Georgian War. Two days after the outbreak of fighting over control of South Ossetia, the conflict escalated with full-scale Russian military intervention. From August 10, Georgian forces withdrew from South Ossetia, and from August 11, from all fronts, to establish a final defensive line before Tbilisi and Mtskheta. However, no fighting occurred around the capital, as the Russian side announced on August 12 that it would agree to a ceasefire, and

20 For the thematisation of the symbolic importance of Rustaveli Avenue cf. Odischaria (2018).

Russian troops were ordered to suspend further military activities from 3:00 PM onwards.²¹ The speeches of August 13 must therefore be understood directly in the context of the existential struggle of the Georgian state and the country's sovereignty; the political situation can be described as extremely tense and unstable, since the further military and political developments were still unforeseeable despite the ceasefire declared the previous day.

| |
|--|
| <p>Speaker: Mikheil Saakashvili Title of the speech: <i>sakartvelos prezidentma mixeil saakašvilma parlamentis çin šekrebil sazogadoebas mimart</i> ('Georgian President Mikheil Saakashvili addressing the public gathered in front of the Parliament') Date of the speech: 13.08.2008</p> |
| <p><i>es aris çveni sazogadoebis arçevani. 1921 çels rustavelis gamziri, es moedani iço daclili, çvela ertmanets viçavit gadakidebuli, sakartvelo iço daksaksuli da ar iço çinaağmdegobis gaçevis survili. Rusetis me-11 armia ştalinis da oržonikizis metaurobit šemovida sakartveloši da daşlili da daksaksuli sakartvelo, sul rağac, or dgeši mlianad daivaka.</i>²²</p> |
| <p>This is the choice of our society. In 1921, Rustaveli Avenue, this square, was empty; we were all at odds with each other, Georgia was fragmented, and there was no will to resist. The 11th Russian Army, under the command of Stalin and Orjonikidze, entered Georgia, and a divided and fragmented Georgia was completely occupied in just two days.</p> |

Rustavelis gamziri ('Rustaveli Avenue') refers to the central street of Tbilisi, while *moedani* ('square') denotes the plaza in front of the Parliament, which lies directly on this avenue. The clause is predicative: *rustavelis gamziri* and *es moedani* ('this square') form an asyndetic subject; the predicate *daclili* ('emptied') combines with *iço* ('was').

The emptiness metaphorizes social disunity: avenue and square function as civic barometers – sites where the state of the nation is read off public space.

The following sentence names the source of the threat: Stalin and Orjonikidze, along with the 11th Russian Army, which specifically exploited this socially fractured state and occupied the country within a short time. Notably, 'Russian army' (not 'Soviet') is chosen – salient in this wartime framing.

In this passage, Rustaveli Avenue functions both as a historical site and as a starting point for reflecting on history, a place where historical events become immediately tangible. In Saakashvili's speech, this reflection serves as a cautionary example of what disunity and discord can provoke. Rustaveli Avenue thus serves as a symbolic site of the Georgian nation and as an indicator of the state of society.

21 Felgenhauer (2009, pp. 162–180); Rayfield (2012, pp. 397–399).

22 ეს არის ჩვენი საზოგადოების არჩევანი. 1921 წელს რუსთაველის გამზირი, ეს მოედანი იყო დაცლილი, ყველა ერთმანეთს ვიყავით გადაკიდებული, საქართველო იყო დაქსაქსული და არ იყო წინააღმდეგობის გაწევის სურვილი. რუსეთის მე-11 არმია სტალინის და ორჯონიკიძის მეთაურობით შემოვიდა საქართველოში და დაშლილი და დაქსაქსული საქართველო, სულ რაღაც, ორ დღეში მთლიანად დაიკავა.

Example 2

Context: Continuation of Example 1 (same speech, 13.08.2008).

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|---|
| <p>Speaker: Mikheil Saakashvili Title of the speech: <i>sakartvelos prezidentma mixeil saakašvilma parlamentis čin šekrebil sazogadoebas mimart</i> ('Georgian President Mikheil Saakashvili addressing the public gathered in front of the Parliament') Date of the speech: 13.08.2008</p> |
| <p><i>čveni zala ertobašia! tkven icit, rom gvemukrebodnen da čorebic vrceldeboda imis taobaze, rom tbilisis gabombavden, magram, amis miuxedavad, xedavt imdeni xalxi movida, ramdenic arasdros šekrebila rustavelze. kartuli armia atžer upro naklebia, vidre ak šekrebilta raodenoba. čemo zvirpasebo, tkven xart qvelaze ušišari armia msoplioši.²³</i></p> |
| <p>Our strength is in unity! You know that we were being threatened, and there were even rumors that Tbilisi would be bombed. Yet despite this, you can see how many people have gathered here, more have gathered on Rustaveli than ever before. The Georgian army is ten times smaller than the number of people gathered here. My dear ones, you are the bravest army in the world.</p> |

This statement follows directly after the preceding example. Striking is the elliptical **Rustaveli**, standing for *rustavelis gamziri* ('Rustaveli Avenue'). The local adverbial *rustavelze* ('on Rustaveli'), together with the verb *šekrebila* ('gathered'), marks the avenue as an assembly ground. Special emphasis is placed on the number of those gathered: on the one hand through the quantifier *imdeni* ('so many'), on the other, the negative temporal adverb *arasdros* ('never') underscoring unprecedented scale. With *xalxi* ('people'), explicit reference is made to the entire nation. Combined together, this invokes the nation as collective subject.

This reference to the people simultaneously identifies the addressee of the slogan *čveni zala ertobašia* ('Our strength lies in unity'). With the possessive pronoun, Saakashvili addresses the community of the entire country. The united community is cast as the source of strength. The situation of threat and the circulation of rumors are acknowledged as problems, yet the contrast is conveyed through the conjunction *magram* ('but') and emphasized further by the subsequent *amis miuxedavad* ('despite this'), as the people are portrayed gathering on the avenue in unprecedented numbers. Returning to the earlier slogan, Saakashvili highlights the unity of the people, and thereby their strength, through the reference to the size of the crowd.

In the following sentence, he sets the Georgian army in relation to the assembled crowd, stating that it is ten times smaller than the people gathered on the avenue, but then he turns directly and familiarly to the soldiers and emphasizes their courage. This is presented as a multi-part juxtaposition. Never before had so many people gathered on Rustaveli Avenue. The army may appear numerically small in comparison to the crowd, yet what matters for both the Georgian people and the army is cohesion, for from cohesion arises strength. Thus, the comparison dramatizes vulnerability while pivoting to cohesion as decisive strength.

Rustaveli Avenue is endowed with a dual significance: it is both the central place of the country and the gathering place of the Georgian people, while also serving as a symbol of the nation standing united against its enemy. The crowd's sheer size is impressive, yet unity is framed as more decisive than numbers.

23 ჩვენი ძალა ერთობაშია! თქვენ იცით, რომ გვემუქრებოდნენ და ჭორებიც ვრცელდებოდა იმის თაობაზე, რომ თბილისს დაბომბავდნენ, მაგრამ, ამის მიუხედავად, ხედავთ იმდენი ხალხი მოვიდა, რამდენიც არასდროს შეკრებილა რუსთაველზე. ქართული არმია ათჯერ უფრო ნაკლებია, ვიდრე აქ შეკრებილთა რაოდენობა. ჩემო ძვირფასებო, თქვენ ხართ ყველაზე უშიშარი არმია მსოფლიოში.

This symbolic function becomes especially clear in reference to the earlier statement. Rustaveli Avenue functions as a metaphor for the condition and cohesion of the nation and provides a point of departure for historical reflection. The reference to 1921 serves as a warning about the need for national unity. The emptiness of Rustaveli Avenue is presented as a metaphor for the disintegration of society. The historicity of the place can almost be felt, and the events of 1921 appear as a timeless warning. At the same time, no explanation of the historicity of the place needs to be given to the listeners, a clear indication of the shared awareness of its significance as a place of contemplation and remembrance.

Despite the elliptical use, there is no doubt as to which locality is being referred to. *Rustaveli* here designates not only the personal name of the national poet but also functions as the proper name of a locally embedded topography that shapes collective identity.

Example 3

Context: This statement is part of the introduction to the awarding of the national prize. Three years earlier, by a presidential decree issued on July 8, 2008 (№343; registration code: 010.330.000.08.002.004.) Saakashvili had decided to reinstate the State Prize, which had originally been established in 1964 and awarded until 2005. With the highest prize of the state, outstanding achievements in the fields of arts and sciences are honoured.²⁴

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| Title of the text: <i>mixeil saaḱašvilma ḡvaḱmosili mecnierebi daaḱildova</i> (‘Mikheil Saakashvili awarded distinguished scientists’) Date of the text: 25.05.2011 |
| <i>sakartvelos prezidentma ḱarmaḱebuli našromebistvis erovnuli da šota rustavelis saxelobis premiebi socialur, pilosopiis, medicinis, ḱuḱturis, pilologiis, arkeologiisa da ḱuḱturis dargebši moḡvaḱe 19 mecniers gadasca.</i> ²⁵ |
| The President of Georgia awarded the National and Shota Rustaveli Prize for outstanding works to 19 scholars active in the fields of social sciences, philosophy, medicine, culture, philology, archaeology, and the arts. |

In this text, the honoring of Shota Rustaveli is evident in the naming of the national prize. Rustaveli is referred to with both his first and last name as a genitive attribute, and the dedication in his honor is made particularly clear through the use of *saxelobis* (‘in the name of’).

In this excerpt from the text about the award, which was presented on Independence Day by the then-President Mikheil Saakashvili, both the number of winners and the fields of scholarship being recognized are indicated. The significance of this prize reflects, on the one hand, the high esteem in which Rustaveli is held. On the other hand, it also demonstrates the importance of his name, which appears appropriate for such significant prizes, institutions, and places. Naming the highest state prize after Rustaveli exemplifies mutual prestige transfer: the award borrows cultural capital from the poet while reaffirming his canonical status. Toponymy beyond place-names – i.e., honors and awards – extends the realm-of-memory function into institutional practice.

This example is representative of the popularity of dedications and the naming of entities in honor of the poet. As noted in the introduction and confirmed by the analysis, there are numerous places and institutions named after him.

²⁴ Rekhviashvili (2008).

²⁵ საქართველოს პრეზიდენტმა წარმატებული ნაშრომებისთვის ეროვნული და შოთა რუსთაველის სახელობის პრემიები სოციალურ, ფილოსოფიის, მედიცინის, კულტურის, ფილოლოგიის, არქეოლოგიისა და კულტურის დარგებში მოღვაწე 19 მეცნიერს გადასცა.

Example 4

Context: This statement comes from a speech delivered at the beginning of Saakashvili's first term in office, held at the Kašshveti Church in the presence of Catholicos Ilia II. On that day, the signing of the symbolic *Declaration of National Consent* (Geo. *erovnuli tanxmobilis deklaracia*) took place. This declaration included, among other measures, the release of political prisoners and marked a shift in memory politics: the term of Zviad Gamsakhurdia was positively re-evaluated by the new government, while the military coup that had overthrown him was re-assessed negatively. The excerpt in question consists of the opening words of the speech.

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| <p>Speaker: Mikheil Saakashvili Title of the speech: <i>sakartvelos prezidentis mixeil saakašvilis erovnuli tanxmobilis deklaraciaze xel-moçerisas çarmotkmuli siqçvidan</i> ('From the speech delivered by Georgian President Mikheil Saakashvili at the signing of the Declaration of National Consent') Date of the speech: 26.01.2004</p> |
| <p><i>kalbaṭonebo da baṭonebo! çemo megobrebo! çven vimçopebit rustavelis gamzirze, im taçarši, romlis irgvliv esrodnen ertmanets im movlenebis dros, romlebic ganvitarda 1991 çlis deķembersa da 1992 çlis ianvarši.²⁶</i></p> |
| <p>Ladies and gentlemen! My friends! We are on Rustaveli Avenue, at the church around which people were shooting at each other during the events that took place in December 1991 and January 1992.</p> |

In this example, reference is made to *rustavelis gamzirze* ('on Rustaveli Avenue') as a local adverbial, indicated by the postposition [-ze] ('on'). Following the direct address to the audience, the verb *vimçopebit* ('we find ourselves') clearly focuses attention on the location in which the speech is taking place. The reference moves directly from Rustaveli Avenue to the Kashveti Church, where the audience is situated and which lies on the avenue, before further allusions are made to the historical events that occurred there more than a decade earlier. With these opening words, Saakashvili addresses the audience almost deictically, pointing to the location and the past events that are directly connected to his speech.

The deictic frame ('we are on Rustaveli Avenue') turns locale into evidence: Kashveti Church functions as witness to the political rupture referenced by the Declaration of National Consent (Geo. *erovnuli tanxmobilis deklaracia*). The site is not a neutral stage but an argument: the place itself legitimates reconciliation by binding present speech to remembered violence. This declaration marked not only the beginning of Saakashvili's term of office but also a shift in memory politics. The reference to the location and the events thus functions as an essential argument in support of the declaration. The site itself acts as both evidence and witness to history. The locality of Rustaveli Avenue and, more specifically, the Kashveti Church becomes part of this evidentiary framework, highlighting the significance of the avenue for the country's recent history. In this way, it also serves as a symbol of national consciousness and of the pursuit of a modern Georgia.

Example 5

Context: At the beginning of 1992, Gamsakhurdia was overthrown by the military junta led by Jaba Ioseliani and Tengiz Kitovani, which seized power. At the same time, for the former First Secretary of the Communist Party of Georgia and Soviet Foreign Minister Eduard Shevard-

26 ქალბატონებო და ბატონებო! ჩემო მეგობრებო! ჩვენ ვიმყოფებით რუსთაველის გამზირზე, იმ ტაძარში, რომლის ირგვლივ ესროდნენ ერთმანეთს იმ მოვლენების დროს, რომლებიც განვითარდა 1991 წლის დეკემბერსა და 1992 წლის იანვარში.

nadze, there was no further political career in the new Russian state, and he returned to his native Georgia on March 7, 1992. He joined the military junta and was once again at the centre of political power.²⁷

The following speech was held at the beginning of his return to Georgia and to the country's political centre.

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| <p>Speaker: Eduard Shevardnadze Title of the speech: <i>me čamovedi imisatvis, rom mklavebi daviķapiço da čems xalxtan ertad višromo da viğvaço čveni samšoblos gadasarčēnad!</i> ('I have come to roll up my sleeves and work with my people to save our homeland!') Date of the speech: 10.03.1992</p> |
| <p><i>me mivesalmebi im gmirebs, romlebmāc gza gauķapes čvens kveķanas demokṛaṭiuli, humanuri sazogadoebis mšeneblobisaken. Raoden zneli iķo es gza, ķargad eṭķoba rustavelis ṗrospekṭs, tbiliss, mṛaval šenobas, mṛaval oṗaxs. keds vixri ṗvela saxelis, im adamianebis činaše, romlebic šeečirnen demokṛaṭiuli sakartvelostvis brzolas, ućinamzģoles tavis xalxs am čminda brzolaši.</i>²⁸</p> |
| <p>I salute those heroes who paved the way for our country toward the building of a democratic and humane society. How difficult this path was is clearly reflected in Rustaveli Avenue, in Tbilisi, in many buildings, and in many homes. I bow before all the names, before those people who sacrificed themselves in the struggle for a democratic Georgia and led their people in this sacred fight</p> |

This statement which appears at the beginning of the speech is not only an address to the audience but also a *captatio benevolentiae*, which is particularly marked by the concluding sentence. The phrase *rustavelis ṗrospekṭs* ('Rustaveli Avenue') functions as the indirect object of the passive verb *eṭķoba* (lit. 'it appears, seems') and marks the start of an asyndetic enumeration, naming indicators and witnesses of the political events. With this statement, Shevardnadze pays tribute to the heroes who fought for the construction of the new Georgia and sacrificed themselves. This path, he emphasizes, was difficult, which is highlighted through the reference to Rustaveli Avenue as both an indicator and witness of the difficulty of this path.

Rustaveli Avenue is thus named not only as a central location of the political process but also as an indicator and witness of recent developments. The avenue is presented as a central site of the country's historical journey and as a place attributed with significance for history and memory.

Here, Rustaveli Avenue is both indicator and witness of recent upheavals. Notably, *ṗrospekṭi* (a loan from Russ. *ṗrocnekm*, used by Shevardnadze) contrasts with Saakashvili's calque *gamziri*, but the indexical function is identical.

4.2. Category 2

Example 6

Context: The following speech by Shevardnadze, delivered at the Academy of Sciences, is a programmatic address ahead of the upcoming elections. It is therefore not only an election platform but also his calling card to the electorate. In it, he calls for the construction of a democratic 'new Georgia' and for strengthening the Georgian nation.

²⁷ Rayfield (2012, pp. 382–384).

²⁸ მე მივესალმები იმ გმირებს, რომლებმაც გზა გაუკავეს ჩვენს ქვეყანას დემოკრატიული, ჰუმანური საზოგადოების მშენებლობისაკენ. რაოდენ მწელი იყო ეს გზა, კარგად ეტყობა რუსთაველის პროსპექტს, თბილისს, მრავალ შენობას, მრავალ ოჯახს. ქედს ვიხრი ყველა სახელის, იმ ადამიანების წინაშე, რომლებიც შეეწირნენ დემოკრატიული საქართველოსთვის ბრძოლას, უწინამძღოლეს თავის ხალხს ამ წმინდა ბრძოლაში.

The statement must be understood in the immediate context, as he speaks not only about the crisis in the economy but also in culture. It is significant, he argues, to reconnect Georgia to world civilisation at the cultural level, since this constitutes a fundamental asset for the small country. As evidence of this potential, he refers to the richness and exceptional antiquity of Georgian culture, citing, for example, the Georgian alphabet, the early adoption of Christianity, and the age of the earliest extant Georgian literary works.

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| <p>Speaker: Eduard Shevardnadze Title of the speech: <i>siṭqva čarmotkmuli respublikis mecnierebata aḳademiaši</i> ('Speech delivered at the Academy of Sciences of the Republic') Date of the speech: 09.10.1992</p> |
| <p><i>IV-VI saukuneebši uḳve gvkonda pazisis, upro gvian gelatisa da iḳaltos aḳademiebi. XII saukuneši űeikmna aḡmosavluri renesansis genialuri kmnileba vepxiűtaosani, rustaveli danṱes mteli saukunit usčrebs čin. čeűmariṭad msoplio mniűvnelobisaa čveni mecniereba, liṭeraṭura, xelovneba, musiḳa, arḳiteḳtura, teaṭri, ḳino, koreografiya, mxaṭvroba... romeli erti davasaxelo!²⁹</i></p> |
| <p>In the 4th–6th centuries, we already had the academy of Phasis, and later those of Gelati and Iḳalto. In the 12th century, the brilliant creation of the Eastern Renaissance, <i>vepxiűtaosani</i>, was composed, Rustaveli is a century ahead of Dante. Our science, literature, art, music, architecture, theater, cinema, choreography, painting are truly of global significance... which one should I name!</p> |

The clause opens with a temporal adverbial, followed by the passive form *űeikmna* ('was created'). The subject is a nominal phrase that styles *vepxiűtaosani* as a 'brilliant' work of the Eastern Renaissance, without explicitly naming the author. Rustaveli's name then appears sentence-initially in an asyndetic continuation, with Dante as the comparative anchor; *mteli saukunit usčrebs čin* ('a whole century ahead') encodes precedence.

By omitting the first name and explicit authorship, the speech presumes shared cultural knowledge: 'Rustaveli' alone suffices to identify the author of *vepxiűtaosani*.

In this statement, Rustaveli and his epic embody the cultural achievements of Georgia in the 12th century, situating them within a historical retrospective on cultural accomplishments. By emphasizing Rustaveli's precedence over Dante, whose *Divina Commedia* is considered a central work of Italian literature, Rustaveli and his work are not only placed on the same level and positioned within the cultural history of Central Europe, but the emphasis on having emerged a century earlier ascribes Rustaveli a pioneering role. This argument, invoking historical achievements, serves as evidence for the subsequent conclusion that science and culture in Georgia are of world-class significance. The catalogue of domains underwrites the conclusion that Georgian science and culture are of world standing, the cumulative list dramatised by the closing exclamation (*romeli erti davasaxelo!* 'which one should I name!').

Rustaveli is named as a central symbolic figure for Georgia's cultural achievements and appears alongside the important academies of the Georgian Middle Ages. Placed alongside medieval academies, Rustaveli functions as a central symbol of Georgian cultural achievement, whose prestige is mobilized to validate the present significance of Georgian science and culture.

29 IV–VI საუკუნეებში უკვე გვექონდა ფაზისის, უფრო გვიან გელათისა და იყალთოს აკადემიები. XII საუკუნეში შეიქმნა აღმოსავლური რენესანსის გენიალური ქმნილება ვეფხისტყაოსანი, რუსთაველი დანტეს მთელი საუკუნით უსწრებს წინ. ჭეშმარიტად მსოფლიო მნიშვნელობისა ჩვენი მეცნიერება, ლიტერატურა, ხელოვნება, მუსიკა, არქიტექტურა, თეატრი, კინო, ქორეოგრაფია, მხატვრობა ... რომელი ერთი დავასახელო!

Example 7

This is from a video address by Gamsakhurdia, directed to the Georgian people. In it, he emphasizes the illegitimacy of the coup and the new government. For a year, Kremlin-loyal criminals and former communists had seized control of government. In response, he calls for political struggle and demands the restoration of his presidency and reinstatement of his party *Mrgvali Magida – Tavispali Sakartvelo* ('Round Table – Free Georgia'). This statement concludes his address.

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| Speaker: Zviad Gamsakhurdia Title of the speech: <i>vixsnat sakartvelo (videomimartva kartveli erisadmi)</i> ('Let's save Georgia (video message to the Georgian nation)') Date of the speech: 30.01.1993 |
| <i>unda vixsnat sakartvelo! da bolos, minda davamtavro rustavelis siṭqvebit: čirsa šigan gamagreba, asre unda vit kvitḡirsa...</i> ³⁰ |
| We must free Georgia! And finally, I want to conclude with the words of Rustaveli : in trouble one should strengthen himself like a stone wall. |

Here, Rustaveli appears without his first name as a genitive attribute of the noun *siṭqvebit* ('with the words'). By invoking Rustaveli's words, Gamsakhurdia introduces a quotation from *vex-isṭḡaosani*, specifically, the third verse of stanza 875 (Chapter 36), in which Avtandil returns to Tariel.

The statement following the activist call *unda vixsnat sakartvelo!* ('We must save Georgia!') is clearly marked as the conclusion of the speech by the formula *da bolos* ('and finally') and the verb *davamtavro* ('I conclude'), which mark the quotation as the speech's peroration.

By mentioning the poet's name, Gamsakhurdia indirectly refers to the epic from which the quote originates. It should be noted that the audience, given the absence of further contextualisation, has no difficulty linking it to the epic. This also implies that the listeners can clearly identify the reference, allowing Gamsakhurdia to draw on Rustaveli's prestige to strengthen his activist appeal. This demonstrates the argumentative power derived from Rustaveli's name and citations from his work, which is reinforced by the audience's ability to unambiguously recognize the reference.

Example 8

Context: This statement is a response by Zviad Gamsakhurdia in an interview with Davit Demetrashvili, which aims to offer a closer personal portrait. The response follows the interviewer's question: "The university students seem to have become accustomed to visits from the 'First', and as far as I know, one of the reasons for the last unpleasant incident was the question of why Zviad Gamsakhurdia did not attend the meeting."³¹

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| Speaker: Zviad Gamsakhurdia Title of the speech: <i>vamaḡob čemi kveḡnit!</i> [Interview by Davit Demetrashvili] ('I am proud of my country!') Date of the speech: 09.04.1991 |
|--|

30 უნდა ვიხსნათ საქართველო! და ბოლოს, მინდა დავამთავრო რუსთაველის სიტყვებით: ჰირსა შიგან გამაგრება, ასრე უნდა ვით ქვითვირსა...

31 "უნივერსიტეტის სტუდენტები, როგორც ჩანს, პირველების სტუმრობას შეეჩვივნენ და, რამდენადაც ვიცი, უკანასკნელი უსიამოვნო ექსცესის ერთი მიზეზთაგანი ის იყო, შეხვედრაზე ზვიად გამსახურდია რატომ არ მოვიდა."

*ivane žavaxišvilis universitetiši kanonieri kurdebis da mapiebis adgili ar aris. davit ağmašeneblis da rustavelis kvečanaši isini ver ibogineben.*³²

At Ivane Javakhishvili University, there is no place for thieves in law and the mafia. They cannot exist in the country of Davit the Builder and **Rustaveli**.

The paired genitives (‘of Davit the Builder and Rustaveli’) modify *kvečanaši* (‘in the country’), the local adverbial governed by *ver ibogineben* (‘cannot exist’), whose subject *isini* (‘they’) resumes *kanonieri kurdebi da mapiebi* ‘thieves-in-law and mafiosi’

In this way, the locality specified by the genitive attributes is cast as the decisive constraint preventing the thieves-in-law and mafiosi from existing. The question arises as to how these genitive attributes should be interpreted: What is meant by ‘the country of Davit the Builder and Rustaveli’?

The formulation evokes the Golden Age of Georgia as a living source of cultural, state-building, and moral authority, symbolized by Davit the Builder and Rustaveli. The strength and antiquity of Georgian culture – emblemized by Rustaveli – are presented as enduring safeguards against destructive forces, making the poet an argumentative counterweight to criminality.

Example 9

Context: This statement was made by Saakashvili in the context of the Easter celebrations and his participation in the Easter liturgies at the Holy Trinity Cathedral as well as the Catholic Church of the Nativity of Mary. In his statements, he expresses respect for both the Orthodox and the Catholic Churches, stating that Georgia belongs to all ethnicities and religions. This, he adds, is a tradition of the country that was established as early as the reign of Davit the Builder. Christianity is not only an important part of Georgian identity but also a sign of Georgia’s place within the European family.

Speaker: Mikheil Saakashvili

Title of the speech: *sakartvelos prezidentma martmadidebel da katoliķe mrevlis ađđgomis brčqinvale dğesasçauli miuloqa* (‘The President of Georgia congratulated the Orthodox and Catholic parishioners on the glorious holiday of Easter’)

Date of the speech: 24.04.2011

*es aris dğesasçauli, romelic gamoxačavs siķetis gamaržvebas boroņebaze. cičata rustavelis vepxišća-osnidan boroša szilia kečilman, arseba misi grzelia lozungis saxit amšvenebš prezidentiš sasaxlis pasads. vpiķrob, čveni rçmena da, mtlianad, ađđgomis dğesasçaulis arsi aris rçmena imisa, rom ramdenad zlieric ar unda iķos boroņeba, ramdenad sašišad ar unda gamoiķurebodes is pižiķurad, sabolood, mainc siķete gaimaržvebs.*³³

This is a holiday that celebrates the victory of good over evil. A quote from **Rustaveli’s** *vepxišćaosani* – “Good has defeated evil” – has long adorned the façade of the Presidential Palace as a motto. I believe that our faith, and the essence of the Easter celebration as a whole, is the belief that no matter how strong evil is, no matter how dangerous it may appear physically, in the end, good will prevail.

32 “ივანე ჯავახიშვილის უნივერსიტეტში კანონიერი ქურდების და მაფიების ადგილი არ არის. დავით აღმაშენებლის და რუსთაველის ქვეყანაში ისინი ვერ იბოგინებენ.”

33 ეს არის დღესასწაული, რომელიც გამოხატავს სიკეთის გამარჯვებას ბოროტებაზე. ციტატა რუსთაველის ვეფხისტყაოსნიდან ბოროტსა სძლია კეთილმან, არსება მისი გრძელია ლოზუნგის სახით ამშვენებს პრეზიდენტის სასახლის ფასადს. ვვიქრობ, ჩვენი რწმენა და, მთლიანად, აღდგომის დღესასწაულის არსი არის რწმენა იმისა, რომ რამდენად ძლიერიც არ უნდა იყოს ბოროტება, რამდენად საშიშად არ უნდა გამოიყურებოდეს ის ფიზიკურად, საბოლოოდ, მინც სიკეთე გაიმარჯვებს.

Once again, ‘Rustaveli’ (without first name) functions as a genitive attribute signalling authorship; *ciṭaṭa* (‘quotation’) is the sentence-initial subject. The citation corresponds to the fourth verse of stanza 1361 (Chapter 52).

Saakashvili cites a quotation from Rustaveli’s epic and engages with it both content-wise and interpretively, especially since this saying appears as a motto on the Presidential Palace. By tying the palace motto to Easter and to civic values, the statement frames ‘faith’ as social cohesion that overcomes threat.

Thus, the reference invokes an aphorism from Rustaveli’s epic, highlighting Rustaveli’s significance and prestige in society while also showing Saakashvili’s appreciation for his philosophy, particularly as this saying adorns the Presidential Palace. The aphorism underscores Rustaveli’s social prestige and, reciprocally, lends symbolic capital to the presidency.

Considering the context, Saakashvili refers to the Golden Age of the country and states that the traditions of Davit the Builder will be continued. Rustaveli thus appears as another symbol of the cultural achievements of this Golden Age. By referencing history and specifically using Rustaveli’s quote, he legitimizes both his interpretation and his political views on religion and national cohesion. This can also be understood as a historically grounded appeal to society for national unity, transcending religious boundaries.

Example 10

Context: This passage is taken from an open letter by Shevardnadze to Aleksandre Baramidze on the occasion of his 90th birthday. The letter was published alongside an interview conducted by Milen Maraleishvili with Baramidze in the journal *Sakartvelos respublika*.

Baramidze was a professor of philosophy and also active in the field of Georgian literary studies and Rustvelology.³⁴ In his letter, Shevardnadze emphasizes Baramidze’s scholarly achievements, publications, and lectures on *vepxistṭaosani*. Shevardnadze wrote the open letter shortly after his return to national politics (see Example 6).

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| Author: Eduard Shevardnadze Title of the text: <i>ṭerili iubilars</i> (‘Letter to the jubilarian’) [On the 90th birthday of Aleksandre Baramidze] Date of the text: 04.04.1992 |
| <i>rogorc ḱi vepxistṭaosis gmirta samṭaros ṣeexebit, tkveni emociuroba ḱvela kartvelis guls xvdeba. tu odesme dagvṭirdeba rustavelis apozimebis damuxṭveli, maamxnevebeli zala, ṣored axla gvṭirdeba igi ḱvens xalxs. axla gvṭirdeba sakartvelos ḱvela ḱutxis iseti ertianoba, rogorc es vepxistṭaosanṣi gvakvs. gvṭquria is megobroba, ḱmoba da ḱetilṣobileba, rasac genialuri poema gvineravda.³⁵</i> |
| As soon as you touch the world of the heroes of <i>vepxistṭaosani</i> , your emotions reach the heart of every Georgian. If we have ever needed the energizing and encouraging power of Rustaveli’s aphorisms, our people need it now. We now need the unity of all corners of Georgia, such as is depicted in <i>vepxistṭaosani</i> . We thirst for the friendship, brotherhood, and nobility that this brilliant poem instilled in us. |

In his public congratulatory letter, Shevardnadze refers to Rustaveli’s aphorisms as a general cultural phenomenon. He mentions Rustaveli without his first name, using him as a genitive

34 Mardaleishvili (1992, p. 3).

35 “როგორც კი ვეფხისტყაოსნის გმირთა სამყაროს შეეხებით, თქვენი ემოციურობა ყველა ქართველის გულს ხვდება. თუ ოდესმე დაგვჭირდება რუსთაველის აფორიზმების დამმუხტველი, მამხნეველი ძალა, სწორედ ახლა სჭირდება იგი ჩვენს ხალხს. ახლა გვჭირდება საქართველოს ყველა კუთხის ისეთი ერთიანობა, როგორც ეს ვეფხისტყაოსანში გვაქვს. გვწყურია ის მეგობრობა, ძმობა და კეთილშობილება, რასაც გენიალური პოემა გვინერგავდა.”

attribute to *aporizmebis* ('of the aphorisms'), which in turn refers to *zala* ('power'). He clearly emphasizes the power of these aphorisms, *damuxtveli, maamxnevebeli zala* ('energizing, encouraging power'), and describes them as a treasure in the heart of the entire nation, renowned worldwide. In doing so, he not only highlights the wide reception and significance of the poet but also points out that Rustaveli's epic is an intangible cultural heritage deeply rooted in the Georgian nation, possessing immense power for the nation.

This significance for the nation and the unifying power for society are linked to the present political situation and framed as a necessity for societal cohesion. These values are explicitly named in the concluding sentence, where the sentence-initial expressive verb *gvçquria* ('we thirst') appears: *megobroba, zmoba da ketilšobileba* ('friendship, brotherhood, and nobility').

Shevardnadze underscores the importance of Rustaveli's work for the Georgian nation and asserts its broad and highly emotional reception of national significance, listing the values conveyed by the work. He also refers to the current problematic political situation in the country and the disunity of the nation. In contrast, he presents the epic as a remedy against this decline and as a means of national cohesion. Rustaveli's epic thus becomes a symbol of national values and unity, which Shevardnadze uses to present it to his audience as a strategy for the future and a solution to the country's problems. Rustaveli's aphorisms operate as moral resources for the present.

4.3. A special form of Category 2: The essays of Noe Zhordania

The following example differs from the other examples discussed not only because of its age. Zhordania accounts for 41 hits – the highest number in the subcorpus –, primarily in long-form essays and monographs whose treatment of Rustaveli aligns with Category 2.

Noe Zhordania was one of the leading figures of the Social Democratic movement in Georgia and served as Prime Minister of the Democratic Republic of Georgia from 1918 to 1921. After the country was occupied by the Red Army and incorporated into the Soviet Union in 1921, he emigrated to France and continued to advocate for the restoration of Georgia's independence. He wrote a variety of essays and works that critically examined the Soviet Union, but also addressed Rustaveli's epic,³⁶ including, for example, a 83-page treatise titled *vepxis-tqaosani*.³⁷ The following example is representative of the numerous hits from Zhordania's texts.

Example 11

Context: The essay appeared in the émigré journal *damoukidebeli sakartvelo* ('Independent Georgia') as the second part of a three-part series of articles on the epic and the poet.³⁸

36 Shvelidze (2018, pp. 321–322).

37 Cf. Zhordania (1930).

38 Cf. Zhordania (1937, pp. 6–9).

| |
|---|
| Author: Noe Zhordania Title of the text: „ <i>vepxis iḡaosani-s</i> “ <i>saḡitxebi</i> (‘Issues of <i>vepxis-iḡaosani</i> ’) Date of the text: March 1937 |
| <i>nacionalurma imediam gadaḡtana didi brzola: misi mebairaḡtrea rustaveli da cxadia, is ver ikneboda imave dros mepis moḡinaaḡmdegeta banaḡḡi da ḡutxuri paḡrioḡizmisatvis mebrzoli. martalia, am tval-sazrisit čveni zveli istoria žer ar aris šešçavlili, magram rac uḡve gamokveḡnebulia, sruliad saḡmarisia epokis dasaxasiateblat, mašindeli socialuri da nacionaluri brzolis gasatvalisçineblat da rustavelis diadi poliḡiḡkuri rolis gamosarkḡvevat.</i> ³⁹ |
| The national idea carried forward a great struggle: its defender was Rustaveli , and clearly, he could not at the same time belong to the camp of the king’s opponents and fight for local patriotism. Admittedly, from this perspective our early history has not yet been fully studied, but what has already been published is entirely sufficient to characterize the era, to take into account the social and national struggles of the time, and to determine Rustaveli’s great political role. |

In both cases, Rustaveli is mentioned without his first name. In the first instance, Rustaveli appears as the subject, with the predicate complement represented by the preceding *misi me-bairaḡtre* (‘their defender’). In the second instance, Rustaveli functions as a genitive attribute, referring to *diadi poliḡiḡkuri rolis* (‘great political role’), which in turn relates to the verbal noun *gamosarkḡvevat* (‘to illustrate’).

Zhordania recasts Rustaveli as an active political agent – more than a cultural symbol – thus reading Georgian cultural history as an ongoing national struggle. This appropriation converts literary prestige into political capital and supplies a contemporary figure of identification.

5. Discussion

The dataset is divided into two reception types. Category 1 comprises toponymy and eponymy (institutions, prizes), where the person recedes and the named entity’s value is foregrounded. Category 2 directly invokes the author and, especially, the epic. These categories differ in proximity to the person, shaping how the research question is addressed:

- **Category 1:** Central institutions and public spaces have been and continue to be named after Rustaveli. Based on the prominence of these sites and entities, such as the notable Rustaveli Avenue, one can infer the importance of the poet. This form of reception also underscores Rustaveli’s name as central in the nation’s consciousness. These locations reveal dimensions of reception that would warrant dedicated study. In particular, Rustaveli Avenue emerges as the primary toponymic locus: a stage for political speech, a mirror of national condition, and a ‘perpetual present’ where the past is performed. Its prominence merits a dedicated case study. The avenue was not only the site of significant political events and the stage for several of the speeches cited, but it is also used as a mirror of the nation and a symbol of the state of the Georgian nation. It is a site of *eternal present* where the historical significance is tangible and past events appear directly before the eyes of the people (as particularly evident in examples 1, 2, 4, and 5). The avenue is employed as a symbol in argumentative strategies,

³⁹ ნაციონალურმა იდეამ გადაიტანა დიდი ბრძოლა: მისი მეზაირაღტრეა რუსთაველი და ცხადია, ის ვერ იქნებოდა იმავე დროს მეფის მოწინააღმდეგეთა ბანაკში და კუთხური პატრიოტიზმისათვის მებრძოლი. მართალია, ამ თვალსაზრისით ჩვენი ძველი ისტორია ჯერ არ არის შესწავლილი, მაგრამ რაც უკვე გამოქვეყნებულია, სრულიად საკმარისია ეპოქის დასახასიათებლათ, მაშინდელი სოციალური და ნაციონალური ბრძოლის გასათვალისწინებლათ და რუსთაველის დიადი პოლიტიკური როლის გამოსარკვევათ.

functioning for recipients as a connection to tradition, modern political events, and national cohesion.⁴⁰

- **Category 2:** Category 2 relies on shared textual memory: quotations and allusions function as positive counterweights in times of crisis. Rustaveli and his work appear as symbols of Georgian culture, clearly positively attributed and cited as a counterbalance to negativity and destructive forces. The examples show that speakers and authors can assume that their audience immediately understands references to the work, even without further contextual information. The prestigious nature of these references and quotes is evident from their positioning and framing in the statements – for example, in Saakashvili’s speech (example 9), who refers to a passage from Rustaveli’s epic adorning the Presidential Palace, or in Gamsakhurdia’s (example 7), who concludes his speech with a quote from the poet’s epic to formulate a convincing and appealing closure.

Rustaveli functions, as the analysis shows, as a symbol in multiple respects:

1. as a symbol of Georgian culture and literature; he is the archetype of the Georgian cultural creator, and his epic is a work of national significance
2. as a symbol of Georgia’s Golden Age, which is positively attributed as an era of great cultural achievement and as the pinnacle of Georgian statehood; in this context, he is named alongside Davit the Builder
3. as a symbol of national and political struggle; this is particularly evident in Noe Zhordania’s text, who regards Rustaveli as a warrior of the Georgian national movement due to his cultural significance and interprets him as an identificatory figure for Georgian national consciousness and its associated political struggle.

This accords with Shatirishvili’s ‘second phase’: Rustaveli anchors a Golden Age narrative, often with eschatological inflection. The poet functions as a symbol of the nation and of the Golden Age and is perceived as singular in terms of his significance for the Georgian cultural landscape. Shatirishvili’s interpretation, which incorporates an eschatological-messianic perspective and reads the epic as a narrative of the Golden Age, a “lost paradise” that could return at any time, broadens this perspective.

Even though Shatirishvili discusses the dissolution of the canon, Rustaveli appears firmly embedded in the nation’s heart. By contrast with Goethe’s contested afterlife (Borchmeyer), Rustaveli’s reception is strikingly cohesive – facilitated by a single preserved work and a sparse biography. However, there are clear differences. While Borchmeyer sketches a multidimensional, often controversial reception of Goethe, this does not appear to be the case for Rustaveli, who is consistently treated as a national figure and whose epic functions as a unique national symbol. The fact that only one work is associated with Rustaveli and little is known about the author precludes broader oeuvre- or biography-based analyses, unlike in the case of Goethe.

The preceding discussion allows the research question (can Rustaveli and his epic be considered *realms of memory*?) to be addressed directly:

- Category 1 exhibits ritualised remembrance in public space, with Rustaveli Avenue as a central mnemonic stage. The examples also indicate the social prestige of the poet and his central position in society. Rustaveli Avenue, in particular, stands out as a distinct toponym, serving as a site of ritualized memory of recent historical events – the cited speeches are

40 Cf. Odischaria (2018, especially p. 19): “Die Geburt einer jeden neuen Regierung fand auf dem Rustaveli-Boulevard statt, der sich durch die Macht der Demonstrationen zu einem staatsrechtlich noch nicht definierten Organ großer Entscheidungskraft entwickelt hat.”

only examples but form part of this broader culture of memory. The avenue also provides an immediate connection to history and is open to various interpretations, making it a central site of collective remembrance.

- Category 2 installs the poet and epic as identificatory nodes: conduits to the Golden Age, to Davit and Tamar, and to a lineage of Georgian letters; the poem functions both as connective tissue and projection surface. Rustaveli is regarded as the archetype of the Georgian cultural creator, and due to this role, he is stylized as a champion of the Georgian national movement in memory. References to him and his epic resonate within the collective memory of the nation, connecting to its cultural heritage. Thinking of Rustaveli or reciting verses from his epic evokes a direct connection to generations of Georgian intellectuals and poets who engaged with him, as well as to the enduring present of the nation's collective memory. His epic thus serves as both a connecting link and a projection surface, utilized in various ways in the process of remembrance.

The interpretation of these sites of memory, both the Rustaveli Avenue and Rustaveli himself with his work, serves as a projection surface for the first two national narratives identified by Zaza Shatirishvili. They function as symbols of Georgian survival and the renaissance of a strengthened nation. Regarding the third narrative, this is less evident. The Kashveti Church on Rustaveli Avenue is certainly important for the religious narrative, but neither the avenue nor *vəpxistq̄aosani* serve as immediate and obvious symbols of Christian identity.

Despite attempts to reinterpret Rustaveli and his epic, or the fragmentation of the literary canon noted by Shatirishvili, the overall picture demonstrates the poet's essential role in collective memory. Consequently, Shota Rustaveli and his epic, *vəpxistq̄aosani*, can be considered central *realms of memory* for the Georgian nation.

6. Conclusion

The analysis empirically confirms what was hypothesized: Rustaveli is one of the central figures of the nation, omnipresent in Georgian society through both his epic and the places and institutions named in his honor. Based on the facets of reception discussed, Rustaveli and his epic can be considered *realms of memory*, seamlessly fitting into the list of sites of memory identified by Zaza Shatirishvili. In particular, Rustaveli Avenue stands out as a toponym and would be suitable for a more in-depth case study.

Rustaveli appears exceptionally well-suited as a national symbol and place of memory. Many centuries separate the poet from his modern reception, and he is regarded as a figure of the country's Golden Age. Only limited information is available about his biography, and only a single work has been preserved. As a result, a wide range of interpretations can be applied to the poet and his epic without being constrained by complex biographical or oeuvre-related details. He is considered an archetype of Georgian culture and the embodiment of its literature. In relation to the premodern period, the epic is perceived almost as a singular, secular work. Through this connection to culture, and in the context of the Georgian national movements – which assigned culture not only the function of representing national values but also the role of preserving and safeguarding the nation – Rustaveli emerges as a central figure in the national struggle.

Rustaveli's work can be seen as the literary foundation and cohesive force of the Georgian nation. This identity-forming significance of Rustaveli and his epic applies not only to Georgia itself but also to the diaspora. The contributions of Noe Zhordania testify to this; they vividly demonstrate the hope that emigrants placed in Rustaveli and his work as symbols for preserving and saving the Georgian nation, which had been threatened by the Red Army's occupation of

the country in 1921, Sovietisation, and Stalinist terror. Even under Stalin, efforts were made to appropriate and utilize the symbolic power of the epic and the poet, as the Rustaveli jubilee of 1937 shows – a year that epitomizes Stalin’s terror and the assault on Georgia’s cultural landscape.⁴¹

A few years later, in 1943, amid the Second World War, a pocket edition of *vepxistq̄aosani* was published in Berlin for the Georgian Legion of the *Wehrmacht* by Davit Kheladze with a print run of 500 copies.⁴² An article in the Georgian Legion’s journal *sakartvelo* on this edition presents an interpretation of the epic that not only emphasizes its significance for the Georgian national spirit but also propagates it as a call to fight against the Soviet Union for the legionnaires. This is illustrated by a comparison to the epic:

“The inspiring ideas of *vepxistq̄aosani* urge us, the legionnaires, to kindle a new fire of battle, to free the ‘princess from the captivity of Kažeti’ and liberate our homeland from Bolshevik rule.”⁴³

This brief excursus on Zhordania, the Rustaveli jubilee of 1937, and the 1943 Rustaveli edition underscores the importance of the poet and his epic for the Georgian nation, showing how, during a similar period, opposing political forces employed them as instruments in their struggles. It also emphasizes the enduring significance of Rustaveli’s reception over time and illustrates the considerable research potential that reception studies focused on him offer for the field of history.

In conclusion, the analysis reveals an exceptionally multifaceted history of memory and reception, whose systematic study as a comprehensive investigation would likely yield extensive new insights into Georgian collective memory and commemorative culture. The evolving reception of Rustaveli and *vepxistq̄aosani* continues to shape, and be shaped by, Georgian collective memory.

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41 Cf. Janelidze (2017, pp. 143–151).

42 Rustaveli (1943); Daushvili et al. (2012, p. 216).

43 Vardzieli (1943, p. 6, col. 2–3): „ვეფხისტყაოსნის“ შთამაგონებელი იდეები მოგვიწოდებენ ჩვენც, ლეგიონერებს, ბრძოლის ახალი ცეცხლის დასანთებად, რათა ვიხსნათ «ქაჯეთის ტყვეობიდან მზეთუნახავი ნესტანი», გავანთავისუფლოთ ჩვენი მშობელი ქვეყანა ბოლშევიზმის ბატონობისგან.

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**(Computational) Linguistics:
Kartvelian and Beyond**

Towards Automatic Analysis of Political Speeches: A Prototype Using the GNC Parsing API

Anastasia Kamarauli & Tatia Tsetskhladze

Abstract

Political speeches play a central role in shaping public discourse, yet systematic analysis remains challenging for low-resource languages such as Georgian. The Georgian National Corpus (GNC) has long served as a valuable resource for linguistic research, but its applications have so far been limited primarily to linguistic inquiries. With the introduction of the GNC Parsing API, new opportunities arise for extending the corpus into interdisciplinary domains. This paper presents a proof-of-concept prototype for the automatic analysis of Georgian political speeches based on the GNC Parsing API. The system combines qualitative and quantitative approaches, including sentiment classification, lexical diversity, and structural linguistic features, and integrates them into a modular pipeline with XML-based data storage and visualisation components. A case study of four speeches by Georgian politicians demonstrates both the potential and the limitations of the approach: while the prototype successfully extracts and visualises key linguistic and stylistic features, challenges remain regarding parsing errors, homonymy, and resource constraints. The results highlight the feasibility of repurposing the GNC for political discourse analysis and point to future directions such as improved annotation quality, expansion to other languages, and deployment as a web-based tool.

1. Introduction

Political speeches are a key object of study for both linguistics and political science. They provide insight into rhetorical strategies, ideological positioning, and discursive patterns that shape public opinion and political culture. The systematic analysis of such texts, however, is heavily dependent on the availability of digital resources and computational tools. While high-resource languages such as English, German, or French offer a wide range of established corpora and natural language processing (NLP) frameworks, low-resource languages continue to face considerable challenges.

Georgian is one such low-resource language. Although significant progress has been made in developing digital linguistic resources, the range of tools available for systematic computational analysis remains limited. The Georgian National Corpus (GNC) has been an important step towards filling this gap. It provides a large collection of annotated Georgian texts and has become a central reference point for corpus-based linguistic research. However, the GNC has so far been used primarily within linguistics, and its analytical potential for other disciplines such as political science or discourse studies seems to have remained largely untapped.

An extension of the GNC, the Parsing API, opens up new possibilities. By enabling automated morphosyntactic annotation, it allows texts to be processed beyond standard corpus queries.

This development creates the basis for interdisciplinary applications, particularly for the computational analysis of political texts.

This paper introduces a proof-of-concept prototype¹ for the automatic analysis of Georgian political speeches based on the GNC Parsing API. The prototype demonstrates how a resource originally designed for linguistics can be extended to political discourse analysis. By combining quantitative and qualitative methods, it provides structured linguistic features, sentiment information, and visualisations that make political texts accessible for interdisciplinary research. The contribution of this paper is fourfold:

1. It explores the potential of the GNC Parsing API for applications beyond linguistics, focusing on political speech analysis.
2. It presents a prototype system that integrates parsing, annotation, data structuring, and visualisation into an automated workflow.
3. It demonstrates the feasibility and limitations of the approach through case studies of Georgian political speeches.
4. It offers, to the best of current knowledge, the first integrated pipeline designed specifically for the automated, politically oriented analysis of Georgian speeches, combining morpho-syntactic parsing, sentiment analysis, quantitative linguistic profiling, structured XML storage, and automatic reporting. This shows that a core research workflow – from raw speech transcript to interpretable political-linguistic evaluation – can now be carried out for Georgian, a low-resource language.

This development makes it possible to approach questions of political style, stance, self-positioning, legitimacy, polarisation, and mobilisation in Georgian political communication using methods that have so far been largely restricted to high-resource languages.

The main part of this paper is structured as follows. Section 2 introduces the Georgian National Corpus and the Parsing API. Section 3 explains the selection of linguistic and structural characteristics examined in the analysis. Section 4 presents the conceptual framework and technical implementation of the prototype. Section 5 applies the prototype in a case study comparing four political speeches. Section 6 provides an evaluation of the results and discusses limitations and areas for improvement. Finally, Section 7 concludes the paper and outlines directions for future research.

2. The Georgian National Corpus and the Parsing API

Although Georgian is a relatively small language, various corpora are available for empirical research – the Georgian National Corpus is the most extensive of these.

In the context of digital natural language processing, Georgian is frequently classified as a Low-Resource Language (LRL). There is no single definition for “Low-Resource Language”,² but it refers to a language with little digital, linguistic, or technological support, making it difficult to use it in the context of AI, machine translation, and other NLP technologies. As a result,

¹ The prototype was originally implemented by Anastasia Kamarauli as part of her thesis *Automatisierte Analyse politischer Reden: Ein interdisziplinärer Prototyp auf Basis des Georgian National Corpus*, submitted in May 2025 at the University of Applied Sciences Upper Austria, Hagenberg Campus, to obtain the degree of Bachelor of Science in Software Engineering. For the present study, it was further applied and extended in collaboration with Tatia Tsetskhladze, using four additional speeches from different politicians.

² For the terminology and related terms, see Cieri et al. (2016, p. 4543ff).

English | Use transliteration | Sign in

GNC
ქართული ენის ეროვნული კორპუსი
The Georgian National Corpus

GNC Home
About the project
Using the GNC
Documentation
Publications

Corpus list
Text list

Query
Concordance
Collocations
Word List
Text
Overview
Grammatical features

Parse

Parse

Here you can parse sentences with the morphological analysers that are being used to analyze the texts of the GNC.
Write a sentence or shorter text and click the 'Parse' button.
You can click on the morphosyntactic features of the analyzed text to have them explained.

Language variety: Modern Georgian

ქართული ენის ეროვნული კორპუსი

Parse Reload Show all readings Show used rules Show dependencies UD features

| | | | |
|----------|-------|----------|----------------------------|
| ქართული | 2->19 | ქართული | ADJ Case=Gen Variant=Short |
| ენის | 2 2 | ენ[ა] | NOUN Case=Gen Number=Sing |
| ეროვნული | 4->34 | ეროვნული | ADJ Case=Nom Variant=Short |

Fig. 1: GNC Parsing API

the use of AI for Georgian, as for most LRLs, is still in its infancy.³ Corpus-based research, however, can help address this gap.

The Georgian National Corpus (GNC)⁴ documents the Georgian language in its historical and modern forms and makes it available digitally for linguistic and humanities research. With approximately 218 million tokens,⁵ it represents a considerable database for such a small language.

Despite its complex query options, the GNC is primarily a linguistic tool, although it can be used for research in other disciplines. Furthermore, entering texts into the corpus is extremely time-consuming, as there is no possibility of fully automated annotation for Georgian. If one wants to examine current political speeches (e.g., current election campaign speeches), this would have to be done manually. Until recently, this meant that contemporary political material - for example, a speech delivered yesterday in parliament or at a campaign rally - could not realistically be processed, annotated, and compared at scale in anything like real time. The methodological consequence was that Georgian political discourse could be described, but not continuously monitored computationally.

A key extension of the GNC is the parsing API (Fig. 1). It allows the morphosyntactic analysis of external texts via a web interface or POST request. However, annotation is limited, as only

3 On the challenges in natural language processing (NLP) for low-resource languages (LRLs), see Magueresse et al. (2020).

4 <http://gnc.gov.ge>; the corpus is the result of a multi-year research project, led by J. Gippert and M. Tandaschwili (Goethe University), design and implementation by Paul Meurer (University of Bergen). Funding: Volkswagen Foundation.

5 As of September 2025. Corpora are often measured by the number of tokens. This serves as a benchmark for the quality, applicability, and meaningfulness of the analyses conducted with the respective corpus. For comparison, the British National Corpus (BNC) – <https://www.english-corpora.org/bnc/> – contains approximately 100 million tokens, while the French Treebank – <http://ftb.linguist.univ-paris-diderot.fr/> – contains approximately 665,000 tokens.

a portion of the 300 features are available.⁶ This limitation is particularly relevant for disciplines such as political science and media studies, which often require rapid processing of newly delivered material (e.g. parliamentary interventions, press statements, campaigning speeches) rather than historically curated, fully proofed data.

During the morphosyntactic analysis running in the background, the input undergoes the following steps: lemmatisation, tokenisation, morphological analysis, and syntactic analysis.⁷ The result of this parsing process can be viewed directly in the browser or, in the case of a POST request, is returned as a response in the form of a serialised JSON file.

The GNC parser can thus be accessed either interactively via a browser or programmatically via a POST request. This allows newly delivered political speech texts, which are not part of the curated Georgian National Corpus, to be annotated automatically as if they were. The parser output can then be enriched and analysed by downstream modules without manual linguistic intervention. This shift is crucial for disciplines such as political science and media studies, which depend on rapid analysis of current speech acts rather than only historically curated corpora. By processing this response, the functionality of the corpus can be expanded to include specific analysis methods that are of interest to other disciplines and research questions.

The relevant quantitative and qualitative analysis methods will be discussed in more detail in the following chapters.

3. Features selected for analysis

In corpus linguistics, quantitative analyses are used to identify systematic patterns in large text collections. Linguistic features such as word frequencies, grammatical structures, or collocations are statistically recorded and evaluated. The goal is to make objective and reproducible statements about linguistic usage in specific text types or by specific speakers.

Frequency, collocation, or co-occurrence analyses can be used to reveal differences in word choice between parties or speakers or to examine deviations from a reference corpus. These methods complement qualitative approaches and create the basis for reliable interpretations and hypotheses. For example, stylistic analysis is traditionally qualitative but often uses quantitative metrics. The following aspects are suitable for quantitative analysis:

Token-Type Relation

A token is a single linguistic unit in the corpus, e.g. words, numbers, or punctuation marks. A type is the unique form of a token. Repeated words are thus considered multiple tokens, but only one type.

The type–token ratio (TTR) is the ratio between the number of unique word forms (types) and the total number of word tokens in a text (types/tokens) and a measure of linguistic variation. However, various calculation approaches exist.⁸

6 This is due to the complexity of the Georgian language, which has so far made automatic full annotation virtually impossible. A possible approach for future developments could be the use of AI-supported annotation tools, which, through targeted fine-tuning of Georgian-language data, have the potential to improve or automate full annotations at least partially.

7 For a detailed explanation of how the corpus works in the background, see Meurer 2012 and *The Morphosyntactic analysis of Georgian* at <https://clarino.uib.no/gnc/doc/Morphosyntactic-analysis-of-Georgian.pdf>.

8 Wimmer (2005, p. 362); for an overview of alternative metrics, see Torruella & Capsada (2013, p. 448f).

TTR is a proven indicator of language complexity.⁹ A high value indicates a diverse vocabulary; a low value indicates frequent repetitions. TTR can thus provide clues to the style, specificity, and degree of formality of a text. A high TTR tends to indicate specialised or literary language, while a low value indicates everyday language or redundant communication.

In political linguistics, TTR can provide information about whether a politician's language style changes depending on the situation (depending on the target audience), which could indicate targeted language-strategic adaptation.

Function Words

Function words (there are different terms in use such as functional elements/words, grammatical elements, synsemantics or, in the context of search engine optimisation (SEO), stop words) primarily fulfil grammatical functions and usually do not have an independent lexical meaning. They structure sentences and connect content words. Because they occur very frequently, they are easily identified using frequency lists, and increasingly also using automated methods.¹⁰

Although detection using frequency lists is effective, it carries risks. For example, rare function words may not be recognised. In turn, content words may be incorrectly included. Therefore, stop word lists must always be adapted to the context and language.¹¹

Function words influence the token–type relation; they increase the number of tokens without increasing the number of types by the same amount, which can distort the TTR. In some analyses, however, it may be advisable not to remove function words when examining the syntactic or stylistic structure of a text. For purely lexical diversity measurements, however, it is usually advantageous to filter out functional elements.

Readability Index

The Readability Index is a quantitative measure for assessing the comprehensibility of a text. It is used in linguistics, didactics, journalism, and political communication to evaluate linguistic complexity.

The calculation is usually based on superficial characteristics such as word and sentence length or the ratio of syllables to words. Well-known formulae include the Flesch Reading Ease Score and the Gunning Fog Index.¹² When calculating the Readability Index, however, it must be considered that there is no general formula for all languages; it must always be adapted to the respective language in order to obtain a meaningful measurement.¹³

In political linguistics, the index can provide information about language style and audience orientation: low readability often indicates technocratic or abstract language, while high readability is more likely to be associated with populist or citizen-oriented communication.

The formula applied in the prototype corresponds to the LIX formula (readability index by Björnsson):¹⁴

$$LIX = \frac{\text{Number of words}}{\text{Number of sentences}} + \frac{\text{Number of long words} \times 100}{\text{Number of words}}$$

9 Kettunen (2014, p. 242).

10 Gerlach et al. (2019).

11 Kaur & Buttar (2018).

12 The different indices can be compared at <https://charactercalculator.com/readability-checker/>.

13 Antunes & Lopes (2019).

14 The LIX (Readability Index) was introduced by Swedish linguist Carl-Hugo Björnsson in the 1960s as a simple readability measure, particularly designed to be language-independent and applicable across different European languages.

It consists of two main components:

- **Words per sentence:** measuring syntactic complexity.
- **Proportion of long words (>6 characters):** measuring lexical complexity.

The formula deliberately avoids syllable counting, which makes it particularly suitable for languages such as Georgian, where syllable structure is complex and difficult to automate. Nevertheless, inaccuracy must be assumed here as long as there is no dedicated formula for Georgian.

Verbs and TAM

The frequency and selection of verbs can provide insight into the communicative style of a text. Particularly relevant are so-called speech-act verbs (e.g., promise, demand, or affirm), which not only describe something but also perform a communicative action through the utterance itself.¹⁵ Their analysis allows conclusions to be drawn about the intended effect of a speech, for example, whether it is intended to persuade, warn, or reassure.¹⁶

Tense, aspect, and mood (TAM) are grammatical categories of verbs. TAM includes fundamental linguistic features used in many languages to express actions or events. It helps to express various nuances of actions or events in a language, such as tense (time: when did it happen), aspect (point of view: how the action is presented), and mood (manner of speech: how the action is judged). The way TAM is used affects how the speech is perceived by the audience.¹⁷

Nouns

The frequency of certain nouns can allow conclusions to be drawn about a speaker's thematic focus or ideological positions. The use of technical terms or specialised nouns can also indicate a person's expertise in a particular subject area. Furthermore, it can convey emotional reactions or attitudes, for example, through the use of ideologically/politically charged terms,¹⁸ and under certain circumstances can even influence behaviour.¹⁹

Furthermore, the preferred use of nouns can be related to political orientation: Studies show that conservative speakers use nouns more frequently because they suggest order and stability. They "reify" abstract concepts (e.g., "patriot" instead of "patriotic") and emphasise permanence. Liberal speakers, on the other hand, more often use verbs or adjectives that express change and ambiguity.²⁰ The applicability of this observation to Georgian political rhetoric requires systematic testing; the present prototype offers an initial technical basis for such testing, but does not yet claim to confirm this distribution.

Pronouns

The analysis of personal pronouns provides important clues to rhetorical strategies. Frequent use of "I" and "my" can indicate individualised, self-referential communication and a claim to

15 For speech act theory see Austin (1962); Searle (1969).

16 Lillian (2008, p. 12ff).

17 Boicu (2008); Havas & Chapp (2016).

18 An example of this is the use of the term *war* (German *Krieg*) for the Afghanistan mission by the then German Defence Minister Guttenberg (which framed the mission linguistically and politically quite differently than the official talk of a "stabilisation mission" or a "foreign deployment"). Guttenberg considers the mission in Afghanistan to be *war-like* (German *kriegs-ähnlich*): ZEIT ONLINE 03.11.2009 (<https://www.zeit.de/politik/deutschland/2009-11/guttenberg-afghanistan-krieg>).

19 Witkowska et al. (2024, p. 429).

20 Cichocka et al. (2016).

leadership, while “we” is often used to establish collective identity and solidarity. The frequency and distribution of pronouns allows conclusions to be drawn about self-presentation, role understanding, and addressee orientation.²¹

Negation

The quantitative analysis of negation particles such as *no* or *never* can provide important clues to rhetorical strategies. Negation serves not only to demarcate, but also to construct political identity and moral contrasts. Quantitatively, it reveals how strongly a speaker relies on contrast formation, crisis rhetoric, or visionary reversal.²²

Georgian has three negation particles: *ar* (neutral negation, ‘not’), *ver* (potential negation, ‘cannot’), and *nu* (prohibitive negation, ‘don’t’).²³ These differ not only grammatically but also semantically, for example, whether an action is rejected, impossible, or forbidden. Therefore, both the frequency and type of negation are of interest for political-linguistic analyses.

The parsing process fundamentally provides the opportunity to quantitatively analyse all part-of-speech (POS) annotations in Georgian and use them for political-linguistic studies. However, the distinction between quantitative evaluation and qualitative interpretation is fluid in the process, especially since not everything that is linguistically relevant can always be measured quantitatively,²⁴ which gives rise to the need for complementary qualitative analyses.

Qualitative Analysis and the Use of AI

Sentiment analysis is used for the automated detection and evaluation of emotional language. It is particularly insightful in political speeches, as affective evaluations and emotional appeals are among the central strategies of political communication.

Originally, sentiment analysis was based on rule-based methods (sentiment lexicons). However, with the advent of machine learning and neural networks (for example, RNNs, Transformers), it has evolved significantly. Powerful models are now available for major languages such as English, German, and Spanish. However, irony, sarcasm, and culturally influenced expressions remain difficult to detect automatically because they often rely on implicit meanings.

Few resources for sentiment analysis exist for Georgian to date, including both traditional and modern approaches. In 2022, a four-level sentiment lexicon and a manually annotated corpus of over 4,000 news clippings were presented. Based on this corpus, a fine-tuned transformer model for sentiment classification is available on HuggingFace²⁵ and is employed here.

In this work, selected quantitative and qualitative methods were implemented to automatically capture key aspects of political linguistic analysis. The following methods form the core of the technical implementation:

Quantitative:

- Type–Token Relation (TTR)
- Readability Index (LIX)
- POS-based frequency counts (e.g., nouns, verbs, pronouns, etc.)

21 Alavidze (2017, p. 350f).

22 Durán (2017).

23 Kamarauli (2022, p. 178).

24 Bubenhofer (2013, p. 109).

25 HuggingFace is an open-source platform and community providing libraries, datasets, and model repositories for natural language processing and machine learning, including the Transformers library. See <https://huggingface.co>.

Qualitative:

- Sentiment analysis using a pre-trained transformer model

The implementation of argument analysis was initially omitted from the prototype. The detection of unmarked arguments in Georgian is methodologically difficult, as appropriate linguistic markers are often missing and fundamental linguistic research on this topic is lacking.

4. The prototype: concept, design, and implementation

The goal of the developed prototype is to automatically analyse political speeches and provide users with structured evaluations within a very short time. The application is designed to capture, prepare, and visualise both quantitative and qualitative characteristics of a text through targeted processing steps. This not only reduces time-consuming manual work steps, but systematic analysis also generates new insights that would be difficult or even impossible to access through manual processing. The prototype is therefore intended not merely as a demonstrator of technical feasibility, but as a functional analytical tool for political-linguistic research on Georgian data.

Based on this application scenario, the overall system was divided into five functional sub-areas:

1. User Interaction
2. Annotation using the Parsing API
3. Quantitative and qualitative analysis
4. Storage
5. Visualisation

A central design principle of the prototype is to organise all processing steps on a common, dynamically growing object, the so-called TextObject. This object is initialised at the beginning and then gradually expanded with metadata, annotations, and analysis results.

The modular architecture was deliberately defined as a requirement to make the system flexibly extensible and transferable to other languages. The goal was to develop an analysis framework that can be adapted to different languages and different analysis methods.

The strict separation of responsibilities between the modules and the object-oriented data storage ensures a clean interface structure, allowing future extensions (such as additional parsers, analysis strategies, or a web-based implementation) to be realised with a manageable degree of adaptation effort.

4.1 Metadata and structuring data

Metadata is central to the analysis of political speeches as it provides the context needed for accurate interpretation and classification. Information such as party affiliation, location, date, or occasion shapes how a statement is understood, for example, whether it was made in parliament, during a campaign, or in a TV interview. Standardised metadata enables meaningful comparisons across parties, legislative periods, or political systems and supports targeted analyses of corpus subsets (for example, by gender, topic, or location). For the prototype, the following metadata was defined: name, gender, ethnicity, religious affiliation, occupation, party affiliation, location/date, text type, and source. Depending on context, further metadata may be added, and large-scale implementations should allow optional extensions (for example, education or mari-

```

<MetaData>
  <Author>
    <name>Salome</name>
    <middleName>
    <surname>Zurabishvili</surname>
    <dateOfBirth>1952-03-18</dateOfBirth>
    <age>73</age>
    <partyPosition>Non-partisan</partyPosition>
    <occupation>President</occupation>
    <confession>Orthodox</confession>
    <ethnicity>Georgian</ethnicity>
    <origin>Paris, France</origin>
  </Author>
  <textType>Speech</textType>
  <location>Tbilisi</location>
  <date>2024-09-16</date>
  <source>Official Webpage of the President of Georgia</source>
</MetaData>

```

Fig. 2: Metadata structure for the generated XML

tal status). The consistent inclusion of such metadata is also essential for longitudinal analysis, for example when tracking how rhetorical strategies evolve across time within the same political actor. The metadata is recorded in a structured XML format. Fig. 2 shows how the information is organised within the prototype.

Structured recording enables clear separation, processing, and filtering of data by characteristics such as party affiliation, origin, or text type. This formalisation of context data is essential for comparative political-linguistic studies. In the prototype, users transfer the relevant metadata via a graphical interface.

Data structuring organises information systematically, reducing ambiguities and enabling automated processing (for example, search, categorisation, machine learning). In text analysis, it is essential for capturing complex phenomena such as arguments, emotions, or topics. The TEI standard (<https://www.tei-c.org>) is widely used in the humanities for its expressiveness and interoperability. For the prototype, however, a simplified TEI-inspired structure was implemented to test basic functions. A full TEI implementation would require further conceptual and technical considerations, especially for dialogic or multi-voiced formats like debates, which demand detailed annotation of speaker turns and relations. The chosen reduced model remains flexible and allows later conversion into TEI-compatible structures.

4.2 Technical implementation of the prototype

The programme was implemented in Python,²⁶ chosen for its readability and wide range of libraries for text processing, data analysis, and machine learning. Python also allows easy integration of GUI components, XML processing, and visualisation, making it well suited for prototyping. A local BaseX²⁷ database was added to store the generated XML files in a structured and queryable way.

The workflow (Fig. 3) begins with the initialisation of the TextObject, the system's central data structure that aggregates metadata, annotated text, and quantitative as well as qualitative

²⁶ Python is an open-source, high-level programming language widely used in computational linguistics, data science, and machine learning. See Python Software Foundation, *Python Language Reference*, available at <https://www.python.org>.

²⁷ BaseX is an open-source XML database and XQuery processor developed at the University of Konstanz, designed for efficient storage, querying, and visualisation of XML data. See <https://basex.org>.

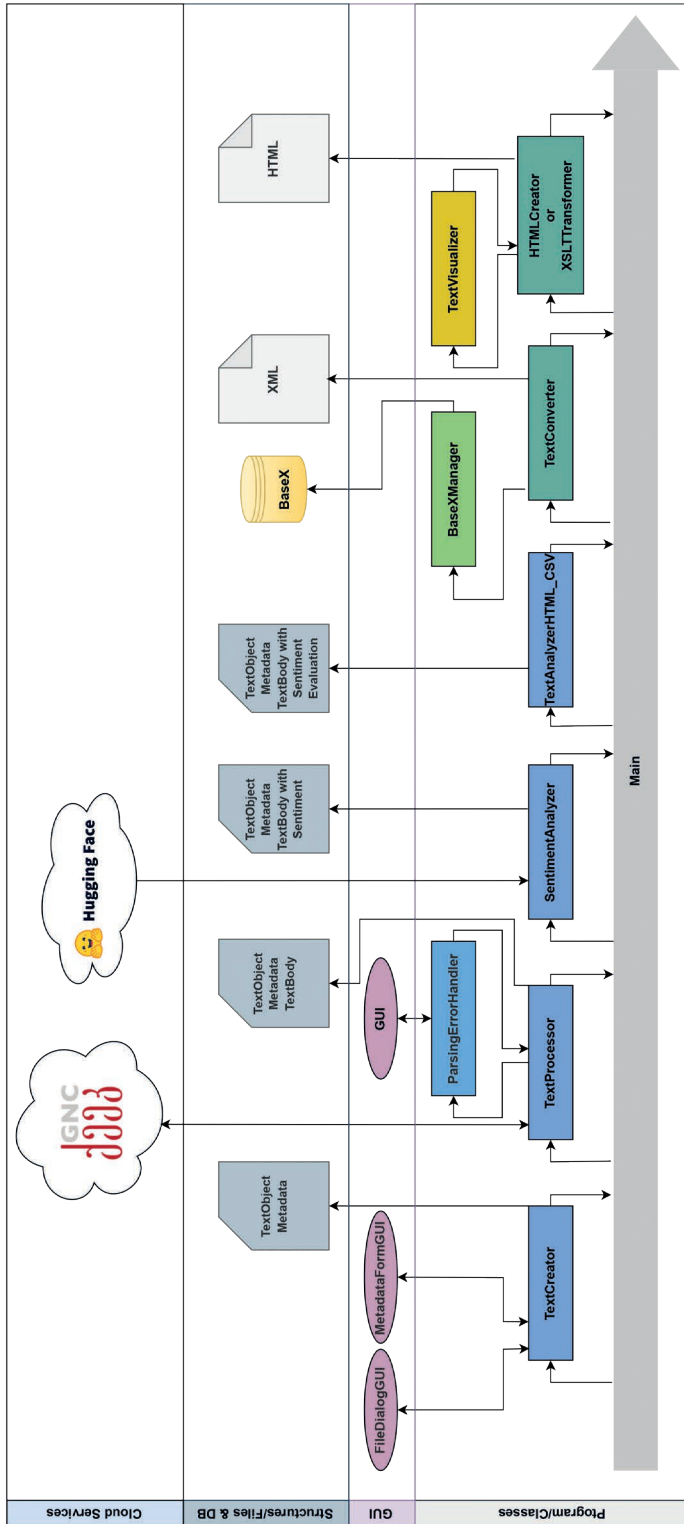


Fig. 3: Program Workflow

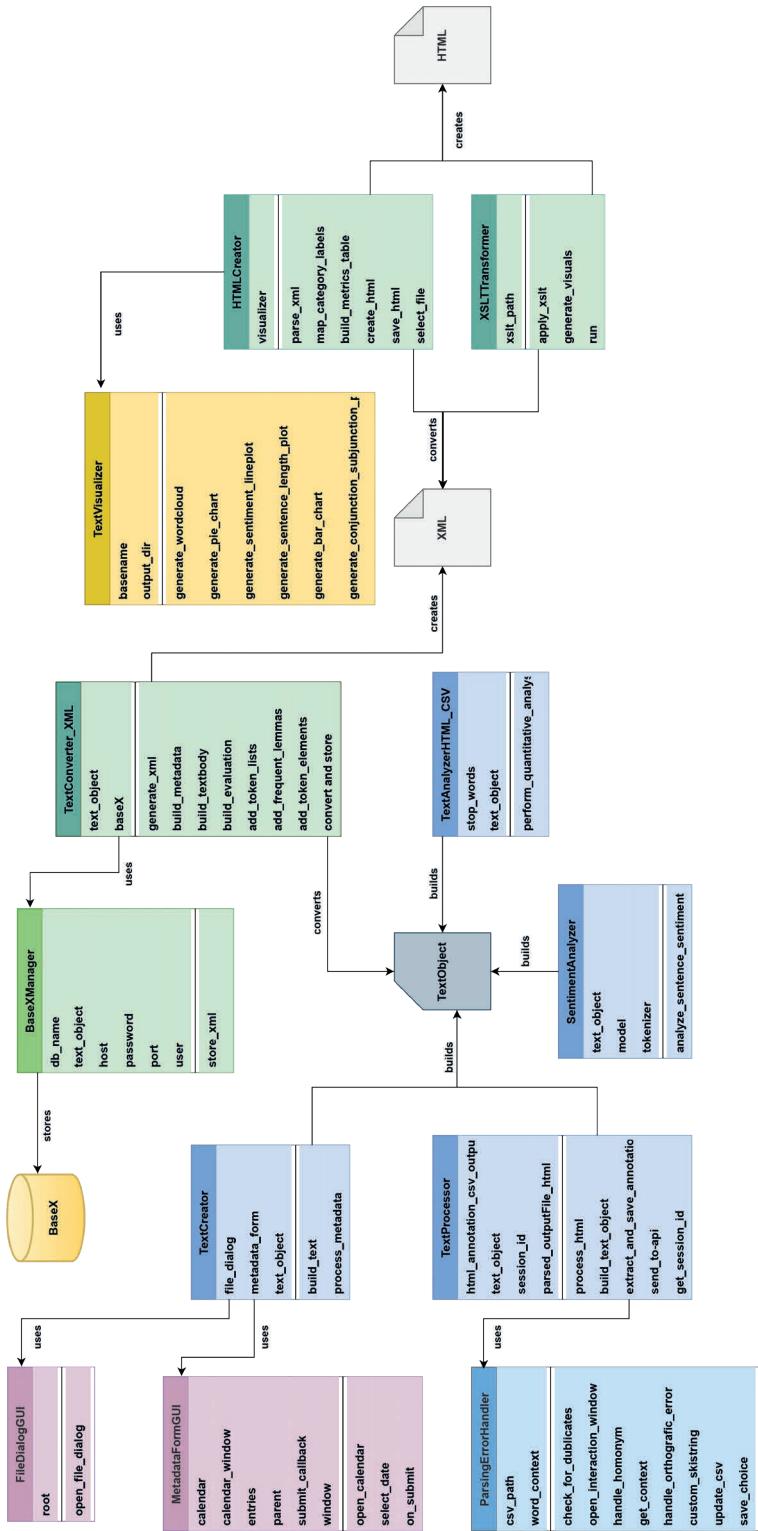


Fig. 4: UML Diagram of the prototype

analyses. It is composed of nested classes: Metadata (speaker and context information), Text-Body (segmented text with annotations and sentiment values), and Evaluation (linguistic features and qualitative results). This modular design ensures clear separation of semantic layers and serves as a consistent exchange format across modules.

Via the TextCreator module, users select a speech and enter the metadata. The TextProcessorHTML module then sends the text to the GNC Parsing API, processes the output, and stores it. Annotated sentences are evaluated with the SentimentAnalyzer module, while the TextAnalyzerHTML_CSV module performs statistical analysis (e.g., POS distributions, LIX, token-type ratio). Finally, an XML file is generated and automatically transformed into an HTML output. The main programme integrates all modules into an automated workflow, while maintaining modularity for maintainability and future extensions, such as fact-checking or argument analysis.

GUI - User interaction via graphical interface

The GUI components ensure user-friendly interaction, allowing texts to be selected and metadata to be entered without programming knowledge. Implemented with Tkinter and customtkinter,²⁸ they include FileDialogGUI for file selection and MetadataFormGUI (Fig. 5) for structured metadata input. Both integrate with the TextCreator module, which transfers the data into the central TextObject.

Fig. 5: Metadata input form (speaker and context information)

TextCreator - Creating the text object

The TextCreator class initialises the central TextObject, which contains both metadata and the full text for subsequent annotation and analysis. It integrates two GUI components: a file dialogue for text selection and a form for metadata input. User entries are translated into structured instances of Author, Metadata, and TextBody, resulting in a fully initialised TextObject (Fig. 6).

²⁸ Tkinter is Python's standard built-in GUI (Graphical User Interface) library. While it is robust and widely used, its appearance is often considered dated. CustomTkinter is an external Python library that builds upon Tkinter to provide modern, attractive, and easily customizable graphical components.

```
@dataclass
class TextObject:
    metadata: Metadata
    textBody: TextBody
    evaluation: Evaluation
```

Fig. 6: Fully initialised TextObject

TextProcessor - Parsing and Annotation

The TextProcessorHTML module performs the automated linguistic annotation of the text, forming the basis for subsequent analyses. It communicates with the GNC Parsing API and encapsulates the workflow in a single method, which handles session initialisation, text submission (the full speech text is sent to the GNC Parsing API in a POST request), annotation extraction (ID, word, lemma, annotation and dependency are written to a CSV file, Fig. 7), and text structuring (converting the CSV data into a structured representation of sentence and token objects).

```
1 ID|Word|Lemma|Annotation|Dependencies
2 1|გამარჯობა|გამარჯობა|INTJ |3->1
3 2|,|,|PUNCT PunctType=Comm |1->2
4 3|მოგესალმებით|მო·საღმებ[ა]/საღმ|VERB Voice=Pass Tense=Fut
5 4|.|.|PUNCT PunctType=Peri |3->4
```

Fig. 7: Extracted annotations

Additionally, the class ParsingErrorHandler is used to search for errors in the parsed file. The final structured representation is stored in the TextBody. By separating session handling, data transfer, error checking, and integration, TextProcessorHTML provides a clear interface and ensures consistent data. The module also supports JSON responses via TextProcessorJSON.

ParsingErrorHandler - Interactive error correction for homonymy and orthography

The ParsingErrorHandler module ensures data quality by checking the parser's CSV output for inconsistencies, particularly homonyms (duplicate IDs with different annotations) and orthographic errors (undefined lemmas). The file is read and potential issues are detected, for example when the same ID appears with multiple annotations or when lemmas are marked as undefined with "???" (Fig. 8). The correct word can be entered via an error handler (Fig. 9), which is then parsed again via the API. The corrections are then written back to the CSV. This semi-automatic process improves accuracy and remains independent of the parsing logic, allowing integration with other tools.

```
83 80|რატაცნაიად|??| |78->80
84 80|რატაცნაიად|??|NOUN PROPN |78->80
```

Fig. 8: Orthographic error

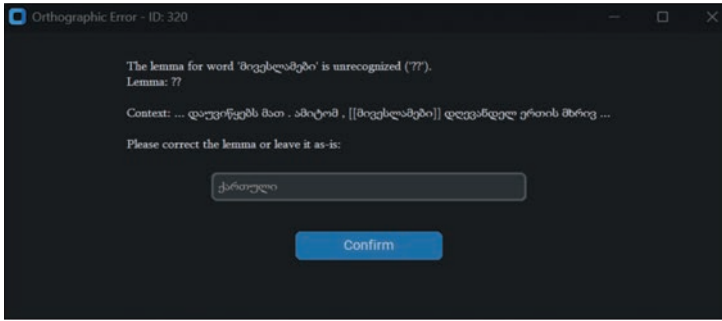


Fig. 9: Orthographic Error Handler

QualitativeTextAnalyzer - Qualitative analysis using sentiment evaluation

The `SentimentAnalyzer` qualitatively evaluates each sentence of a speech using a pre-trained model optimised for Georgian (DGurgurov/xlm-r_georgian_sentiment,²⁹ a fine-tuned XLM-RoBERTa transformer). The model, trained on a sentiment corpus and polarity lexicon, assigns each sentence a positive or negative label. These results are stored in the corresponding sentence objects for later output, visualisation, or filtering. By adding a semantic-pragmatic layer to structural annotations, the module provides initial insights into the emotional tendencies of political speeches, displayed in the analysis report.

QuantitativeTextAnalyzer - Quantitative analysis of linguistic features

The `TextAnalyzerHTML_CSV` class performs automated quantitative analysis of previously annotated speeches. It processes syntactic and morphological features at both token and sentence level and enriches the central *TextObject* with statistically interpretable measures, such as part-of-speech frequencies, verb moods and tenses, the token-type ratio (TTR), the LIX readability index, and pronoun usage specific to Georgian. Upon instantiation, a new *QuantitativeEvaluation* object is created and a predefined stop word list is loaded for TTR calculation and functional element separation.

The class integrates all quantitative analysis steps within a unified workflow, counting and mapping a range of linguistic features whose results are stored in the *QuantitativeEvaluation* object for visualisation, XML export, and HTML reporting. It implements a linguistically motivated, extensible analysis model based on parsing annotations, ensuring a clear separation between logic and data storage. Its modular counting routines allow for easy extension to additional categories, although the current redundancy in structure suggests the need for further generalisation.

TextConverter - XML generation

The `TextConverter_XML` class transforms the enriched *TextObject* into a structured XML format, storing the result both locally and in a *BaseX* database. Its modular schema separates metadata, text content, and analysis results. The core method `convert_and_store()` converts the object into an XML string, saves it locally as `<Lastname>_<Date>.xml`, and inserts it into the database via the *BaseXManager*.

²⁹ Fine-tuned XLM-R Model for Georgian Sentiment Analysis: https://huggingface.co/DGurgurov/xlm-r-georgian_sentiment. Sentiment Analysis Data for the Georgian Language: https://huggingface.co/datasets/DGurgurov/georgian_sa (11.10.2025).

```

<TextObject>
  <MetaData>
  ...
  </MetaData>
  <TextBody>
    <text>
    ...
    </text>
    <sentence>
      <sentence_text>
      ...
      </sentence_text>
      <tokens>
        <token>
          <word>...</word>
          <lemma>...</lemma>
          <annotation>...</annotation>
          <dependency>...</dependency>
        </token>
      </sentence>
    </sentence>
  </TextBody>
</Evaluation>
  <quantitativeEvaluation>
  ...
  </quantitativeEvaluation>
</Evaluation>
</TextObject>

```

Fig. 10: XML representation of the TextObject

The XML file consists of three main sections and is therefore a representation of the TextObject (Fig. 10):

- **MetaData:** biographical and contextual information about the speaker.
- **TextBody:** the full text with sentence and token annotations, including sentiment values.
- **Evaluation:** results of quantitative analysis (e.g., part-of-speech distributions, verb moods and tenses, TTR).

The structure is fully machine-readable, validatable, and compatible with XSLT or XPath/XQuery. Modular builder methods ensure maintainability. Beyond enabling XML-based workflows, the class provides a persistent, long-term representation of analysed speeches, thereby separating processing from data storage.

BaseXManager - Storage in XML database (BaseX)

The BaseXManager class integrates the application with a relational XML-database environment. It ensures that XML files produced by the system are not only stored locally but also persisted in a queryable database structure, enabling future extensions such as exploratory text searches via XPath/XQuery.

By default, access is established through port 1984 to a local BaseX server using the predefined database PLTA (Political Language Text Analyzer). XML documents are inserted into the database by being read line by line and stored under a path derived from the speaker's last name, allowing for subsequent thematic or speaker-based filtering.

The connection is managed via the Python BaseXClient interface, with errors reported to the console. This integration makes the system a flexible and future-oriented research tool: XML data can be stored persistently, queried dynamically, analysed, and linked with external systems. Beyond serving as an analysis tool, it thus functions as a data source for scientific environments.

A logical next step would be implementing direct XML-query functions (e.g., for statistical queries or filtering by tokens, sentence structure, or metadata).

HTMLCreator - Report generation

The HTMLCreator class generates a fully structured HTML report based on the previously created XML file. Its goal is to present analysis results in a clear and user-friendly format, including metadata, annotations, quantitative metrics, and visualisations.

The process is controlled by a central routine that loads the XML file, extracts the relevant content, saves the final HTML document locally, and opens it in the browser. The resulting report includes:

- **Metadata:** speaker information (e.g., name, age, profession, party affiliation).
- **Text segmentation & sentiment:** sentence-level display of the speech enriched with sentiment annotations (Fig. 11).
- **Quantitative metrics:** tables summarising linguistic frequencies (verbs, adjectives, pronouns) and text statistics (LIX, TTR, sentence count, Fig. 12).

| # | Sentence | Sentiment |
|---|---|-----------|
| 1 | მოგესალმებით . | positive |
| 2 | რასაკვირველია , ეს რეზოლუცია არ არის გადაწყვეტილება , მაგრამ მე ასე მგონია , რომ ის სწორედ იმისთვის შემუშავდა და გამოქვეყნდა , იმ დროს როცა გამოქვეყნდა , რომ მოეხდინა უარყოფითი ზეგავლენა . | negative |
| 3 | მე ამის ასე მჯერა და რაკი ეს დღეები ისეთი დღეებია , რომ ყველა იმას იმახის , რისიღ ჯერა , მათ შორის ნახევარსაათიან ბრიფინგზე , მეც ალბათ მაქვს უფლება ვთქვა , რისი მჯერა . | positive |
| 4 | მე მჯერა , რომ ეს გაკეთებული იყო გარკვეული დესტრუქციული შინაური და გარეული ძალების , გარე ძალების , ბოდიში , მიერ იმისთვის , რომ დაზინებულიყო დაზინებულიყო ჩვენი ქვეყნის მომავალი პერსპექტივა , რომ მიგველო ის , რასაც ... რისი მიღწევისთვისაც ჩვენი ქვეყნის მთავრობა მუშაობს . | negative |

Fig. 11: Sentence-level sentiment display in the generated report

XPath expressions are used for data extraction, while Python f-strings generate tables dynamically. The class also integrates with TextVisualizer to embed graphics, including:

- Word cloud of frequent terms (Fig. 13)
- Pie chart of part-of-speech distribution
- Line plots of sentiment trajectory and sentence lengths (Fig. 14)
- Comparative chart of conjunctions vs. subordinations.

Thus, HTMLCreator bridges the structured XML data and user-oriented presentation. By delivering results in a compact HTML format, the system becomes accessible to non-technical users. The visualisations support multi-dimensional interpretation of the speeches. Future work could extend this static reporting into an interactive web component, similar to VoyantTools, enabling users to filter, switch between analyses, and adjust parameters in real time. Such an interactive extension would also facilitate pedagogical and journalistic use, not only academic research.

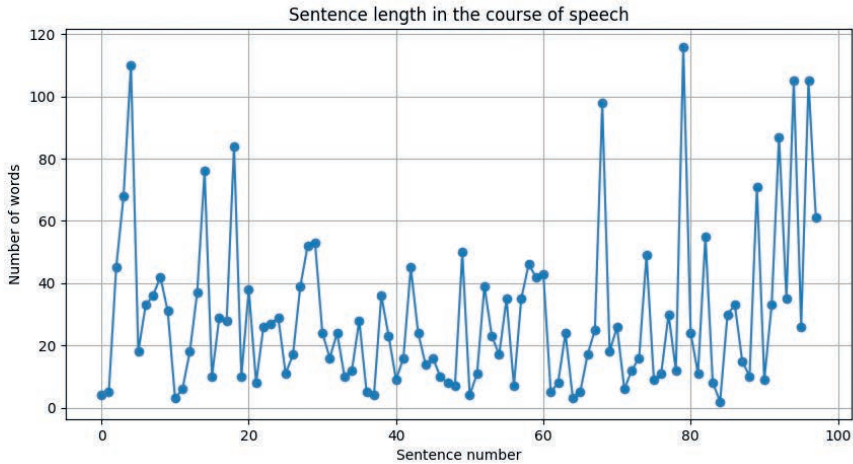


Fig. 14: Sentence-length trajectory across the speech

XSLTTransformer - XSLT-Transformation

The XSLTTransformer class provides an alternative approach to result presentation: instead of generating HTML reports directly in Python, it applies an XSLT template to transform an existing XML file into HTML. The core workflow begins with selecting an XML file via a file dialogue, after which the file is processed using the project’s embedded XSLT template that defines both the layout and logical structure of the HTML output. Since this approach relies entirely on the existing XML structure, the component is well suited for integration into web-based applications, content-management systems, or documentation pipelines.

TextVisualizer - Visualisation of linguistic features

The TextVisualizer class provides methods for graphical representation of both quantitative and qualitative analysis results. Its goal is to make linguistic patterns, frequencies, and developments visually accessible, offering interpretative depth beyond tabular metrics.

It relies on the following libraries:

- **wordcloud** for generating word clouds
- **matplotlib.pyplot** for pie, line, and bar charts
- **lxml.etree** for XML processing and data extraction

Word clouds are generated by merging all tokens of a speech into a string and rendering it via the WordCloud class. Pie and line charts (e.g., part-of-speech distributions, sentence lengths, sentiment trends) are extracted directly from the XML structure. Each visualisation is stored as a PNG file, with filenames derived from the speaker’s last name and date of speech for clear traceability.

These visualisations are integral to both the automated HTML report and the XSLT transformation, ensuring that results are not only presented structurally and statistically but also visually. Some visualisations (e.g., sentiment plots or conjunction comparisons) work on a sentence basis, drawing directly from the structured XML output.

By adding a visual, exploratory dimension, TextVisualizer serves as an intuitive bridge between raw data and interpretation. Its modular design also allows for future extensions, including additional chart types or interactive visualisations in web-based interfaces.

5. Case study – Comparison of four political speeches

To evaluate the applicability and performance of the developed prototype, a case study was conducted using four political speeches.³⁰ The dataset includes two speeches delivered by representatives of the ruling party and two by members of the opposition. For the purpose of comparability, all selected speeches address a common political theme: Georgia's European integration.

This thematic alignment allows the focus to remain on differences in linguistic style, sentiment, and argumentative strategy, rather than on content-related variation. By analysing speeches from both government and opposition actors, the case study aims to test whether the system can capture ideological and rhetorical contrasts within a shared political discourse.

The four texts were processed through the entire analysis pipeline of the prototype (including parsing, sentiment evaluation, quantitative feature extraction, and visualisation) to assess how effectively the system represents linguistic and emotional tendencies, and how well it supports comparative analysis across political perspectives.

5.1 Quantitative characteristics

Based on the quantitative evaluations of the four political speeches, a political-linguistic analysis of the stylistic features and discursive strategies of the respective politicians can be conducted.

1. *Thea Tsulukiani: Legislative and Evaluative Discourse*

Tsulukiani's speech is notable for its dominance of nouns, adjectives, and adverbs, indicating a particularly dense and informative style (Fig. 15).

- **Noun density (757):** The high number of nouns indicates factual, topic-centred, or institutional language. The focus is on concepts, institutions, people, or facts. This is typical of a style that aims for formal or legislative precision or deals with a variety of topics.
- **Adjectives (326) and adverbs (379):** The extremely high number of these modifiers (compared to the other speeches) is the most striking feature. It demonstrates a highly evaluative, and detailed style. Statements are not only stated but are accompanied by intense descriptions and qualifications. This may be intended to convey an emotional or moral stance or to emphasise the complexity of the conditions described.
- **Active (137) vs. Passive (128):** The high presence of passive constructions relative to active verbs (almost 1:1) may be an indicator of a more distant, formal style, in which the perpetrator of the action (agent) is either unimportant or deliberately obscured (typical of bureaucratic or institutional language).

Tsulukiani's discourse is predominantly judgemental and substantival, suggesting a formal, argumentative, and highly evaluative style of speech.

³⁰ See Chapter 9 Media Sources.

| Categories | Occurrence |
|------------------------------|------------|
| Active verbs | 137 |
| Adjectives | 326 |
| Adverbs | 379 |
| Conjunctions | 171 |
| Subjunctions | 150 |
| Imperative | 10 |
| Mood – Conditional | 4 |
| Mood – Indicative | 432 |
| Mood – Optative | 70 |
| Mood – Potentialis | 0 |
| Nouns | 757 |
| Passive verbs | 128 |
| Pronoun I/me (მე/მე) | 46 |
| Pronoun my (ჩემი/chemi) | 0 |
| Pronoun we (ჩვენ/chven) | 29 |
| Pronoun our (ჩვენი/chveni) | 0 |
| Pronoun you (თქვენ/tkven) | 0 |
| Pronoun your (თქვენი/tkveni) | 0 |
| Tempus Future | 64 |
| Tempus Past | 108 |
| Tempus Perfect | 4 |
| Tempus Present | 262 |
| Tempus Plusquamperfect | 8 |
| Verbs (total) | 537 |
| Vocative | 3 |
| Stopwords | 895 |

Fig. 15: Quantitative analysis of Tsulukiani's speech

| Categories | Occurrence |
|------------------------------|------------|
| Active verbs | 148 |
| Adjectives | 182 |
| Adverbs | 310 |
| Conjunctions | 121 |
| Subjunctions | 103 |
| Imperative | 5 |
| Mood – Conditional | 2 |
| Mood – Indicative | 301 |
| Mood – Optative | 60 |
| Mood – Potentialis | 0 |
| Nouns | 642 |
| Passive verbs | 64 |
| Pronoun I/me (მე/მე) | 14 |
| Pronoun my (ჩემი/chemi) | 0 |
| Pronoun we (ჩვენ/chven) | 13 |
| Pronoun our (ჩვენი/chveni) | 0 |
| Pronoun you (თქვენ/tkven) | 0 |
| Pronoun your (თქვენი/tkveni) | 0 |
| Tempus Future | 21 |
| Tempus Past | 117 |
| Tempus Perfect | 4 |
| Tempus Present | 159 |
| Tempus Plusquamperfect | 6 |
| Verbs (total) | 382 |
| Vocative | 6 |
| Stopwords | 662 |

Fig. 16: Quantitative analysis of Volski's speech

2. Giorgi Volski: The Sober Reporter

Volski's speech shows the lowest occurrences in almost all categories (except for active verbs), which may indicate a shorter speech or a very concise, reduced-to-essential style (Fig. 16).

- **Fewer adjectives (182) and stop words (662):** The relative moderation in these categories compared to Tsulukiani suggests a soberer, less emotional, and less descriptive style. The focus is less on embellishment and more on directness.
- **Verbs (total 382):** the low use of verbs indicates a less dynamic speech.
- **Passive (64) vs. Active (148):** A healthy preponderance of active verbs over passive verbs indicates a more direct, less bureaucratic style than Tsulukiani's.

Volski uses a relatively moderate, direct style that could give the impression of sober reporting or restrained analysis.

3. *Tamar Charkviani: The Mobilising Appeal*

Charkviani's speech is characterised by the highest frequency of vocative and imperative utterances, clearly indicating a direct and mobilising focus (Fig. 17).

- **Imperative (20) and vocative (14)**: The highest values in these categories (the imperative, in particular, is twice as high as in Tsulukiani's) are a clear indicator of an appeal. The speaker seeks to directly address the audience and calls for action or reflection. This is typical of oppositional or activist discourses.
- **Nouns (552)**: The lowest noun frequency of all four speeches. The language is therefore less conceptual/institutionalised and more action-oriented than in Tsulukiani and Volski's.
- **Pronouns I/me (60)**: The highest value for the first-person pronoun (together with a low frequency of the we-pronoun) indicates a strong personal stance or the emphasis on one's own role in the discourse.

Charkviani's style is activist and personal, focused on direct mobilisation and emphasising one's own position.

4. *Nika Melia: The Emotional-Oppositional Style*

Melia's speech demonstrates a balance between descriptive elements and a focus on action, with significant use of adjectives (Fig. 18).

- **Adjectives (292)**: The second-highest frequency of adjectives after Tsulukiani indicates a strongly emotional or descriptive style. He attempts to influence listeners by colouring terms and painting a specific reality.
- **Pronouns I/me (18) vs. We (22)**: The higher use of the "we" pronoun relative to the "I" pronoun (in contrast to Charkviani) indicates a collective identification with the group or party, a typical strategy for opposition leaders seeking to emphasise unity.
- **Fewest Stop Words (558)**: This is a low value compared to the other speeches (especially compared to Tsulukiani), which may indicate a more condensed or less redundant text.

Melia's discourse is emotionally and collectively oriented. He uses powerful, adjectival language to address his base and create a sense of community.

| Categories | Occurrence |
|------------------------------|------------|
| Active verbs | 138 |
| Adjectives | 189 |
| Adverbs | 329 |
| Conjunctions | 99 |
| Subjunctions | 109 |
| Imperative | 20 |
| Mood – Conditional | 2 |
| Mood – Indicative | 335 |
| Mood – Optative | 41 |
| Mood – Potentialis | 0 |
| Nouns | 552 |
| Passive verbs | 72 |
| Pronoun I/me (მე/me) | 60 |
| Pronoun my (ჩემი/chemi) | 0 |
| Pronoun we (ჩვენ/chven) | 5 |
| Pronoun our (ჩვენო/chveni) | 0 |
| Pronoun you (თქვენ/tkven) | 0 |
| Pronoun your (თქვენო/tkveni) | 0 |
| Tempus Future | 40 |
| Tempus Past | 68 |
| Tempus Perfect | 4 |
| Tempus Present | 227 |
| Tempus Plusquamperfect | 9 |
| Verbs (total) | 421 |
| Vocative | 14 |
| Stopwords | 588 |

Fig. 17: Quantitative analysis of Charkviani's speech

| Categories | Occurrence |
|------------------------------|------------|
| Active verbs | 129 |
| Adjectives | 292 |
| Adverbs | 274 |
| Conjunctions | 155 |
| Subjunctions | 100 |
| Imperative | 7 |
| Mood – Conditional | 4 |
| Mood – Indicative | 267 |
| Mood – Optative | 52 |
| Mood – Potentialis | 0 |
| Nouns | 614 |
| Passive verbs | 81 |
| Pronoun I/me (მე/me) | 18 |
| Pronoun my (ჩემი/chemi) | 0 |
| Pronoun we (ჩვენ/chven) | 22 |
| Pronoun our (ჩვენო/chveni) | 0 |
| Pronoun you (თქვენ/tkven) | 0 |
| Pronoun your (თქვენო/tkveni) | 0 |
| Tempus Future | 60 |
| Tempus Past | 74 |
| Tempus Perfect | 6 |
| Tempus Present | 135 |
| Tempus Plusquamperfect | 6 |
| Verbs (total) | 349 |
| Vocative | 6 |
| Stopwords | 558 |

Fig. 18: Quantitative analysis of Melia's speech

5.2 Text metrics

To objectively measure stylistic differences between speakers, various text metrics can be used. Two key dimensions were central here (Figs 19–22): readability and vocabulary richness, which reveal the target audiences and communicative purpose for which the speeches were designed.

Readability

The LIX Index (Readability Index) assesses the readability of a text based on the average sentence length and the proportion of long words. A higher value indicates poorer readability and greater complexity.

Nika Melia (63.19) and Giorgi Volski (61.99) have the highest LIX scores. Their speeches are the most formally complex, contain the longest sentences, and/or the highest proportion of long words. This may indicate a more academic or highly formal style aimed at an educated audience. Tamar Charkviani (58.86) is in the middle range.

Thea Tsulukiani (55.35) has the lowest LIX score. Despite having the highest word count, her speech is relatively the easiest to read. This is achieved by the higher number of sentences

(152): she breaks down complex content into more, but shorter, meaningful units. This style may indicate an effort to appeal to a wide range of audiences or to make complex content more accessible.

| Text metrics | Value |
|-------------------------------------|-------|
| Number of sentences | 152 |
| LIX Readability Index | 55.35 |
| Token (total) | 3698 |
| Token (without Stopwords) | 2803 |
| Type | 878 |
| Token-Type-Relation (TTR) | 0.24 |
| Token-Type-Relation (TTR, filtered) | 0.31 |

Fig. 19: Text metrics of Tsulukiani's speech

| Text metrics | Value |
|-------------------------------------|-------|
| Number of sentences | 91 |
| LIX Readability Index | 63.19 |
| Token (total) | 2725 |
| Token (without Stopwords) | 2167 |
| Type | 718 |
| Token-Type-Relation (TTR) | 0.26 |
| Token-Type-Relation (TTR, filtered) | 0.33 |

Fig. 20: Text metrics of Melia's speech

| Text metrics | Value |
|-------------------------------------|-------|
| Number of sentences | 98 |
| LIX Readability Index | 61.99 |
| Token (total) | 2886 |
| Token (without Stopwords) | 2224 |
| Type | 716 |
| Token-Type-Relation (TTR) | 0.25 |
| Token-Type-Relation (TTR, filtered) | 0.32 |

Fig. 21: Text metrics of Volski's speech

| Text metrics | Value |
|-------------------------------------|-------|
| Number of sentences | 96 |
| LIX Readability Index | 58.86 |
| Token (total) | 2759 |
| Token (without Stopwords) | 2171 |
| Type | 641 |
| Token-Type-Relation (TTR) | 0.23 |
| Token-Type-Relation (TTR, filtered) | 0.3 |

Fig. 22: Text metrics of Charkviani's speech

Vocabulary Richness (Token-Type Relation – TTR)

The token-type ratio (TTR) is the ratio of the number of unique words (types) to the total number of words (tokens) and measures lexical diversity. The filtered TTR value (without stop words) is more relevant here, as it evaluates the content words.

The values are overall very close (0.30 to 0.33), indicating a comparable, moderate repetition rate of the content. Typically, the TTR value is lower in longer texts, as the repetition of key terms increases.

Nika Melia (0.33) has the highest TTR value. His speech exhibits the greatest lexical diversity. This means he used a relatively large number of different content words. This may indicate a broad thematic scope or the deliberate use of different phrasing to support arguments.

Thea Tsulukiani (0.31) performs well despite her significantly longer speech. Tamar Charkviani (0.30) has the lowest TTR value. Charkviani uses her key phrases most frequently and re-

petitively. This fits with the earlier observation of her mobilising, appellative style, in which the repetition of core themes is crucial for persuasion.

In summary, based on the quantitative analysis, the following conclusion can be drawn:

- Thea Tsulukiani uses a “complex accessibility” strategy. She delivers the most extensive content (high tokens) but structures it into shorter sentences (lowest LIX) to ensure broader comprehensibility while maintaining her vocabulary richness.
- Nika Melia and Giorgi Volski communicate with the highest level of complexity (highest LIX scores). Melia does so with the greatest lexical diversity (highest TTR), indicating sophisticated, nuanced discourse. Volski keeps the discourse complex but with more moderate vocabulary.
- Tamar Charkviani employs a lower vocabulary richness (lowest TTR) and a moderately complex structure (medium LIX). This supports their appellative style (from the previous analysis), in which the repetition of core messages is more important than lexical variation.

5.3 Sentiment Analysis

The sentiment analysis of Giorgi Volski’s speech revealed a significant asymmetry in the distribution of evaluative sentences. With 59 negative sentences identified compared to 39 positive sentences, the discourse exhibits a predominantly negative sentiment ratio of approximately 1:1.5.

This finding indicates that the primary pragmatic function of the speech lies not in the affective addressing of optimism or vision, but in the discursive establishment of a conflict or problematisation frame.

The high proportion of negative statements serves to reinforce the narrative that the opposition is actively engaging in “sabotage” and striving for a “revolution” or “destabilisation” of the country. Through the repeated mention of these negatively connoted actions, the opposition is discursively constructed as an existential threat to state stability. The 39 positive sentences fulfil a defensive and stabilising function by positively framing one’s own actions and presenting them as a necessary response to the external threat.

The predominant negative sentiment is the central lever for mobilising one’s own base by demonising the opponent and establishing a threat discourse. The secondary positive sentiment serves as a necessary protective mechanism for self-legitimation and the pragmatic justification of one’s own political line. This confirms the hypothesis that sentiment asymmetries in political speeches are often used as strategic manoeuvres to consolidate power and not primarily as an expression of a descriptive perception of reality.

The sentiment analysis of Thea Tsulukiani’s speech revealed a clear dominance of positive sentences (101 positive sentences vs. 51 negative sentences), resulting in a positive-to-negative ratio of approximately 2:1. This asymmetry corresponds to the previously determined metrics: The speech is the longest (152 sentences, 3,698 tokens) but has the lowest LIX index (55.35). This signals a strategy of “accessible complexity,” in which extensive, detailed content is presented for a broader audience through stronger sentence segmentation (low LIX).

The dominant positive sentiment can be interpreted as strategic legitimacy in the context of the speaker’s role (government representative) and the discourse topic (EU candidate status and domestic political controversy). Although the negative component only accounts for one-third of the sentiment, it is strategically highly relevant and fulfils a contrastive function.

Tsulukiani’s speech employs the rhetorical strategy of sovereign legitimacy. The positive sentiment dominates the discourse as an expression of trust, control, and proven performance, typical of a political actor in power. The negative statements serve merely as a contrasting foil,

further emphasising the government's constructiveness in the face of alleged destructive threats. The combination of high frequency and low complexity (low LIX) indicates an attempt to firmly anchor this stabilising and legitimising message in the public eye.

| | |
|-----------------------------------|-----------------------------------|
| Tsulukiani | Melia |
| 101 positive, 51 negative → ~2:1 | 48 positive, 43 negative → ~1.1:1 |
| Volski | Charkviani |
| 39 positive, 59 negative → ~1:1.5 | 50 positive, 46 negative → ~1.1:1 |

Table 1 Sentiment ratios (positive/negative) by speaker

The sentiment analysis of Nika Melia's speech revealed a nearly balanced, yet slightly positive distribution of evaluative statements: 48 positive sentences were opposed to 43 negative sentences, resulting in a positive-to-negative ratio of approximately 1.1:1.

This slight asymmetry should be evaluated in the context of text metrics: Melia's speech exhibits the highest LIX index (63.19) and the highest token type ratio (TTR) (0.33). This indicates a complex and lexically diverse argument whose goal is to convey a nuanced, yet ultimately optimistic, message. The slight positive dominance signals a rhetorical balancing act between necessary criticism and a constructive vision.

The slightly predominant positive sentiment, in Melia's role as opposition leader, primarily serves to mobilise and establish a vision of victory. The only slightly lower frequency of negative statements serves to provide a moral and factual foundation for the conflict and delegitimise the status quo.

Melia's speech uses a strategy of "mobilising polarisation". The tight balance of sentiment is strategic: It begins with the fundamental criticism (negativity) of the status quo, which is necessary to legitimise political action, and then shifts to a positive vision that offers listeners hope for victory and a clear alternative. The high complexity of the style (high LIX and TTR) is a sign of a discourse that addresses both its own intellectual base and swing voters, positioning the opposition as a credible and competent leader.

The sentiment analysis of Tamar Charkviani's speech revealed a slight positive preponderance (50 positive sentences compared to 46 negative sentences), resulting in a positive-to-negative ratio of approximately 1.1:1.

This almost balanced balance is characteristic of an appellative opposition discourse. It correlates with the previously identified metrics: Charkviani exhibited the highest frequency of the imperative (20) and the lowest TTR (0.30), indicating a style focused on direct calls to action and the repetitive emphasis of core messages for mobilisation.

The slight positive preponderance in Charkviani's speech serves the function of pointing out a constructive way out of the crises addressed and establishing her own political role as future-oriented.

The only slightly inferior negative portion is used intensively to criticise the mistakes, incompetence, and lack of morale of the government and other opposition partners.

Charkviani's speech relies on a strategy of consistent, appellative appeals. The concise positive dominance is necessary to maintain a credible and action-oriented future goal (reforms, EU status) despite the relentless criticism (negativity) of the government and parts of the opposition. The repetitiveness and high frequency of imperatives underscore that the speech is less focused on descriptive analysis (like Tsulukiani's) than on triggering immediate political action.

6. Evaluation

The following examples present key aspects identified during implementation and to be considered in future expansion of the system.

6.1 Politolinguistic aspects

The purpose of the presented prototype is not only the technical realisation of automated text analysis, but the creation of a solid foundation for further research in political linguistics. The reliability of analytical results depends strongly on the linguistic grounding of the underlying categories and structures.

During implementation, it became evident that technical solutions are only meaningful if they account for the linguistic, discursive, and functional characteristics of political language. The following sections highlight selected challenges in annotation, qualitative, and quantitative analysis that illustrate the close interdependence between computational implementation and linguistic modelling. Ignoring these specifics risks reducing the analytical value of the system.

Morphological Homonymy: Imperative or Aorist?

An exemplary problem in the automated morphosyntactic analysis of Georgian texts is the incorrect interpretation of morphologically ambiguous word forms. For example, a word was incorrectly annotated as an imperative even though it was in the past tense (Fig. 23).

```

43|,|,|PUNCT FunctType=Comm |42->43
44|ვინც|ვინ|PRON FrontType=Rel Animacy=Hum Case=Erg |38->44
45|ბოლო|ბოლო|NOUN Case=Nom Number=Sing |50->45
46|ა|ა|ADV AdvType=Disc |50->46
47|ორ|ორ-ი|NUM NumType=Card NumForm=Word Case=Gen Variant=Short |48->47
48|დღის|დღ[ვ]|NOUN AdvType=Tim Case=Gen Number=Sing |49->48
49|წინ|წინ|ADP |50->49
50|ბოლო|ბოლო|ა|ბოლო|VERB Voice=Act Mood=Imp Applic=Subj Subcat=TransAbs Person[subj]=2 Number[subj]=Plur Person[obj]=3
51|.|.|PUNCT FunctType=Peri |50->51

```

Fig. 23: Morphological ambiguity

This misclassification can be traced back to a specific characteristic of the Georgian language: in many cases, imperative and aorist forms are formally identical. While the parser can distinguish such morphological homonyms lexically, it decides on grammatical ambiguity based on statistical probabilities – a procedure typically used by constraint-grammar-based tools such as *Corpuscle*.³¹

However, morphological homonymy such as this cannot be resolved at the word level alone; it requires the inclusion of syntactic and semantic information, such as tense coherence or phrase structure. This shows that annotation with the GNC Parser does not guarantee error-freeness and that additional mechanisms must be considered to compensate for these deficiencies.

During the annotation process, the system prompts the user to select the correct annotation manually whenever multiple alternatives occur. While this mechanism ensures linguistic precision, it poses a significant usability challenge: in many cases, the differences between the options are situated at a deep linguistic/morphosyntactic level. This makes it difficult for users (who cannot be expected to have advanced linguistic expertise) to choose the correct annotation. Moreover, such distinctions are not always relevant for the intended scope of political discourse analysis, where broader syntactic or lexical patterns are often more informative than

31 *Corpuscle* is the underlying corpus management system of the Georgian National Corpus (GNC). The GNC's parser components, including morphosyntactic annotation and disambiguation, are based on the *Corpuscle* infrastructure and use Constraint Grammar to analyse and evaluate competing readings. Annotation decisions are made based, among other things, on statistical weighting and context rules. See Meurer (2012).

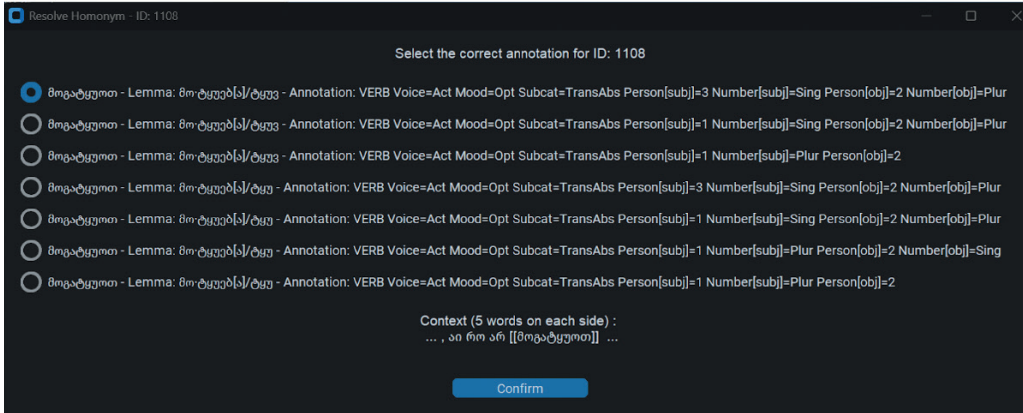


Fig. 24: Selection of correct annotation

fine-grained morphological details. Consequently, the correction process can become laborious and time-consuming.

In some instances, users are faced with up to eight nearly identical options (Fig. 24), differing only in subtle grammatical features such as case, person, or voice. This level of granularity, while linguistically valuable, exceeds the analytical needs of most social science applications. Future iterations of the prototype could therefore benefit from a configurable abstraction layer that allows non-specialist users to bypass unnecessary linguistic detail and focus on categories relevant to their research objectives.

Alternatively, it might be worth exploring whether this problem could be addressed through AI-based disambiguation methods. For example, a machine learning component trained on context-sensitive linguistic data could automatically suggest or pre-select the most probable annotation, thereby reducing manual input and improving both efficiency and consistency.

Limitations of Sentiment Analysis: Context and Metadata

During the qualitative analysis of political texts, it became clear that the sentiment analysis used in its current form has significant weaknesses.

The sentiment analysis module currently classifies each sentence as either positive or negative. This binary approach, however, proves inadequate for the complexity of political discourse. Political speech often contains nuanced rhetorical strategies (such as irony, mitigation, or evaluative framing) that cannot be reduced to a simple polarity distinction. Consequently, the model's outputs are often too coarse to provide meaningful insights for political-linguistic interpretation.

In addition to this conceptual limitation, the model's practical accuracy is inconsistent. Across all four analysed speeches, a considerable number of misclassifications were observed, particularly *false positives* – sentences labelled as positive despite being neutral or critical in context.

| | |
|-------------------------------------|-------------------------------------|
| Tsulukiani | Melia |
| 29 false positive, 0 false negative | 8 false positive, 4 false negative |
| Volski | Charkviani |
| 16 false positive, 3 false negative | 24 false positive, 1 false negative |

Table 2: Sentiment analysis – false classifications

The predominance of false positives suggests a systemic bias in the model towards detecting positivity. This tendency likely stems from the model’s training data: since the fine-tuning corpus consisted primarily of news excerpts, positive or formally neutral language might have been over-represented. As a result, expressions of conviction, emphasis, or rhetorical contrast may be incorrectly interpreted as positive sentiment.

From a political-linguistic perspective, such misclassifications are particularly problematic, as they obscure the pragmatic functions of language use – especially in contexts where stance and evaluation are central to argumentation. To achieve greater analytical precision, future iterations of the system should therefore employ a multi-class sentiment model (e.g. positive, negative, neutral, mixed) or explore models trained specifically on political discourse data. Alternatively, hybrid approaches combining lexical sentiment scoring with contextual classification could help mitigate polarity bias and improve interpretive validity.

Another key weakness of the current sentiment model lies in its limited handling of negation. For example, in the sentence “And this, of course, of course, is not at all pleasant.” (Fig. 25), the model incorrectly assigns a positive label due to the presence of the word *sasixarulo* (“gladdening”), which carries an inherently positive connotation. However, the negation reverses the polarity of the statement, making it clearly negative. This illustrates that the model lacks a mechanism for interpreting syntactic or contextual negation – an essential feature for accurately capturing sentiment in complex or rhetorically nuanced texts such as political speeches.

| | | | |
|----|--|----------|----------|
| 45 | და ეს , რატქმაუნდა რატქმაუნდა , სულაც არ არის სასიხარულო . | positive | negative |
|----|--|----------|----------|

Fig. 25: False positive example

Improving the model’s ability to process negation and contextual modifiers would be crucial for producing reliable sentiment evaluations in this domain.

For a linguistically sound sentiment analysis of political speech, a purely sequence-based classification model is insufficient. Instead, a multi-layered analysis model would be required that separately calculates and combines sentiment values at the word, phrase, and sentence levels. In addition, metadata such as political roles, institutional context, or national conflict lines would have to be systematically incorporated into the assessment in order to interpret adequately the communicative function and implication of the utterance. This implies that future sentiment modules should not only label polarity, but distinguish communicative functions such as “delegitimising the opponent”, “claiming institutional authority”, or “mobilising supporters”.

Stop Words and Phrases: Limitations of Word-Based Methods

Another language-specific aspect that became apparent during implementation concerns the handling of stop words, which are filtered as meaningless in many analysis methods. In the case of Georgian, however, the relevance of such elements is not limited exclusively to single words, but also includes multi-part phrases that are used idiomatically and do not provide any semantic value for the content analysis. A typical example is the Georgian expression “of course” (*ratkma unda* ‘lit. what is to be said’, sometimes even written together as one word), which consists of three words. Such stop phrases cannot be reliably captured with conventional, word-based filters and require a different approach. This circumstance illustrates that effective pre-processing of Georgian texts requires a language-specific extension of the stop word concept in order to account adequately for multi-part, syntactically independent phrases.

| Tsulukiani | | Melia | |
|-------------------------|----------------------------|-------------------------|----------------------------|
| With Punctuation | Without Punctuation | With Punctuation | Without Punctuation |
| 1389 | 895 | 1015 | 558 |
| Volski | | Charkviani | |
| With Punctuation | Without Punctuation | With Punctuation | Without Punctuation |
| 1069 | 662 | 980 | 588 |

Table 3: TTR with and without punctuation

Another aspect that significantly influences the quantitative results concerns the treatment of punctuation marks. Depending on whether punctuation is included among the functional elements (i.e. treated similarly to stop words), the outcome of the analysis can vary considerably. This is particularly relevant for calculating ratios such as the Token–Type Relation (TTR) or for frequency-based visualisations, where punctuation can artificially inflate the number of functional units. Consequently, the decision of whether to include punctuation as part of the functional word category represents a fundamental methodological choice. Once this decision is made, the stop word list and pre-processing routines must be adapted accordingly to ensure consistency and comparability across analyses.

6.2 Technical aspects

This chapter examines the technical aspects and practical limitations of the developed prototype and outlines its future development possibilities.

Metadata Entry: Inconsistent Transcription of Georgian Names

A practical problem with metadata entry concerns the inconsistent transliteration of Georgian names into the Latin alphabet. For example, the same person’s name can be spelt differently, such as Tsharkwiani, Charkviani, or Ćarkviani. Particularly problematic are sounds such as ejective consonants, which are represented by individual characters in Georgian but can only be represented by letter combinations in Latin (e.g. “kh”, “ts”, “ch”). Without a standardised transcription, this leads to inconsistencies and complicates automatic matching, for example, when searching for speeches by specific individuals.

Two strategies are available to solve this problem: the introduction of a binding transcription standard or the use of technical methods such as fuzzy search³² or Levenshtein³³ distance to intercept spelling variants systematically and ensure robust identification.

Scalability and Web-Based Implementation Perspective

While the prototype has proved functional for smaller and medium-sized texts, several technical limitations became apparent during testing.

First, when processing longer speeches or larger text corpora, the prototype occasionally reaches its performance limits, particularly during the parsing stage where communication with the GNC API and subsequent data handling become increasingly resource-intensive. Second,

32 Fuzzy search refers to a search technique that finds matches even when the search terms are partially incorrect or approximate, for example due to spelling variations or typographical errors.

33 Levenshtein distance is a string metric that measures the minimum number of single-character edits (insertions, deletions, or substitutions) required to transform one word into another.

handling Georgian script remains a challenge on some systems: depending on the device and operating system, input and rendering issues may occur. These can affect both the user interface, where text input fields may not correctly display Georgian characters, and the output, particularly in generated HTML or PDF reports, where fonts must explicitly support the Georgian Unicode range. Such issues highlight the need for further optimisation of both performance and Unicode compatibility to ensure smooth operation across different environments.

For future development, transforming the prototype into a web-based application presents a promising direction. A browser-accessible version would significantly improve usability by removing the need for local installation of libraries, dependencies, or databases. This would make the platform accessible to a broader audience, including researchers in political science, linguistics, and journalism who may not have technical expertise.

From a technical perspective, a web-based implementation offers several advantages related to scalability and accessibility:

- **Platform independence:** The application could be accessed through any web browser, regardless of operating system or local configuration.
- **Centralised processing:** Computationally demanding processes such as parsing, sentiment analysis, and visualisation could be executed server-side, allowing efficient scaling with increasing workloads.
- **Dynamic and interactive exploration:** Analytical results could be modified, filtered, or compared in real time using interactive dashboards, dynamic visualisations, or configurable analysis metrics.
- **Multi-user capability:** A centralised web platform would enable collaborative workflows, such as shared annotation, comparison of speeches, or concurrent analyses by multiple users.
- **Extensibility and user management:** Features such as user authentication, role-based access, and persistent storage of analyses could be integrated, enabling users to save, revisit, and share results.
- **Shared research infrastructure:** Through optional publication functions, users could share their analyses publicly, gradually creating a collective research database for political language studies.

From an architectural standpoint, the prototype is already prepared for this transition. The modular separation between GUI, logic, and data management allows the Tkinter-based interface to be replaced by a web frontend (e.g., React)³⁴ connected to a Flask³⁵ or FastAPI³⁶ backend. The BaseX database could be deployed as a network-accessible XML database instance, integrated via REST or XQuery interfaces.

Overall, a web-based implementation would turn the current prototype into a scalable and collaborative digital research environment, capable of being integrated into broader infrastructures such as Digital Humanities platforms or political discourse analysis portals.

34 A popular open-source JavaScript library for building user interfaces, primarily for single-page applications. It enables developers to create reusable UI components.

35 A lightweight, open-source Python web framework that allows developers to build web applications quickly and flexibly, using minimal boilerplate code.

36 A modern, high-performance Python web framework for building APIs.

7. Conclusion

This paper presents a proof-of-concept prototype for the automatic analysis of Georgian political speeches based on the GNC Parsing API. The case study, which analysed four speeches by Georgian politicians, demonstrated the feasibility of transferring linguistic corpus analysis to the field of political discourse analysis and provided significant insights into the speakers' rhetorical strategies.

The Government's Legitimacy Discourse (Tsulukiani & Volski):

Thea Tsulukiani used a style of sovereign legitimacy. Her speech was the most extensive, characterised by a high density of nouns and adjectives, and exhibited a dominant positivity (ratio of approximately 2:1). The lowest LIX index (55.35) indicates a strategic attempt to make complex, detailed government content accessible to a wider audience.

Giorgi Volski, on the other hand, pursued a strategy of delegitimisation and defence. His discourse was the most complex (highest LIX after Melia) and the only one with a dominantly negative sentiment (ratio of approximately 1:1.5). The negativity primarily served to distance himself from and demonise the radical opposition as an external and internal threat.

The Opposition's Mobilisation Discourse (Melia & Charkviani):

Tamar Charkviani used an appellative, action-oriented style. This was manifested in the highest imperative frequency and the lowest lexical diversity (TTR 0.30). The balanced sentiment (approximately 1.1:1 positive) reflected the need to combine criticism of the status quo (negativity) with a clear, repetitive directive for action and a positive vision of change (positivity).

Nika Melia opted for nuanced mobilisation. His speech was the most complex (highest LIX 63.19) and lexically diverse (highest TTR 0.33). This style profile indicates an attempt to present an intellectually sound, credible alternative to the government, whose narrow positive sentiment dominance (approximately 1.1:1) emphasised the collective vision over criticism of the opponent.

The developed prototype successfully demonstrated that the combined application of word frequency analysis, readability indices (LIX), lexical diversity (TTR), and sentiment classification provides valuable insights into the strategic use of language in politics.

However, challenges remain that will determine future developments:

1. **Linguistic challenges:** The accuracy of the analysis continues to be impacted by the challenges of the GNC Parsing API, particularly regarding parsing errors, homonymy, and resource limitations.
2. **Advanced Sentiment Analysis:** Future research should expand the binary sentiment classification (positive/negative) to include fine-grained emotional markers (e.g., anger, fear, hope) to more deeply capture the nuances of political rhetoric.
3. **Technical challenges:** The need to further develop this prototype into a fully-fledged, collaborative web application arises from the requirements of a scalable, interactive, and multi-user research infrastructure. A web-based implementation would allow researchers to modify, filter, and compare analysis results in real time using interactive dashboards. Furthermore, a central platform would enable collaborative workflows such as shared annotations and analyses. Architecturally, the prototype is already prepared for this transition, as its modular separation allows for the replacement of the current user interface with a web front end.

Overall, this prototype marks an important step toward opening up the Georgian National Corpus to interdisciplinary research and provides a scalable basis for the automatic capture and interpretation of political discourse strategies in the Georgian language.

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| Tako Charkviani |
| <p>TV Channel: Channel One (<i>Pirveli Arxi</i>/პირველი არხი) Program: Current Affairs Saturday (<i>Aktualuri Šabati</i>/აქტუალური შაბათი) Topic: EU Membership Issue Host: Journalist Maka Tsintsadze Video link: https://1tv.ge/video/interviu-tamar-charkviantan-tvis-bolos-saqartvelo-evrokavshirisgan-istoriul-gadawyvetilebas-elodeba-ramdenad-optimisturad-khart-ganwyobili/ Date: 11.06.2022</p> |
| Nika Melia |
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| Thea Tsulukiani |
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Giorgi Volski**TV Channel:** Channel One (*Pirveli Arxi*/პირველი არხი)**Program:** Current Affairs Saturday (*Aktualuri Shabati*/აქტუალური შაბათი)**Topic:** Message from the European Parliament – “12 Conditions”**Host:** Journalist Tamta Sanikidze**Video link:** <https://1tv.ge/video/dghis-temis-shekitkhvebs-giorgi-volskim-upasukha-3/>**Date:** 14.07.2022

The Derivational System of the Georgian Language in the Morphological Processor

Ketevan Datukishvili, Nana Loladze, Merab Zakalashvili

Abstract

This article presents a computational model of Georgian word formation, implemented in the Georgian Morphological Database (GMD) and its associated morphological processor. The main word-formation mechanisms of Standard Georgian – nominal derivation, verbal noun formation (masdar and participle), stem formation (via inflectional markers), and composition – are formalised using a ranked inventory of derivational morphemes and schematic affixation formulas. The model is based on two lexicographical resources derived from the *Explanatory Dictionary of the Georgian Language* and currently encodes over 60,000 derived stems. Derivational relationships are explicitly stored and visualised as phylogenetic trees, showing how complex lexemes arise through multiple levels of derivation and composition. Phonological alternations (elision, contraction, vowel alternation) are also integrated to ensure the correct recognition and generation of derived stems. The frequency data extracted from the GMD show that deverbal noun formation is the most productive derivational process in Georgian, followed by nominal affixation and composition. Stem formation is less frequent but typologically significant, as it demonstrates how inflected forms can serve as the basis for further derivations. Thus, GMD provides both a descriptive tool for Georgian morphology and an infrastructure for quantitative and comparative research on derivation in morphologically rich languages.

1. Introduction

The Georgian morphological processor is a software system developed by the Group of Linguistic Technologies (Ketevan Datukishvili, Nana Loladze and Merab Zakalashvili) to perform automatic analysis and synthesis of Georgian word forms¹. The basis is a linguistic model that encodes the inflectional and derivational structure of the Georgian language, together with morphonological and morphosyntactic processes. In this paper, the focus lies on the derivational component of that model and its implementation in the Georgian Morphological Database (GMD).

By “derivational system” both affixal word formation (using prefixes, suffixes and circumfixes) and compounding are meant here. The inflectional side of the model is relatively straightforward: templates for nominal and verbal paradigms allow the processor to generate hundreds or thousands of word forms from a single stem. It is noteworthy that derivation in Georgian behaves very differently. It is not only open-ended and only partially predictable but also subject to semantic and lexical restrictions – all of which cannot be captured by paradigms alone. It is therefore impossible to predetermine, for each stem, which derivational affixes will occur.

1 Datukishvili et al. (2024).

To model derivation under these conditions, the adopted strategy is thus significant. Firstly, a ranked inventory of derivational morphemes based on lexicographic data is constructed, then, abstract “formulas” must be defined that specify how these morphemes combine with stems in different types of word formation: nominal derivation, derivation of deverbal nouns, stem formation via inflectional markers, and composition. Finally, each attested derived stem is encoded in the database by linking it to the relevant formula and base, and the resulting relations are represented as derivational trees.

The goals of this paper can be defined as such:

- description of the derivational model itself and the way it is encoded in the GMD (chapters 2, 3 and 4)
- demonstration of how phonological alternations accompanying derivation are integrated into the system (chapter 5)
- obtaining quantitative information about derivational productivity in Georgian using the database (chapter 6).

Taking these processes into consideration, the paper finally discusses the implications of these findings for the theory of word formation and for computational modelling.

2. Derivational Model

The derivational component of the Georgian morphological processor is implemented as a set of formal formulas that combine stems with a ranked inventory of derivational morphemes. These formulas cover four major types of word formation:

- derivation of nominal parts of speech
- “stem formation” using inflectional markers with derivational function
- derivation of deverbal nouns (such as *masdars* and participles)
- compounding.

The derivational model is based on the material obtained from two lexica compiled on the basis of the eight-volume *Explanatory Dictionary of the Georgian Language*²:

- the *Dictionary of the Deverbal nouns in the Georgian Language*³ and
- the *Dictionary of the Roots of the Nominal Parts of Speech in the Georgian Language*.⁴

For each type, the model specifies:

- which morphemes can be used (prefixes, suffixes, circumfixes, linking elements)
- which rank they have and how they are encoded symbolically
- how they combine with stems in a finite set of templates (which are then represented as “formulas”).

Each attested derived stem in the Georgian Morphological Database (GMD) is linked to one such formula and to its base, which allows the processor to generate new forms and to reconstruct derivational relations.

2 Chikobava (1950–1964).

3 Gogolashvili et al. (1991).

4 Jorbenadze et al. (2014).

2.1 Ranked inventory of derivational morphemes

The model distinguishes three basic ranks of morphemes:

- Prefix (PR)
- Root (Q)
- Suffix (SU)

These morphemes are listed in a ranked table. Each prefix and suffix is assigned an identifier consisting of its rank plus an ordinal number (e.g. PR1, SU48). A fragment of this table is given in Fig. 1.

მორფემები (408) ±

დერეივაცია

| # | PR | Q | SU |
|----|-----|---|------|
| 0 | - | - | - |
| 1 | სა | - | ა |
| 2 | სი | | ე |
| 3 | მი | | ი |
| 4 | მო | | ე |
| 5 | ნა | | ა |
| 6 | ნი | | ე |
| 7 | არა | | რ |
| 8 | არ | | ელ |
| 9 | ი | | ბბელ |
| 10 | ად | | არ |

Fig. 1: Fragment of the Ranked Table of Derivational Morphemes

Fig. 1 presents a list of derivational prefixes and suffixes, each assigned a corresponding number. As shown in Table 1, affixes are represented using designated combinations consisting of a rank identifier (PR, SU) and an ordinal number. For example:

| Prefixes | | | Suffixes | | |
|----------|-----------------|---------|----------|-----------------|---------|
| Georgian | Transliteration | Rank ID | Georgian | Transliteration | Rank ID |
| სა- | /sa-/ | PR1 | -ა | /-a/ | SU1 |
| სი- | /si-/ | PR2 | -ელ | /-el/ | SU26 |
| მი- | /me-/ | PR3 | -ი | /-i/ | SU3 |

Table 1: Georgian affixes with transliteration and assigned identifiers

Here and below, the root is denoted as Q1, Q2, etc. A nominal derivation such as Q1-SU48 thus means “attach suffix SU48 to root Q1”.

Circumfixes (e.g. *me-e*, *sa-e*, *u-o*) are represented as pairings of a prefix rank (PRx) and a suffix rank (SUy) in a single formula.

2.2 Nominal derivation

Nominal derivation in the model covers adjectives and nouns derived from nominal, pronominal, adverbial, and other bases. The main devices are:

- Suffixes: *-ელ* /-el/, *-იან* /-ian/, *-ოვან* /-ovan/, *-ურ* /-ur/, etc.
- Circumfixes: *მე-ე* /me-e/, *სა-ე* /sa-e/, *უ-ო* /u-o/, etc.

The model presents formulas consisting of the stem (Q) and the derivational affix as shown in Fig. 2.

აფიქსაცია (120)

1. *"- 2"* => Q1
2. *"- ა 3"* => Q1-SU1/ა
3. *"- აგ 104"* => Q1-SU88/აგ
4. *"- ავ 18"* => Q1-SU17/ავ
5. *"- ათ 112"* => Q1-SU91/ათ
6. *"- აკ 50"* => Q1-SU57/აკ
7. *"- აღ 10"* => Q1-SU8/აღ
8. *"- ან 55"* => Q1-SU62/ან
9. *"- არ 11"* => Q1-SU10/არ
10. *"- ატ 46"* => Q1-SU50/ატ
11. *"- აჩ 62"* => Q1-SU69/აჩ
12. *"- აც 71"* => Q1-SU78/აც
13. *"- აჭ 66"* => Q1-SU73/აჭ
14. *"- დელ 22"* => Q1-SU21/დელ
15. *"- ე 24"* => Q1-SU23/ე
16. *"- ებ 25"* => Q1-SU24/ებ
17. *"- ებულ 455"* => Q1-SU98/ებულ
18. *"- ებურ 23"* => Q1-SU22/ებურ
19. *"- ედ 43"* => Q1-SU46/ედ
20. *"- ევ 19"* => Q1-SU18/ევ
21. *"- ეთ 26"* => Q1-SU25/ეთ
22. *"- ეკ 105"* => Q1-SU89/ეკ
23. *"- ელ 27"* => Q1-SU26/ელ
24. *"- ენ 124"* => Q1-SU96/ენ
25. *"- ერ 35"* => Q1-SU34/ერ
26. *"- ეს 20"* => Q1-SU19/ეს
27. *"- ეულ 28"* => Q1-SU27/ეულ
28. *"- ეურ 44"* => Q1-SU47/ეურ
29. *"- ეჭ 70"* => Q1-SU77/ეჭ
30. *"- ე 4"* => Q1-SU2/ე

Fig. 2: Fragment of the derivation of nominal POS

Altogether, the model currently uses 120 formulas for nominal derivation, capturing prefixal, suffixal and circumfixal patterns. A root such as ბავშვ /bavšv/ ‘child’ participates in several of these patterns as shown in Table 2.

| Affix | Formula | Output | Gloss |
|-------------|-------------|-------------------------|----------------------------|
| -ურ /-ur/ | Q1-SU48 | ბავშვ-ურ /bavšv-ur/ | ‘childish’ |
| -იან/-ian/ | Q1-SU28 | ბავშვ-იან /bavšv-ian/ | ‘having a child’ |
| სა-ო /sa-o/ | PR1-Q1-SU45 | სა-ბავშვ-ო /sa-bavšv-o/ | ‘children’s, for children’ |

Table 2: Examples of different affixes on the same lexical root

By substituting different roots within the same formula, we obtain series of semantically related stems. For example, with Q1-SU48 (-ურ /-ur/):

| | | |
|-----------------------------|---|---------------------------------|
| Q1 = დათვ /datv/ (‘bear’) | → | დათვ-ურ /datv-ur/ (‘bear-like’) |
| Q1 = კაც /kac/ (‘man’) | → | კაც-ურ /kac-ur/ (‘manly’) |
| Q1 = ხალხ /xalx/ (‘people’) | → | ხალხ-ურ /xalx-ur/ (‘folk’) |

The same formulas may apply to uninflected bases such as deictics or adverbs as shown in Table 3.

| Affix | Formula | Output | Translation |
|-------------|-------------|---------------------|-----------------|
| -ურ /-ur/ | Q1-SU48 | აქა-ურ /aka-ur/ | ‘of this place’ |
| სა-ო /sa-o/ | PR1-Q1-SU45 | სა-აქა-ო /sa-aka-o/ | ‘of this world’ |

Table 3: Examples of different affixes on the same uninflected word

Thus, nominal derivation is not restricted to lexically nominal roots; deictic and adverbial bases can also be converted into (adjectival) nominal stems within the same formal system.

2.3 Stem formation via inflectional morphology

In Georgian, certain inflectional forms – case-marked or otherwise inflected – can themselves acquire lexical status and become bases for further derivation. In the model, this is treated as a separate type of derivation, called stem formation.

A classic example is გულ /gul/ ‘heart’:

- inflectional form: გულ-ად /gul-ad/ ‘as heart’ (adverbial case)
- derived lexical stem: გულად /gulad/ ‘brave, fearless’
- new paradigm: გულად-ი /gulad-i/ (nom), გულად-მა /gulad-ma/ (erg), გულად-ს /gulad-s/ (dat), etc.

Here the adverbial case ending -ად /-ad/ has been reanalysed as part of a new stem. The model includes 51 formulas of this type, where an inflected form (case, number, postpositional form, etc.) functions as the input to derivation; see Fig. 3.

გაფუძება (51)

1. [“-ა \(ზმნ.\) 464”](#) => R1-W1/ა
2. [“-ა 428”](#) => R1-T15/ა
3. [“-ად 150”](#) => R1-T10/ად
4. [“-ამდე 136”](#) => R1-U9/ამდე
5. [“-ამდის 137”](#) => R1-U10/ამდის
6. [“-გან 440”](#) => R1-U12/გან
7. [“-დ 151”](#) => R1-T11/დ
8. [“-დან 453”](#) => R1-U7/დან
9. [“-ებ 154”](#) => R1-S1/ებ
10. [“-ებზე 155”](#) => R1-S1/ებ-U3/ზე
11. [“-ები 156”](#) => R1-S1/ებ-T1/ი
12. [“-ებრ 138”](#) => R1-U14/ებრ
13. [“-ე 152”](#) => R1-T12/ე
14. [“-ე\(-ვე\) 443”](#) => R1-V6/ე
15. [“-ეე 446”](#) => R1-V3/ეე
16. [“-ზე 130”](#) => R1-U3/ზე
17. [“-თ 159”](#) => R1-S3/თ
18. [“-თა 160”](#) => R1-S3/თ-TA1/ა
19. [“-თაგან 161”](#) => R1-S3/თ-TA1/ა-U12/გან
20. [“-თაგანვე 162”](#) => R1-S3/თ-TA1/ა-U12/გან-V3/ვე

Fig. 3: A Fragment of stem-formation formulas

These formulas serve to create new stems, for instance, the adverbial and the instrumental case forms turn into stems as shown in Table 4.

| | | | |
|--------------------|-------------------|---|-------------------------------------|
| -ად /-ad/ → R1-T10 | გულ /gul/ ‘heart’ | → | გულ-ად /gul-ad/ ‘as heart’ |
| | | | ↓ |
| | | | გულად /gulad/ ‘brave, bold’ |
| -ით /-it/ → R1-T8 | კითხვა /kitxva/ | → | კითხვ-ით /kitxv-it/ ‘with question’ |
| | | | ↓ |
| | | | კითხვით /kitxvit/ ‘interrogative’ |

Table 4: Examples of case markers being incorporated into the stem

Sometimes the form produced through stem formation does not itself have an inflectional paradigm; instead it serves only as a base stem for further derivation. In such cases, the first derivational step creates a base stem, and a second step creates an inflectable stem:

a) Base Stem (stem + genitive case marker *-is*) + Derivational Affix

- ბადე /bade/ (‘net’) → ბად-ის /bad-is/ (‘of net’)
- ბადის /badis/ → ბადის-ებრ /badis-ebr/ (‘net-like’)
- გოგრა /gogra/ (‘pumpkin’) → გოგრ-ის /gogr-is/ (‘of pumpkin’)
- გოგრის /gogris/ → გოგრის-ებრ /gogris-ebr/ (‘pumpkin-like’)
- ავაზა /avaza/ (‘panther’) → ავაზ-ის /avaz-is/ (‘of panther’)
- ავაზის /avazis/ → ავაზის-ებურ /avazis-ebur/ (‘panther-like’)
- დედა /deda/ (‘mother’) → დედ-ის /ded-is/ (‘of mother’)
- დედის /dedis/ → დედის-ეულ /dedis-eul/ (‘maternal’)

b) Base Stem (stem + instrumental case marker -it) + Derivational Affix

- გულ /gul/ ('heart') → გულ-ით /gul-it/ ('with heart')
გულით /gulit/ → გულით-ად /gulit-ad/ ('hearty')
- ძირ /zir/ ('bottom') → ძირ-ით /zir-it/ ('with bottom')
ძირით /zirit/ → ძირით-ად /zirit-ad/ ('essential')

c) Base Stem (Stem + adverbial case marker -d) + Derivational Affix

- წველა /cvela/ ('milking') → წველა-დ /cvela-d/ ('as milking')
წველად /cvelad/ → წველად-ობა /cvelad-oba/ ('milk yield')

These cases illustrate that in Georgian, case-marked or otherwise inflected forms can be incorporated into the lexical stem, and that these derived bases behave like ordinary stems in further word formation.

2.4 Derivation of deverbal nouns

The type labelled “derivation of deverbal nouns” covers the formation of nominal stems (masdars, infinitives, participles) from verbal bases. Unlike nominal derivation, attaching a single derivational suffix to a root is usually not sufficient: deverbal nouns may include several verbal morphemes (preverbs, causative markers, theme/base markers, etc.) in addition to the derivational affix(es). For this reason, the formulas for verbal nouns are more complex: they encode both derivational affixes and the relevant verbal morphology. The model currently uses 70 nominal-verbal formulas as shown in Fig. 4.

სახელზმნები (70)

1. “-ინ (სანყისი) 465” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L23/ინ
2. “-ა (ლ-14) 182” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L14/ა
3. “-ა 173” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L11/ა
4. “-არ 187” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L5/არ
5. “-არე 188” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L8/არე
6. “-ილ (მიმღიობა) 171” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L3/ილ
7. “-ილ (სანყისი) 180” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L12/ილ
8. “-ო 423” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L18/ო
9. “-ულ 172” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L4/ულ
10. “-ურ 467” => Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L21/ურ
11. “მ- 211” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)
12. “მ- ალ 245” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L19/ალ
13. “მ- ან 241” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L6/ან
14. “მ- არ 217” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L5/არ
15. “მ- არე 219” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L8/არე
16. “მ- ე 218” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L7/ე
17. “მ- ელ 212” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L2/ელ
18. “მ- ილ 220” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L18/ილ
19. “მ- ულ 239” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L4/ულ
20. “მ- ურ 461” => Z1-A(-1)-M1/მ-D1-E(-1)-K(-1)-F(-1)-L21/ურ
21. “მა- 253” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)
22. “მა- არ 275” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)-L5/არ
23. “მა- ე 259” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)-L7/ე
24. “მა- ელ 254” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)-L2/ელ
25. “მა- ერ 437” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)-L22/ერ
26. “მა- ურ 433” => Z1-A(-1)-M2/მა-D1-E(-1)-K(-1)-F(-1)-L21/ურ
27. “მე- არ 326” => Z1-A(-1)-M5/მე-D1-E(-1)-K(-1)-F(-1)-L5/არ
28. “მე- ე 410” => Z1-A(-1)-M5/მე-D1-E(-1)-K(-1)-F(-1)-L7/ე

Fig. 4: Fragment of deverbal noun affixation formulas

These formulas yield nominal-deverbal (masdars/infinitives/participles) stems:

| | |
|--|---|
| -ს 173 → Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L11/s/a/: | წერ → წერ-ს |
| | <i>çer</i> ('write') → <i>çer-a</i> ('to write') |
| | კეთ → გა-კეთ-ებ-ს |
| | <i>ket</i> ('do') → <i>ga-ket-eb-a</i> ('to do') |
| -ულ 172 → Z1-A(-1)-D1-E(-1)-K(-1)-F(-1)-L4/ულ/ul/: | ხატ → და-ხატ-ულ |
| | <i>xaṭ</i> ('paint') → <i>da-xaṭ-ul</i> ('painted') |
| | შენ → ა-შენ-ებ-ულ |
| | <i>šen</i> ('build') → <i>a-šen-eb-ul</i> ('built') |
| სა- -ელ 278 → Z1-A(-1)-M3/სა/sa/-D1-E(-1)-K(-1)-F(-1)-L2/ელ/el/: | სრულ → შე-სა-სრულ-ებ-ელ |
| | <i>srul</i> ('complete') → <i>še-sa-srul-eb-el</i> ('to be completed') |
| | ფას → და-სა-ფას-ებ-ელ |
| | <i>pas</i> ('value') → <i>da-sa-pas-eb-el</i> ('to be valued') |

Table 5: Examples of formulas

In all these cases, the combination of preverb(s), causativiser, base marker and derivational suffix yields a stem that is stored as a separate nominal-verbal lexeme in the database.

2.5 Compounding

Compounding is modelled as the combination of two (or more) components (stems or word forms) without a derivational affix. Some components are simple roots, others are derived stems themselves. In the formulas, the main stem is indicated as R (with indexes: RF = root first, RL = root last, etc.), and the linker (RK, e.g. *-a-*, *-i-*, *-da-* or a hyphen) is encoded separately.

The model distinguishes five basic compounding formulas, depending on how the components are connected; see Table 6.

| Formula number | | Formula elaboration | Explanation |
|----------------|---|---------------------|-------------------------------|
| 164 | → | RF1-RK1/-RL1 | stem + hyphen + stem |
| 163 | → | RF1-RL1 | stem + stem |
| 165 | → | RF1-RK2/s/a/-RL1 | stem + <i>a</i> + stem |
| 166 | → | RF1-RK3/o/i/-RL1 | stem + <i>i</i> + stem |
| 168 | → | RF1-RK5/და/da/-RL1 | stem + <i>da</i> 'and' + stem |

Table 6: Examples of compounding formulas

A particular case is the hyphen. Strictly speaking, the hyphen is not itself a morphological element of the compound but an orthographic marker. However, for computational purposes, the hyphen is treated as a separate linking element in the model.

In traditional Georgian grammars, reduplication is often described as a special subtype of compounding.⁵ In the present model, reduplication is not treated as a separate category. The types (formulas) of compounding are defined here by the manner in which components combine, not by whether a stem is repeated. In reduplication, the same stem appears twice, but structurally this matches the “two-component” pattern used for compounds with different stems. On the basis of the compounding formulas presented in the model, it is therefore possible to generate both compounds with different stems and compounds formed through reduplication.

1. Stem + hyphen + stem (RF1–RK1–RL1)

- მთა */mta/* ‘mountain’ + hyphen + ზარ */bar/* ‘valley’ → მთა-ზარ */mta-bar/* (highlands and lowlands)
- და */da/* ‘sister’ + hyphen + ძმა */zma/* → და-ძმა */da-zma/* ‘siblings’
- ალაგ */alag/* ‘place’ + hyphen + ალაგ */alag/* ‘place’ → ალაგ-ალაგ */alag-alag/* ‘in some places’

2. Stem + stem (RF1–RL1)

- გულ */gul/* ‘heart’ + კეთილ */ketil/* ‘kind’ → გულკეთილ */gulketil/* ‘kind-hearted’
- ძვირ */zviri/* ‘expensive’ + ფას */pas/* ‘price’ → ძვირფას */zvirpas/* ‘valuable’
- თვალ */tval/* ‘eye’ + თვალ */tval/* ‘eye’ → თვალთვალ */tvaltval/* ‘watching/spying’

3. Stem + a + stem (RF1–RK2/ა–RL1)

Here the first component is repeated, the vowel *ა/a/* is inserted, and in the second component the vowel changes to *უ/u/*:

- წკაპ */čkap/* + *ა/a/* + წკაპ */čkap/* → წკაპ */čkap/* + *ა/a/* + წკუპ */čkup/* → წკაპაწკუპ */čkapačkup/* ‘rhythmical dripping’
- რახ */rax/* + *ა/a/* + რახ */rax/* → რახ */rax/* + *ა/a/* + რუხ */rux/* → რახარუხ */raxarux/* ‘banging’

4. Stem + i + Stem (RF1–RK3/ო/i–RL1)

Likewise with linking *ო/i/* and vowel alternation to *უ/u/* in the second component:

- ბაკ */bak/* + *ო/i/* + ბაკ */bak/* → ბაკ */bak/* + *ო/i/* + ბუკ */buk/* → ბაკიბუკ */bakibuk/* ‘pattering’
- დაგ */dag/* + *ო/i/* + დაგ */dag/* → დაგ */dag/* + *ო/i/* + დუგ */dug/* → დაგიდუგ */dagidug/* ‘heavy pounding’

5. Stem + da (‘and’) + Stem (RF1–RK5/და–RL1)

The conjunction და */da/* ‘and’ explicitly links the two components, which are often identical:

- გზა */gza/* ‘way’ + და */da/* ‘and’ + გზა */gza/* ‘way’ → გზადაგზა */gzadagza/* ‘along the way’
- ფეხ */pex/* ‘foot’ + და */da/* ‘and’ + ფეხ */pex/* ‘foot’ → ფეხდაფეხ */pexdapex/* ‘step by step’

In the present model, reduplicated formations simply instantiate the same templates as compounds with non-identical stems: the structural pattern “stem + linker + stem” is the same, whether or not the two components are identical.

2.6 Multi-level derivation and derivational chains

A single root can undergo several derivational steps, each using a different type of process. A stem derived at one level may itself serve as the base for a further derivation, and so on. The

⁵ Shanidze (1980, pp. 148–152), Topuria (1979, pp. 103–106).

model explicitly records these derivational chains, which later feed into the genealogical “derivational trees”. A simple example starts with ხელ /*xel*/ ‘hand’:

1. First level: nominal derivation

- ხელ → ხელ-ოვან → ხელოვან /*xelovan*/ ‘skilled person, artist’
(nominal derivation with -ოვან /-ovan/)

2. Second level: derivation of deverbal nouns

- ხელოვან → ხელოვან-ებ-ა → ხელოვნება /*xelovneba*/ ‘art’
(verbal-noun suffixation -ებ-ა /-eb-a/)

A more complex chain involves the verbal root ვალ /*val*/ ‘go’:

1. First level: derivation of verbal nouns

- ვალ → გადა-სა-ვალ → გადასავალ /*gadasaval*/ ‘passage, crossing’

2. Second level: compounding

- თავ + გადასავალი → თავგადასავალ /*tavgadasaval*/ ‘adventure’

3. Third level: nominal derivation (circumfix)

- თავგადასავალი → სა-თავგადასავლ-ო → სათავგადასავლო /*satavgadasavlo*/ ‘adventurous’.

An even more layered example is თავდაცვისუნარიანი /*tavdatsvisunarian*/ ‘capable of self-defence’, where the first component (თავდაცვა ‘defense’) itself results from several prior steps:

- Root ცავ /*cav*/ ‘defend’

1. First level: derivation of deverbal noun:

- ცავ → და-ცავ-ა → დაცვა /*datsva*/ ‘defense’

2. Second level: compounding

- თავ + დაცვა → თავდაცვა /*tavdacva*/ ‘self-defense’

3. Third level: stem formation (genitive)

- თავდაცვა → თავდაცვის /*tavdacvis*/ ‘of self-defense’

- Root უნარ /*unar*/ ‘ability’

1. First level: nominal derivation

- უნარ → უნარ-იან → უნარიან /*unarian*/ ‘capable’

4. Fourth level: compounding

- თავდაცვის + უნარიან → თავდაცვისუნარიან /*tavdacvisunarian*/ ‘capable of self-defense’.

This illustrates cumulative layering: multiple derivational types (deverbal noun formation, compounding, stem formation using an inflectional marker, and further compounding) interact to yield a complex lexical item with a highly specific meaning

3. Phonological Processes Accompanying Derivation

Derivational processes in Georgian are often accompanied by phonological alternations such as contraction, elision, and vowel change. In order to handle these systematically, the morphological processor incorporates a dedicated phonological component that applies both to inflection and to derivation. Whenever an affixation or compounding rule triggers a change in the pho-

nological shape of the stem, this is explicitly recorded in the database together with the corresponding derivational formula.

Typical patterns include:

- Elision of vowels in suffixal formations
 მზე → *მზე-იან → მზიან
mze ‘sun’ → **mze-ian* → *mzian* ‘sunny’
 ძმა → *სა-ძმა-ო → საძმო
dzma ‘brother’ → **sa-dzma-o* → *sadzmo* ‘brethren, brotherhood’
- Contraction in consonant clusters
 ხმალ → *ხმალ-იან → ხმლიან
xmal ‘sword’ → **xmal-ian* → *xmlian* ‘armed with a sword’
- ხმალ → *ნა-ხმალ-ევ → ნახმლევ
xmal ‘sword’ → **na-xmal-ev* → *naxmlev* ‘sword wound, sword mark’

In the lexicon, the “underlying” combination (e.g. stem + suffix) is stored together with the attested surface form. This allows the processor to recognise and generate derived stems even where the visible form no longer transparently reveals the morphological segmentation. In other words, phonology is not treated as noise on top of morphology, but as an integral part of how derivational patterns are realised in Georgian.

4. Representation of the Derivational Model in the Database

One component of the morphological processor is a dedicated database editor, which provides structured input forms for the information described above. For each derived stem, the editor records:

- the derivational formula (sequence of ranked morphemes)
- the stem itself (in its surface form)
- and, where relevant, its phonological type (i.e. which alternation pattern applies).

For illustration, consider the adjective მზიანი /*mziani*/ ‘sunny’. In the editor, the entry specifies the base stem მზე /*mze*/ ‘sun’, the nominalising affixal pattern with -იან /-*ian*/, and the elision that yields *mzian*- rather than **mzeian*-. The corresponding form fields encode all three aspects, so that the processor can regenerate the whole paradigm and analyse new occurrences automatically (see Fig. 5).

დერივაციის რედაქტორი ამ დერივაციის წაშლა

შედეგი მზიან

მთავარი პარამეტრები

კლასიფიკატორი ქველი

დერივაციის მოდელი აფიქსაცია - -იან 29

ფუძეები და არჩევითი მორფემები

2. ფუძე მზე (მზე)

ფონეტიკური ცვლილება კვეცადი - ბოლო ხმოვანი იკარგება

Fig. 5: Data entry form of the derivation editor (example: მზიანი /*mziani*/ ‘sunny’).

For verbal nouns, the data entry forms are necessarily more complex. As discussed above, a verbal noun stem does not consist of a lexical base plus a single derivational suffix, but also includes verbal morphology (preverbs, causative markers, base markers, version markers, etc.). The editor therefore presents a list of these verbal elements, from which the lexicographer selects those that actually appear in the stem. An entry such as მომზადებულ *momzadebul* ‘prepared’ is thus decomposed into:

- the lexical root (e.g. -მზად- /-mzad-/ ‘prepare’)
- the preverb and verb-forming material (e.g. მო- /mo-/, -ებ- /-eb-/)
- the participial suffix -ულ /-ul/
- and any phonological adjustments (e.g. assimilation, vowel alternation).

All of this is encoded in a single formula and stored for that stem (see Fig. 6).

დერივაციის რედაქტორი

ამ დერივაციის წაშლა

შედეგი

მომზადებულ

მთავარი პარამეტრები

კლასიფიკატორი

ქეგლი

დერივაციის მოდელი

სახელზმნები - -ულ 172

ფუძეები და არჩევითი მორფემები

1. სართი

სართი

2. ზმნისნი

A9/მო

7. ფუძე

მზად (მზა)

ფონეტიკური ტიპი

უცვლელი

8. ფუძის მანარმოებელი

E0

9. კონტაქტის ნიშანი

K0

10. თემის ნიშანი

F1/ებ

Fig. 6: Data Entry Form of Derivation Editor (example: მომზადებულ /*momzadebul*/ ‘prepared’).

On the basis of the stored entries, the processor can also visualise derivation in the form of tree structures (“derivational trees”). Different types of derivation are colour-coded:

- blue – derivation of nominal parts of speech
- light blue – stem formation (inflectional endings used derivationally)
- green – derivation of verbal nouns
- red – compounding.

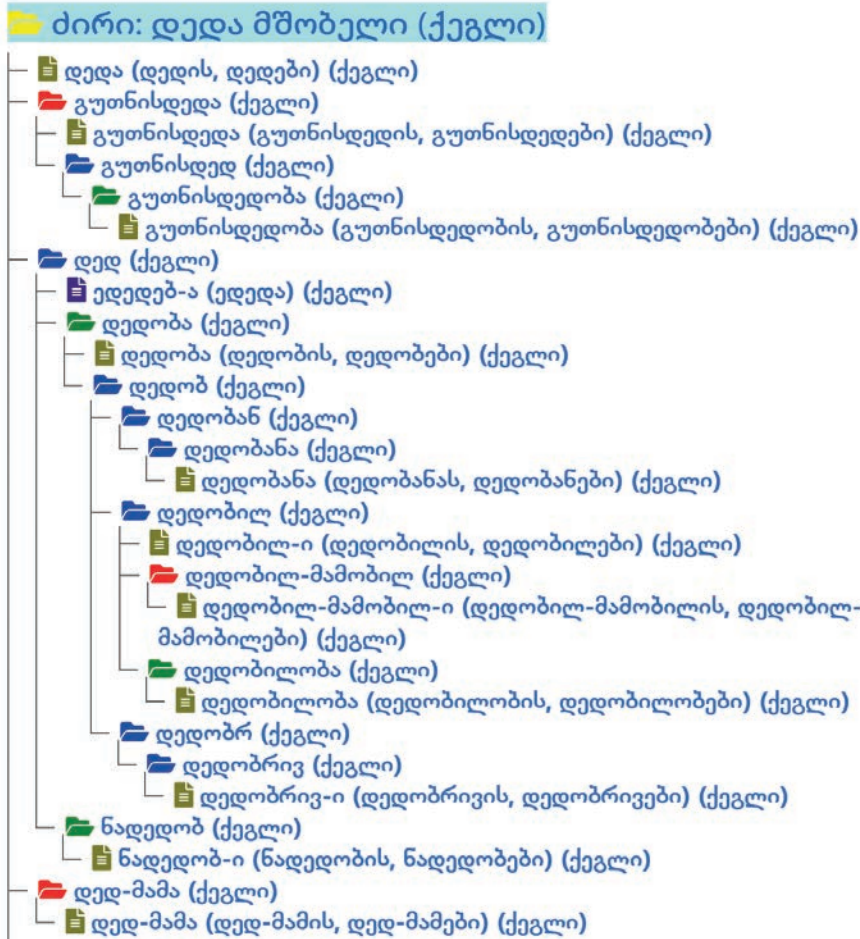


Fig. 7: Fragment of a Derivational Tree (root *დედა* /deda/ ‘mother’).

Fig. 7 (root *დედა* /deda/ ‘mother’) shows a typical fragment: the root at the top, with successive “generations” of stems branching off at each level. Each node is linked to its parent by the relevant derivational formula.

These genealogical trees make several issues immediately visible: which roots are especially productive; which stems are “dead ends” used only once; and how deeply nested some complex formations are. In practice, they serve both as a didactic tool (for inspecting the system) and as a diagnostic tool (for checking the consistency of the encoded derivations).

5. Statistics and Frequency Profiles of Derivational Processes

The data organised in the morphological processor according to the model allow derivational processes in Georgian to be investigated from various perspectives. Using the processor, it is

possible to retrieve material based on all recorded components (affixes, derivational types, etc.) in the database.⁶

Because all derivational relations are encoded in a uniform, machine-readable way, the processor can be queried not only qualitatively but also quantitatively. The same infrastructure that generates and analyses word forms thus provides a corpus-independent statistical picture of Georgian word formation as reflected in the lexicon. The morphological processor also enables the statistical analysis of derivational processes. The content of the current database is summarised in Table 7.

| Type | Amount |
|----------------|--------|
| Deverbal nouns | 33,009 |
| Nominal POS | 15,123 |
| Compounding | 12,607 |
| Stem formation | 1,563 |

Table 7: Statistics from the database

These figures already show that nominal-verbal derivation (formation of masdars and participles) is by far the most active derivational process in Georgian: verbal nouns outnumber both nominal derivatives and compounds by a factor of two or more. Stem formation, although structurally very interesting, is comparatively rare.

Because each derived stem is linked to its affixes and its derivational type, the processor can also produce frequency lists for particular morphemes and patterns.

5.1 Nominal affixes

A fragment of the frequency list for affixes forming nominal parts of speech is given in Table 8.

| Affix | Form | Rank ID | Amount |
|-----------|--------------|---------|--------|
| Suffix | -ა /-a/ | 3 | 2.692 |
| Suffix | -იანი /-ian/ | 29 | 2.252 |
| Circumfix | სა-ო /sa-o/ | 95 | 1.603 |
| Suffix | -ური /-ur/ | 45 | 1.578 |
| Suffix | -ული /-ul/ | 54 | 1.041 |
| Circumfix | უ-ო /u-o/ | 78 | 627 |
| Circumfix | მე-ე /me-e/ | 85 | 442 |
| Circumfix | სა-ე /sa-e/ | 94 | 402 |

Table 8: Fragment of the Frequency List of Affixes of Nominal POS

6 For instance, there are 206 stems in the database derived by means of the suffix *-იანი /-ovan/*. In addition to stems directly formed with the suffix *-იანი /-ovan/*, the database also includes stems in which a derivative in *-ovan* itself serves as the base for further derivation or compounding. In some cases, *-ovan* is phonologically reduced (e.g. გვაროვნულ /gvar-ovn-ull/ ‘of kinship’, ერთპიროვნულ /ertpir-ovn-ull/ ‘sole, unilateral’, ეროვნულ /er-ovn-ull/ ‘national’). The processor yields a list of all such stems.

As Table 8 indicates, among the affixes forming nominal parts of speech in Georgian, the most productive nominaliser is the suffix *-ა* /-a/, as in დედოფალ-ა /*dedopal-a*/ ‘queen’, სამყურ-ა /*samqur-a*/ ‘clover’, შავთვალ-ა /*šavtval-a*/ ‘dark-eyed’. Next comes the suffix *-იან* /-ian/, typically conveying possession, abundance, or characteristic property: გულ-იან /*gul-ian*/ ‘kind-hearted’ (lit. ‘heart-y’), ქუდ-იან /*kud-ian*/ ‘wearing a hat’, წვიმ-იან /*cvim-ian*/ ‘rainy’. Among circumfixes, *სა-ო* /*sa-o*/ (e.g. სახალხ-ო /*sa-xalx-o*/ ‘public, for people’, საბავშვ-ო /*sa-bavšv-o*/ ‘for children, child-related’, საქალაქ-ო /*sa-kalak-o*/ ‘municipal’) is particularly frequent.

5.2 Inflectional endings used derivationally (stem formation)

Table 9 shows the most frequent inflectional endings that have acquired derivational function.

| Suffix | Rank ID | Amount |
|------------------------------|---------|--------|
| -ით /-it/ | 148 | 577 |
| -ად /-ad/ | 150 | 299 |
| -დ /-d/ | 151 | 182 |
| -ისებრ /-isebr/ | 144 | 88 |
| -ის /-is/ | 143 | 61 |
| -ს /-s/ (dative case marker) | 142 | 43 |
| -ებრ /-ebr/ | 138 | 32 |
| -ც /-c/ | 448 | 28 |
| -ზე /-ze/ | 130 | 18 |
| -ა /-a/ | 428 | 17 |

Table 9: Fragment of the Frequency List of Inflectional Endings Used in Stem Formation

Here the instrumental marker *-ით* /-it/ is clearly dominant; cf. შრომ-ით /*šrom-it*/ ‘labour-related’, კითხვ-ით /*kitxv-it*/ ‘interrogative’, გაცვლ-ით /*gacvl-it*/ ‘pertaining to exchange’. The adverbial endings *-ად* /-ad/ and *-დ* /-d/ are also prominent, as in გულ-ად /*gul-ad*/ ‘brave’, ცვალებ-ად /*cvaleb-ad*/ ‘changeable’, ხსნა-დ /*xsna-d*/ ‘instantaneous’. This confirms quantitatively what the qualitative discussion of stem formation already suggested: case markers and adverbial endings are an important source of new lexical bases.

5.3 Compounding patterns

The relative productivity of compounding types is illustrated in Table 10.

| Type | Rank ID | Amount |
|--------------------------------------|---------|--------|
| Stem 1 + stem 2 (no linking element) | 163 | 10.039 |
| Stem 1 + hyphen + stem 2 | 164 | 2.365 |
| Stem 1 + /-a/ + stem 2 | 165 | 79 |
| Stem 1 + /-da/ + stem 2 | 168 | 53 |
| Stem 1 + /-i/ + stem 2 | 166 | 44 |

Table 10: Frequency List of Compounding Types

The most productive pattern is the simple Stem 1 + Stem 2 type (163), which underlies forms such as ძვირ (stem1) + ფას (stem2) /*zvirpas*/ ‘valuable’ and გულ (stem1) + კეთილ (stem2) /*gulketil*/ ‘kind-hearted’. This pattern also drives many modern neologisms and calques: ბიზნეს (stem1) + საათ (stem2) /*biznessaat*/ ‘business hour’, ვებ (stem1) + გვერდ (stem2) /*vebgverd*/ ‘website’, აუდიო (stem1) + ჩანაწერ (stem2) /*audiočanaçer*/ ‘audio recording’, and so on. The model with the overt conjunction და /*da*/ also plays a visible role, especially in adverbial expressions such as გზადაგზა /*gzadagza*/ ‘along/on the way’ and ფეხდაფეხ /*pexdapex*/ ‘step by step’.

5.4 Verbal-noun (nominal-verbal) morphology

Finally, Table 11 presents the most frequent affixes and affix combinations involved in the formation of deverbal nouns.

| Affix | Rank ID | Amount |
|------------------|---------|--------|
| -ა /-a/ | 173 | 15.123 |
| -ულ /-ul/ | 172 | 5.534 |
| -ილ /-il/ | 171 | 2.256 |
| სა- /sa-/ | 277 | 1.906 |
| სა-ელ /sa-el/ | 278 | 1.386 |
| ნა- /na-/ | 371 | 1.259 |
| მ-ელ /m-el/ | 212 | 1.019 |
| მ- /m-/ | 211 | 910 |
| უ-ელ /u-el/ | 333 | 832 |
| -ა(ლ-14) /-a(l)/ | 182 | 401 |

Table 11: Fragment of the Frequency List of Nnominal-verbal Affixes

Unsurprisingly, the infinitive/masdar suffix -ა /-a/ is by far the most frequent verbal-noun marker (ხატვა /*xatv-a*/ ‘(to) draw’, წერა /*çer-a*/ ‘(to) write’, დამალვა /*damalv-a*/ ‘(to) hide’, etc.). Among participial morphemes, -ულ /-ul/ and -ილ /-il/ are the most productive: დამალულ /*damal-ul*/ ‘hidden’, შესრულებულ /*šesruleb-ul*/ ‘performed’, დაკარგულ /*daķarg-ul*/ ‘lost’, დაკეტულ /*daket-il*/ ‘closed’, გაბერულ /*gaber-il*/ ‘inflated’, შეკერულ /*šeker-il*/ ‘sewn’.

Taken together, these quantitative results confirm the overall picture that emerges from the qualitative description: Georgian word formation is rich and internally varied, with especially strong elaboration in the domain of verbal nouns and a flexible interplay between derivation, stem formation, and compounding.

At the same time, the figures also highlight what is not yet fully captured. The current database is based on the *Explanatory Dictionary of the Georgian Language* and therefore mirrors a largely “canonical” lexical stock. Contemporary Georgian, however, has developed a much wider set of derived stems, particularly from borrowed and international bases: დაფიქსირებულ /*dapiksireb-ul*/ ‘registered, fixed’, დაინსტალირებულ /*dainštalireb-ul*/ ‘installed’, ბიზნესგეგმა /*biznesgegma*/ ‘business plan’, ვიდეოთვალი /*videotvali*/ ‘video surveillance / CCTV’, and many others. These hybrid and often highly productive formations in technical, administrative, and media registers form the next layer that needs to be integrated into the processor.

Finally, the same methodology could be extended beyond standard Georgian. A parallel processor built on dialectal material and Old Georgian corpora would make it possible to trace derivational strategies across time and space: which patterns are stable, which are innovations, and how borrowed material is gradually absorbed into the Kartvelian word-formation system.

6. Conclusion

The Georgian morphological processor, together with the Georgian Morphological Database, shows that even a morphologically complex language like Georgian can be captured in a formally explicit and computationally usable way. What is derived is not just a list of words but a network of relations: roots, stems, affixes, compounding patterns, and the phonological processes that accompany them. By encoding all of this in a ranked, formula-based system, derivation becomes reproducible rather than merely descriptive.

The picture that emerges is one of striking diversity. New stems are created by straightforward suffixation and circumfixation, but also by verbal morphology (preverbs, causatives, base markers), by stem formation from inflected case forms, and by several compounding strategies, with and without overt linking elements. Particularly important is the fact that Georgian allows “inflectional” forms – instrumental, adverbial, genitive, and others – to be reanalysed as bases for further derivation. This systematically blurs the line between inflection and derivation and confirms that in Georgian, the lexicon is continuously fed from morphology.

Because the processor encodes these mechanisms in a uniform way, they can be measured. The statistics confirm the central role of verbal nouns: *masdars* and participles are by far the most productive type, outnumbering purely nominal derivatives and compounds. At the same time, simple Stem + Stem compounding has become a major engine for modern vocabulary expansion, especially in technical and administrative registers. The model thus captures both traditional patterns and current tendencies, showing how Georgian reacts morphologically to new communicative domains.

A further gain of the system lies in its genealogical perspective. Derivational trees make visible how far a single root can spread through the lexicon, how many levels of derivation may intervene between a base and a complex formation, and which stems function as morphological “hubs”. This is not only useful for inspection and teaching; it also provides a basis for more formal studies of productivity, depth of derivation, and the structure of word families.

Finally, the processor is more than a description of standard Georgian: it is an infrastructure that can be extended. The next steps are clear. On the one hand, the database needs to be enriched with the rapidly growing layer of borrowed and hybrid formations characteristic of contemporary Georgian – especially in technical, legal, and media discourse. On the other hand, applying the same methodology to Old Georgian and to dialectal material would allow the history of Georgian word formation to be traced in detail: when individual patterns arise, how they spread, and how they interact with neighbouring languages. In that sense, the present model is both a case study in Georgian morphotactics and a template for the systematic treatment of derivation in other morphologically rich languages.

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Structural-Semantic Peculiarities of Conditional Constructions

Maia Lomia & Ketevan Margiani

Abstract

Conditional constructions are a core device for packaging and transmitting information across languages, though languages profile them with different form-meaning alignments.¹ In Kartvelian languages (Georgian, Megrelian, Laz, Svan),² hypotaxis links a subordinate condition (protasis) to a main clause (consequent, apodosis) so tightly that the biclausal unit is interpreted as a single semantic complex; based on this, the basic structure of the construction is defined and its semantic diversity is revealed. On extensive Kartvelian data we (a) identify the basic structural template and its semantic range; (b) we analyse the formation and later simplification of multi-predicate strings and the rise of complex conjunctions: three-component reduced conditionals ('... and if not ...') grammaticalised into complex connectives; and (c) we further propose a principled division between evidential and epistemic readings at the construction level and describe systematic polarity reversals under negation.

1. Protasis (condition) and apodosis (consequent):

Essence, Connectors and Structure

Protasis (condition) and apodosis (consequent) together form a tightly integrated semantic unit. Akaki Shanidze distinguishes “conditional” and “consequential” moods in Georgian, which are expressed through verbal forms within the structure of complex sentences: “To express these, two verbs are necessary: one denotes the action as a condition, and the other as the consequence stemming from this condition, in the form of another action”.³ The fulfilment or non-fulfilment of the condition determines the nature of the consequence, which is also attested by Leo Kvachadze: “The relationship between the conditional clause and the main clause is typically as follows: the subordinate clause expresses the condition, the main clause the consequence”.⁴

1 The paper has been implemented within the framework of the scientific project “Information Structure and Hypotactic Patterns of Kartvelian Languages” (grant number FR-21-352), financed by Shota Rustaveli National Science Foundation of Georgia (SRNSFG).

2 The Kartvelian (resp. South Caucasian) group embraces four languages, out of which Georgian is a written literary language, whereas Megrelian, Laz and Svan are non-literary, non-written languages.

3 Shanidze (2024, pp. 272–273): „ამათ გადმოსაცემად ორი ზმნაა საჭირო, რომელთაგანაც ერთი აღნიშნავს მოქმედებას, როგორც პირობას, მეორე კი – ამ პირობიდან გამომდინარე შედეგს სხვა მოქმედების სახით“.

4 Kvachadze (1988, p. 390): „ურთიერთობა პირობით დამოკიდებულ წინადადებასა და მის მთავარს შორის ჩვეულებრივ ასეთია: დამოკიდებულ წინადადებაში პირობაა დასახელებული, მთავარში კი – შედეგი“.

Accordingly, the verb expressing the condition is the predicate of the subordinate clause, and the verb expressing the consequence belongs to the main clause.

However, the protasis does not relate to just one part of the sentence, but to the conditional construction as a whole. The conditional subordinate clause in Georgian and related Kartvelian languages is linked to the main clause (consequent, apodosis) by a set of subordinators. In Modern Georgian, the two primary markers are *tu* ‘if’ and *rom* ‘that/if’.⁵

The diachrony of *tu* has been connected in the scientific literature to the enclitic *-da* attested in Old and Modern Georgian (in oral speech), in Megrelian and in Laz (*-na*)⁶. In Svan, clitic *-i* has the same function. In Georgian, the conjunction *tu* ‘if’ is typically clause-initial, but it can also occur clause-medially or clause-finally (this variation is more common in poetic language). The conjunction-particles *-da* in Megrelian, *-na* in Laz and *-i* in Svan are positionally fixed: they are always attached to the final element of the subordinate clause, cf. examples (1–4):

(1) Georgian (subordinator *tu*)

| | |
|--|---|
| <i>tu kačsa codna ara akvs,</i> | <i>gašanžavs čutisopeli.</i> ⁷ |
| Protasis | Apodosis |
| ‘If a man has no knowledge, he will suffer in this world.’ | |

(2) Megrelian (clause-final *-da*)

| | |
|---|---|
| <i>skani zagark kemmaginu-da</i> | <i>xate xolo doskidun...</i> ⁸ |
| Protasis | Apodosis |
| ‘If I bring him your hair, he will recover from his illness at once.’ | |

(3) Laz (clause-final *-na*)

| | |
|---|---|
| <i>noškei gamačap-na</i> | <i>viṭoxut kapiği mekčamt.</i> ⁹ |
| Protasis | Apodosis |
| ‘If you sell coals, I will give you fifteen kopecks’. | |

(4) Svan (clause-final *-i*)

| | |
|---|--|
| <i>ečjār (maglavär) eser lax čuäddagrix-i</i> | <i>ečka eser žaj čuidgäri.</i> ¹⁰ |
| Protasis | Apodosis |
| ‘If the crows die, I will die too.’ | |

5 For a detailed discussion of this issue based on Georgian language data, see Samushia (2018, pp. 90–111).

6 Cf. Chikobava (1936, pp. 184–185/2008, p. 190): [ლაზური] „-ნა ნაწილაკი მეგრულსაც მოეპოვება -და ნაწილაკის სახით; ეს უკანასკნელი ქართულისთვისაც არ არის უცხო: ნომქვერს გიმოჩანქ-და, სუმ შაურს მერჩა თუ ნახშირს ყიდი, სამ შაურს მოგცემ... „ლაპარაკობს-და, ილაპარაკოს!“ „მიდის-და, წავიდეს!“ – ამგვარს მაგალითებში და, რა თქმა უნდა ჩვეულებრივს -და კავშირს არ წარმოადგენს“.

7 Kvachadze (1988, p. 392, quotation from Davit Guramishvili): „თუ კაცსა ცოდნა არა აქვს, გასტანჯავს წუთისოფელი“.

8 Danelia & Canava (1991, p. 96): „სქანი ძაგარქ ქემმაღინუ-და, ხათე ხოლო დოსქიდუნ...“.

9 Chikobava (1936, p. 185): „ნახშირს თუ ყიდიოთ, სამ შაურს („ხუთმეტ კაპიკს“) მოგცემთ“.

10 Shanidze et al. (1978, p. 160): „ეჩაწარ (მაღლაწარ) ესერ ლახ ჩუადადარხი-ი, ეჩქა ესერ ჯაა ჩუიდაწარი“.

The parts of conditional constructions can be joined *asyndetically* (without a conjunction). In such cases, the main and subordinate components are distinguished from each other by **intonation**: “The intonation played an important role”.¹¹ It should be noted that in the case of *asyndetic* connections, the condition in the subordinate clause may be expressed by intonation as well as a verb in the subjunctive mood; cf. *movide* ‘should I come’, *movkʷde* ‘would I die’ (see examples (5–6) and footnotes 12 and 13).

Examples of *asyndetic* constructions from “The Knight in the Panther’s Skin” (5–6):

(5)

akat sam çel ar movide (AORSubj),

mašin gmartebš glova, plasi.¹²

Protasis

Apodosis

‘Should I not come within three years, you should start mourning’.

(6)

movkʷde (AORSubj),

tavsa nu moiḱlav!¹³

Protasis

Apodosis

‘Would I die, don’t kill yourself.’

The structure of a *hypotactic* conditional construction is determined by the relationship between the condition and the consequent. Therefore, in this type of complex sentence, the canonical order is *protasis* → *apodosis*, reflecting *information-structural* framing: the condition sets the domain within which the result is asserted. *Postposed* or *interposed* conditional clauses occur, especially under *pragmatic* or *genre* pressures (poetry). “In the old literary language, the conditional subordinate clause would precede the main clause; the inversion occurred in later stages of language development and was based on the reinforcement of the system of grammatical subordination”.¹⁴

2. Complex Conjunctions Expressing Conditionality in a Three-Component Hypotactic Construction

A *hypotactic* construction is a unit with multiple predicates, which allows the expansion of the construction’s components. This feature is characteristic of conditional constructions, a feature already noted by L. Kvachadze: “Sometimes the *apodosis* expresses the consequence not of the action expressed in a single clause, but of actions expressed in several clauses”;¹⁵ however, “over time, the *tautological* repetition of predicates using the same lexical material led to the loss of one of them”.¹⁶ There are various reasons for the reduction of *hypotactic* constructions,

11 Dzidziguri (1989, p. 446): „ინტონაციის მომენტი გარკვეულ როლს ასრულებდა“.

12 Rustaveli (1974, p. 50, v. 169): „აქათ სამ წელ არ მოვიდე, მაშინ გმართებს გლოვა, ფლასი“.

13 Rustaveli (1974, p. 253, v. 795): „მოვეკდე, თავსა ნუ მოიკლავ!“

14 Dzidziguri (1969, p. 453): „ძველ სალიტერატურო ენაში პირობითი დამოკიდებული წინადადება წინ უსწრებდა მთავარ წინადადებას; ინვერსია განხორციელებულია ენის განვითარების მომდევნო საფეხურებზე და ამის საფუძველია გრამატიკული დაქვემდებარების განმტკიცებული სისტემა“.

15 Kvachadze (1950, p. 71 n. 1): „ზოგჯერ შედეგობითი დამოკიდებული წინადადება გამოხატავს შედეგს არა ერთ წინადადებაში გამოხატული მოქმედებისა, არამედ რამდენიმე წინადადებისა“.

16 Dzidziguri (1973, p. 452): „დროთა ვითარებაში ერთი და იმავე ლექსიკური მასალის პრედიკატთა ტავტოლოგიური გამეორება საფუძველს იძლეოდა ერთ-ერთის გაუჩინარებისთვის“.

one of which is the decrease of the number of repeated predicates. In such cases, a **complex conjunction expressing conditionality** emerges. The formation of this conjunction is based on a certain regularity; examples are given below.

(7)

tu (if) *çamoxval* (V.FUT),

Protasis

‘If you come [with me], it will be great.’

ķargi ikneba (V.FUT).

Apodosis

(8)

tu (if) *ar* (NEG) *çamoxval* (V.FUT),

Protasis

‘If you don’t come’



PREDICATE ELLIPSIS

tu ara da (if + negation + particle),

Protasis

‘And if not, you will lose your gift.’

sačukars daķargavo (V.FUT).

Apodosis

Here the two protases are minimally contrasted by polarity while sharing the verb. In the reduced variant, the second protasis surfaces as *tu ara da* ‘and if not’, with predicate ellipsis licensed by recoverability and enclitic *-da* supplying the coordinative link formerly used for conditional marking. The sequence is three-part: [Protasis-A ...] [Protasis-B-reduced ...] [Apodosis].

Prosodically, *tu ara da* typically bears a rising contour (as described for colloquial Georgian), signalling an incomplete conditional frame that is completed by the consequent clause. Diachronically, this yields a pathway from biclausal coordination with polarity contrast to a complex connective that packages the contrast itself.

The simplified (predicate-elliptical) construction is referred to in scholarly literature by various names: *three-component* or *reduced-component* construction. Clearly, these terms complement and refine each other from a formal-semantic perspective. They are highly characteristic of spoken Georgian and of Georgian dialects more broadly, reflecting a general economy bias toward predicate deletion where polarity is recoverable. It is noteworthy that this type of clause, even in oral discourse, has become widespread primarily in a three-component reduced form. The basis for such reduction lies in the principle of economy operating within the language – a principle typical of spoken language.¹⁷

Megrelian and Svan show parallel patterns: an initial protasis marked by *-da* (if) is combined with a complex connective ‘and if not’ (Megrelian *var-da* / *varia-da*, Svan *made-i*), then follows the apodosis. The connective encodes negation and conditionality jointly, i.e., it is the grammaticalised reflex of the elliptical second protasis; cf. examples (9–11):

(9) Georgian

sam çlamde tu movideo,

Protasis

movide,

Apodosis

tu ara da,

Protasis (if not)

*sam çels ikit gatxovdio.*¹⁸

Apodosis

‘If I come in three-years’ time, we will meet, **and if not**, marry someone else.’

17 For a detailed discussion of this issue based on Georgian language data, see Kvantaliani (1990, pp. 7–12).

18 Gigineishvili et al. (1961, p. 292).

(10) Megrelian

geiančqə-da, *čilo midaa 'ununia,* ***varia-da,*** *dudi oko mekvatasie.*¹⁹
 Protasis Apodosis Protasis (if not) Apodosis
 ‘If he solves the puzzle, she will marry him, **and if not**, he will be beheaded.’

(11) Svan

gadans eser məšladağw he kalaxtixe, – *xoča,* ***made-i*** *k' eser xoščivle.*²⁰
 Protasis Apodosis Protasis (if not) Apodosis
 ‘If you return the debt by Sunday, it will be good, **and if not**, I will complain.’

The compound conjunction was finally established in the literary Georgian language as *torem* ‘otherwise’. This conjunction has developed from *tu ara* ‘if not’ and represents a mixture of two clauses.²¹ The Megrelian conjunction *vara*, which has developed from *varda*, is found in hypotactic constructions and is a close functional correlate in three-component frames, cf. example (12):

(12) Megrelian

*ošuretiša kağardi midegi, vara osurs midaiğankia, - tkua xenčipek.*²²
 ‘‘‘Take the letter to paradise, **otherwise** I will deprive you of your wife’’, – said the King.’

As for Laz, according to Kiria et al., ‘‘In Georgian, *vana* is translated by means of a conjunction *torem* ‘‘otherwise’’,²³ cf. example (13):

(13) Laz

oxoriša komoxti, ***vana čkva var gočkumer.***²⁴
 ‘Come home, otherwise I will not let you go next time’.

Thus, across Kartvelian languages, three-component conditional constructions follow a regular path of reduction and grammaticalisation: sequences of the form [*tu...*] [*tu ara da...*] evolve into [Protasis] [*torem/vara/vana/made-i* ...], where the new complex connective packages both the negative polarity and the conditional force that were previously supplied by the elided second protasis.

Table 1 summarises, for the Kartvelian languages discussed, the core conditional subordinators, their canonical positions, the grammaticalised ‘and if not’ connectives, and the availability of asyndetic conditionals, with pointers to the cited examples.

19 Danelia & Canava (1991, p. 52).

20 Materials from fieldwork (2022–2025). The materials were recorded during linguistic expeditions in the regions of Svaneti and Samegrelo, implemented within the framework of the grant FR-21-352 financed by Shota Rustaveli National Science Foundation of Georgia (SRNSFG).

21 Dzidziguri (1973, p. 451): ‘რთული კავშირი ქართულ სალიტერატურო ენაში საბოლოოდ დამკვიდრდა „თორემ“ კავშირით; ეს კავშირი აღმოცენებულია თუ არა-ს საფუძველზე და თავისთავად წარმოადგენს ორი წინადადების ნაზავს’.

22 Khubua (1937, p. 110).

23 Kiria et al. (2015, p. 739): ‘ქართულში ვანა გადმოიცემა თორემ კავშირით’.

24 Kiria et al. (2015, p. 739).

| Language | Basic conditional subordinator(s) | Typical position | Complex connective ‘and if not’ (form) | Typical position of complex connective |
|------------------|--|--|--|--|
| Georgian | <i>tu</i> ‘if’; <i>rom</i> ‘that/if’ (irrealis protases) | <i>tu</i> clause-initial (medial/final in poetry); <i>rom</i> introducing subjunctive protases | <i>tozem</i> ‘otherwise’ (< <i>tu ara</i> ‘if not’ / <i>tu arada</i> ‘and if not’) | Clause-initial |
| Megrelian | Clause-final clitic <i>-da</i> (subordinator) | Clause-final (attached to last element of protasis) | <i>vara</i> ‘otherwise’ (< <i>var-da</i> / <i>varia-da</i> ‘and if not’) | Clause-initial |
| Laz | Clause-final clitic <i>-na</i> (subordinator) | Clause-final (attached to last element of protasis) | <i>vana</i> ‘otherwise’ | Clause-initial |
| Svan | Clause-final clitic <i>-i</i> (subordinator) | Clause-final (attached to last element of protasis) | <i>made-i</i> ‘otherwise’ / ‘and if not’ | Clause-initial |

Table 1: Subordinators and complex connectives in Kartvelian conditional constructions.

3. On the Semantics of Conditional Constructions

The semantics of conditional constructions is determined by how the two components (protasis vs. apodosis) compose. On Kartvelian data, three analytic dimensions recur in the literature:

1. realis vs. irrealis conditionality²⁵

Georgian systematically aligns *tu* ‘if’ with the indicative in realis protases and *rom* ‘that/if’ with the subjunctive in irrealis/counterfactual protases. The contrast is constructional: it resides in the pairing of conjunction and mood, not in the conjunction alone. Limited deviations occur (e.g., *tu* + subjunctive in elevated or literary style), but they pattern semantically with *rom* + subjunctive.

2. evidential / epistemic status²⁶

Analysing conditional constructions through evidentiality is motivated by a robust asymmetry: protases are inherently epistemic – they present a hypothesis or supposition – whereas apodoses vary. Two recurrent configurations emerge:

- Epistemic → Evidential: when the satisfaction of the condition is sufficient for the outcome, the apodosis is evidentially assertive (inference/generalisation), yielding a non-epistemic overall reading (cf. proverb (14) in chapter 4).
- Epistemic → Epistemic: when the condition underdetermines the outcome, the apodosis carries epistemic morphology/particles (e.g., inferential, concessive), and the whole construction is epistemic (cf. (15) in chapter 4).

When the link between protasis and apodosis is grounded in observable or discourse-given facts, the apodosis often encodes illocutionary force rather than evidential stance – order, warning, promise, declaration, rhetorical question, threat – while the protasis remains epistemic merely as a licensing frame (cf. examples (16–17) in chapter 4). Thus, evidentiality is not obligatory in the apodosis even though epistemicity is inherent to the protasis.

²⁵ Vogt (1971, pp. 209–210); cf. Hewitt (1987, pp. 71–75).

²⁶ Cf. Kurdadze et al. (2018); Margiani et al. (2019, pp. 194–202; pp. 381–395).

3. Polarity alignment between condition and consequent²⁷

In Kartvelian, conditional constructions occur with either affirmative or negative polarity. Negative constructions present several distinct interpretive patterns depending on how the negative particle scopes over the protasis (condition) and/or apodosis (consequent) (cf. Tables 2–5 and examples (26–41) in section 5).

4. Conditional Hypotactic Constructions from the Viewpoint of Evidentiality on Empirical Material of the Kartvelian Languages²⁸

Evidentiality denotes the grammatical or lexical encoding of the source of information for a proposition – e.g., whether it is directly witnessed, inferred, reported, or otherwise mediated. Cross-linguistically, evidential meanings are realised along several dimensions:

- (i) type of source (visual, non-visual, inference, assumption, hearsay/quotative)
- (ii) grammatical locus (bound morphology vs. periphrastic or adverbial strategies); and
- (iii) the relation to epistemic modality (commitment/likelihood), with partial overlap but not necessarily identity between the two.²⁹

In what follows, we examine Kartvelian conditional constructions through the lens of evidentiality, restricting ourselves to categories and diagnostics established in the Kartvelological tradition.

In Kartvelian languages, evidentiality is expressed morphologically and semantically. In Georgian, for example, evidential values are conveyed by specific TAM choices (future, resultative/permansive, perfect), by lexical means and indirect-speech markers, and by dedicated particles.³⁰ Diverse types of evidentiality are revealed differently on various language levels.

Our aim is to determine whether the logical relation between condition and consequent can itself function as a source for evidential inferences. We adopt a two-way partition of constructions based on the source of the speaker's justification:

- Thesis 1 (knowledge-based). The inference rests on background knowledge/experience; these cases subdivide into (a) evidential consequents and (b) epistemic consequents.
- Thesis 2 (fact-based). The inference rests on concrete, situational facts; consequents here pattern as orders, offers/urges, declarations/promises, rhetorical questions, exclamations/threats, or simple factual assertions.

Two preliminary points guide the analysis. First, in conditional constructions the subordinate clause (protasis) is uniformly epistemic in status, i.e., it introduces a hypothetical frame or epistemic assumption, whereas the main clause (apodosis) determines the construction's overall interpretation. Second, the more deterministic the link from condition to consequent, the stronger the evidential aspect of the apodosis; conversely, where additional contingencies are salient, the apodosis tends to remain epistemic.

27 Cf. Shanidze (1980, p. 209); Lomia & Tchumburidze (2018, pp. 13-19); Kurdadze et al. (2022, pp. 258–263; pp. 400–407).

28 Part 4 has been implemented within the framework of the scientific project “The Category of Evidentiality in the Kartvelian Languages” (project no. 217_300), financed by the Shota Rustaveli National Scientific Foundation (Georgia). It is included in Margiani et al. (2019, pp 194-202).

29 Cf. Willett (1988); de Haan (1999); Aikhenvald (2004).

30 Cf. Topadze-Gäumann (2011).

- Thesis 1a. Epistemic protasis → evidential apodosis (knowledge-based, deterministic link):
(14) *koğoc ki çaakcevs cxens, tu didi mgeli uşvelis*.³¹
'Even a mosquito can beat a horse, if it is assisted by a large wolf' (proverb).

Here the fulfilment of the condition suffices for the consequence; the protasis merely restricts the circumstances under which the result holds, so the apodosis is presented as established evidence rather than conjecture. Consequently, the construction as a whole is evidential rather than epistemic.

- Thesis 1b. Epistemic protasis → epistemic apodosis (knowledge-based, non-deterministic link):
(15) *Zapxuli rom qopiliqo, ikneba qmaçvilebis çqivilze mglebi gakceuliqvnen*.³²
'If it had been summer, the wolves would have run away on hearing the boys' shouting' (Shio Aragvispireli).

If the condition's fulfilment is insufficient by itself for the consequence, additional assumptions remain in play; the apodosis therefore bears epistemic marking (particles/verb forms), and the whole construction is epistemic in force.

- Thesis 2. Epistemic protasis → non-evidential, non-epistemic directive/performative/ factual apodosis (fact-based link).

We will bring examples of a few semantic groups only:

- Order:
(16) *moşpe, torem mogşpobs*!³³
'If you don't eliminate him, he will eliminate you!' (V. Barnovi).
- Promise:
(17) *tu zalian mogçons, gaçukeb*!³⁴
'If you like it so much, I will give it to you!' (M. Javakhishvili).

In such cases the apodosis does not encode evidential/epistemic stance; rather, it performs a directive or commissive act or asserts a straightforward fact. The epistemic content of the protasis serves to license the conditional nexus without itself determining the illocutionary type of the result.

To gauge typological stability, we adduce parallel data from other Kartvelian languages (printed sources and field materials). Kartvelian shows a close match in the knowledge-based partition, with especially clear alignment for (a) evidential and (b) epistemic outcomes.

- Cross-Kartvelian parallels³⁵ (Thesis 1a).
Megrelian: (18) *çxanas išuldebudukoni, te kianobas ganatendu*.
Laz: (19) *mşua na eşaxtaşu, otaneştu*.
Svan: (20) *miş ž'änqdeniw, decegims kanarha*.
'If the sun rose, it would light the area'.
- Cross-Kartvelian parallels³⁶ (Thesis 1b).
Megrelian: (21) *timu dğas, onşua borşis kimeurtumudukoni, egeba kimeçuko piroba*.
Laz: (22) *em dğas limşis moxteetuşon, bekim nena meçaşu*.
'If (s)he had come on the same evening, (s)he might have given a promise'.
Svan: (23) *xoşild lājşəgrasgw, demis äddagriw*.
'If (s)he had got better medical treatment, (s)he might not have died'.

31 Kvachadze (1988, p. 390).

32 Kiziria (1974, p. 259).

33 Kvachadze (1988, p. 394).

34 Kvachadze (1988, p. 392).

35 Margiani et al. (2019, p. 201).

36 Margiani et al. (2019, p. 201).

Two language-specific features do not alter the overall typological picture:

1. Megrelian possesses organically modalised (epistemic) verb forms (e.g., *ašenendasi* 'he is probably building'), but these forms do not productively build conditional constructions.
2. Svan likewise has robust modalised (inferential) forms, and, unlike Megrelian, they can independently encode the conditional nexus *asyndetically*, so that no overt subordinator is required (see (20), (23)).

In sum, Kartvelian conditional constructions pattern such that the protasis uniformly contributes an epistemic frame, while the apodosis determines whether the construction is evidential, epistemic, or performative/directive. This division aligns with the Georgian-internal diagnostics and extends consistently to Megrelian, Laz, and Svan.

5. Negation and hypotactic conditional constructions in Kartvelian languages³⁷

Building on Akaki Shanidze's seminal observations for Modern Georgian, we show how the presence vs absence of a negative predicate in the protasis correlates with an affirmative vs negative interpretation of the conditional sentence in counterfactual environments, and we extend the account to Megrelian, Laz, and Svan.

A. Shanidze was the first to highlight that, in counterfactual conditionals, (i) when the condition is satisfied in the actual world, the protasis tends to surface with an overt negative verb form ("if the action representing the condition is performed, it should be expressed by the negative verb form");³⁸ conversely, (ii) when the condition is not satisfied, the protasis verb often appears in the affirmative ("if the action is not performed, the verb is given in the affirmative form");³⁹

- a. Positive (realised condition → negated protasis):

(24) *me rom ar mivšvelebodi, sul luḡma-luḡmad dagleḡda*⁴⁰

'If I hadn't assisted him/her, it would have been torn him/her to pieces.'

- b. Negative (non-realised condition → affirmative protasis):

(25) *me rom mivšvelebodi, luḡma-luḡmad ar dagleḡda*⁴¹

'If I had assisted him/her, it would not have been torn him/her to pieces'.

In counterfactuals with subjunctive morphology, Kartvelian languages allow for a reversal of the form-meaning polarity: negative marking in the protasis can signal that the opposite (affirmative) holds in the evaluation world, and vice versa. This is a construction-level effect of irrealis mood pairing with polarity.

Further work should refine:

1. how a negative protasis composes with an affirmative result (and vice versa)
2. how construction-level meaning is computed from TAM and polarity
3. which grammatical factors trigger the functional shift of negation, and
4. how these patterns distribute typologically across Kartvelian.

³⁷ Section 5 has been implemented within the framework of the scientific project "The Category of Negation in the Kartvelian Languages" (project no. FR17-388), financed by Shota Rustaveli National Scientific Foundation (Georgia); the results are included in Kurdadze et al. (2022).

³⁸ Shanidze (1980, p. 209): „თუ მოქმედება, რომელიც პირობას წარმოადგენს, შესრულებულია, ის ზმნის უკუთქმითი ფორმით უნდა იყოს გადმოცემული“.

³⁹ Shanidze (1980, p. 209): „თუ მოქმედება არ არის შესრულებული, ზმნა წართქმითი ფორმით უნდა იყოს მოცემული“.

⁴⁰ Shanidze (1980, p. 209).

⁴¹ Shanidze (1980, p. 209).

Below we retain four comparative examples (Georgian, Megrelian, Laz, Svan) and align them with Tables 2–5. For each case, “formally” indicates overt polarity; “semantically” states the inferred factual status. Together they illustrate the polarity-reversal logic under the subjunctive.

Examples and Tables:

(26) Geo. *mamačems saxli rom ar aešenebina, me avašenebdi.*

(27) Megr. *muačkims 'ude veugapuduḡoni, ma gevogandi.*

(28) Laz *babačkimik oxoi vaḡidaḡuna, ma pḡkiduḡti.*

(29) Svan *mišgu mu lax mōm adḡāmna kors, mi xugamdās.*

‘If my father had not built the house, I would have built it’.

| Negative protasis (formal) | Affirmative condition (semantic) | Affirmative apodosis (formal) | Negative consequent (semantic) |
|--|----------------------------------|---|---|
| <i>ar aešenebina</i> (–) ‘he had not built’ | <i>aašena</i> (+) ‘he built’ | <i>avašenebdi</i> (+) ‘I would have built’ | <i>ar avašene</i> (–) ‘I did not build it’ |
| Resulting factual Paraphrase: <i>mamačemma aašena, me ar avašene</i> ‘My father built it, I did not build it.’ | | | |

Table 2: From negative protasis to negative consequent, based on examples (26–29)⁴²

(30) Geo. *mamačems saxli rom aešenebina, me ar avašenebdi.*

(31) Megr. *muačkims 'ude geugapuduḡoni, ma vevogandi.*

(32) Laz *babačkimik oxoi ḡidaḡuna, ma vaḡkiduḡti.*

(33) Svan *mišgu mu lax čwadḡāmna kors, mi mām xuagāmdās.*

‘If my father had built the house, I would not have built it’.

| Affirmative protasis (formal) | Negative condition (semantic) | Negative apodosis (formal) | Affirmative consequent (semantic) |
|---|---|---|------------------------------------|
| <i>aešenebina</i> (+) ‘he had built it’ | <i>ar aašena</i> (–) ‘he did not build it’ | <i>ar avašenebdi</i> (–) ‘I would not have built it’ | <i>avašene</i> (+) ‘I built it’ |
| Factual paraphrase: <i>mamačemma ar aašena, me avašene</i> ‘Father did not build it, I built it.’ | | | |

Table 3: From affirmative protasis to affirmative consequent, based on examples (30–33)⁴³

(34) Geo. *mamačems saxli rom ar aešenebina, mec ar avašenebdi.*

(35) Megr. *muačkims 'ude veugapuduḡoni, ma xolo vevogandi.*

(36) Laz *babačkimik oxoi va ḡidaḡuna, manti va pḡkiduḡti.*

(37) Svan *mišgu mu lax mōm adḡāmna kors, mij mām xugāmdās.*

‘If my father had not built the house, I would not have built it either.’

42 Kurdadze et al. (2022, p. 260–261).

43 Kurdadze et al. (2022, p.261).

| Negative protasis (formal) | Affirmative condition (semantic) | Negative apodosis (formal) | Affirmative consequent (semantic) |
|--|------------------------------------|---|------------------------------------|
| <i>ar aešenebina</i> (–) 'he had not built' | <i>aašena</i> (+) 'he built it' | <i>ar avašenebdi</i> (–) 'I would not have built it' | <i>avašene</i> (+) 'I built it' |
| Factual paraphrase: <i>mamačemma aašena, mec avašene</i> 'My father built it, and I built it too.' | | | |

Table 4: From negative protasis to affirmative consequent, based on examples (34–37)⁴⁴

(38) Geo. *mamačems saxli rom aešenebina, mec avašenebdi.*

(39) Megr. *muačkims 'ude geugapudukoni, ma xolo gevogandi.*

(40) Laz *babačkimik oxoi kıdařuna, manti pķidupři.*

(41) Svan *miřgu mu lax čwadgāma kors, mij čuxugāmdās.*

'If my father had built the house, I would have built it too'.

| Affirmative protasis (formal) | Negative condition (semantic) | Affirmative apodosis (formal) | Counterfactual consequent (semantic) |
|---|---|---|---|
| <i>aešenebina</i> (+) 'he had built it' | <i>ar aašena</i> (–) 'he did not build it' | <i>avašenebdi</i> (+) 'I would have built' | <i>ar avašene</i> (–) 'I did not build it' |
| Factual paraphrase: <i>mamačemma ar aašena, mec ar avašene</i> 'Father did not build the house, I did not build it either.' | | | |

Table 5: From affirmative protasis to negative consequent, based on examples(38–41)⁴⁵

Based on the analysis of the empirical material of Kartvelian languages, two additional types of context have been identified in Modern Georgian. All the four types of context, organic for Modern Georgian, have also been found in other Kartvelian languages – Megrelian, Laz and Svan. The results can be concluded below:

- NEG-Protasis → AFF condition; AFF-Apodosis → NEG factual consequent (Table 2)
- AFF-Protasis → NEG condition; NEG-Apodosis → AFF factual consequent (Table 3)
- NEG-Protasis + NEG-Apodosis → AFF condition + AFF consequent (Table 4)
- AFF-Protasis + AFF-Apodosis → NEG condition + NEG consequent (Table 5)

The negative particle *ar* is used in the affirmative function in:

- a. the subordinate clause: the condition is semantically affirmative, whereas the consequent is negative (see examples (26), (27), (28), (29), Table 2);
- b. the main clause: the condition is semantically negative, whereas the consequent is affirmative (examples (30), (31), (32), (33), Table 3);
- c. both the main and the subordinate clauses: semantically, both the condition and the consequent are affirmative (examples (34), (35), (36), (37), Table 4);

⁴⁴ Kurdadze et al. (2022, p.261).

⁴⁵ Kurdadze et al. (2022, p.262).

- d. affirmative form but the negative particle is absent: both the condition and the consequent are of negative semantics (Examples (38), (39), (40), (41), Table 5).

These effects are conditioned by TAM, with mood doing the heaviest semantic work. Subjunctive (irrealis) predicates encode counter-to-fact stance, allowing the negative particle to function with affirmative semantics (and vice versa) at the construction level. This Kartvelian pattern – attested in literary Georgian as well as Megrelian, Laz, and Svan – illustrates how an irrealis mood can re-map overt polarity in conditional constructions.

6. Conclusions

The structural-semantic analysis of Kartvelian conditional sentences across diachronic and synchronic stages yields the following peculiarities:

1. conditional constructions consist of two components – main and subordinate clauses; the condition is given in the subordinate clause (protasis) and the consequent is given in the main clause (apodosis).
2. The canonical order is protasis → apodosis, reflecting information-structural framing, with genre-driven inversions available.
3. An archaic stage is reflected in the connection between the subordinate and main clauses through a conjunction-enclitic or intonation, or simultaneously through both means (as found in Old Georgian, Georgian colloquial speech, Megrelian, Laz and Svan).
4. In the Kartvelian languages, asyndetic conditionals are highly productive. This robust productivity preserves earlier alignment patterns.
5. Hypotactic patterns with three components (three predicates) are characteristic of the Kartvelian languages. Conditional constructions allow predicate chaining; the subsequent reduction of a repeated protasis favours the rise of complex connectives (*torem* in Georgian; *varda/vara* in Megrelian; *vana* in Laz; *made-i* in Svan) that encapsulate polarity and conditional force.
6. Semantics at the construction level:
 - a. Realis vs. irrealis: the construction encodes contrasts between actualisable and counterfactual scenarios; mood-conjunction pairing: in Georgian, *rom* ‘that’ systematically aligns with subjunctive protases (irrealis/hypothetical), while *tu* ‘if’ aligns with indicative (realis/conditional) protases; cognate pairings hold in Megrelian, Laz, and Svan.
 - b. Evidential-epistemic interface: because the protasis is epistemic by design, construction-level readings interact systematically with evidential sources (speaker inference vs. perceived facts).
 - c. Polarity and negation: in subjunctive/irrealis contexts, Kartvelian exhibits polarity reversal: overt negation in the protasis can yield affirmative factual inferences (and vice versa), producing stable cross-linguistic patterns across Georgian, Megrelian, Laz, Svan.

These results are significant for the study of language history and typology. They contribute to Kartvelian historical syntax, to the typology of protasis-apodosis linkages, and to broader theories of TAM-evidential interactions in clause combining.

Abbreviations

- AFF – Affirmative
 AORSubj – Aorist Subjunctive
 FUT – Future
 NEG – Negation
 TAM – Tempus, Aspect, Mood
 v - Verse
 V – Verb

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Functional-Semantic Analysis of the Lexeme *erti* ‘one’ in Georgian and Megrelian

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Abstract

This study examines the functional-semantic dynamics of the Georgian lexeme *erti* (‘one’) and its Megrelian counterpart *arti*, with a particular focus on their diachronic and synchronic variability. The analysis explores how the numeral ‘one’ develops from its quantitative meaning into an element with grammatical, modal, and discourse functions, reflecting broader processes of grammaticalisation and pragmaticisation in the Kartvelian language family. Drawing upon functional-semantic theory, cognitive grammar, and corpus-based evidence, the paper identifies the range of syntactic and pragmatic environments in which *erti/arti* operate as numeral, indefinite pronoun, particle, and modal marker. Comparative data from Georgian and Megrelian demonstrate that this evolution follows universal grammaticalisation pathways, while also exhibiting language-specific developments influenced by oral traditions and discourse practices. Special attention is paid to challenges in the automatic processing of these forms within artificial intelligence applications, particularly in the context of the Georgian National Corpus and contemporary machine translation systems. The findings contribute to both theoretical linguistics and applied computational models by illustrating how micro-level semantic variation can affect macro-level language technology outcomes. Overall, the study highlights the importance of analysing polyfunctional elements such as *erti* through an integrated functional-semantic and cognitive-pragmatic framework.

1. Introduction

The present article undertakes a functional-semantic and contrastive analysis of the Georgian lexeme *erti* (‘one’) and its Megrelian counterpart *arti*. It explores the challenges of classifying analytical forms at both the morphosyntactic and semantic levels. The study offers a comprehensive investigation of the polyfunctionality of a single lexeme, paying particular attention to its use beyond its traditional quantitative sense – specifically, when functioning as a functional or modal particle that modifies the sentence’s pragmatic interpretation.

The significance of the research lies in several dimensions. Firstly, it contributes to understanding the diachronic and synchronic variability of a core lexical element within the Kartvelian language family. Secondly, it offers insight into the interaction between grammaticalisation, modality, and discourse functions, phenomena that are central to both historical linguistics and linguistic typology. Finally, the findings have applied implications: understanding the contextual variability of *erti* enhances the accuracy of machine translation and natural language processing systems for under-resourced languages such as Georgian and Megrelian. The empirical basis of

the study comprises corpus data drawn from the Georgian National Corpus (hereafter: GNC),¹ supplemented by field materials collected from Megrelian speech communities.

2. Theoretical framework

The investigation of Georgian *erti* ‘one’ and Megrelian *arti* requires an analytical framework that accounts for the gradual and motivated transition of lexical items from quantitative to grammatical and pragmatic functions. The theoretical foundation of this study draws on three inter-related domains: grammaticalisation theory, functional-semantic approaches to language, and cognitive-pragmatic models of meaning. Together, these three domains provide the conceptual and methodological tools which are necessary to describe the multi-layered and multi-faceted development of the numeral ‘one’ into an indefinite, modal, and discourse marker.

2.1 Grammaticalisation and the Dynamics of Linguistic Change

Grammaticalisation, which represents the process of lexical items and constructions assuming grammatical functions, has been central to linguistic theory since Meillet’s pioneering work in the early 20th century. Meillet defined grammaticalisation as “the attribution of grammatical character to a previously autonomous word”.² Later research has significantly refined this understanding. Grammaticalisation is defined as “a term referring to the change whereby lexical items and constructions come in certain linguistic contexts to serve grammatical functions and, once grammaticalized, continue to develop new grammatical functions” by Hopper and Traugott,³ who highlight its continuity and discourse-based origin.

Grammaticalisation is a slow, scalar process rather than an abrupt occurrence. Weight, cohesion, variability, paradigmaticity, syntagmaticity, and scope are the six parameters of change identified by Lehmann⁴ as measuring the shift from lexeme to grammatical marker. These parameters enable us to explain how, depending on the context, a form such as *erti* can preserve numerical, indefinite, and modal layers of meaning simultaneously. Layering is the term used by Hopper⁵ to describe the coexistence of older and newer meanings within the same form. This kind of layering is a sign of grammaticalisation and shows that languages tend to accumulate new meanings rather than give up old ones.

Another key idea is unidirectionality, which is the propensity for change to move from lexical to grammatical and from grammatical to more abstract, pragmatic functions. This directional bias is supported by the majority of cross-linguistic evidence, despite exceptions.⁶ This pattern is followed exactly by the path from *one* → *a* → *only* → *truly* → *once*, which moves from concrete quantification to subjectified stance marking.

Grammaticalisation is usually driven by pragmatic inference and semantic bleaching. The loss or attenuation of lexical content, such as when *erti* stops denoting precise numbers and turns into an indefinite marker, is referred to as semantic bleaching. In pragmatic inference, on the other hand, context-dependent meanings are reinterpreted as intrinsic form properties. “These inferences [certain meanings inferred by speakers, even unconsciously] were hypothesized to arise as utterance token meanings that may, over time, gradually become conventionalized

1 <http://gnc.gov.ge/>.

2 Meillet (1912, p. 133): “1’ attribution du caractere grammatical a un mot jadis autonome”.

3 Hopper and Traugott (2003, p. 2).

4 Lehmann (2015, p. 132).

5 Hopper (1991, pp. 22–24).

6 Bybee et al. (1994, p. 11).

among a community of Speakers as utterance-type meanings, called Generalized Invited Inferences (GIINs), and may eventually become coded (“semanticized”), as explained by Traugott.⁷ This dynamic is best illustrated by the progression from ‘one’ to ‘a certain’ to ‘once’, where the inferential use of ‘one’ to introduce a new participant or narrative event becomes a fixed marker.

Grammaticalisation also interacts with subjectification – the shift from objective description to the expression of speaker stance. “Meanings tend to become increasingly based in the speaker’s subjective belief state/attitude toward the proposition” is how subjectification is defined according to Traugott.⁸ This phenomenon is demonstrated by the modal use of *erti* (‘indeed, really’), where the numeral’s original emphasis on singular quantity is reinterpreted as emphasis on the speaker’s singular conviction.

Lastly, it is important to consider grammaticalisation as a component of discourse structure. Forms grammaticalise through frequent syntagmatic contexts rather than in isolation. Frequency of use is important because high-frequency word sequences (including constructional exemplars) undergo phonetic reduction faster than lower-frequency sequences,⁹ and increasing repetition can lead to the conventionalisation of multiword units (e.g., prefabs/idioms) and, at higher frequencies, to the emergence of new constructions.¹⁰ One example of how grammatical meaning can become entrenched through repetition is the frequent usage of *erti* in narrative openings (*ert dges* ‘one day’).

2.2 The Functional-Semantic Approach

The functional-semantic field approach associated with Bondarko (1991) provides a primarily synchronic model of how linguistic means are organised into functional-semantic fields, while also relating this system to usage in utterances and the communication process. It emerged in Russian functional-structural traditions and is connected to broader European functional-structural work that Bondarko explicitly discusses. He states that “a functional-semantic field is a system of linguistic means on various levels of a given language (morphological, syntactical, word-formation, lexical, and also combined – lexico-syntactical, etc.) united due to the community and interplay of their semantic functions”.¹¹ The central and peripheral elements in such a field interact dynamically and frequently cross grammatical and lexical boundaries. *erti* is a lexeme that falls under the category of quantification, but it progressively expands into the categories of definiteness, focus, modality, and temporality. Every additional function emerges through a methodical interaction between pre-existing semantic zones rather than through arbitrary extension.

One of the model’s principal strengths lies in its focus on gradience rather than discrete categories. According to this perspective, the distinction between an article and a numeral is hazy rather than categorical, with transitional uses occupying intermediate spaces. The indefinite use of *erti* cannot always be clearly distinguished from its numerical function, which is consistent with the empirical reality of Kartvelian.

Lastly, the functional-semantic approach makes it possible to incorporate communicative-pragmatic elements. In Bondarko’s functional grammar, the relationship between linguistic means (forms) and functions (meanings) is investigated in the utterance and is tied to the speech situation/communication process, with analysis from functions to means reflecting the speaker’s

7 Traugott (2018, p. 21).

8 Traugott (1989, p. 35).

9 Bybee (2006, p. 714).

10 Bybee (2006, pp. 714, 719).

11 Bondarko (1991, p. 21).

point of view.¹² In addition to being structural, the frequent use of *erti* in focus constructions, evaluative statements, and narrative openings is also communicative since it meets discourse demands for textual coherence, emphasis, and introduction.

2.3 Cognitive Motivation and Conceptualisation

It is necessary to provide both a functional and a cognitive explanation for the *erti/arti* phenomenon. According to Langacker (1987, 2008), Talmy (2000), and others, cognitive linguistics holds that embodied experience and conceptual structure are reflected in linguistic meaning. According to this viewpoint, categorisation, construal, and metaphorical mapping are cognitive principles that drive language change.

Individualisation – the human tendency to isolate a single entity from a group – is the primary cognitive principle that underlies the development of *erti*. The simplest example of this process is represented by the number ‘one’. Speakers engage in conceptual focusing when they use the pronoun ‘one’ to refer to a specific but unidentified person (‘a man’), focusing on a single example without identifying it. When *erti* introduces a new but unspecified referent (“a man”), it functions as a grounding device that helps interlocutors coordinate reference by directing attention to a particular instance.¹³ This attentional interpretation eventually becomes a grammatical indefinite article.

Metaphorical mapping is another ubiquitous cognitive mechanism. A sequence of metaphorical extensions from the domain of quantity to that of quality and evaluation can be interpreted as the semantic chain *one* → *only* → *truly* → *once*. The concept of singularity is mapped onto singular temporal instance (‘once’), exclusivity (‘only one’), and uniqueness of truth (‘indeed’). Such developments can be understood in Sweetser’s (1990, p. 49) terms as metaphorically motivated shifts from the external (sociophysical) domain to internal (psychological/interactional) meanings, i.e., a reanalysis of earlier “objective” content in relation to speaker-oriented experience.¹⁴

A closely related idea is semantic persistence,¹⁵ which states that traces of a form’s original meaning can still be found even after it grammaticalises. Every usage of *erti/arti* in Georgian and Megrelian, whether modal, exclusive, indefinite, or numerical, retains an underlying sense of singularity.

The constructional network model introduced by Goldberg in 2006 and later developed by Traugott and Trousdale in 2013 offers a structured way to show how different functions of *erti* can be connected. Each function, like quantificational, referential, modal, or discourse-related, is treated as a separate construction, and these are connected through inheritance relations in a network. The idea of a network helps explain that changes happen through the gradual addition of new parts rather than by replacing old ones. This approach aligns with cognitive grammar, which views meaning as something that spreads out and connects in relationships.

2.4 Pragmaticisation and Discourse Function

Although grammaticalisation and cognitive processes explain a lot of how elements like *erti* develop, the final stages – its use in expressing modality and narrative – belong to a larger process called pragmaticisation.

12 Bondarko (1991, pp. 1–2, 7–9).

13 Langacker (2008, p. 266).

14 Sweetser (1990, p. 49).

15 Hopper & Traugott (2003, p. 96).

Frank-Job characterises it as a diachronic change in which an expression shifts away from propositional (content) meaning toward an essentially metacommunicative/discourse-interactive function (i.e., the kind of meaning typical of discourse markers).¹⁶ Pragmaticisation often happens through repeated patterns in specific types of speaking. The phrase *ert dğes* (‘one day’) is an example of this: used often in oral storytelling, it becomes a standard way of beginning a story. This is similar to how English *once upon a time* and German *es war einmal* came from phrases that originally just referred to time, with the word ‘one’.

Additionally, pragmaticisation is closely tied to text creation and spoken language. In languages with strong oral traditions, like Megrelian, the use of such markers helps speakers remember and perform stories. In contrast, in Georgian, where writing plays a bigger role, these markers can appear in more formal situations too.

2.5 Integrative Perspective

When we look at all these approaches – grammaticalisation, functional-semantic field theory, cognitive grammar, and pragmaticisation – together, they give a complete picture of how *erti/arti* has evolved. The way these different aspects work with each other can be summed up as follows:

| Theoretical Dimension | Key Mechanism | Manifestation in <i>erti/arti</i> |
|-----------------------|---|--|
| Grammaticalisation | Semantic bleaching, unidirectionality, layering | Numeral → Indefinite → Modal → Discourse |
| Functional Semantics | Field interaction, gradience | Overlapping categories of quantification, definiteness, and focus |
| Cognitive Grammar | Conceptualisation, metaphor, subjectification | Mapping of singularity onto uniqueness, truth, and temporal instance |
| Pragmaticisation | Conventionalisation of discourse routines | Narrative openings, modal emphasis |

Table 1: Interplay of grammaticalisation, functional semantics, cognitive grammar and pragmaticisation

Each dimension contributes to the broader understanding of how language change is both systematic and emergent – systematic because it follows identifiable pathways, and emergent because it arises from situated use and cognitive construal. The Kartvelian evidence illustrates that grammaticalisation is not merely a structural process but a reflection of human communicative behaviour.

3. Discussion

According to the traditional definition, the lexeme *erti* ‘one’ (Megr. *arti*) belongs to the class of numerals. However, in numerous contexts it functions as a homonymous form that assumes the role of an indefinite pronoun. For instance, (1) demonstrates that the lexeme *erti* may introduce a non-specific human referent, corresponding to English *someone* or *a man*.

- (1) *gza-ze* *ert-i* *ḳac-i* *midioda*
road-DAT.SG-on one-NOM.SG man-NOM.SG go.s3SG.IMPF

‘There was a man walking on the road.’ (Otar Tchiladze, *Gzaze erti ḳaci midioda* [GNC-GRC])

¹⁶ Frank-Job (2006, p. 397).

In addition to its pronominal use, *erti* carries functional meanings that vary across contextual environments. Akaki Shanidze in his *Foundations of the Grammar of the Georgian Language* (1973) already notes that *erti* may serve both as a numeral and as an indefinite pronoun, e.g. “There was one poor man” (= There was a poor man).¹ Furthermore, Shanidze identifies its use as a particle, as in *erti es mitxari* ‘Now/Just tell me this’.² Yet, as the author does not elaborate on the specific semantic nuances of the particle function, this issue has remained somewhat underexplored.

The *Dictionary of Morphemes and Modal Elements of the Georgian Language* classifies *erti* as a modal word, expressing incitement or threat – meanings comparable to those of the particle *aba*:

“*erti* – a modal word, used with the meaning of incitement or threat (cf. ‘aba’, see): ‘*erti*, tell me this!’ (‘Aba, tell me!’), ‘*erti*, don’t do it!’ (‘Aba, dare not do it!’). Note: by its main purpose, *ert-i* is a numeral noun or an indefinite pronoun”.³

Notably, the dictionary emphasises that, while the primary function of *erti* is numerical or pronominal, it can extend to modal and interjective uses.

Gogolashvili likewise remarks that *erti*, through generalisation, joins the ranks of pronouns: “*erti*, by generalizing (applying) the numeral noun, has entered the rank of pronouns. ‘One man was walking on the road’ emphasises not the number of this man, but the fact that ‘someone is walking on the road’.”⁴

Recent research by Mariam Kamarauli⁵ has further refined the understanding of *erti* in relation to the expression of specificity in the Georgian nominal domain. Kamarauli argues that *erti* occupies an intermediate position between quantificational and referential uses, marking entities that are identifiable to the speaker but not necessarily to the hearer. This transitional status accounts for its fluid behaviour across numeral, indefinite, and discourse functions. The present analysis of *erti* therefore aligns with and extends Kamarauli’s findings, demonstrating that the lexeme’s pragmatic scope reaches beyond nominal reference to encompass modal and interactional meanings as well.

From these sources, *erti* emerges as a polyfunctional lexeme, performing the grammatical and pragmatic roles indicated in Table 2:

- 1 Shanidze (1973, pp. 43–44): “„ერთი“ რიცხვითი სახელია, მაგრამ ზოგჯერ ის განუსაზღვრელობითი ნაცვალსახელიც არის; მაგ., „იყო ერთი ღარიბი კაცი“ (= იყო ვიღაც ღარიბი კაცი).”
- 2 Shanidze (1980, p. 613): “ერთი. რიცხვითი სახელია. ზოგჯერ ნაწილაკად იხმარება: „ერთი ეს მითხარი“.”
- 3 Jorbenadze et al. (1988, p. 151): “ერთი – მოდალური სიტყვა, გამოყენებული წაქეზების ან დამუქრების მნიშვნელობით (შდრ.: „აბა“, იხ.): „ერთი, ეს მითხარი!“ („აბა, ეს მითხარი!“), „ერთი, ნუ გაუკეთებია!“ („აბა, ნუ გაუკეთებია!“).”
- 4 Gogolashvili (2011, p. 180): “ერთი რიცხვითი სახელის განზოგადებით ჩამდგარა ნაცვალსახელთა რიგში. „გზაზე ერთი კაცი მიდიოდა“ გახაზავს არა ამ კაცის როდენობას, არამედ იმას, რომ „გზაზე ვიღაც მიდის“.”
- 5 Kamarauli (2022, pp. 97–104).

| Element | Function | |
|-------------|----------|----------------------------|
| <i>erti</i> | } | Numeral |
| | | Indefinite article/pronoun |
| | | Interjection |
| | | Discourse particle |

Table 2: Summary of some functions of *erti*

The variation in punctuation – such as whether a comma follows *erti* – often signals functional distinctions between its modal and interjective uses, underscoring the interplay between syntax and pragmatics.

Indeed, Shanidze’s examples illustrate this issue: in one case, *erti* appears unpunctuated, while in another, it is set off by a comma, indicating a prosodic and functional separation, cf. (2a) and (2b):

- (2a) *ert-i* *es* *mitxari*
one-NOM.SG this.NOM.SG say.S2SG.IMP
‘Now/Just tell me this.’ (Torniķe Gurǰintxani, *Buxari*, IV [GNC-GRC])
- (2b) *ert-i,* *es* *mitxari*
one-NOM.SG this.NOM.SG say.S2SG.IMP
‘Could you tell me this.’

| Example | Function | Reference |
|--|------------------------|----------------------|
| <i>erti es mitxari</i> (no comma after <i>erti</i>) | Particle (‘now, just’) | A. Shanidze |
| <i>erti, es mitxari</i> (comma after <i>erti</i>). | Modal word (‘could’) | B. Jorbenadze et al. |

Table 3: Difference in function of *erti* depending on punctuation (according to Shanidze and Jorbenadze et al.)

In Megrelian, the equivalent form *arti* similarly combines the roles of a numeral and an indefinite pronoun, as demonstrated in (3–5).

- (3) *art-i* *dǵa-ša* *getu* *irpel-k*
one-NOM.SG day-ALL.SG finish.S3SG.AOR everything-ERG.SG
‘Everything ended in **one** day.’ (Fieldwork materials)⁶
- (4) *art-i* *ambe* *datanu*
one-NOM.SG story.NOM.SG make.S3SG.AOR
‘He made **a (one)** scene.’ (Fieldwork materials)
- (5) *rdu* *art-i* *čil-i* *do* *komonǰ-i*
be.S3SG.AOR **one-NOM.SG** wife-NOM.SG and husband-NOM.SG
‘There was **one** wife and husband.’ (Fieldwork materials)

6 The materials were recorded by Giorgi Jgharkava during linguistic expeditions to Samegrelo in the years 2018–2024.

Additionally, Megrelian employs *aqa* to express specific quantity (6), but more frequently, *aqa* conveys modal or desiderative meanings, such as wish or longing (7):

- (6) *aqa* *siṭqva-s* *orxval-i* *ḡoči-s*
one.NOM.SG word-DAT.SG to be shot-NOM.SG man-DAT.SG

kaaragadapuanania
 say.s3PL.FUT

‘They will make a man who is about to be shot say **only one** word.’ (Sherozia & Memishishi 1994, p. 6)

- (7) *aqa* *xalir-i* *ḡumu* *komučanie*
one.NOM.SG fried-NOM.SG millet dish.NOM.SG have.s1PL.OPT

oṗčḡumundi *tesia*
 eat.s1SG.HAB this.DAT.SG

‘**I wish** we had roasted *ḡomi* (Megrelian dish), how much I would have liked to eat it!’ (Khubua 1937, p. 140)

In certain contexts, *aqa* also expresses incitement or invitation, as in (8–9), aligning closely with the modal and interjective uses of Georgian *erti*. In Megrelian, these semantic distinctions appear to be realised primarily through contextual and prosodic cues rather than morphological marking, which aligns with broader typological tendencies in unwritten Kartvelian languages.

- (8) *dem-k* *uçuu* *ger-i* *do* *ṭura-s* *aqa*
 monster-ERG.SG say.s3SG.AOR wolf-NOM.SG and jackal-DAT.SG **one.NOM.SG**

molartit *gomiṭaxitia* *ti* *badid-i*
 come.s2PL.IMP break.s2PL.IMP his.NOM.SG.DEM old man-NOM.SG

‘The monster said to the wolf and the jackal: – **Now**, come with me, break that old man for me.’ (Danelia & Canava 1990, p. 286)

- (9) *aqa* *ašo* *kumḡmožinia* *uçu* *te*
one.NOM.SG here see. s2SG.IMP say.s3SG.AOR that

borži-s *muma-k*
 time-DAT.SG father-ERG.SG

‘**Come on**, look at me, said the father at that moment.’ (Fieldwork materials)

When analysing the automatic processing of *erti*, difficulties emerge in computational contexts. A search in the subcorpus GRC (Georgian Referential Corpus) of the GNC reveals 499,912 tokens of the lemma *erti*; in all cases it is annotated as either a numeral or interjection. This indicates a gap between linguistic reality and corpus annotation standards, highlighting the challenges that polyfunctional elements pose for machine-based linguistic analysis.

| Searched Features (POS) | Command | Frequency |
|-------------------------|--|-----------|
| Numeral (Num) | [slemma = „ἑἶς“ & features = („Num“)] | 499,912 |
| Interjection (Interj) | [slemma = „ἑἶς“ & features = („Interj“)] | 308 |

Table 4: Features, commands and frequency from the GNC

This data underscores that automatic annotation systems have yet to fully capture the contextual variability of *erti*. It also indicates that some functional uses (e.g., interjectional *erti*) can be targeted via syntactic diagnostics such as sentence position, but this strategy does not generalise to cases where the interpretation is pragmatic or modal. It also reveals that some of the lexeme’s functional meanings remain opaque to current computational models. These results suggest that the main source of error lies not in part-of-speech tagging per se but in the inability of current systems to recognise pragmatic and modal functions that depend on sentence-level interpretation. Overall, this section demonstrates that *erti/arti* occupy a transitional semantic space, bridging the domains of numerality, indefiniteness, and modality. This multifunctionality complicates both theoretical categorisation and computational modelling, requiring an integrative approach that unites syntactical, semantic, and pragmatic analysis as recently proposed by Kamarauli & Kamarauli.⁷

4. Research methodology

Language is a dynamic system of signs, and linguistic signs perform a variety of functions that determine their membership in specific paradigmatic classes. Because language is constantly evolving, linguistic signs undergo continuous change, driven by semantic, pragmatic, and other functional motivations. These processes result in both structural and systemic shifts within the language.

In modern linguistics, increasing attention is devoted to the pragmatic dimension of language functioning and to elucidating the mechanisms that underlie it. Within the framework of functional-semantic analysis, pragmatic theories – originating in the works of J. L. Austin, J. R. Searle, and H. P. Grice – focus on language use in communication, examining how meaning emerges from the interaction between speaker intention and contextual interpretation.

In pragmatic-functional research, several key factors are considered to drive linguistic change. One of the most widely recognised principles is the principle of economy and simplicity operating within the linguistic system. As described by Hopper and Traugott,⁸ this principle simultaneously promotes maximal efficiency and optimal informativeness, balancing communicative economy with semantic precision. During the functional-semantic analysis of the lexeme *erti*, this study employed three main methodological tools: substitution, elimination, and scope. These techniques enable the identification of the lexeme’s grammatical, semantic, and pragmatic properties within a given context.

4.1. Substitution Method

The substitution method involves replacing a linguistic element with another that is functionally or lexically similar. This allows us to test whether the substitution alters meaning or pragmatic force, and hence to identify the semantic contribution of the analysed element. Consider example (10) with its variations (10a), (10b) and (10c):

⁷ Kamarauli and Kamarauli (2025, pp. 172–179).

⁸ Hopper and Traugott (2003, p. 71).

(10) *zalian* *zalian* *ḱarg-i* *magram* *erti-i* *ese-c*
 very very good-NOM.SG but **one-NOM.SG** this.NOM.SG-FOC

mitxari *Sandro* *ḱikola* *rogor* *aris* *ḱikola*
 tell.s2SG.IMP Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but **come on**, tell me this too, Sandro: how is Kikola, Kikola?’ (Niko Lomouri, *Kažana* [GNC-GRC])

(10a) *zalian* *zalian* *ḱarg-i* *magram* *gtxov* *ese-c*
 very very good-NOM.SG but **please** this.NOM.SG-FOC

mitxari *Sandro* *ḱikola* *rogor* *aris* *ḱikola*
 tell.s2SG.IMP Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but **I beg you**, tell me this too, Sandro: how is Kikola, Kikola?’

(10b) *zalian* *zalian* *ḱarg-i* *magram* *ikneb* *ese-c*
 very very good-NOM.SG but **maybe** this.NOM.SG-FOC

mitxari *Sandro* *ḱikola* *rogor* *aris* *ḱikola*
 tell.s2SG.IMP Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but **maybe (you could)** tell me this too, Sandro: how is Kikola, Kikola?’

(10c) *zalian* *zalian* *ḱarg-i* *magram* *ese-c* *mitxari*
 very very good-NOM.SG but this.NOM.SG-FOC tell.s2SG.IMP

ra *Sandro* *ḱikola* *rogor* *aris* *ḱikola*
what Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but tell me this too, **come on**, Sandro: how is Kikola, Kikola?’

Through substitution, where *erti* is replaced by equivalent modal or pragmatic expressions such as *please* (10a), *maybe* (10b), or *come on* (10c), the analysis confirms that in these contexts *erti* functions as a modal element expressing politeness or request. The substitution results clearly demonstrate that *erti* assumes modal and interpersonal functions. This finding supports its classification as a functional element rather than a purely nominal or pronominal unit, reflecting the grammaticalisation of pragmatic meaning.

4.2. Elimination Method

The elimination method determines whether removing the target element affects the grammaticality or meaning of a sentence. If the sentence remains structurally valid but loses pragmatic nuance, the eliminated form can be interpreted as semantically auxiliary but functionally significant, cf. (11a) and (11b):

(11a) *zalian* *zalian* *ğarg-i* *magram* ***ert-i*** *ese-c*
 very very good-NOM.SG but **one-NOM.SG** this.NOM.SG-FOC

mitxari *Sandro* *ğığola* *rogor* *aris* *ğığola*
 tell.s2SG.IMP Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but **come on**, tell me this too, Sandro: how is Kikola, Kikola?’ (Niko Lomouri, *Kažana* [GNC-GRC])

(11b) *zalian* *zalian* *ğarg-i* *magram* *ese-c* *mitxari*
 very very good-NOM.SG but this.NOM.SG-FOC tell.s2SG.IMP

Sandro *ğığola* *rogor* *aris* *ğığola*
 Sandro.NOM.SG Kikola.NOM.SG how be.s3SG.PRES Kikola.NOM.SG

‘Very, very good, but tell me this too, Sandro: how is Kikola, Kikola?’

Upon eliminating *erti* from such sentences as (11b), the resulting constructions remain grammatically acceptable but lose their modal colouring – specifically, their expressive or emphatic force. Thus, *erti* contributes an additional layer of speaker attitude or discourse modulation rather than propositional meaning. The elimination tests show that *erti* primarily signals speaker attitude, ranging from mild request to insistence, thereby contributing to the interpersonal layer of discourse meaning rather than to the propositional content.

4.3. Scope Analysis

The scope method investigates the syntactic and semantic domain within which a functional element exerts its influence – essentially, the distance and range of its pragmatic effect; cf. (12) and (12a) where *erti* takes different positions in the sentences:

(12) *gamagebine* ***ert-i*** *tu* *zma* *xar*
 understand.s2SG.IMP **one-NOM.SG** if brother.NOM.SG be.s2SG.PRES

ra-s *uğakuneb* *neğavi* *amden-s*
 what.DAT.SG knock.s2SG.PRES I wonder this much.DAT.SG

‘Tell me, **please**, if you are my brother, why are you knocking so much, I wonder?’ (*Polğlori, Ğalevala* [GNC-GRC])

(12a) *gamagebine* *tu* *zma* *xar* ***ert-i***
 understand.s2SG.IMP if brother.NOM.SG be.s2SG.PRES **one-NOM.SG**

ra-s *uğakuneb* *neğavi* *amden-s*
 what.DAT.SG knock.s2SG.PRES I wonder this much.DAT.SG

‘Tell me, if you are my brother, **please**, why are you knocking so much, I wonder?’

In (12), the modal element *erti* ‘please’ is addressed to the predicate *tell me*, which is stated by the speaker. Its function should be understood as a request; hence the sentence can be rewritten as follows:

| | | | | | |
|-------|---------------------|----------------------|---------------|------------------|--------------|
| (12b) | <i>gamagebine</i> | <i>gexveçebi</i> | <i>tu</i> | <i>zma</i> | <i>xar</i> |
| | understand.s2SG.IMP | beg.s2SG.PRES | if | brother.NOM.SG | be.s2SG.PRES |
| | <i>ra-s</i> | <i>uķakuneb</i> | <i>neřavi</i> | <i>amden-s</i> | |
| | what.DAT.SG | knock.s2SG.PRES | I wonder | this much.DAT.SG | |

‘Tell me, **I beg you**, if you are my brother, why are you knocking so much, I wonder?’

As for (12a), the modal element *erti* ‘please’ is addressed to the verbal predicate ‘knocking’; its semantic function is to express anger. The sentence can be rewritten as follows:

| | | | | | |
|-------|---------------------|-----------------|----------------|------------------|----------------|
| (12c) | <i>gamagebine</i> | <i>tu</i> | <i>zma</i> | <i>xar</i> | <i>aba</i> |
| | understand.s2SG.IMP | if | brother.NOM.SG | be.s2SG.PRES | come on |
| | <i>ra-s</i> | <i>uķakuneb</i> | <i>neřavi</i> | <i>amden-s</i> | |
| | what.DAT.SG | knock.s2SG.PRES | I wonder | this much.DAT.SG | |

‘Tell me, if you are my brother, **come on**, why are you knocking so much, I wonder?’

As shown by the examples, the shift of the modal element has changed its scope and, at the same time, the modal semantics conveyed by it. These findings suggest that the scope of *erti* is context-dependent and syntactically flexible, revealing its pragmatic adaptability. The dynamic range of this element explains why machine translation and corpus tagging systems often misclassify or overlook its non-numerical functions.

In summary, the methodological framework combines qualitative contextual analysis with functional-pragmatic testing. The integration of substitution, elimination, and scope analysis makes it possible to isolate semantic contribution and functional role of *erti*. This multi-layered methodology provides a robust foundation for evaluating the semantic fluidity and modal extension of *erti*, bridging traditional grammatical description with discourse-level analysis.

5. Machine translation issues

The challenges discussed in the preceding sections also manifest clearly in the domain of machine translation, particularly in systems based on artificial intelligence. Such systems – among them Google Translate, DLAB.UG, and ChatGPT – represent widely used tools in the twenty-first century, yet their handling of polyfunctional lexical items like *erti* (‘one’) remains problematic.

At this stage, the paper focuses on issues that arise when translating single-lexeme constructions involving *erti*. The analysis draws on output from Google Translate, the Digital Laboratory of the Georgian Language (DLAB.UG), and ChatGPT, evaluating how each program interprets *erti* in modal, interjective, or pragmatic contexts. For this purpose, a series of naturally attested Georgian sentences containing *erti* were translated into English through each platform. The resulting translations were then compared to assess how accurately each system captures the lexeme’s modal or pragmatic function.

5.1. Comparative Example Analysis

Consider the following Georgian examples, which represent typical utterances:

- (13) *mitxari* *ert-i* *ra* *ar* *gasvenebs*
 tell.s2SG.IMP **one-NOM.SG** what.NOM.SG neg rest.s2SG.PRES

‘**Come on**, tell me, what’s not giving you rest?’

- (14) *ert-i* *ak* *modi*
one-NOM.SG here come.s2SG.IMP

‘**You** come here!’

In these contexts, *erti* operates as a modal particle expressing request or appeal, rather than as a numeral. However, automatic translation tools consistently interpret it according to its literal quantitative meaning or omit it entirely.

| | Original Sentence | Intended Meaning | Google Translate | ChatGPT | DLAB.UG |
|-----|---------------------------------------|--|----------------------------------|--|---|
| I. | <i>mitxari erti, ra ar gasvenebs?</i> | ‘ Come on , tell me, what’s bothering you that much?’ | ‘Tell me, what’s bothering you?’ | ‘Tell me, what is it that won’t give you peace?’ | ‘Tell me one thing that won’t give you rest.’ |
| II. | <i>erti ak modi!</i> | ‘ You come here!’ (modal incitement) | ‘Come here!’ | ‘Come here for a moment!’ | ‘Come here!’ |

Table 5: Representation of different machine translations

In these translations, *erti* is either (a) omitted, as in Google Translate (I) and DLAB.UG (II), or (b) reinterpreted as a temporal or quantitative modifier, as in ChatGPT’s ‘for a moment’. None of the systems correctly render its modal and discourse-pragmatic meaning.

This demonstrates a broader limitation of AI-based translation systems, namely their reliance on context-insensitive mapping of lexical meanings. While neural translation models excel at capturing syntactic alignment and common idioms, they often fail with contextually fluid, low-frequency functional items such as *erti*. The difficulty arises because current translation algorithms rely on statistically dominant sense frequencies and parallel training data. Since corpus annotations typically classify *erti* only as a numeral or interjection, machine learning models lack sufficient exposure to its modal and pragmatic uses, leading to systematic mistranslation.

5.2. Modal Misinterpretation and Contextual Loss

The misinterpretation of *erti* in automatic translation underscores the tension between surface-level lexical equivalence and contextual semantic accuracy. Machine translation systems privilege the statistically most common translation equivalents, ignoring pragmatic enrichment and discourse-level cues that signal modality or speaker stance, e.g. *erti ak modi!* ‘You come here!’

In this and similar contexts, *erti* expresses a call, insistence, or invitation – a pragmatic function conveying speaker involvement and interpersonal engagement. However, the absence of explicit modal annotation in training corpora leads machine translation systems to produce neutral, literal renderings such as ‘Come here!’ or ‘Come here for a moment’. These omissions

reveal not merely lexical inaccuracies but fundamental challenges in the computational representation of pragmatics. Modal particles, discourse markers, and evidential elements – like *erti* in this case – remain underrepresented in MT training corpora, which are primarily designed to model propositional meaning rather than interactional nuance. The result is a loss of pragmatic nuance: the emotive tone, intersubjective force, and politeness strategies intrinsic to the original utterance are omitted.

6. Empirical Data Analysis

The empirical component of this research draws primarily on the Georgian National Corpus (GNC), supplemented by materials collected during field expeditions in Samegrelo for Megrelian data. The Georgian examples were extracted using KWIC search method, enabling a balanced focus on syntagmatic and paradigmatic relations.

The analysis identified multiple contextual groups in which the lexeme *erti* functions as a modal element, each corresponding to a distinct semantic-pragmatic field. These groups are categorised according to their dominant discourse function: request/begging, desire, request/order, anger/fury, and call/incitement.

Each group demonstrates a gradual semantic shift from quantitative meaning toward pragmatic function, illustrating the processes of grammaticalisation and pragmaticisation described earlier.⁹

6.1. Request/begging

In the following contexts, *erti* functions as a modal particle of polite appeal, softening an imperative or direct request. The pragmatic force lies not in quantification but in speaker stance, signalling interpersonal engagement and often emotional proximity. This use exemplifies *subjectification*,¹⁰ whereby an originally objective numeral develops into a marker of the speaker's personal attitude, modulating the directive force of the utterance, cf. examples (15) and (17) for Georgian and (16) and (18) for Megrelian:

- | | | | | | |
|---|---|--|--|--|-------------------------------|
| (15) | <i>čadi</i> go.s2SG.IMP | <i>gauḡe</i> open.s2SG.IMP | <i>ert-i</i> one-NOM.SG | <i>stxova</i> ask for.s3SG.AOR | <i>kal-ma</i> woman-ERG.SG |
| ‘Come on, go, open it — the woman asked.’ (Aka Morchiladze, <i>Agvistos paseansi</i>) | | | | | |
| (16) | <i>dida-s</i> mother-DAT.SG | <i>uḡ-u</i> say.s3SG.AOR | <i>aḡa</i> one-NOM.SG | <i>oḡḡomal-i</i> food-NOM.SG | <i>kopčia</i> eat.s2SG.IMP |
| ‘He told his mother: Come on , feed me’ (Khubua 1937, p. 178) | | | | | |
| (17) | <i>gagvacani</i> introduce.s2SG.O1PL.IMP | <i>ert-i</i> one-NOM.SG | <i>keti</i> Keti.NOM.SG | | |
| ‘Come on, Keti, introduce him to us.’ (Lela Kodlashvili, <i>Isev ik, sadac viqavit</i> [GNC-GRC]) | | | | | |
| (18) | <i>aḡa</i> one-NOM.SG | <i>gemḡorḡkindi</i> appear.s2SG.IMP | <i>muḡo</i> how | <i>mumanaḡri</i> miss.s2SG.O1PL.AOR | <i>dud-i</i> self-NOM.SG |
| ‘Come on, show up, how much you made us miss you.’ (Fieldwork materials) | | | | | |

9 Cf. Hopper & Traugott (2003); Brinton (2017).

10 Cf. Traugott (1989, pp. 31–36), Traugott & Dasher (2002, pp. 89–99).

6.2. Desire

It should be noted that *erti* conveys desiderative or optative meaning, often functioning analogously to expressions such as *I wish* or *if only* in English. The modal semantics thus shift from interpersonal to intrapersonal orientation, reflecting the speaker’s internal emotional or cognitive state. The persistence of singular reference underscores the retention of the numeral’s conceptual core (“one instance” → “unique wish”), as in examples (19–22):

| | | | | | |
|------|---------------------|--------------------------|-----------------|-----------|---------------|
| (19) | <i>ert-i</i> | <i>gare-dan</i> | <i>šemaxeda</i> | <i>da</i> | <i>mamqla</i> |
| | one-NOM.SG | outside.INST.SG-from | look.s1SG.AOR | and | die.s1SG.AOR |
| | <i>mere</i> | <i>gaogneb-is-gan</i> | | | |
| | then | astonishment-GEN.SG-from | | | |

‘**If only** I could look in from outside and then I’d be ready to die from shock!’ (Eka Kevanishvili, *Interviu Beso Khvedelidzestan* [GNC-GRC])

| | | | | |
|------|-------------------|---------------|-------------------|---------------------|
| (20) | <i>aqa</i> | <i>žgir-i</i> | <i>kaḡpania-s</i> | <i>kimḡmoxunuas</i> |
| | one.NOM.SG | good-NOM.SG | wedding-DAT.SG | sit.s1SG.OPT |

‘**If only** I were invited at a good wedding.’ (Fieldwork materials)

| | | | | | | |
|------|---------------------|----------------|---------------|--------------------------|-------------|-------------|
| (21) | <i>ert-i</i> | <i>ak</i> | <i>axlo-s</i> | <i>mḡavdes</i> | <i>es</i> | <i>roža</i> |
| | one-NOM.SG | here | close-DAT.SG | have.s1SG.CONJ | this.NOM.SG | guy.NOM.SG |
| | <i>da</i> | <i>naxavda</i> | <i>ra</i> | <i>paḡux-s-a-c</i> | | |
| | and | see.s3SG.COND | what.NOM.SG | answer-DAT.SG-EMPH.V-FOC | | |

miḡebda

receive.s3SG.COND

‘**I wish** I could have had this guy here near me and he would have seen what response he would have received.’ (Malkhaz Aslamazashvili, *Išovo milioni da... moḡde anu žnelia iḡo milioneri?* [GNC-GRC])

| | | | | | |
|------|-------------|-------------|-----------------|------------------|-------------------|
| (22) | <i>muḡo</i> | <i>ii</i> | <i>rdil-i</i> | <i>kumoḡiras</i> | <i>aqa</i> |
| | now | be.s3SG.FUT | grown up-NOM.SG | see.s1SG.OPT | one.NOM.SG |

‘**I wish** I could meet her, how grown up she will be now.’ (Fieldwork materials)

6.3. Request/order:

In imperative constructions, *erti* serves as a reinforcing modal, combining exhortation with mild insistence. The co-occurrence of *erti* with verbs of motion or action (e.g., *come*, *wait*, *look*) signals an urgent but non-aggressive command, often associated with familiarity or solidarity between interlocutors; cf. examples (23) and (24):

- (23) *gamišvi* *ert-i* *gaviçie* *dardimandul-ad*
 let go.s2SG.IMP **one-NOM.SG** move away.s1SG.AOR angry-ADV.SG

‘Let go of me, **come on!** – I moved away carefreely’ (Journal *Sakartvelos respublika*, 2005 [GNC-GRC])

- (24) *aḳa* *ašo* *kimḳmožini*
one.NOM.SG here look.s2SG.IMP

‘**Now** look here!’ (Fieldwork materials)

6.4. Anger/fury

In some contexts, *erti* functions as an interjection marking heightened emotional stance, often exasperation or reproach. In spoken interaction, such readings are typically reinforced by prosody; however, since the corpus does not annotate intonation, the pragmatic value must be inferred from textually observable diagnostics such as clause-initial position, vocative address, evaluative lexis, and exclamative punctuation. For instance, example (25) combines clause-initial *erti* with a vocative (*še dalocvilo* ‘you blessed [one]’), a reproachful predicate (*uḳadrisob* ‘you disdain’), the persistence marker (*ḳidev* ‘still’), and an exclamation mark – features that jointly support an ‘irritation/reproach’ interpretation. The polarity shift – from polite request to irritation – illustrates the pragmatic versatility of *erti*. Both uses intensify speaker involvement but differ in evaluative direction.

- (25) *ert-i* *še* *dalocvil-o* *šen-c* *uḳadrisob* *ḳidev*
one-NOM.SG you.VOC.SG blessed-VOC.SG you.NOM.SG-FOC disdain.s2SG.PRES still

‘**Oh**, you blessed one, you’re still a fool!’ (Davit Ḳldiašvili, *Mrevlši*)

- (26) *deḳviri* *aḳa* *xolo* *ašo* *re* *did*
 look.s2SG.IMP **one.NOM.SG** even here be.s3SG.PRES big.DAT.SG

gur-s
 heart-DAT.SG

‘**Would** you look at him, even fighting here back at us (lit. even on big heart)!’ (Fieldwork materials)

6.5. Call/Incitement

The call/incitement group is among the most frequent in both Georgian and Megrelian. Here, *erti* combines with imperative predicates or address forms, functioning as a discourse-level activator – an attention-focusing element that precedes or reinforces the main clause, as shown in examples (27) and (28):

- (27) *ara* *ert-i* *uḳuret* *ai* *es* *momçons*
 NEG **one-NOM.SG** look.s2PL.IMP INTERJ this.NOM.SG like.s1SG.PRES

‘**Wouldn’t** you look [at this]! I like this.’ (Žeims Keini, *Ormagi dazgveva* (Georgian Translation of James M. Cain, *Double Indemnity*) [GNC-GRC])

| | | | | | |
|------|----------------|----------------|-------------------|----------------|-----------------|
| (28) | <i>mozožit</i> | <i>paṭon-i</i> | <i>aḳa</i> | <i>ma-xolo</i> | <i>komziret</i> |
| | come.s2PL.IMP | sir-NOM.SG | one.NOM.SG | I.NOM.SG-too | visit.s2PL.IMP |

‘Come, sir, come on, visit me too!’ (Fieldwork materials)

The co-occurrence of *erti* with the particle *aba* is especially noteworthy. According to the *Explanatory Dictionary of the Georgian Language*, *aba* denotes various pragmatic values including encouragement, threat, question, and commiseration.

Aba particle in various contexts denotes: 1. **Call-encouragement-incitement**. *Aba, gather yourselves together for study in due time!* (R. Erist.). 2. **Threat**. *Aba, don't print it and he will see how many signatures will be missing!* (Iliia). 3. **Question**; surprise-astonishment. *You are patriots? Aba, how can anyone believe it!* (Akaki). 4. **Confirmation**. “*Couple of centimeters are needed for both sleeves...*” – *Couple of centimetres?* – *Aba!* (D. Kld.). 5. **Conclusion**. *Aba, he's a man of honour!* (Iliia). 6. **Commiseration**: *No, don't be naive! Yesterday I saw traces of six baby deers in the apiary. I followed them that day, but, aba, they didn't let me near them* (Vazha) – *Aba, erti!* Same as *aba* (2. meaning). *Aba, take out today's bargains* (M. Elioz.).¹¹

When *erti* appears alongside *aba*, their functional-semantic fields converge, resulting in increased emphatic force. In Georgian, *aba erti* structures tend to emphasise urgency and immediacy, while *erti aba* constructions are rare and often restricted to colloquial registers. In Megrelian, however, the combination is less productive, reflecting differing levels of pragmatic conventionalisation between the two languages. The co-occurrence of *erti* with the particle *aba* yields two recurrent pragmatic profiles in Georgian: (6.5.1) call/encouragement/incitement and (6.5.2) threat. In both, *aba* and *erti* operate as modality-enhancing elements, with *aba* contributing interactional force and *erti* sharpening focus/urgency.

6.5.1. Call/Encouragement/Incitement

In the call/encouragement profile, *aba erti* functions as a discourse activator, aligning speaker and addressee around an imminent action and softening the directive with affiliative stance, demonstrated in example (29):

11 “აბა ნაწილ. სხვადასხვა კონტექსტში აღნიშნავს: 1. მოწოდება-შეგულიანება-წაქეზებას. აბა, თავი მოიყარეთ სწავლისათვის თავის დროზე! (რ. ერისთ.). აბა, დავიწყოთ ისევ მუშური! (აკაკი). აბა, ყოჩაღად იყავი, ვინმე უხნავ-უთესავად არ დარჩე! (ჯ. მეხრ.). ერთი სასიხარულო ამბავი უნდა გითხრათ! – აბა, აბა! – წაქეზებს ბიჭებმა [სნაიპერი] (ლ. მრელ.). 2. დამუქრებას. აბა, ნუ დაბეჭდავს და ნახავს, რამდენი ხელისმომწერი მოაკლდება! (ილია). აბა, მოუსვი სახლში! (ი. ბერიძე.). 3. კითხვას; გაკვირვება-გაოცებას. რაც დაკარგე და რაც დატოვე, მის მაგიერი ტფილისშია, აბა, რა პოვე? (ილია). 3მ! ია და ზამთარში? აბა, ვის გაუგია? (ი. გრიშ.). თქვენა ხართ მამულიშვილი? აბა, რა დასაჯერია! (აკაკი). მე ისევ აღვფრთოვანდი! – და მთავარი გადაგავიწყდა, არა? – აბა?! (გ. დოჩ.). 4. დასტურს. «ორი არმინი აკლდება ორივე სახელოს...» – ორი არმინი? – აბა! (დ. კლდ.). «რას ამბობ, რო მირზაი არა, მგონია, მიწასაც არავის აღირსებდა იმ საცოდავს!» – «აბა, აბა, დასტურ თვალში ჩასავარდნი კაცია!» (რ. გვეტ.). რა ჯავრს ეჭმევენები, აღარ უნდა თქვა? შენით ვარდები ლაფში? რათა, რისთვისა, გაგიგონიათ ხალხო? «აბა, აბა, შენ ეგა თქვი» (ვ. ჩხიკვ.). 5. დასკვნას. – ეგ ხომ მისწობა იქნება! – აბა, მაგისტანა მისანია წიგნი (ილია). აბა, კაციც ისა ყოფილა და ქუდიც იმას, ძმავ, ხურებია! (ილია). 6. დანაწევას: არა, შენც არ მომიკვდე! გუშინ საფუტკრის გორში ექვსი შვლის ნავალს შევხვდი. დავსდიე იმ დღეს, მაგრამ, აბა, სათოფედ არ მიმიშვეს (ვაჟა) ◊ აბა, ერთი! იგივეა, რაც აბა (მნიშვ. 2). აბა, ერთი ამოყარე დღის ნავაჭრი (მ. ელიოზ.)” (<https://ena.ge/explanatory-online>).

| | | | | | |
|------|-----------------|------------|--------------|-------------------|------------------|
| (29) | <i>karlo</i> | <i>aba</i> | <i>ert-i</i> | <i>es</i> | <i>leks-eb-i</i> |
| | Carlo.NOM.SG | INTERJ | one-NOM.SG | this.NOM.SG | poem-PL-NOM |
| | <i>caikitxe</i> | <i>da</i> | <i>rit</i> | <i>gavapormot</i> | |
| | read.s2SG.IMP | and | what.INST.SG | format.s1PL.OPT | |

‘Carlo, **go ahead**, read these poems and [tell me] how should we format [them]?’ (Journal *Mçerali*, 2002 [GNC-GRC])

6.5.2. Threat

In threat contexts, *aba* cues stance escalation (warning/challenge), while *erti* intensifies immediacy and uniqueness of the impending act or consequence (‘just try it once / dare’). The composite reading is a condensed admonition marked by heightened speaker authority. Examples (30) and (31) demonstrate Georgian evidence for *aba erti* being used in such (threat) contexts:

| | | | | | | |
|------|------------|--------------|----------------|-----------|---------------|---------------|
| (30) | <i>aba</i> | <i>ert-i</i> | <i>gabedet</i> | <i>da</i> | <i>axlo-s</i> | <i>modit</i> |
| | INTERJ | one-NOM.SG | dare.s2PL.IMP | and | near-DAT.SG | come.s2PL.IMP |

‘**Let’s see** if you dare and come closer!’ (Migel De Servantesi, *Don kixot lamançeli* (Georgian Translation of Miguel de Cervantes, *Don Quijote de la Mancha*) [GNC-GRC])

| | | | | | |
|------|-------------------|--------------|-----------------|----------------|---------------|
| (31) | <i>aba</i> | <i>ert-i</i> | <i>çavidnen</i> | <i>xalx-is</i> | <i>neb-is</i> |
| | INTERJ | one-NOM.SG | dare.s2PL.IMP | people-GEN.SG | will-GEN.SG |
| | <i>çinaağmdeg</i> | <i>mere</i> | <i>čven</i> | <i>vicit</i> | |
| | against | then | we.NOM.SG | know.s2PL.PRES | |

Alright then – let them go against the will of the people, then we know what to do’ (Journal *Axali taoba*, 2000 [GNC-GRC])

It is clear that in the contexts presented above, the lexemes *aba* and *erti* have similar functional loads in specific semantic groups and appear as modality-enhancing elements within the framework of one sentence.

7. Conclusions

The present study positions the lexemes *erti* (Georgian) and *arti* (Megrelian) within a multi-dimensional theoretical and empirical framework, demonstrating how a single lexical item may evolve from quantitative reference to highly nuanced modal and discourse functions. The findings confirm that meaning is not a fixed property of linguistic form but a dynamic outcome shaped by the interplay of cognition, discourse, and social practice.

Through the integration of grammaticalisation theory, functional-semantic analysis, and cognitive-pragmatic models, this study has shown that the development of *erti/arti* exemplifies a universal pathway of semantic evolution:

Numeral → *Indefinite Pronoun* → *Modal/Particle* → *Discourse Marker*

This progression reflects broader cross-linguistic tendencies, while also revealing the unique structural and pragmatic mechanisms of the Kartvelian languages.

Empirically, corpus analysis and field data confirm that *erti* functions across multiple modal domains – requests, desires, commands, emotional outbursts, and calls for attention. In each case, it serves as a functional element that expands the expressive capacity of the utterance rather than contributing propositional content. This supports the claim that modal particles occupy a liminal space between grammar and discourse, encoding speaker attitude, focus, and interpersonal relations.

From a computational perspective, the study underscores the limitations of current machine translation and NLP systems in processing polyfunctional lexemes. AI-based translation engines fail to capture the context-sensitive modal meanings of *erti*, treating it solely as a numeral or omitting it entirely. This points to a broader methodological challenge: the need for contextually enriched annotation, pragmatic tagging within digital corpora, and the inclusion of intonation in the analysis.

In conclusion, the functional-semantic study of *erti/arti* contributes to both Kartvelian linguistics and the general theory of meaning change, illustrating how micro-level variation within a single lexeme reveals macro-level principles of human communication. It highlights the necessity of a cross-disciplinary approach that unites linguistic theory, corpus analysis, and artificial intelligence, ensuring that the complexity of natural language – especially in smaller or under-documented languages – is fully captured and modelled.

Abbreviations

| | | | | | |
|--------|----------------|------|-------------------|---------|--|
| ADV | adverbial case | FUT | future tense | OPT | optative |
| AOR | aorist tense | GEN | genitive case | PLUPERF | pluperfect |
| COND | conditional | HAB | habitual | PL | plural |
| DAT | dative case | IMP | imperative | PRES | present tense |
| DEM | demonstrative | IMPF | imperfect tense | S | subject |
| EMPH.V | emphatic vowel | INST | instrumental case | SG | singular number |
| ERG | ergative case | NEG | negation | VOC | vocative case |
| FOC | focus | NOM | nominative case | 1/2/3 | 1 st /2 nd /3 rd person |

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The Look of a Language Scripts Used for Abkhaz

George Hewitt

Abstract

After posting on Facebook a scan of a short Abkhaz text published in 1935 in the Roman-based script officially employed at the time, I was struck by a comment from an Abkhazian viewer, who said he found it easier to read than the current Cyrillic-based orthography. This gave me the idea of presenting that same text in the different scripts that have been in official use over the decades since an alphabet was first devised for the language in the 19th century so that all interested parties might easily compare them and thus form their own opinion as to which provides it with the most appealing appearance. The text is *The Goose*, a short tale with a moral lesson that is frequently reprinted in children's primers. This article incorporates three scans of this text from original publications, two versions I have typed myself, a phonetic transcription of the language's phonemes, and commentary on structure and variation among the versions. I begin with a summary of the orthographic shifts the language has undergone since achieving literary status.

1. The Alphabets of Abkhaz

Seven North Caucasian languages – Abkhaz, Chechen, Avar, Lak, Dargwa, Lezgi(an) and Tabassaran – had the good fortune that the foundations of their modern, comprehensive study were laid by the talented linguist, Baron Pëtr K. Uslar (1816–75), who published grammars of them all.¹ Their misfortune was that, being Russian, Uslar based the scripts he devised for them on Cyrillic. The same was true for the first Abkhaz-Russian dictionary, compiled by Vladimir P. Romanov in 1827, though it remained in manuscript until its publication in Tbilisi (2014) and later in Sukhum (2016). As an Indo-European language, Russian lacks many sounds integral to the indigenous Caucasian languages, and so the Cyrillic script had to be adapted and expanded to meet these challenges. Only one native Caucasian language, Georgian, possessed a centuries-long established alphabet and, since Georgian itself contains at least some of the sounds alien to Indo-European, it would arguably have been more logical to adapt the Georgian script for presenting the northern languages. Uslar was familiar with the Georgian characters from the anonymously published *Lušnu Anban* 'Svan Alphabet/Primer' (1864)², and some are cited in his discussion of the Abkhaz sound-system (1887). The opportunity, however, was lost.

1 See also the publications of Franz Anton von Schiefner (1817–78) based on Uslar's materials, especially that for Abkhaz (1863).

2 This work was described by David Barrett in his *Catalogue of the Wardrop Collection* in Oxford's Bodleian Library (1973) as '[Compiled by baron P. K. Uslar?]', though Gippert (1986, p. 21, N. 1) suggests that Uslar's role was less extensive.

Uslar worked on the phonetically more complex of the two dialects left in Abkhazia following the mass migrations to Ottoman lands after 1864 and 1877–78, namely the north-western Bzyp, and he did not manage to distinguish all the 67 consonantal phonemes with his script of 55 characters – it might be relevant to note that the International Phonetic Alphabet (IPA) did not come into existence until 1888, by which time Uslar had died. As study of the language progressed, the orthography was refined by figures such as Dmitry Gulia (1874–1960) and Konstantin Machavariani (1853–1927). The system devised by Andrej Chochua (1879–1965) in 1909, also featuring 55 characters, remained in use until 1926. The eccentric Georgian-Scot Nikolaj Marr (1864–1934) used his peculiarly complex but Roman-based Analytical Alphabet, with its 75 characters, for his *Abkhaz-Russian Dictionary* of 1926³ – not unreasonably, Viktor I. Kukba (1904–44) and Arsenij K. Khashba (1903–38) retained it for their *Russian-Abkhaz Dictionary* of 1928 (see Kukba 2007), which reversed the order of Marr’s volume. However, although this coincided with the Soviet authorities’ Romanisation-drive (known as *latinizatsija*), whereby the scripts devised for the Soviet Union’s so-called *Young Written Languages* in the early 1920s were replaced with Roman-based variants, it was Nikolaj Jakovlev’s *Unified Abkhaz Alphabet* that was officially adopted in 1928. It appears that around this time the basis of the literary language shifted from Bzyp to the south-eastern Abzhywa, probably because leading writers of the period came from that area and partly because its simpler phonetic structure.

Between 1936 and 1938 the scripts for the *Young Written Languages* were again moving to Cyrillic-based variants. Abkhaz – together with the Ossetic of Georgia’s South Ossetian province, though not that of the Russian Federation’s Ossetia – was instead compelled to adopt a Georgian-based alphabet in 1938. However, little was published in this script, and nothing at all after Abkhaz was banned in the mid-1940s⁴. After Stalin’s death, Abkhazia’s literary status (with all that it implied) was reinstated, and a new script – devised by a committee – was introduced to underline the break with the preceding 16 years of Georgian domination. This Cyrillic-based orthography essentially remains in use today. A sensible spelling reform in the late 1990s, intended to standardise the marking of labialisation, was fiercely opposed by some writers; it is described below.

3 For a quick view of the script see: https://commons.wikimedia.org/wiki/File:Marr_-_Abkhaz_Analytic_Alphabet_-_1926_-_page_51_table_2.jpg.

4 Bagrat Janashia’s *Abkhaz-Georgian Dictionary* (1954) is a clear exception. This work was prepared for publication during the period when the Abkhaz script was based on Georgian characters (the manuscript having been handed to the printers in December 1952 for projected publication on 19 January 1955), but its appearance must have coincided with the shift to the new script, its publication in the format in which the manuscript was submitted probably being sanctioned because of its significant contribution to the study of the Abkhaz language.

The 58 (?59) Consonantal Phonemes of Literary Abkhaz (Abzhywa Dialect)

| | | | | | | | | |
|------------------|-----------------|-----------------|------------------|----------------|----------------|---|---|---|
| Bilabial: | b | p | p' | | | m | | w |
| Labio-dental: | | | | f | v | | | |
| Alveolar: | d | t | t' | | | | | |
| | d ^o | t ^o | t' ^o | | | | | |
| | dz | ts | ts' | s | z | n | l | r |
| Alveolo-palatal: | dʒ ^o | tʃ ^o | tʃ' ^o | | | | | |
| Palato-alveolar: | dʒ | tʃ | tʃ' | ʃ | ʒ | | | j |
| | | | | ʃ ^o | ʒ ^o | | | ɟ |
| Retroflex: | dʒ̣ | tʃ̣ | tʃ̣' | ʃ̣ | ʒ̣ | | | |
| Velar: | g | k | k' | | | | | |
| | g ^j | k ^j | k' ^j | | | | | |
| | g ^o | k ^o | k' ^o | | | | | |
| Uvular: | | | q' | χ | ʁ | | | |
| | | | q ^j | χ ^j | ʁ ^j | | | |
| | | | q ^o | χ ^o | ʁ ^o | | | |
| Pharyngeal: | | | ħ | | | | | |
| | | | ħ ^o | | | | | |
| [Laryngeal | ʔ] | | | | | | | |

Fig. 1: Consonantal phonemic structure of literary Abkhaz⁵ (Hewitt 2010, p. 10)**2. Orthographic Representation of the Phonemes**

In the following table, the current Cyrillic-based script is correlated with the IPA-representation of the phonemes. Also included is my own Roman-based orthography (Hewitt 1999), which I constructed on the basis of the phonetic values for the graphs used in Turkish,⁶ inspired by Höhlig and Cankul's earlier work for Adyghe (1990). At the end of the 1990s, the marking of labialisation was standardised through the use of schwa. Previously, from 1954 onward, the Cyrillic graph <y>⁷ had been used with velars and uvulars, as shown here in brackets.⁸

5 Labialisation is marked by a raised circle, palatalisation by a raised 'j'.

6 I originally proposed using a circumflex for alveolo-palatals but, for technical reasons, a hachek over 'ç' replaces the circumflex in this paper. Also added is a ligature (alternatively, a dot-like diacritic) under the alveolar affricates.

7 Since this character also served to mark the semi-vowel [w], an extra character (the reverse apostrophe) was required between 1954 and 2000 to indicate when a velar/uvular followed by <y> was to be read as plain and not labialised, as in: амла сак'уеит [amla sak'wejt'] 'I'm hungry' (lit. 'Hunger is grabbing me').

8 Readers will note that a confusing inconsistency remains – the diacritic that adds a tail to the right of a graph sometimes marks aspiration (e.g. т), sometimes glottalisation (e.g. ʔ).

| Abkhaz Script ⁹ | Roman version | IPA | Abkhaz | Roman | IPA |
|----------------------------|---------------|------------------|---------|-------|-----------------|
| а(а) | a(a) | a/a: | б | b | b |
| в | v | v | г | g | g |
| гъ | gi | g ^j | гə (gy) | gu | g ^o |
| ҕ | ǧ | κ | ҕь | ǧi | κ ⁱ |
| ҕə (ḡy) | ǧu | κ ^{w/o} | д | d | d |
| дə | du | d ^o | е | e | ε |
| ж | ĵ | ʒ | жь | j | ʒ |
| жə | ju | ʒ ^o | з | z | z |
| з | dʒ (or dʒ) | dʒ | зə | čʉ | dʒ ^o |
| и | y/yɪ/ɪy | j/jə/i: | к | k' | k' |
| къ | k'i | k' | кə (ky) | k'u | k ^o |
| к | k | k | къ | ki | k ^j |
| кə (ky) | ku | k ^o | к | q' | q' |
| къ | q'i | q' | кə (ky) | q'u | q ^o |
| л | l | l | м | m | m |
| н | n | n | о | o | ɔ |
| п | p' | p' | пь | p | p |
| р | r | r | с | s | s |
| т | t' | t' | тə | t'u | t ^o |
| т | t | t | тə | tu | t ^o |
| у | w/wɪ/ɪw | w/wə/u: | ф | f | f |
| х | x | χ | хь | xi | χ ^j |
| хə (xy) | xu | χ ^o | х | h | h |
| хə | hu | h ^o | и | ɯ | ɯ |
| иə | ç̣ | tɛ ^o | и | ɯ' | ɯ' |
| иə | ç̣'u | tɛ ^o | ч | ç | tʃ' |
| ч | ç' | tʃ' | џ | ç̣ | tʃ̣ |
| џ | ç̣' | tʃ̣' | ш | ʃ̣ | ʃ̣ |
| шь | ʃ̣ | ʃ̣ | шə | ʃ̣u | ʃ̣ |
| ы | ɪ | ə | џ | yɯ | ɯ |
| ц | č̣ | dʒ̣ | ць | c | dʒ̣ |
| ь | i | j | ə | u | w/o |

⁹ The table is to be read according to the pattern:

| | |
|---|---|
| 1 | 2 |
| 3 | 4 |
| 5 | 6 |

3. Different Representations of the Text

In the following section, I present six principal versions of the tale, ranging from the contemporary printed text to historical documents and proposed orthographies. Each version is accompanied by transliteration, phonetic transcription, and interlinear translation where relevant, highlighting notable features such as labialisation, palatalisation, stress marking, and other script-specific phenomena. The comparison allows us to trace both the continuity of the narrative and the shifting strategies employed by linguists and educators to render Abkhaz in written form. In doing so, the analysis provides insight into the broader questions of orthographic design, linguistic representation, and the interplay between script and language identity.

Version 1

We begin with the tale as it appears in modern printed form:

The Goose (modern orthography)

Акыз

Кызк зсо азы ихын. Азы иахькыз ус иехэон:

“Сзакэ псаа(тə)¹⁰ ссирuzeи, мшəн, сара! Избан акəзар, адгьыл акны сныкəоит, азақны сызсоит, ажəванахь схаланы сьыруеит. Икам адунеи афы сара сеипш¹¹ даеа псаатəк.”

Акыз шыгəхəоз арбафь иахан, ус анахəеит: “Баша уехəоиг акəымзар, ахьшь еипш узыпьыруам, афьсыз еипш узызсом, абынеа еипш узыфуам. Акы бзианы иудьруазар еифьуп, ирацəаны инагзамкəа¹² аткькыс.”

Phonetic Transcription with Interlinear Translation (stress in Bold)

| | | | | | | | |
|------------------|----------------|-----------|--------------|--------------|--------------------|------------|-------|
| aq'əz | | | | | | | |
| the.goose | | | | | | | |
| q'əzk' | dzso | adzə | jəχən. | adzə | jaχ'χəz | wəs | |
| a.goose | swimming | the.water | it.was.on.it | the.water | where.it.was.on.it | thus | |
| jə[χχ'ə]n | szak'o | psa:(t'o) | s:iru:zej, | mʃ'an, | sara. | jəzban | |
| it.was.boasting | I.what.kind.of | bird | lovely. | after-all | I | why | |
| | | | am | | | | |
| ak'o'zar, | adg'əl | aq'nə | snəq'o'ojt', | adzaq'nə | sədzsojt', | az'qanaχ'i | |
| if.it.is | the.ground | on.it | I.walk | on.the.water | I.swim | to.the.sky | |
| şhalanə | spərwejt'. | jəq'am | adu:nej | aʃs'ə | sara | sejps | daʃsa |
| I.having.gone.up | I.fly | it.is.not | the.world | in.it | me | like.me | other |

10 The form псаарə 'bird', as used later in the text, is preferable.

11 Is сепш in 1968 a typo for сеипш, as present in the other printed variants (see below)?

12 In the scan from the 1968 publication below the text has jənak'dzamk'o'a.

| | | | | | | |
|------------------------|-------------------------|-------------------------|-------------------------|---------------------------|-------------------------|-------------------------|
| psa:t ^o kʰ. | aqʰəz | ʂə[ʂχ ^o ɔz | arbaɪ ^ɪ | jaħan | wəs | anah ^o ejtʰ, |
| one.bird | the.goose | how.it.was.boasting | the.cockerel | it.heard.it | thus | it.said.it |
| baʂa | wə[ʂχ ^o ɔjtʰ | ak ^o ʰəmzar, | aχ ^ɪ f | ejpɕ | wəzəpərwam, | apsədz |
| in.vain | you.boast | if.it.is.not | the.hawk | like.it | you.cannot.fly | the.fish |
| ejpɕ | wəzədʒsəm ¹³ | abəntʂa | ejpɕ | wəzəɥwam. | akʰə | |
| like.it | you.cannot.swim | the.hind | like.it | you.cannot.run | one | |
| bzianə | ju:dərwarzar | ejk ^ɪ u:pʰ | jərate ^o anə | jənaɡdzamk ^o a | atsʰk ^ɪ ʰəs. | |
| well | if.you.know.it | it.is.better | many | not.accomplishing.them | than.it | |

Translation

The Goose

A goose was on the water swimming. From its position on the water it was boasting:

‘What a lovely/miraculous bird I am, am I not! The reason being I walk on the ground, on water I swim, I go up to the sky and fly. There is not in the world one other bird like me.’

A cockerel heard how the goose was boasting and spoke to it like this:

‘You boast in vain, considering that you can’t fly like the hawk, you can’t swim like the fish, you can’t run like the hind. Better you know one thing well than many things imperfectly/without seeing them through to the end.’

Version 2 (1920)

The scan below is taken from Chochua’s 1920 primer. I have also included the three comprehension questions posed to test a student, as the antepenultimate word contains an orthographic feature relevant to the discussion below.

The text here begins with the standard introduction to a fairy-tale, зны [znə] meaning ‘once (upon a time)’. The first orthographic point to note is that stress is marked with a grave accent – a feature that, in my view, would enhance any script employed for Abkhaz. The neutral vowel is represented by a v-like graph (namely v, the Church Slavonic ‘izhitsa’). In the second word of line 2, labialisation in the uvular fricative is marked by <y> ([jə[ʂχ^oɔn], perhaps Bzyp for today’s [jə[ʂχ^oɔn] ‘it was boasting’). By contrast, in the fourth word of line 7, we appear to have a plain velar followed by the vowel o, which must be labialising the uvular ([wə[ʂχ^oɔjtʰ] ‘you are boasting’). The same pattern is seen in the final word of line 3, where the labialised uvular in the root for ‘walk’ /-nəq^oa-/ appears to be represented by a plain uvular followed by /o/. If this was indeed the orthographic rule at the time, the antepenultimate word in this scan poses a problem. The questions posed to pupils are:

1. ‘How was the goose boasting?’
2. ‘Who heard when the goose was boasting?’
3. ‘Is what the cockerel heard suitable/fitting?’

13 Only the first comparison is in the 1920 version, and the first and third in that of 1935 – see below.

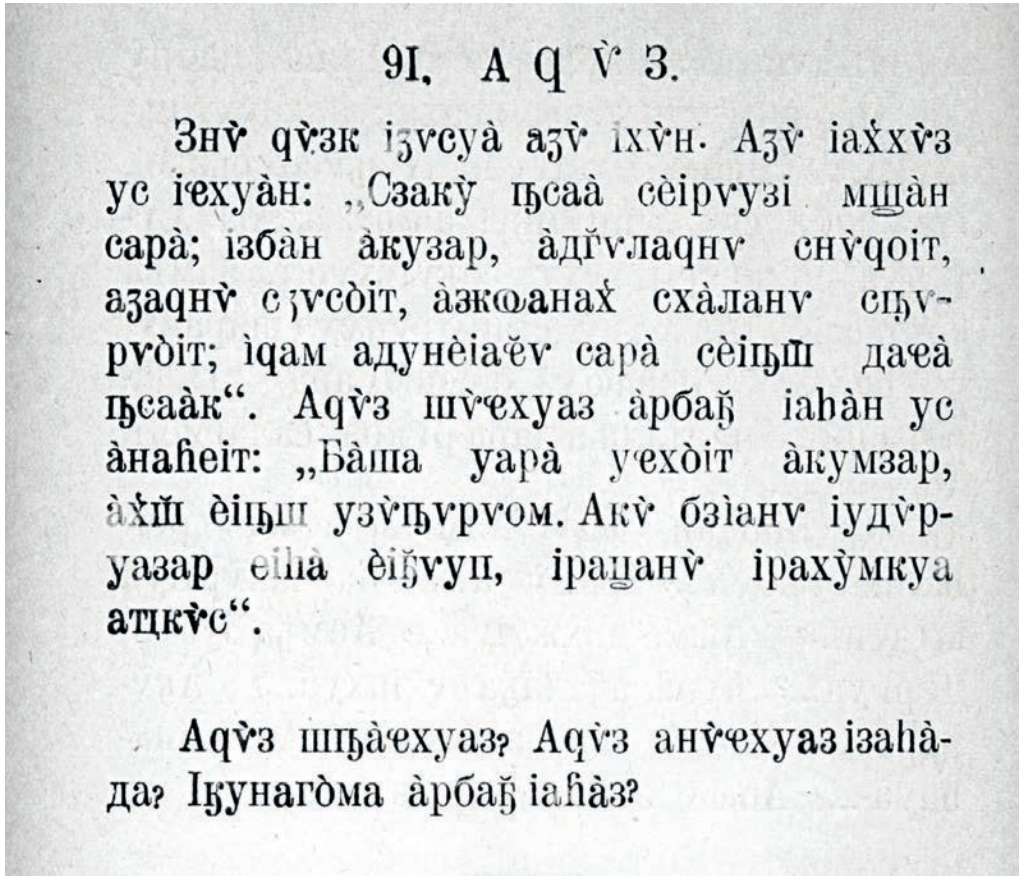


Fig. 2: ‘The Goose’, published in Chochua’s primer (1920)

The articulation of the final verb in question 3 is [jik^onagəma], i.e. with a plain velar. If this is not a misprint, then the labialisation rule must have operated inconsistently. As noted above, the cockerel offers only one comparison in response to the goose’s boast. Two further comments are necessary. For ‘it is better that you know’, the version here ([ju:dərwazar eǰha eǰu:p]) tautologically inserts the extra word [eǰha], akin to saying ‘more better’ in English. This early version is unique in lacking a form of the verb анагзара [anagdzara] ‘to bring to a conclusion’ as the penultimate word of the text. Instead, it ends with the phrasing ‘...than being bad at many’.

Version 3 (1935)

Fifteen years after publishing the version above, Chochua, together with M. Maan, included the text in their reader of 1935, when Abkhaz was written in a Roman-based script. I have two books published in this script, and neither employs capital letters.

The first point to note is that the original owner of the booklet from which the scan below was taken – the Czech/German linguist Karl Bouda, from whose estate it passed to the late Winfried Boeder, who in turn gave it to me – made some tiny insertions,¹⁴ including the addition of the grave accent to mark stress. It only takes a glance to realise that, although most of the charac-

¹⁴ Indeed, he inserted the adverb that starts the 1920 version.



Fig. 3: The tale ‘The Goose’ as published in the reader by Chochua and M. Maan (1935) and with manual insertions by K. Bouda

ters are taken from the Roman alphabet, several additions occur whose phonetic value cannot be deduced without prior knowledge. Schwa, as in the IPA, was chosen for the neutral vowel. One might conjecture that Bouda must have had access to the 1920 version. Apart from the addition right at the start, note that while the verb-form for ‘swimming’ appears in its modern form ([dzsə]), it seems to have been corrected (perhaps mistakenly) to match the 1920 version ([j(dz)sə]). Since the subject immediately precedes the verb, however, the initial <i> [ji] would not normally appear. As noted above, the 1920 version displayed a peculiarity in the marking of labialisation of velars and uvulars: the vowel o was used to indicate a labialised uvular in ‘you are boasting’ ([wəʃx^oojt’]. By contrast, in the 1935 text, <u> is inserted between <x> and <o> to mark the labialised uvular [x^o], although Bouda (perhaps influenced again by the 1920

version) has placed small brackets around it. Once again, the tautological expression ‘...more better’ appears.

Version 4 (1968)

АҚЫЗ

Қыз зсауа азы ихын. Азы нахьхыз ус иехуон:
 — Сзаку җсаа ссирузеи, мшэан, сара! Избан акузар,
 адгьыл акны снықуоит, азақны сызсоит, ажэ@анахь
 схаланы сҗыруеит. Икам адунеи ағы сара сепҗш даеа
 җсаатэк.
 Ақыз шыгехуауаз арбаҗь иахан, ус анахэеит:
 — Баша уехуоит акумзар, ахьшь еиҗш узыҗыр-
 уам, аҗсыз еиҗш узызысауам, абынеа еиҗш узы@уам.
 Ақы бзианы иудыруазар еиҗьуп, ирацэаны инақзам-
 куа атқкыс.

Fig. 4: Scan from page 100 of Volume 1 of Chochua’s Collected Works (1968)

This scan is taken from yet another publication by Chochua, namely volume 1 of his *Collected Works* (1968). The script is the one introduced in 1954, shown here in its form prior to the spelling-reform that standardised the marking of labialisation. In addition, there are three examples of the sequence /-a-wa-/ (where /-a-/ is part of the verbal root and /-wa-/ the dynamic marker). In the literary dialect, this sequence is normally reduced to /o/ [ɔ], as seen in Versions 1 and 3; in Version 2, however, we find /wa/, presumably reflecting Bzyp pronunciation.

Version 5 (1938–53)

When the current Cyrillic-based script was introduced in 1954, the newspaper საბჭოთა აფხაზეთი (*Sabčota Apxazeti* ‘Soviet Abkhazia’) on 3 April published a chart of the new system (with the Georgian-based graphs that were being replaced encircled in each box on the grid). Although it is unclear whether this text ever appeared in any of the few publications produced during the difficult years 1938–53, it is easy to reconstruct how it would have looked. A scan of the chart is presented below, but I begin here with my own typed version of the text, with stresses marked by the acute accent:

აყგზ

ყგზჳ ძსო აძგ იხგნ. აძგიახეხგზჳ უს იჩახუონ:

სზაკუ ფსაა სსირუხეი, მშიან, სარა! იზბან ჳკუზარ, ადგეღლ აყნგ სნგყუოიტ, აძაყნგ სგძსორიტ,
 აჟიჳან ახე სხალანგ სფერუეიტ. იყამ აღუნეი აჟათგ სარა სეიფჳშ დაჩათ ფსაატეჳ.

აყგზ შათგჩახუონჳ არბად იაჳან უს ანაჳიეიტ:

ბაშათა უჩახუორიტ ჳკუემზარ, ახემ ეიფჳშ უზგფერუამ, აფსგმ ეიფჳშ უზგძსომ, აბენჩათ
 ეიფჳშ უზგჳუმ. აჳგ ბზიანგ იუდგრუაზარ ეიღლჳჳ ირაცთანგ ინაგძამჳკუა აწკეღს.

The Georgian-based orthography displayed the same inconsistency in marking labialisation as noted earlier for pre-2000 Cyrillic. For velars and uvulars, the vowel <უ> was used, while elsewhere a small circle was introduced as the diacritic. As illustrated in Footnote 7, the problem was

resolved between 1954 to 2000 by using Cyrillic <y> in its normal function as semi-vowel when following a plain velar/uvular. In the Georgian-based script, however, a small schwa-like character (viz. <ⵇ>) – used elsewhere to mark retroflexes – was placed between the relevant graphs. For example, the expression ‘I am (getting) hungry’ (used in Footnote 7) would have been written ამლა საკჷუეიტ [amla sak’wejt’]. Examining examples in Janashia’s *Abkhaz-Georgian Dictionary* (1954), I conclude that the vowel o was not used to mark labialisation of velars and uvulars, as we discussed above in relation to the 1920 text. Although absent for our text, there was also a problem with the marking of palatalisation. The diacritic used was ⵇ (e.g. ხⵇ [χ’]). However, this did not mean that every palatalised consonant was consistently marked with it. For example, the expression ‘My head aches’: in the present tense, it appears as სხე სეხⵇუეიტ [sxə səχ’wejt’], whereas in the past tense, no diacritic is present in სხე სეხიტ [sxə səχ’i:t’], since the i-vowel of the ending palatalised the preceding uvular consonant. A relevant question arises: what would occur if the vowel were required to follow a plain velar or uvular consonant? The solution involves the insertion of Georgian’s representation of the so-called ‘irrational vowel’ or schwa (namely <ⵇ>), yielding ამჷთე ოხეიტ [amtʃ’ə jixi:t’] ‘he sawed the timber’. Similarly, the e-vowel can palatalise preceding velars and uvulars, as illustrated by ახურა ღდოიტ [ax’ura ɸ’ɔit’] ‘the wound is healing/knitting together’ versus ახურა ღეიტ [ax’ura ɸ’ɛit’] ‘the wound healed/knitted together’. When the e-vowel follows plain velars or uvulars that it does not palatalise, a schwa-like graph is interposed between the two, as seen in დსაღოიტ [dsaxoit’] ‘X is turning into my enemy’ vs დსაღეიტ [dsaxeit’] ‘X turned into my enemy’.

The Georgian alphabet, of course, does not distinguish between lower- and upper-case letters. The renowned patriarch of Georgian philology, Akaki Shanidze (1887–1987), advocated reviving Old Georgian’s so-called *asomtavruli* letters to serve as capitals, as Dimitri Qipiani had earlier proposed in his grammar (1882).¹⁵ Unfortunately, this sensible suggestion has never been adopted, although Shanidze himself followed the practice in his personal correspondence.¹⁶ If the text were to be written using this innovation, it would appear as follows:

წყეზ

ყეზჷ დსო აძე იხენ. წძე იახახეზ უს იჩახუონ:

სზაკუ ფსაა სსირუხეი, მშიან, სარა! უზბან აკუზარ, ადგეღლ აყენ სნეყუოიტ, აძაყენ სემსოიტ, აჷიჯან ახ სხალანე სფერუეიტ. ტყამ აღუნეი აჷჷაჷ სარა სეიფჷშ დაჩაზა ფსატიკ.

წყეზ შაჷეჩახუოზ არზაღდ იაჷან უს ანაჷიეიტ:

ყაშაზა უჩახუოიტ აკუემზარ, ახემ ეიფჷშ უზეფერუამ, აფსემ ეიფჷშ უზემსომ, აბენჩაზა ეიფჷშა უზეჷუამ. წკე ბზინანე იუღდერუზარ ეიღღუჷ ირაციანე ინაგდამჷკუა აწკედს

15 Thirteen years later Silovan Khundadze (1895), recognising the advantage of marking the start of sentences or the presence in a text of proper nouns, used Bold for these purposes. I cannot say if this was a one-off or practised more widely.

16 As I can personally testify – see also the little book *The Correspondence of Akaki Šanidze and Winfried Boeder* (edited by Mzekala Shanidze, Tbilisi, 2024), which reproduces scans of the original letters along with a transcription of the authors’ hand-written texts.

ახალი აფხაზური ანბანი

| | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|
| აა | ბბ | ვვ | ოო | გგ | ღღ | და | ეე | ჟჟ | ჩჩ |
| აა | ბბ | ვვ | ოო | გგ | ღღ | და | ეე | ჟჟ | ჩჩ |
| ზზ | წწ | იი | კკ | ყყ | ღღ | მმ | ნნ | ოო | |
| ზზ | წწ | იი | კკ | ყყ | ღღ | მმ | ნნ | ოო | |
| პპ | ცც | რრ | სს | ტტ | უუ | ფფ | ხხ | ჯჯ | |
| პპ | ცც | რრ | სს | ტტ | უუ | ფფ | ხხ | ჯჯ | |
| ცც | ცც | ყყ | ყყ | ეე | ეე | შშ | ხხ | ბბ | ბბ |
| ცც | ცც | ყყ | ყყ | ეე | ეე | შშ | ხხ | ბბ | ბბ |

ახალი აფხაზური ანბანი, რომელიც შემუშავებულია რუსული გრაფიკის საფუძველზე, შედგება 40 ერთეული ძირითადი და 18 კომბინირებული (ჩვეულებრივი) ნიშნისაგან. ამასთან, კომბინირებულ ნიშნებში სათანადო თანხმოვანთა სირბილის აღსანიშნავად გამოყენებულია „ა“ („არბილი ნიშანი“), ხოლო ბაგისმიერობისათვის „ა“ (შებრუნებული ე).

ქვემოთ მოგვყავს დარბილებული და ბაგისმიერად ქცეული თანხმოვნები, რომლებიც აღნიშნულია ძირითადი და დამატებითი ნიშნების შერწყმით:

| | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|----|
| გგ | წწ | ხხ | შშ | წწ | ღღ | ჭჭ | ჯჯ | ყყ | |
| გგ | წწ | ხხ | შშ | წწ | ღღ | ჭჭ | ჯჯ | ყყ | |
| ღღ | წწ | ძძ | თთ | ქქ | წწ | ტტ | ჩჩ | შშ | შშ |
| ღღ | წწ | ძძ | თთ | ქქ | წწ | ტტ | ჩჩ | შშ | შშ |

შენიშვნა: წრებში აღნიშნულია ამჟამად მოქმედი ანბანის სათანადო ნიშნები.

Fig. 5: Presentation to its Readers of the New Cyrillic-based Alphabet for Abkhaz by the Newspaper Soviet Abkhazia (3 April 1954)

Potential Version 6 (proposed for consideration)

The reason I included my 1999 Roman-based alphabet at the beginning of this paper is that I anticipated readers might be interested in seeing how our text appears when rendered in that script. I present it here, though the marking of stress which I originally recommended be universally marked by the grave accent is here marked by the acute.

Aq'íz

Q'ízk' dzso adzí yixín. Adzí yaxixíz wís yiçxuón:

“Szak'u psaat'u ssíyriwzey, mşuan, sará! Yızbán ák'uzar, ádgiil aq'ní sníq'uoyt', adzaq'ní sídzsóyt', ájuyuanaxi sxalámı spırwéyt'. Yıq'am adıwnéy aç'ı sará seypş daçá psaat'uk'.”

Aq'íz şıçxuóz árbağı yahán, wís ánahueyt':

“Báşa wiçxuóyt' ák'uıwzar, axiş eypş wízıpırwam, apşıdz eypş wízıdzsom, abınçá eypş wızıyuam. Ak'ı bziyanı yıwdırwazar éyğııwp', yıraçuanı yııagdzámk'ua áts'kııs.

4. Final Remarks

By focusing on a simple children's text, I have illustrated the various ways in which the Abkhaz language has been represented in written form over the approximately one and a quarter centuries since it achieved literary status. Two of the orthographies are Cyrillic-based, one is Roman-based, and a fourth utilizes the Georgian alphabet; a second Roman-based system, modelled on the phonetic values used in Turkish, is included as a proposal for potential consideration.

In my view, an ideal writing system should be free of inconsistencies and, as far as possible – given the inherent complexity of any language – avoid visually unusual graphemes, which only complicate the learning process. From the comments appended to each version, it should be evident that none of the systems that have actually been employed meet the criteria for “ideal” status. Aesthetically, opinions will vary: personally, I find Cyrillic less appealing due to the scarcity of characters with either an ascender (e.g., ≤ō≥), a descender (e.g., <y>), or both (e.g., <φ>), which serve to break up lines on the page. By contrast, the Roman and Georgian alphabets do not suffer from this limitation. Ultimately, I leave it to readers to decide which script they find most preferable.

Abbreviations

| | |
|------------|-----------------|
| ABSOL | absolute |
| ADV | adverb |
| ART | article |
| DYN | dynamic |
| MASC | masculine |
| NEG | negative |
| NON-FIN | non-finite |
| PAST-INDEF | past-indefinite |
| PRES | present |
| PREV | preverb |
| STAT | stative |

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Appendix

For readers interested in seeing an example of Abkhaz published using the Georgian-based script, I provide a page from Dmitri Gulia's 1939 *რეიზგა/Сборник*, whose subtitle enumerates its contents: "Collection of Abkhazian Proverbs, Riddles, Tongue-twisters, Homonyms and Homographs, Folk Guides to the Weather, Charms and Curses." The page I have selected (viz. p. 67) contains nine riddles accompanied by Russian translations:

აბჯუჭარაქუა.
Загадки

| | |
|--|--|
| 1. აძგ იახშაზ, ამრა იააძაზ, ზან დგზბარ იფსუა (აჯგკა). | Рожденное волюю, воспитанное солнцем, увидя свою мать — умирает. (Соль). |
| 2. ამგერ-ამგერ შაპგ ზწოლ, ადგლაჯა ტიგვა ზხოლ (არბაღ). | В наростах нога, а на голове падубовые рога. (Петух). |
| 3. ანგშიტი ვნგ, ამჭოტიგ უაჯაყ (ათათგნგჟიგა). | Земляной дом, деревянная труба. (Чубук). |
| 4. ზან დიაშოლ, ზაბ დხუა- ხოლ, ზგფა დხაგოლ (აწლა, აძახუა, ავგ). | У кого мать пряма, отец кривой, а дочь сумасшедшая? (Дерево, виноградная лоза и вино). |
| 5. ზგბლაჭგ აბზ ზმოლ, ზპია- ტიგ აუაა იხარწოლ (აკა- პანგა). | На спине язык: что скажет, — люди верят. (Весы). |
| 6. იმიკუა იფგზ? (ადამ). | Кто не родившись умер? (Адам). |
| 7. შოთაკ აჭგ იუცთანხო, აბ- ზიარა უზგზუა, ამგან დღ- ფგლარ იუზგმდგრუა? (აშხა). | С тобою в одном дворе живет, много пользы тебе приносит, а встретишься с ним на дороге — не узнаешь. (Пчела). |
| 8. უახცალაკა იუცგუ, უყაზმა ყაზწოლ, ხუართას ზგ უზგმ- თოლ (უგავა). | Куда не пойдешь — везде с тобою; что ты не сделаешь и она подражает, а никакой помощи никогда не окажет. (Тень). |
| 9. ავგსთაბ ათია რხნგ ამცა აკრეიწეიტ (ათათგნ). | Сам чорт сено скосил, и огнем подпалил. (Табак). |

Fig. 6: Nine Abkhazian Riddles in Georgian Script (1939) and then in Cyrillic (1985)

АШУФАРАҚУА

ЗАГАДКИ

Азы иахшаз, амра иаазаз,
зан дызбар иџсуа (аџыка).

Ампыр-ампыр шыапы зџоу,
адыџаџа тџыџа зџоу (ар-
баџь).

Анышџтџ џны, амџтџы уа-
џыаџ (аџаџыныџџџа).

Зан диашоу, заб дџуахуоу,
зыџџа дџаџоу? (Аџла, аџахуа,
аџы).

Зыџџаџы абз зџоу, зџџатџы
ауаа иахрџо (аџапанџа).

Имикуа иџсыз? (Адам).

Шџаџ аџы иуџтанхо,
абзиара узызуа, амџан дуџы-
лар иузымдыруа (ашџха).

Уахџџалаџ иуџџу, уџаџшџа
џазџо, хуарџас зџы узымџо
(уџаџа).

Аџыџтаа аџџа рџны амџа
аџреиџџџџ (аџаџын).

Рожденное водою, воспитан-
ное солнцем, увидя свою мать—
умирает (Соль).

В наростах нога, а на голове
падубовые рога (Петух).

Земляной дом, деревянная
труба (Чубук).

У кого мать пряма, отец кри-
воџ, а дочь сумасшедшая? (Де-
рево, виноградная лоза и ви-
но).

На спине язык: что скажет—
люди верят (Весы).

Кто, не родившись, умер?
(Адам).

С тобою в одном дворе жи-
вет, много пользы тебе прино-
сит, а встретишь с ним на
дороге — не узнаешь (Пчела).

Куда ни пойдешь, везде с
тобою; что ты ни сделаешь—и
она подражает, а никакой по-
мощи никогда не окажет
(Тень).

Сам черт сено скосил, и ог-
нем подџалил (Табак).

This page corresponds to page 188 of Gulia 1985 (this being volume 5 of the six-volume set), published in different years in the 1980s. I now transcribe and gloss conundra 2, 6, and 8, with stresses indicated in bold>.

Conundrum 2

| | | | |
|------------------------|----------------------------------|------------------------------------|----------------|
| a.mp'ər-a.mp'ər | ʃa+p'ə | ø.z.ts'a.w [zts'o:] | a.dəʁadʒa |
| ART.lump-ART.lump | foot | it.which.beneath.NON-FIN/STAT/PRES | ART.holly |
| t'əʁa | ø.z.ʁa.w [zʁo:] | | (a.rbaʁ') |
| horn | it.which.above.NON-FIN/STAT/PRES | | (the.cockerel) |

'That beneath which are two lumpy feet (and) that on top of which is a horn of holly. (Cockerel)'

Conundrum 6

| | | | |
|--------------------------------------|--|-----------------------------------|--|
| jə.mə.j.ø.k'o'a | | jə.psə.ø.z | |
| who/which.not.be-born.PAST.NEG-ABSOL | | who/which.die.PAST.NON-FIN (Adam) | |

'The one who died without having been born. (Adam)'

Conundrum 8

| | | | |
|--|-----------------|--|--|
| w.əʃⁱ.tsa.ø.lakⁱ' | | jə.wə.tsə.w [jəwətsu:] | |
| you-MASC.where.go.PAST-INDEF | | who/which.you-MASC.with.NON-FIN/STAT/PRES | |
| wə.q'a+z+ʃa | | ø.q'a.z.ts'a.wa [q'azts'ə] | |
| your-MASC.manner | | it.PREV.who/which.do.DYN-NON-FIN-PRES | |
| ʃ'a+rta.s | z.ʁə | ø.wə.zə.m.ta.wa [wəzəmtə] | |
| help-ADV | whose.head/self | it.to-you-MASC-which.not.give.DYN-NON-FIN-PRES | |

(wə.gaga)

(Your shadow)

'What is with you wherever you go, what does/imitates your manner(ism), (but) which gives you nothing of itself by way of help/profit/advantage. (Your shadow)'

In 2013, Sukhum issued a deluxe facsimile of a 1912 Tbilisi publication featuring Gulia's poems and short humorous verses (*Ажәинраалақәеи Ахьзыртәрақәеи*), supplemented with facing pages providing graph-by-graph transcriptions in the modern Abkhaz script to assist readers unfamiliar with the script used a century earlier. To illustrate further how Abkhaz was written in the early 20th century, I present a scan of the poem *Ааҭыи* (*Spring*) on pp. 26–27:

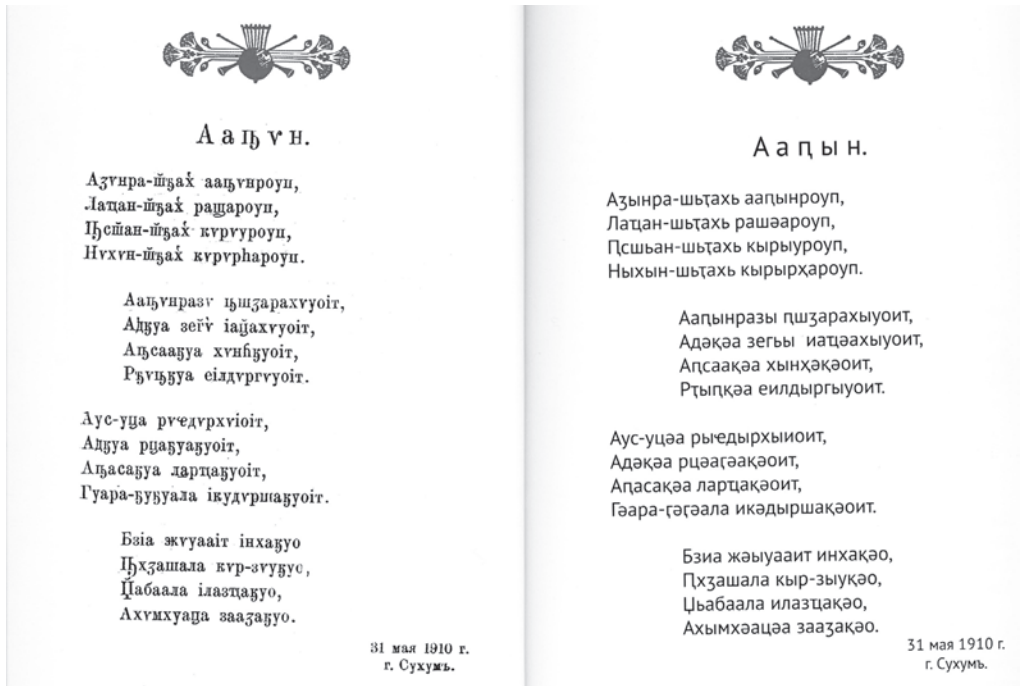


Fig. 8: Gulia's Poem 'Spring' as written in 1910 (with modern transcription)

Composed in 1906, this poem was included in the first volume of Gulia's collected works (1981, p. 51). For completeness, I also provide a scan from this edition, in which labialisation of velar and uvular fricatives and plosives is indicated by <y> The English translation reads:

| | |
|---|--|
| After wintertime it's springtime, After sowing it's weeding-time, After resting, it's time to do some work, After outlay it's time for some gain | Workers get ready, They plough the fields, They carry out early sowings, They lay firm fencing around them. |
| At springtime there emerges beauty, All fields turn green, The birds return, They sort out their domains. | May your work go well, you labourers of the field, You who toil exuding sweat, You who sow with great exertion, You who nurture the helpless! |

ААҢЫН

Азынрашьтахь ааңыроуп,
 Лаңаншьтахь рашэроуп,
 Пъшьаншьтахь кыруроуп,
 Ныхыншьтахь кырхароуп.

Ааңыразы пшзарахонт,
 Адэкуа зегь иацэахонт,
 Аңсаакуа хынхэкуонт,
 Ртыңкуа еилдыргоит.

Аусуцэа рыгедырхионт,
 Адэкуа рцэабуакуонт,
 Аңасакуа ларцакуонт,
 Гуара бубуала икудыршоит.

Бэна жэуаант инхакуо,
 Пъхзашала кырзукуо,
 Цыбаала илазцакуо,
 Ахымхуацэа заазакуо!

1906

Fig. 9: Gulia's Poem 'Spring' as presented in volume 1 of his collected works (1981)

**(Digital) Philology:
Religious Texts and Beyond**

Further Insights into the Haemeti Lectionary

Eka Kvirkvelia

Abstract

The Haemeti Lectionary (NCM Q-333 and NCM H-1329) is one of the most significant sources for the study of the Jerusalem-rite lectionary within the Georgian tradition. This important monument, preserved in palimpsest form, is noteworthy not only for its liturgical value but also for its linguistic peculiarity, as it represents a crucial witness to the *khanmeti* and *haemeti* forms characteristic of the Georgian literary language between the 5th and 8th centuries. The present article examines the quire structure of the palimpsest and reconstructs its lectionary composition according to the ecclesiastical year, assessing its relationship to other Georgian sources. The Haemeti Lectionary is further analyzed from paleographic, linguistic, and philological perspectives.¹

1. Introduction

The Haemeti Lectionary,² preserved in the lower layer of two manuscripts housed at the Korneli Kekelidze Georgian National Centre of Manuscripts (hereafter: NCM), Q-333 and H-1329, is an early witness of the Jerusalem rite. In 1923, Akaki Shanidze published the text of the lower layer of 35 folios of NCM H-1329,³ which at that time belonged to the Museum of the Georgian Historical and Ethnographic Society. Shanidze did not have direct access to NCM Q-333, which was then kept in the village of Ipari in Svaneti. He published only two folios from this manuscript, which he had apparently copied during a stay in the village. As he himself notes, he intended to publish the complete Haemeti Lectionary at a later stage.

While preparing the Catalogue of Palimpsests Preserved at the NCM, published in 2017,⁴ it was determined that 46 of the 53 folios of NCM Q-333 originally belonged to NCM H-1329. This identification was based on the fact that the upper layer of both manuscripts contains fragments of the same liturgical collection, namely, the final part of the *Octoechos* and chants.⁵ As a result, these 46 folios were transferred to NCM H-1329, which now comprises 97 folios. Consequently, NCM Q-333 currently consists of only seven complete folios and one fragmentary folio, whose upper layer preserves readings from the New Testament and the Psalms.⁶

1 The preliminary results were presented in January 2026; see Kvirkvelia (2026).

2 The term *haemeti* was coined by Akaki Shanidze in analogy with *khanmeti*; see Shanidze (1923, p. 354). In *khanmeti* texts, second-person subjects and third-person objects are marked by the verbal prefix *x-*, whereas in *haemeti* texts the same positions are marked by *h-*. These prefixes also occur in the formation of the superlative degree of adjectives.

3 Shanidze (1923).

4 Kajaia et al. (2017).

5 Kajaia et al. (2017, p. 100).

6 Kajaia et al. (2017, p. 214).

In accordance with Akaki Shanidze's scholarly interests, his 1923 publication offers an extensive discussion of the linguistic issues concerning the relationship between *khanmeti* and *haemeti* phenomena. In his article, Shanidze criticized Ivane Javakhishvili's view that *khanmeti* forms were used in the 5th–7th centuries while *haemeti* forms belonged to the 7th–8th centuries.⁷ Shanidze argued instead that the distinction was dialectal rather than chronological.⁸

Radiocarbon (¹⁴C) analyses of Georgian manuscripts undertaken since 2024 within the framework of the ongoing project “The Development of Literacy in the Caucasian Territories (DeLi-CaTe)” have demonstrated that *khanmeti* and *haemeti* forms must be regarded as contemporaneous, representing a phonetic variation rather than the development of one from the other, thus confirming Akaki Shanidze's view. All Georgian lectionaries representing the *khanmeti* period (Graz, Universitätsbibliothek, MS 2058/1, the Sinai Lectionary; NCM H-999-1; NCM A-844-3; NCM H-1445-2) as well as the Gospel manuscripts NCM H-999-2, NCM A-844-1, NCM A-89, NCM H-1442-1, and the palimpsest containing the Prophecy of Isaiah (NCM A-844-2) have been dated to the 5th–8th centuries.⁹ The radiocarbon analysis places NCM Q-333 and NCM H-1329 within the 5th–8th century range, too. Although the radiocarbon dating of Georgian manuscripts remains a relatively new method and requires further verification through a larger body of data, the results of the first stage fully corroborate the linguistic conclusions.

The material from the Haemeti Lectionary, as published by Akaki Shanidze, is arranged in the order of the Gospels, which completely obscures the composition of the lectionary (with the exception of the ordinance for November). However, this does not prevent the identification of its precise nature. As Akaki Shanidze¹⁰ and Elene Metreveli¹¹ argued, the Haemeti Lectionary contained lections for the entire ecclesiastical year and thus represents a selective collection of Gospel pericopes.

My scholarly interest lies in determining the composition of the Jerusalem Lectionary as preserved in this palimpsest, and in clarifying its relationship to the more comprehensive collections of the later period (9th–10th centuries),¹² such as Paris, Bibliothèque nationale de France, géorg. 3,¹³ hereafter: LG-P; Latal (Svaneti Museum of History and Ethnography (SMHE), 621 (k-67),¹⁴ hereafter: LG-L; and Kala (NCM Q-1653), hereafter: LG-K.¹⁵ These lectionaries have been edited several times, by Korneli Kekelidze,¹⁶ Michael Tarnichsvili,¹⁷ and Korneli Danelia, together with Stepane Chkhenkeli and Bedisa Shavishvili.¹⁸ However, none of the printed editions accurately reflects the manuscript content and structure. Consequently, for the comprehensive lectionaries (LG-P, LG-L, and LG-K), I here rely on color images rather than the editions themselves. However, Michael Tarnichsvili's numbering system is used throughout in the present article as a reference for the easy identification of lections with the abbreviation LG (Georgian Lectionary). It should be noted that the current research on the Haemeti lection-

7 Javakhishvili (1922-23, pp. 335–36, 367–68).

8 Shanidze (1923, pp. 359–361).

9 Gippert (2025).

10 Shanidze (1923, p. 358).

11 Metreveli, Chankievi, and Khevsuriani (1980, pp. 682–683).

12 On the composition of Georgian lectionaries see: Kvirkvelia (forthcoming), 3.

13 Khakhanashvili (1898); Macler (1908, p. 170); Takaishvili (1933, pp. 24–30).

14 Gloveli (ed.) (2015, p. 279); Silogava (1986, pp. 55–56); Lortkipanidze (ed.) (1956, pp. 109–111).

15 Chkhenkeli (1959).

16 Kekelidze (1912). The publication is based on two tenth-century manuscripts: the lectionaries of Kala and Latal.

17 Tarnichsvili (1959–60). Tarnichsvili's edition is based on six manuscripts: Paris, géorg. 3, Latal, Kala, Sin. georg. 37, and the Sinai and Haemeti lectionaries.

18 Danelia, Chkhenkeli, and Shavishvili (1987); Danelia, Chkhenkeli, and Shavishvili (1992).

ary is based not only on the text published by Akaki Shanidze but also on additional material transcribed within the DeLiCaTe project.¹⁹

2. The Quire Structure

As mentioned above, NCM Q-333 currently consists of seven complete folios and one fragment. All of them are palimpsests and contain parts of the Haemeti Lectionary (hereafter: LG-H). Of these, six folios form bifolia with one another, while one (fol. 2) has no corresponding partner. The lower layer of the fragmentary folio (fol. 8) could not be identified, nor could a partner folio be determined. For the structure of the quires in NCM Q-333, see Table I; the missing partner folio is highlighted in grey.

| Quire | | | | | | | | |
|-------|---|---|---|---|---|---|--|---|
| I | 1 | 2 | 3 | 4 | 5 | 6 | | 7 |
| II | 8 | | | | | | | |

Table I: NCM Q-333, present structure of the palimpsest folios by quires

Of the 97 leaves (13 quires in total) of NCM H-1329, 46 (quires I–V, XIII; fols 1r–40v, 92r–97v) were added from NCM Q-333, while the remaining 51 belonged to the manuscript before. The coexistence of the old and new pagination creates a slight ambiguity; however, in order to indicate precisely which pages were published by Akaki Shanidze, the old foliation numbers are also given in parentheses for both quires and folios in Table II, which illustrates the present quire structure of NCM H-1329.

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

Table II: NCM H-1329, present structure of the palimpsest folios by quires

19 Color images of the Haemeti, Kala and Latal lectionaries were kindly provided for the DeLiCaTe project by the Korneli Kekelidze Georgian National Centre of Manuscripts and the Historical and Ethnographic Museum of Svaneti.

20 An examination of the manuscript photographs revealed an error in the old pagination: page 27 is followed by page 29.

As shown in Table II, Akaki Shanidze had access to quires VI–XII (I–VII), comprising a total of 51 folios, of which he published 35 either fully or partially (marked in red in Tables I and II).²¹ In addition, he published fols 6 and 97 (currently part of NCM H-1329) from the former Ipari manuscript (NCM Q-333), thus amounting to a total of 37 folios, either in whole or in part – that is, 35% of the 104 leaves representing the Haemeti Lectionary. It should also be noted that in the palimpsest catalogue, fol. 83r has been published as a sample from NCM H-1329,²² and fol. 3r from NCM Q-333²³ (marked in green in Tables I and II).

Akaki Shanidze observed that on fols 70r and 71r, the old quire numbers $\text{ბ} \sim \text{ფ}$ (34) and $\text{ბ} \sim \text{ვ}$ (38) are visible, indicating that the original manuscript must have been quite voluminous.²⁴ Since in both manuscripts the lower and upper layers are arranged in a single column of 16 lines – sometimes overlapping – it may be assumed that the original manuscript was approximately of the same size as the current ones (NCM Q-333: 170 × 135 mm; NCM H-1329: 170 × 140 / 160 × 130 mm).²⁵

In most cases, the bifolios were not rotated. Only a few bifolios appear turned by 180°: in NCM Q-333, bifolio 4+5; in NCM H-1329, bifolios 11+14 and 12+13. On these folios, the palimpsested text begins on the verso and then continues on the recto.

To enhance the readability of the lower layer of the palimpsest, the seven quires treated by Shanidze had been disassembled and chemically treated at the Laboratory of Pharmaceutical Chemistry and Pharmaceutical Botany, for which Akaki Shanidze expresses his gratitude to Iovel Kutateladze and his assistant N. Maskhulia.²⁶

3. The Content of the Palimpsest

As was mentioned above, LG-H contained lections for the entire ecclesiastical year, thus representing a selective Gospel lectionary. It is already known that the Georgian lectionaries of the Jerusalem rite consist of two main parts for the whole ecclesiastical year, comprising both the Fixed and Movable Cycles; the former covers the periods from 24 December with the service for the Nativity of Christ until the end of March and from April until 23 December; the latter covers Great Lent and Eastertide. In an appendix at the end of the manuscripts, they provide common services containing the readings for saints who do not have their own proper services.²⁷ Exactly the same order is followed in LG-H. Table III presents the composition of LG-H as it has come down to us. It should be noted that all folios of both palimpsests have been identified, except for the one small fragment mentioned above (NCM Q-333, fol. 8). In the Table, folios are indicated according to NCM H-1329, with “Q-333” added when the folio originates from NCM Q-333. Additionally, the lections published by Akaki Shanidze, whether in whole or in part, are highlighted by a grey background, and the corresponding page numbers from Shanidze’s edition are provided.

21 “Partially” is used because Akaki Shanidze sometimes published only one, two, or several lines from a page.

22 Kajaia et al. (2017, p. 442).

23 Kajaia et al. (2017, p. 654).

24 Shanidze (1923, p. 357).

25 Kajaia et al. (2017, pp. 214, 100).

26 Shanidze (1923, p. 356).

27 See in detail: Kvirkvelia (forthcoming), 3.3

| no. | Lection | Date | Folios | Note |
|-------------------------------------|---------------------------|---|--------------------------------|--|
| First Fixed Cycle | | | | |
| 1 | Lk. 7:1–10 (LG: 160) | January 19 | 2rv | |
| 2 | Lk. 1:26–38 (LG: 274) | March 25 | 7rv | |
| Movable Cycle of Great Lent | | | | |
| 3 | Mt. 6:34–7:21 (LG: 286) | Meatfare Sunday | 7v | |
| 4 | Lk. 10:25–37 (LG: 474) | 5th Sunday of Lent | 5rv | |
| 5 | Jo. 11:55–12:11 (LG: 574) | Lazarus Saturday | 4r | |
| 6 | Jo. 12:11–22 (LG: 578) | Palm Sunday | 4rv | |
| 7 | Mt. 24:3–26:3 (LG: 615) | Holy Tuesday | 1rv | |
| 8 | Jo. 13:1–30 (LG: 640) | Maundy Thursday | 8rv | |
| 9 | Jo. 13:31–18:2 (LG: 644) | Maundy Thursday | 3rv | |
| 10 | Lk. 22:39–46 (LG: 647) | Maundy Thursday | 6rv | |
| 11 | Mk. 14:33–42 (LG: 650) | Maundy Thursday | 6v | |
| 12 | Mt. 26:36–56 (LG: 653) | Maundy Thursday | 10rv; 34rv | |
| 13 | Jo. 18:28–19:16 (LG: 659) | Maundy Thursday | 39rv; 15rv | |
| 14 | Jo. 18:3–27 (LG: 662) | Maundy Thursday | 15v | |
| 15 | Lk. 22:54–23:31 (LG: 664) | Maundy Thursday | 25rv; 31rv; 13vr; 12vr | |
| 16 | Mt. 27:3–56 (LG: 686) | Good Friday | 26rv; 32rv; 35rv; 18rv; 23r | |
| 17 | Mk. 15:16–41 (LG: 690) | Good Friday | 23rv; 38rv | |
| 18 | Lk. 23:32–49 (LG: 694) | Good Friday | 27r | |
| 19 | Jo. 19:23–37 (LG: 698) | Good Friday | 27rv; 9rv; 16rv | In LG-P, LG-L and LG-K: Jo. 19:17–37 |
| 20 | Mt. 27:57–60 (LG: 702) | Good Friday | 16v; 30r | |
| 21 | Mt. 27:62–66 (LG: 707) | Holy Saturday | 30rv | |
| Movable Cycles of Eastertide | | | | |
| 22 | Lk. 24:13–35 (LG: 759e) | Bright Wednesday | 20rv; 37rv | |
| 23 | Mt. 5:1–16 (LG: 760e) | Bright Friday | 37v; 36rv; 21rv | |
| 24 | Jo. 1:1–17 (LG: 763e) | Bright Saturday | 33rv | |
| 25 | Jo. 1:37–42 (LG: 766) | Monday of the 2 nd Paschal week | 28rv | Instead of Jo. 1:18–28 (LG-P, LG- L, LG-K) |
| 26 | Lk. 8:1–3 (LG: 772) | Tuesday of the 2 nd Paschal week | 29rv | |
| 27 | Jo. 5:1–23 (LG: 795) | Saturday of the 2 nd Paschal week | 29v; 40rv | |
| 28 | Jo. 2:1–11 (LG: 800) | 2 nd Sunday after Easter | 40v | |

| | | | | |
|----|-------------------------|---|--------------------------|---|
| 29 | Jo. 5:31–47 (LG: 823) | Friday of the 3 rd Paschal week | 85rv; Q-333 5vr. | Represented in LG-H in two parts: Jo. 5:31–37 and Jo. 5:39–47; probably intended for Thursday and Friday of the 3 rd Paschal week [Shanidze: 46r] |
| 30 | Jo. 6:22–40 (LG: 828) | Saturday of the 3 rd Paschal week | Q-333 5r; Q-333 4vr. | Represented in LG-H in two parts: Jo. 6:22–26 and Jo. 6:35–?. Should be intended for Saturday of the 3 rd Paschal week and 3 rd Sunday after Easter |
| 31 | Mt. 2:16(?)–18 | | 17v | Should be intended for Monday of the 4 th Paschal week |
| 32 | Jo. 4:4–23 (LG: 833) | 3 rd Sunday after Easter | 17v; 14vr; 19rv; 22rv | Should be intended for Tuesday of the 4 th Paschal week, as it is followed by Jo. 7:14–29 |
| 33 | Jo. 7:14–29 (LG: 845a) | Wednesday of the 4 th Paschal week | 22v; 11vr; 24rv | |
| 34 | Jo. 4:24–42 (LG: 833) | Thursday of the 4 th Paschal week | 24v | Instead of Jo. 6:50–59 (LG: 845e) |
| 35 | Jo. 6:63–69 | Friday of the 5 th Paschal week | 67rv | Instead of Mt. 18:21–35 (LG: 856i)? [Shanidze: 27rv] |
| 36 | Jo. 8:31–59 (LG: 856m) | Saturday of the 5 th Paschal week | 67v | |
| 37 | Lk. 24:41–53 (LG: 856z) | Thursday of the 6 th Paschal week | 94rv | |
| 38 | Jo. 9:1–41 (LG: 856z) | Saturday of the 6 th Paschal week | 94v | |
| 39 | Mt. 16:13–20 | Friday of the 7 th Paschal week | 95r | Instead of Jo. 17:1–11 (LG: 875) |
| 40 | Mt. 5:17–24 (LG: 880) | Saturday of the 7 th Paschal week | 95v | |
| 41 | Jo. 14:25–? | Pentecost | 64r | Instead of Jo. 14:15–29 (LG: 888)? [Shanidze: 24r] |
| 42 | Jo. 16:5–13 (LG: 893) | Pentecost | 64v | [Shanidze: 24v] |

| Second Fixed Cycle | | | | |
|---------------------------|----------------------------|--|--------------------------------------|---|
| 43 | Jo. 1:35–42 (LG: 938b) | April 29 | 43rv | [Shanidze: 3rv] |
| 44 | Lk. 21:20–36 (LG: 981) | May 17 | 44rv | [Shanidze: 4rv] |
| 45 | Jo. 11:26–30 | June ? | 63r | |
| 46 | Mt. 19:27–28 | June 12 | 63v | Instead of Mt. 9:35–10:1 (LG: 1025)? |
| 47 | Mt. 16:13–20 (LG: 1052) | June 22 | 68r | |
| 48 | Lk. 1:57–80 (LG: 1060) | June 24 | 68rv; 93rv | [Shanidze: 29rv] |
| 49 | Mt. 17:24–18:10 (LG: 1091) | July 15 | Q-333 2rv; 41r | [Shanidze: 1r] |
| 50 | Mt. 2:16–18 (LG: 1101) | July 18 | 41v | |
| 51 | Jo. 20:26–31 (LG: 1104) | July 20 | 41v | |
| 52 | Mt. 17:1–9 (LG: 1132) | August 6 | 46rv | [Shanidze: 6rv] |
| 53 | Lk. 11:27–32 (LG: 1146) | August 13 | 84rv | |
| 54 | Mt. 5:17–24 (LG: 1163) | August 20 | 84v | |
| 55 | Mt. 22:23–32 (LG: 1167) | August 21 | 96r | |
| 56 | Lk. 20:27–38 (LG: 1171) | August 22 | 96r | |
| 57 | Mt. 14:1–12 (LG: 1192) | August 29 | 96v; 50rv; Q-333 3r ²⁸ | [Shanidze: 10rv] |
| 58 | Lk. 4:14–22 (LG: 1201) | September 1 | Q-333 3r | |
| 60 | Mt. 23:34–24:1 (LG: 1207) | September 2 | Q-333 3r | |
| 61 | Mt. 23:34–24:1 (LG: 1210) | September 3 | Q-333 3v | Instead of Mt. 23:1–22 |
| 62 | Mt. 21:1–17 (LG: 1217) | September 5 | Q-333 3v | |
| 63 | Mt. 9:9–? (LG: 1218) | September 6 | Q-333 3v | Instead of Jo. 7:45–52; Jo. 8:12 (LG-P) |
| 64 | Jo. 11:1–46 (LG: 1220) | September 7 | Q-333 3v; Q-333 6rv | |
| 65 | Jo. 10:22–37 (LG: 1240) | September 13 | 51rv | |
| 66 | Mk. 12:28–44 (LG: 1253g) | September 16 | Q-333 1rv | |
| 67 | Lk. 18:31–19:28 (LG: 1256) | For the Sunday of the week of Enkainia | 97rv; 47rv | Extended in LG-H; Lk. 18:31–19:22 in LG-P [Shanidze: 7rv] |
| 68 | Mt. 12:9–10 | September 26 | 47v | Instead of Mt. 19:27–20:16 (LG: 1256i)? |
| 69 | Lk. 1:1–25 (LG: 1257d) | September 27 | Q-333 7rv | |
| 70 | Mt. 16:13–20 | November 10 | 48r | Instead of Jo. 15:20–16:4 (LG: 1355) [Shanidze: 8r] |

²⁸ Q-333 3r is published in Catalogue. See: Kajaia et al. (2017, p. 654).

| | | | | |
|--|---------------------------|-------------|------------------------|---|
| 71 | Mt. 21:1–17 | November 15 | 48v | Instead of Jo. 1:43–51 (LG: 1367) [Shanidze: 8v] |
| 72 | Mt. 16:13–20 (LG: 1375) | November 20 | 48v | [Shanidze: 8v] |
| 73 | Mt. 16:13–20 | November 23 | 53r | Instead of Jo. 7:28–31 (LG: 1381) [Shanidze: 13r] |
| 74 | Jo. 10:11–16 | November 26 | 53r | Instead of Mt. 13:44–52 (LG: 1386) [Shanidze: 13r] |
| 75 | Jo. 10:11–16 | November 27 | 53r | Instead of Jo. 10:17–? (LG: 1389) [Shanidze: 13r] |
| 76 | Mt. 23:34–24:1 (LG: 1393) | December 01 | 53v | [Shanidze: 13v] |
| 77 | Mt. 23:1–? | ? | 78r | |
| Common Services: lections for Sundays | | | | |
| 78 | Mt. 4:12–25 | | 78rv; 72r | 283 (Garitte); ²⁹ instead of Mt. 4:12–24 |
| 79 | Mt. 7:1–11 | | 72rv; 75r | 284 (Garitte); instead of Mt. 6:34–7:21 |
| 80 | Mt. 8:1–13 | | 75v; 83r ³⁰ | 285 (Garitte) |
| 81 | Mt. 8:11–27 (LG: 1692a) | | 83rv; 77rv | Instead of Mt. 8:14–27 (LG-L) |
| 82 | Mt. 8:28–9:5 (LG: 1692b) | | 77v; 49rv | |
| 83 | Mt. 9:9–17 (LG: 1692c) | | 62rv; 57r | |
| 84 | Mt. 9:18–26 | | 57rv; 58r | 291 (Garitte) [Shanidze: 17v; 18r] |
| 85 | Mt. 9:27–35 | | 58rv; 69r | 292 (Garitte) |
| 86 | Mt. 11:1–15 (LG: 1692d) | | 69rv | [Shanidze: 30rv] |
| 87 | Mt. 12:9–23 (LG: 1692e) | | 52rv | [Shanidze: 12rv] |
| 88 | Mk. 6:34–44 (LG: ?) | | 65r | |
| 89 | Mt. 14:22–36 | | 65v | 297 (Garitte) |
| 90 | Mt. 15:21–31 | | 54rv; 61r | 298 (Garitte) |
| 91 | Mt. 17:14–23 | | 61rv | 299 (Garitte) [Shanidze: 21rv] |
| 92 | Mt. 19:16–26 (LG: 1426) | | 66rv | |
| 93 | Mk. 1:29–45 (LG: 1426Ac) | | 80rv; 86r | |
| 94 | Mk. 2:1–12 (LG: 1426Ad) | | 86rv; 55rv | [Shanidze: 47v, 15rv] |

29 Because parts of the Sunday lections are lost in LG-L, I restored these passages using the indexes of Sin. georg. 30+38 as published by Garitte (1972).

30 H-1329 83r is published in the Catalogue. See: Kajaia et al. (2017, p. 442).

| | | | | |
|-------------------|-------------------------------|--|--------------------|--|
| 95 | Mk. 2:14–22 (LG: 1426Ae) | | 55v; 60rv; 91rv | Instead of Mk. 2:13–22 (LG-L) [Shanidze: 20rv; 52r] |
| 96 | Mk. 3:1–12 (LG: 1426Af) | | 91v; 81rv | [Shanidze: 42rv] |
| 97 | Mk. 4:35–41 (LG: 1426Ag) | | 71r | |
| 98 | Mk. 5:1–20 (LG: 1426Ah) | | 71rv; 87rv | [Shanidze: 32rv] |
| 99 | Mk. 5:21–43 (LG: 1426Ai) | | 88rv; 89rv | [Shanidze: 19rv; 50rv] |
| 100 | Mk. 6:34–44 (LG: 1426Ak) | | 90r | [Shanidze: 51r] |
| 101 | Mk. 6:45–56 (LG: 1426Al) | | 90rv; 76rv | [Shanidze: 51v; 37r] |
| 102 | Mk. 7:24–33 (LG: 1426Am) | | 76v; 79rv | [Shanidze: 40r] |
| 103 | Mk. 8:1–9 (LG: 1426An) | | 79v; 42r | [Shanidze: 40v; 2r] |
| 104 | Mk. 9:14–31 (LG: 1426Ao) | | 42v | |
| 105 | Mk. 10:17–27 (LG: 1426Ap) | | 45rv; 82r | [Shanidze: 5v; 43r] |
| 106 | Mt. 1:1–15 (LG: 1426Ba) | | 82rv; 73r | Instead of Mt. 1:1–17 (LG-L) |
| 107 | Lk. 4:31–41 (LG: 1426Bc) | | 73rv; 56rv | Instead of Lk. 4:31–37 (LG-L) [Shanidze: 16rv] |
| 108 | Lk. 4:42–5:14 (LG: 1426Bd) | | 56v; 59rv; 74rv | Instead of Lk. 4:42–5:11 (LG-L) [Shanidze: 19rv; 35r] |
| Unassigned | | | | |
| 109 | Lk. 10:23–24 | | 92rv | |
| 110 | Lk. 6:6–8 | | 92v | |
| 111 | Lk. 12:18–21 | | 70r | [Shanidze: 31r] |
| 112 | Mt. 16:13 | | 70v | |

Table III: Content of the remnants of the Haemeti lectionary

Table III shows that the Gospel readings for Lent correspond to those attested in the later comprehensive lectionaries. The only slight variation is found in the Good Friday reading from the Gospel of John (Jo. 19:23–37; NCM H-1329, fols 27rv, 9rv, 16rv), which appears in a slightly expanded form as Jo. 19:17–37 in the comprehensive lectionaries (LG: 698: LG-P, LG-L, LG-K).³¹

Regarding the Eastertide period, my study of the Georgian lectionaries has revealed more differences in the Gospel readings among the comprehensive collections. Among them, LG-K reflects the earliest stage of development, as it preserves the *lectio continua*: successive readings from a given Gospel appear on successive days.³² LG-H, however, exhibits peculiarities: it often does not replicate the order of LG-P, LG-L, or even LG-K. Consequently, assigning specific readings to particular days of Eastertide is sometimes challenging; in such cases, the

31 In Sin. georg. 30+38, this lection is even more extensive: Jo. 19:14–37; see Garitte (1972, p. 357, № 103).

32 For details see Kvirkvelia (forthcoming), 5.

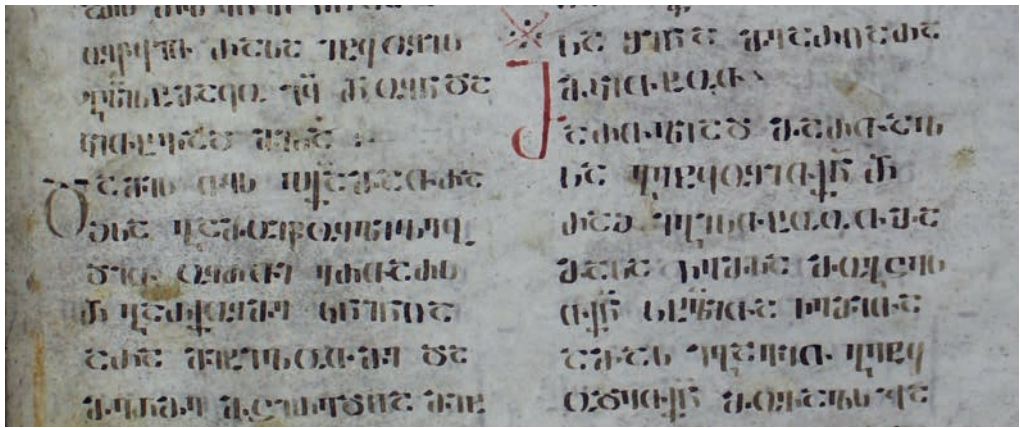


Fig. 1. Latal lectionary (SMHE, 621 (k-67)), fol. 134r (excerpt)

assignment is conditional and indicated in Table III with a question mark. Nevertheless, based on the distribution of the text across the bifolios, there is no doubt that these readings belong to the Eastertide period. In the following, several features revealed by comparing LG-H with the comprehensive lectionaries are discussed.

For example, the lection for the 3rd Sunday after Easter (LG: 833) appears in LG-P in a short form (Jo. 4:4–23; LG-P, fols 220v–221r), whereas LG-L and LG-K preserve a longer form (Jo. 4:4–42; LG-K, fols 132v–133v; LG-L, fols 209v–211r).³³ In LG-H, however, this lection is divided over two days. The first part, Jo. 4:4–23 (NCM H-1329, fols 17v, 14vr, 19rv, 22rv), is intended for the Tuesday of the 4th Paschal week, as it is followed by Jo. 7:14–29 (LG: 845a; LG-H, fols 22v, 11vr, 24rv), which is the lection for the Wednesday of the same week. The second part of LG 833, Jo. 4:24–42, is assigned to the Thursday of the 4th Paschal week, representing LG 845e rather than Jo. 6:50–59 as in LG-L (fols 215vb–216rb) or Jo. 6:59–69 as in LG-K (136rb). LG 845e is lost in LG-P.

On fol. 95v of NCM H-1329, the lection for the Saturday of the 7th Paschal week begins with Mt. 5:17–24 (LG: 880), though only the first two verses are preserved (Mt. 5:17–18). Prior to this reading, fol. 95rv presents Mt. 16:16–20, which is difficult to assign to a specific day as similar readings are not attested for this period in other lectionaries. This passage most likely corresponds to the reading of the previous day, the Friday of the 7th Paschal week (LG: 875), instead of Jo. 17:1–11 (LG-P, fol. 232v). On the same day, LG-K has Jo. 16:20–25 (fol. 157r). In LG-L (LG: 875), there is a reference stating “The Gospel of John: ‘Truly, truly, I tell you,’ you will find it in the legacy” (*saxarebay iovanes tavisay: ‘martliad martalsa getqui tkuen,’ hpo{o} anderzsa šina*) (LG-L, fol. 233r). The reference pertains to the pericope concerning the Last Supper from the Gospel of John for Maundy Thursday (Jo. 13:31–18:2, LG: 644). In LG-L, the beginning of John 16:23 is marked with an asterisk (fol. 134r, Fig. 1), though the end is not indicated. Accordingly, in LG-L, the reading appears as Jo. 16:23–(?).³⁴

The lections of the second fixed period are likewise inconsistent. A few examples may illustrate these differences. In LG-H, only two verses of the reading from the Gospel of Matthew for 12 June are preserved (Mt. 19:27–28), which presumably should replace Mt. 9:35–10:1 (LG: 1025). Confirmation that this is indeed the lection for 12 June comes from the upper part

³³ This lection is likewise extended in Sin. georg. 30+38, covering Jo. 4:4–42; see Garitte (1972, p. 364, № 143).

³⁴ In Sin. georg. 30+38, a lection of Jo. 16:23–33 is attested; see Garitte (1972, p. 369, № 170).

of NCM H-1329, fol. 63v, where the ordinance for the month of June is given and the number 12 is clearly visible before the text of the lection begins. On 6 September, instead of Jo. 7:45–52 + 8:12 (LG: 1218; LG-P), the lection in LG-H begins with Mt. 9:9–? (NCM Q-333, 3v). On 26 September, too, only the beginning of the lection is preserved (Mt. 12:9–10; NCM H-1329, 47v), instead of Mt. 19:27–20:16 (LG: 1256f). If this is correct, LG-H here confirms the commemoration of the Holy Bishops of the First Four Ecumenical Councils (*qsenebay otxta krebatay cmidata ebiskopoztay*) on that day, thus highlighting the antiquity of the Georgian lectionaries.³⁵ This date is lost in the other lectionaries.

Similar cases are confirmed by the November ordinance published from LG-H by Akaki Shanidze. In particular: on 10 November, in the commemoration of St. George and the dedication of the church in the village of Eyn bigon (*enbiglons dabasa*), the lection is Mt. 16:13–20 (NCM H-1329, 48r [Shanidze: 8r]) instead of Jo. 15:20–16:4 (LG: 1355); on 15 November, in the commemoration of the Apostle Philip and St Gregory, Archbishop and Wonderworker (*qsenebay pilipe mocikulisa da grigoli mtavarepiskoposisa da sakvirvelt mokmedisa*), the lection is Mt. 21:1–17 (NCM H-1329, 48v [Shanidze: 8v]) instead of Jo. 1:43–51 (LG: 1367); and on 23 November, for the dedication of the church built by the priest Euphyllius (?) (*satpuri evplie (?) xucisa šēnebuli țazrisa*), the lection is Mt. 16:13–20 (NCM H-1329, 53r [Shanidze: 13r]) instead of Jo. 7:28–31 (LG: 1381).

The cases of 26 and 27 November should be considered separately. According to LG-P, on 26 November (LG: 1384; fol. 297v) the commemoration of the Apostle Peter is observed, with the lection being Mt. 13:44–52, while 27 November (LG: 1387; fol. 297v) is the commemorative day for John, Patriarch of Jerusalem, with the reading of Jo. 10:17–(?). In LG-L, 26 November commemorates Peter, Patriarch of Jerusalem (fol. 290r), but no feast is recorded for 27 November. In LG-K, this section is entirely missing. Of particular interest here is LG-H. According to the palimpsest, 26 November, like LG-L, commemorates Peter, Patriarch of Jerusalem, with the lection of Jo. 10:11–16 (NCM H-1329, 53r [Shanidze: 13r]), while 27 November, like LG-P, commemorates John, Patriarch of Jerusalem, using the same Gospel lection as on the previous day, Jo. 10:11–16 (NCM H-1329, 53r [Shanidze: 13r]).³⁶

As noted above, Akaki Shanidze published LG-H arranged according to the Four Gospels, identifying 34 lections without a specific liturgical allocation. As shown in Table III, after the ordinance for November, most of the lections published by Shanidze belong to the common services, more exactly, the lections for Sundays. Before proceeding to a detailed discussion of this section in LG-H, it is helpful to briefly consider the interrelationship of the comprehensive collections (LG-P and LG-L; this section is lost in LG-K) concerning the common services.³⁷

The main difference between LG-P and LG-L is the sequence of the common services. In LG-P, the common services start with the pericopes for the Theotokos (LG: 1437–1445). It then continues with the Holy Cross (1446–1454), Apostles (1455–1468), Prophets (1469–1474), Martyrs (1475–1492), Hierarchs (1493–1507), Just and Blessed and Confessors (1508–1522),

35 Michael Tarnichsvili argued that the archetype of the comprehensive lectionaries must date from the fifth century because on 26 September, LG-L mentions only the bishops of the first four ecumenical councils; see Tarnichsvili (1959, éd, vol. 1, p. XIV, n. 22).

36 There was only one patriarch of Jerusalem named Peter, namely Peter of Jerusalem (524–544). As for John, he can only be identified as John III of Jerusalem (516–524), whose tenure closely precedes that of Peter. If Michael Tarnichsvili is correct in arguing that the archetype of the comprehensive lectionaries must date to the fifth century, since LG-L mentions only the bishops of the first four ecumenical councils, then the Second Council of Constantinople (553) appears to be counted as the fifth. This provides a terminus ante quem of 553. At the same time, the commemoration of the two patriarchs, John and Peter, provides a terminus post quem of 544.

37 Kvirkvelia (forthcoming), 3.3.

Kings (1523–1527), the Foundation of Churches (1528–1534), Dedications of Churches (1535–1559), psalms and lections for the Litany (1560–1667), lections for Saturdays (1668–1678), and finally the Gospel lections for Sundays (only those for the first week after Pentecost have survived, the rest is lost; 1679–1696). In LG-L, the common services are preserved in a different order. In particular, they here begin with lections for Sundays (LG: 1692a–1692f; 1426–1426Bf), covering the following periods: from Pentecost to the commemoration of St Athenogenes (7 weeks; 1692a–1692c), from the commemoration of St Athenogenes to Enkainia (9 weeks; 1692d–1692f; 1426–1426Aa), from Enkainia onward to the second Sunday before the Nativity of Christ (14 weeks; 1426Ab–1426Ap), the Sunday before Nativity (1426Ba), the Sunday before Epiphany (1426Bb), and Sundays after Epiphany (only five lections have survived from this latter group; 1426Bc–1426Bf). Only then come the pericopes for the Theotokos, the Cross, Apostles, Prophets, Martyrs, Hierarchs, Just and Blessed, the Foundation and the Dedication of Churches, as well as lections for Saturdays. Notably, the psalms and lections for the Litany are absent. LG-L further omits the section devoted to Kings but adds the following services: Divine Sacrifices (1520Aa–1520Ac), the Wedding rite (1520Ba–1520Bc), the commemoration of Bishops (1520Ca–1520Cc), the commemoration of all the People (1520Da–1520Dd), and two sections for the commemoration of Souls (1520Ea–1520Fc).³⁸

Within the framework of the DeLiCaTe project, it has become possible to determine the placement of the lections published by Akaki Shanidze and identify even more lections for Sundays. These Sunday lections correspond closely to those found in LG-L. It appears that the sequence of the common services in LG-H follows their arrangement in LG-L, as the Sunday lections follow the December ordinance.

In addition, LG-H itself likely included the common services. This is suggested by several references appearing in the ordinance of various months. In particular, in some places the notation “Gospel of the Martyrs” (*saxarebay martwrtay*) is recorded (H-1329, 63r; 63v; 51r; 48r; 48v; 53r), and similarly the designation *saxarebay moçametay* appears as well (H-1329, 68r; 48r).

One particularly interesting case concerns the lection for the Sunday of the week of Enkainia (Lk. 18:31–19:22; LG: 1256). This lection is intended exclusively for that day and appears in different locations within the comprehensive lectionaries, depending on their internal arrangement. In LG-P, for example, it is found in September, following the octave of Enkainia (LG: 1256, fols 349v–350v). Although the folios of LG-K in this section are heavily damaged, many being torn and fragmentary, it is nevertheless still possible to confirm that this lection likewise appeared there after the octave (LG-K, fol. 206vb). In LG-L, by contrast, it forms part of the common services and is placed among the Sunday lections, specifically in the sequence running from the commemoration of St. Athenogenes to Enkainia (LG: 1426Aa). Here it is presented in a slightly shortened form, comprising Lk. 18:35–19:10 (fols 297r–297v).³⁹

What picture does LG-H present in this regard? The lection in question appears on fols 97rv and 47rv of NCM H-1329, beginning with Lk. 19:13 and ending with Lk. 19:28, which suggests that it was presented here in its most extensive form. As for the period of the ecclesiastical year to which it belongs, it should be placed in September, as in LG-P and LG-K. As the palimpsests generally preserve the lections fragmentarily and their sequence is often unclear, drawing a definitive conclusion remains difficult. In this case, an additional argument can be drawn from what follows after the lection of Luke: on fol. 47v of NCM H-1329, a new lection begins, consisting of only two verses, Mt. 12:9–10. At first glance, this could be understood as the opening of LG 1692e (Mt. 12:9–23), which belongs to the Sunday lections. However, this is certainly not

38 Kvirkvelia (forthcoming), 3.3.

39 In Sin. georg. 30+38, this lection (Lk. 18.35–19.10) is also part of the Sunday lections, serving as the final lection in the period from Pentecost to Enkainia; see Garitte (1972, pp. 388–389, № 301).

the case, since the same lection also appears on fol. 52rv of NCM H-1329, and the phrase “If it is appropriate on a Saturday”) (*owkowetow žer ars šabatsa*) from Mt. 12:10 occurs in line 16 of fol. 47v as well as on the first line of fol. 52r. Accordingly, one of these occurrences should probably represent the lection for 26 September, instead of Mt. 19:27–20.16 (LG: 1256f), while the other one undoubtedly belongs to the weekly cycle, namely, the lection for the 4th week between St. Athenogenes and Enkainia (Mt. 12:9–23; LG: 1692e).

To summarize the issues discussed above, it can now be stated with certainty that LG-H represents a selective collection of Gospel lections intended for the entire ecclesiastical year. The number of fixed-cycle feasts preserved in it is relatively small compared to those in the later, more comprehensive lectionaries. For example, the November feasts in LG-H correspond to those in later lectionaries with the exception of the services for November 6, 7, 8, 18, 24, 28, and 29, which are not attested in LG-H.

It can also be stated with certainty that LG-H is a collection only of lections from the Gospels, as no passages from any other biblical book were identified during the examination of the entire palimpsest.

4. Indication of Places of Jerusalem and other liturgical elements

LG-H also exhibits a feature typical of Jerusalem-type lectionaries, namely, the indication of liturgical stations in Jerusalem.⁴⁰ LG-H presents numerous examples of this. The ordinance for November, transcribed and published by Akaki Shanidze, confirms the existence of several places of worship: the Anastasis church (LG: 1349, 1356, 1358, 1364, 1378, 1383, 1392; 9, 11, 13, 15, 22, 25, 30 November; H-1329, fols 48rv, 53r); the village of Eyn bigon (*enbiglons dabasa*, LG: 1352; 10 November; H-1329, fol. 48r);⁴¹ [the church] built by Bassa (*basays šēnebuli*, LG: 1357; 12 November; H-1329, fol. 48r); [the church] built by Apton (*aptonis šēnebuli*, LG: 1359; 14 November; H-1329, fol. 48r); Zion (LG: 1369; 17 November; H-1329, fol. 48v); the church “of the Mother of God, built by the God-loving Emperor Justinian” (*gmrtismoquariša ivstnyanu mepisa šēnebuli gmrtismšoblis eklesiyā*, LG: 1373; 20 November; H-1329, fol. 48v);⁴² the Hospice (*saglaxaḱo*, LG: 1376; 21 November; H-1329, fol. 48v); [the church] built by priest Euphyllius (?) (*evplie xucisa šēnebulsa*, LG: 1379; 23 November; H-1329, fol. 53r); the Matheteion (*moḱapeta*, LG: 1384, 1387; 26 and 27 November; H-1329, fol. 53r), and [the church] “built by Paul” (*pavlēs šēnebuli*, LG: 1393; 1 December; H-1329, fol. 53v).

Further references to places are found in LG-H in the Eastertide period, after the lection for the Ascension (Lk. 24:41–53; LG: 856z), noting a synaxis in St Sophia (*ḱrebay Sopia ḱmindas*; H-1329, fol. 94v). There is also a note related to the feast of Pentecost (LG: 889, 894) containing the following liturgical instruction: “At the ninth hour they ascend the Mount of Olives... After the reading of the Gospel, they should kneel three times and pray, and then descend from the Mount of Ascension” (*mecxresa žamsa aḱviden mtasa zetisxiltasa... šemdgomad saxarebis ḱitxvisa ḱjon sam gzis mowqltmodreḱay da locvay da gardamoviden mtit aḱsamaḱlebelit*; H-1329, fols 64rv). The “Mount of Ascension” mentioned in the second part of the note clearly refers

40 Indications of places of worship in Jerusalem are attested in all comprehensive lectionaries (LG-P, LG-L, LG-K). The earliest such attestation is found in the palimpsested lectionary with *khanmeti* forms (NCM A-844-3), studied within the DeLiCaTe project. At the beginning of the lection of Mt. 26:36–56 (LG: 653), the manuscript notes: “When they come (?) to Gethsemane...” (*vitarca movides (?) gesamaniad...*, fol. 147r); see Kvirkvelia (forthcoming), 4.5. According to the ¹⁴C analysis, A-844-3 is of the same age as H-1329, namely between 664 and 774 (Gippert 2025, pp. 18–19).

41 In LG-P, this place name appears in a spelling variant, as *enbigones dabasa* (fol. 295r).

42 This should refer to Justinian I (reigned 527–565).

to the Mount of Olives. Further places of worship, according to the ordinance for the feasts of June, July, August, and September are noted in Table IV.

| Month | Date | Place of Worship of Jerusalem | LG Reference | Manuscript Folio |
|---------------|------------------|---|---|------------------|
| June | 11 June | Village of Metoba (<i>meṭobas dabasa</i>) | 1022 | H-1329, fol. 63v |
| | 12 June | Anastasis Church | 1023 | H-1329, fol. 63v |
| | 23 June | Anastasis Church | 1053 | H-1329, fol. 68r |
| | 21 June | Village of Agathon (<i>agatons dabasa</i>) | 1022 | H-1329, fol. 68r |
| | 22 June | Church of Michael the Archangel (<i>mikael mtavarangelozisa eḱlesiasa</i>) | 1048 | H-1329, fol. 68r |
| | 24 June | Church built by John the Patriarch (<i>iovane paṭrearkisa šēnebula</i>) | 1055 | H-1329, fol. 68r |
| July | 18 July | Church of Rachel on the road to Bethlehem (<i>betlemis gzasa rakelis eḱlesiasa</i>) | 1096 | H-1329, fol. 41v |
| | 20 July | Village of Pordi (<i>pordis dabasa</i>) ⁴³ | 1103 | H-1329, fol. 41v |
| | 26 July | Holy Mount (<i>mtaḱmidas</i>) | 1110 | H-1329, fol. 41v |
| August | 14 August | Village of Betroni (<i>beṭronis dabasa</i>) | 1147 | H-1329, fol. 84v |
| | 15 August | Church built by King Maurice ⁴⁴ in Gethsemane (<i>mavriḱ mepisa šēnebul-sa gesamanias</i>) | 1148 | H-1329, fol. 84v |
| | 20 August | Village of Masephtha (<i>maseptas dabasa</i>) | 1159 | H-1329, fol. 84v |
| | 21–22 Aug | Golgotha | 1164, 1168 | H-1329, fol. 96r |
| | 30 August | Church built by Euphemia (<i>epemiays šēnebuli</i>) | 1194 | Q-333, fol. 3r |
| | September | 1–2 Sept | Probatike (<i>propaṭiḱe</i> , i.e., Bethsaida) | 1198, 1202 |
| 3 Sept | | Village of Thamnachar (<i>tamnakars dabasa</i>) | 1208 | Q-333, fol. 3v |
| 4 Sept | | Church built by Flavianus ⁴⁵ (<i>plabianes šēnebuli</i>) | 1211 | Q-333, fol. 3v |
| 5 Sept | | Village of Bethphage | 1217 | Q-333, fol. 3v |
| 6 Sept | | Lake Siloam | 1218 | Q-333, fol. 3v |
| 7 Sept | | Village of Bethany | 1219 | Q-333, fol. 3v |

Table IV: Places of Worship for the Feasts of June, July, August, and September in LG-H

43 On 20 July, for the commemoration of the Apostle Thomas, the place of service is attested only in LG-P, with the spelling variation *prodis dabasa* (fol. 265v). No location is mentioned in LG-L (fol. 256r).

44 This should refer to Maurice, who reigned from 582 to 602.

45 Flavianus may refer to Flavianus, Patriarch of Constantinople, who died in 449 CE; Flavianus II of Antioch (498–512); or even Flavianus I of Antioch (381–404).

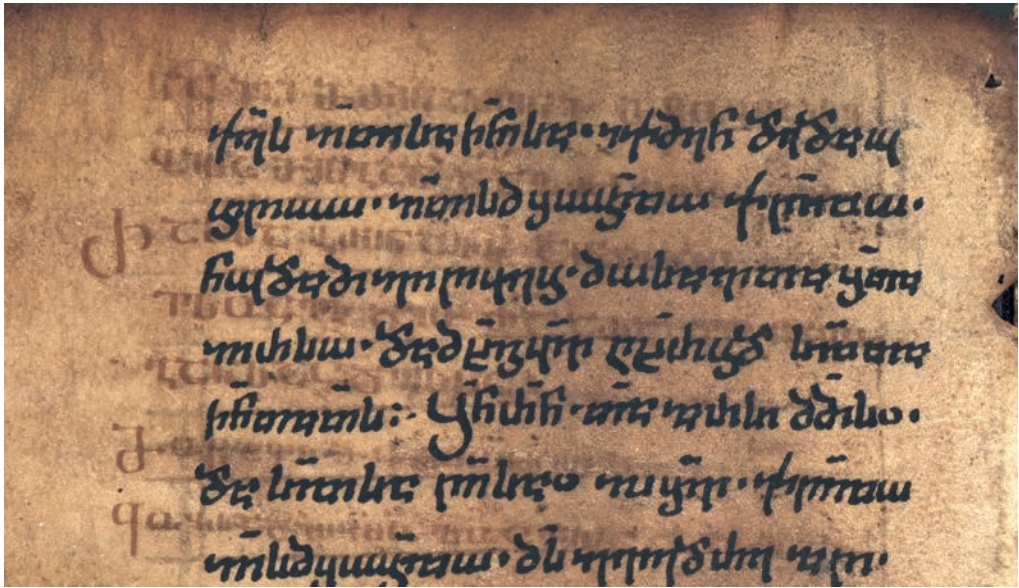


Fig. 2. Haemeti lectionary (NCM H-1329), fol. 6v

It should be noted that additional material remains to be examined in the monthly ordinances; unfortunately, the color photographs did not allow for further analysis. In summary, the practice of indicating the places of worship in Jerusalem existed in the Georgian tradition from the very beginning, i.e. the *khanmeti-haemeti* period.

Regarding other additional liturgical elements characteristic of the Jerusalem lectionary, LG-H confirms the presence of the Midnight Office (*šuaḡamitgan*). Generally, the structure of the Midnight services follows the pattern antiphon (*dasdebeli*), psalms, and Old Testament or Gospel lections. On fol. 6v of H-1329, I identified the third antiphon and psalm (LG: 649) of the Midnight Office for Maundy Thursday (Fig. 2, l. 6 and 7): “Disciple of the priest...” (*moçapē mozḡowrisay*) and “Listen, God, to the prayer...” (*qowrad-iḡe, ḡmerto, locvisa...*, Ps. 54.2). Notably, this antiphon is attested in the ancient Georgian hymnary (*iadgari*) in the same position.⁴⁶ The presence of hymnographic material in LG-H and thus in the *khanmeti-haemeti* period represents an important finding.

5. Paleographic Features

The text of the lections in the Haemeti Lectionary is written in medium-sized *asomtavruli* letters, while the monthly ordinances and titles are rendered in relatively smaller letters. For the differences between the two fonts, see Fig. 3.

On fol. 17v of NCM H-1329, signs consisting of four dots appear in the margin alongside the title (Fig. 4).

As usual, some graphemes (Փ, Ժ, Բ, Վ, and Մ) feature a prolonged descender. Initial letters are not ornamented and are written with the same ink as the main text. The titles of the lections were originally intended to be written in red ink; as a result, they are now completely faded. The letter Վ (b) is written with an open loop (Fig. 5).

⁴⁶ Metreveli, Chankievi, and Khevsuriani (1980, p. 192, l. 14).

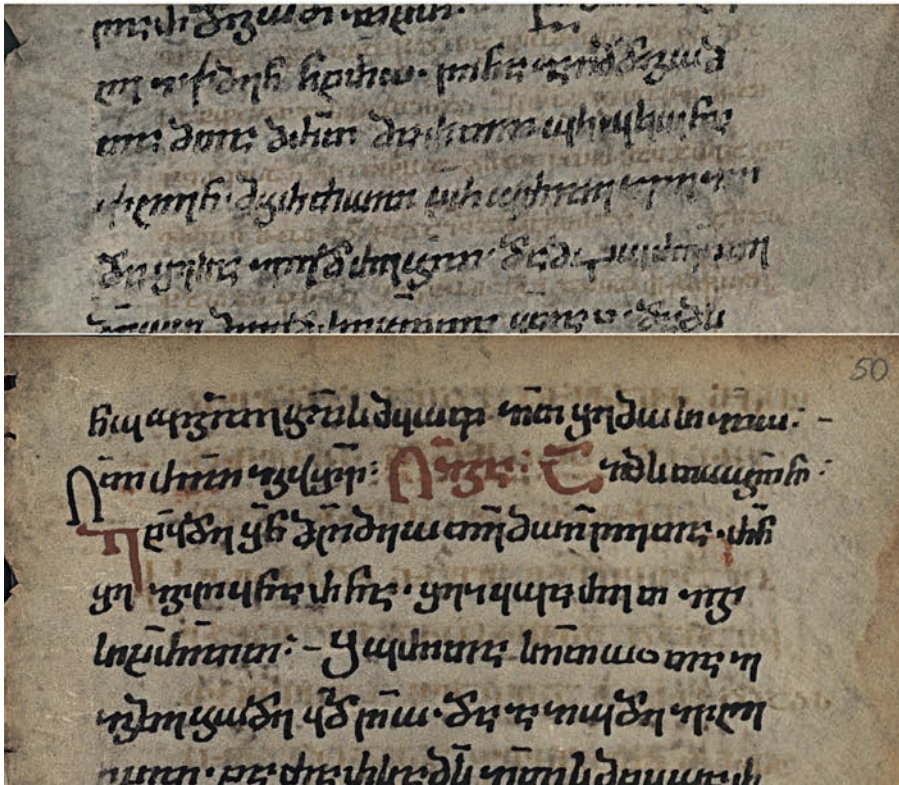


Fig. 3. Haemeti lectionary (NCM H-1329), fol. 48r, 50r

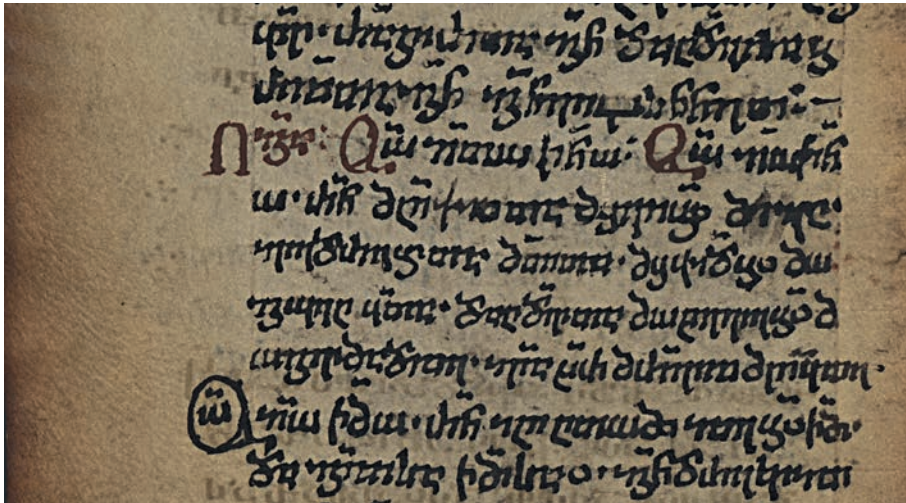


Fig. 4. Haemeti lectionary (NCM H-1329), fol. 17v



Fig. 5. Haemeti lectionary (NCM H-1329), fols 52r, 59v

A medial dot (·) is used as a punctuation mark to indicate a minor break, while two dots (:) at the end of verses signify a major break. Arrow-shaped line-filling ornaments also appear at the end of lections. Regarding abbreviations, LG-H exhibits forms characteristic of the early centuries (before the 8th century).⁴⁷

6. Linguistic Features

The Haemeti Lectionary, like other witnesses from the *khanmeti-haemeti* period,⁴⁸ presents a mixed linguistic picture. Based on the color images transcribed thus far, four *khanmeti* forms have been identified, one of which (ხრქუა) appears three times (LG: 274: Lk. 1:35, H-1329, 7r, l. 7; LG: 474: Lk. 10:27, H-1329, 5r, l. 5; LG: 833: Jo. 4:17, H-1329, 19v, l. 5); the other three are ხიყოფოდეს (LG: 856z: Lk. 24:53, H-1329, 94v, l. 1), ხიყოს (LG: 1091: Mt. 18:4, Q-333, 2r, l. 5), and ხეტყოდა (LG: 1426Ah: Mk. 5:8, H-1329, 71v, l. 14). Other archaic forms have also been attested in the palimpsest. In two cases, the spelling of the name *John* (იოანე) is archaic: იოჰანე (Jo. 1:6: H-1329, 33v, l. 3); იოჰანჳსგან (Jo. 1:40: H-1329, 28v, l. 1).

Table V lists the *haemeti* forms of LG-H with references to pages and lines. They are grouped according to the preceding vowels (-i (-ო), -e (-ე), -u (-უ), -a (-ა)). The last column indicates the corresponding page in Shanidze's edition.

47 Danelia and Sarjveladze (1997, pp. 305–317).

48 In the Sinai Lectionary of the Graz University Library (MS 2058/1), 165 *khanmeti* forms and 7 *haemeti* forms have been attested. The prefix *h-* appears before the vowels *i* (ო) and *e* (ე), as in ჰიხილოთ (twice), ჰიცილოთ, შეჰიძინენ, ჰიყოს, ჰეტყებდნენ, მიჰეხებოხ. See: Shanidze (1944, p. 23); In a Sinai palimpsest containing psalms (Sin. georg. NF 84 and 90), a total of 29 *khanmeti* and 29 *haemeti* forms are attested. The prefix *h-* here also occurs before *a* (ა) as in დაჰვფუძნა and განჰკაპობენ and *u* (უ) as in ჰუყო [twice], მოჰუწოდოს, ჰუფროს, ჰუთხრობდეს, ჰუყავ, ჰუძლოსა, დაჰუმარხო, ჰუხაროდა, but not before consonants. See: Gippert and Outtier (2021 p. 49); In the Georgian-Hebrew palimpsest from the Cairo Genizah, represented by Cambridge, University Library, Taylor-Schechter MSS 12,183 and 12,741 Oxford, Bodleian Library, ms. Georg. C 1 = Heb. 2672, and London, British Museum, ms. Or. 6581, which contain fragments of the prophecy of Jeremiah (Jer. 12.10–16; 20.9–16; 17.26–18.8), newly revealed *khanmeti* and *haemeti* forms have been identified thanks to the multispectral images produced for the DeLiCaTe project by Ivan Shevchuk and Kyle Ann Huskin. Altogether, 4 *haemeti* forms (დაჰიდვა, განჰიძრეუნა, დაჰვიწყენენ, ჰასწავეს) and 20 *khanmeti* forms (აღვიხუნე, დახუამკვდრენე, ხიყოს, შეხუძლოთ, ხიყავნ, ხიყოფინ, ხიყავნ, ხესმინ, მოხაქუნდეს, ხისმონოთ, აღიხილოთ, აღხუაგუნე, ხიქმოდა, შეხიმუსრა, ხუნდა, ხიყო, ხიტყვს, ხეტყოდი, მოხაქციოს, ხეტყოდე) have been identified. See: Gippert (forthcoming b). Shanidze recorded only 3 *haemeti* and 17 *khanmeti* forms. See: Shanidze (1944, p. 23).

| | | | |
|------------------------|--|--|------------------------------|
| ჰიოფოდა | H-1329 43v, l. 14 | Jo. 1:39 | Shanidze 3v |
| ჰილოცვედ (?) | Q-333 1v, l. 2 | Mk. 12:40 | |
| ჰიყავ (2) | H-1329 97v, l. 9 H-1329 88v, l. 13 | Lk. 19:19 Mk. 5:34 | Shanidze 19v |
| ჰიცოდე | H-1329 47r, l. 3/4 | Lk. 19:22 | Shanidze 7r |
| აღპივოს | Q-333 7r, l. 5/6 | Lk. 1:15 | |
| ჰიდვა (2) | H-1329 86v, l. 9 H-1329 89v, l. 6 | Mk. 2:4 Mk. 5:40 | Shanidze 47v Shanidze 50v |
| ჰიქმოდა | H-1329 81v, l. 13 | Mk. 3:8 | Shanidze 42v |
| ჰიუნჯებდეს | H-1329 70r, l. 11 | Lk. 12:21 | |
| Preceding e (ე) | | | |
| შეჰეწალა | H-1329 33v, l. 1 | Jo. 1:5 | |
| ჰეწია | H-1329 5v, l. 16 | Lk. 10:33 | |
| ჰეძიებდეს | Q-333 4v, l. 24 | Jo. 6:24 | |
| ჰეძიებს | H-1329 22r, l. 16 | Jo. 4:23 | |
| ჰელ-ჰეწიფების (2) | H-1329 67r, l. 9 H-1329 60v, l. 5/6 | Jo. 6:65 Mk. 2:19 | Shanidze 27r Shanidze 20v |
| ჰეროდიან | H-1329 95r, l. 10 | Mt. 16:18 | |
| დაჰეგე | H-1329 64r, l. 3 | Mt. 5:24 | |
| ჰესმა (4) | H-1329 43v, l. 5 H-1329 46v, l. 13 H-1329 96v, l. 12 H-1329 88r, l. 2 | Jo. 1:37 Mt. 17:5 Mt. 14:1 Mk. 5:27 | Shanidze 3v Shanidze 6v |
| ჰეტყოდა (2) | H-1329 44r, l. 16 H-1329 76r, l. 1 | Lk. 21:29 Mk. 6:50 | Shanidze 4r |
| ჰეტყოდეს (2) | H-1329 51v, l. 1 H-1329 89r, l. 1 | Jo. 10:24 Mk. 5:35 | Shanidze 50r |
| ჰეკრძალენით (2) | H-1329 44v, l. 12 H-1329 41r, l. 7 | Lk. 21:34 Mt. 18:10 | Shanidze 4v Shanidze 1r |
| ჰეწოდენ | H-1329 68v, l. 6/7 | Lk. 1:60 | Shanidze 29v |
| ჰეზუნენეს | H-1329 46r, l. 16 | Mt. 17:3 | Shanidze 6r |
| შეჰეშინა | H-1329 46v, l. 15 | Mt. 17:6 | Shanidze 6v |
| ჰექმნა | H-1329 84r, l. 5 | Lk. 11:30 | |
| ჰედვა | Q-333 6r, l. 1 | Jo. 11:38 | |
| ჰეშინოდა | H-1329 50r, l. 11/12 | Mt. 14:5 | Shanidze 10r |
| ჰეპყრა | H-1329 50r, l. 13 | Mt. 14:5 | Shanidze 10r |
| მიჰეცეს | H-1329 47r, l. 16 | Lk. 19:26 | Shanidze 7r |
| ჰედვა (3) | H-1329 47v, l. 14 H-1329 81r, l. 5 H-1329 92v, l. 11 | Mt. 12:10 Mk. 3:3 Lk. 6:6 | Shanidze 42r |
| ჰედვას | H-1329 52r, l. 4 | Mt. 12:11 | Shanidze 12r |

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| კელ-მე- ჰეწიფებისა | H-1329 62v, l. 5 | Mt. 9:15 | |
| კელ-ჰეწიფა | H-1329 71r, l. 15 | Mk. 5:3 | Shanidze 32r |
| ჰეკიცხევედეს | H-1329 57v, l. 1 | Mt. 9:24 | Shanidze 18r |
| მოჰეგო (2) | H-1329 52r, l. 13/14 H-1329 81v, l. 1 | Mt. 12:13 Mk. 3:5 | Shanidze 12r Shanidze 42v |
| მოჰეგებოდა | H-1329 71r, l. 10 | Mk. 5:2 | |
| ჰესმეს (2) | H-1329 52v, l. 16 H-1329 89v, l. 3 | Mt. 12:19 Mk. 5:36 | Shanidze 50r |
| ჰესმის | H-1329 92r, l. 14 | Lk. 10:23 | |
| შეჰეწინენ | H-1329 59v, l. 9/10 | Lk. 5:7 | Shanidze 19v |
| Preceding u (უ) | | | |
| მოჰეჯდეს | H-1329 37v, l. 14 | Mt. 5:1 | |
| ჰეზენებს | H-1329 40r, l. 5 | Jo. 5:20 | |
| ჰეკვრდა | H-1329 22v, l. 9 | Jo. 7:15 | |
| ჰეწოდეს | H-1329 68v, l. 2/3 | Lk. 1:59 | Shanidze 29v |
| ჰეყოფდეს (2) | H-1329 68v, l. 11 H-1329 59v, l. 8 | Lk. 1:62 Lk. 5:7 | Shanidze 29v Shanidze 19v |
| დაჰეკვრდა | H-1329 68v, l. 16 | Lk. 1:63 | Shanidze 29v |
| დაჰეკვრდებოდა | H-1329 73r, l. 8/9 | Lk. 4:32 | |
| მიჰეგო (4) | H-1329 46v, l. 2 H-1329 61v, l. 7 H-1329 45v, l. 6 H-1329 59v, l. 1 | Mt. 17:4 Mt. 17:17 Mk. 10:24 Lk. 5:5 | Shanidze 6v Shanidze 21v Shanidze 5v Shanidze 19v |
| მიჰეგეს | H-1329 79r, l. 12 | Mk. 8:4 | Shanidze 40v |
| ჰუნდა (4) | H-1329 50r, l. 10/11 H-1329 47v, l. 5 H-1329 76v, l. 14 H-1329 92v, l. 1 | Mt. 14:5 Lk. 19:27 Mk. 7:24 Lk. 10:24 | Shanidze 10r |
| ჰუნდეს | H-1329 92r, l. 7 | Lk. 10:22 | |
| ჰეყოფ | Q-333 6r, l. 15 | Jo. 11:42 | |
| დაჰეჰტევა (2) | H-1329 83r, l. 15 H-1329 56r, l. 7 | Mt. 8:15 Lk. 4:39 | |
| გარდაჰეჰტეო | H-1329 59v, l. 4 | Lk. 5:5 | Shanidze 19v |
| ჰეჰტევა | H-1329 89r, l. 7 | Mk. 5:37 | Shanidze 50r |
| ჰეჰტევებდა | H-1329 56v, l. 4 | Lk. 4:41 | Shanidze 16v |
| განჰეჰტევენე | H-1329 79r, l. 9 | Mk. 8:3 | Shanidze 40v |
| ჰეჰყრა | H-1329 58r, l. 3 | Mt. 9:25 | Shanidze 18r |
| ჰეჰთხართ | H-1329 69r, l. 16 | Mt. 11:4 | Shanidze 30r |
| ჰეჰყრასა | H-1329 52r, l. 7 | Mt. 12:11 | Shanidze 52r |
| ჰეჰყრა | H-1329 89v, l. 7 | Mk. 5:41 | Shanidze 50v |

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|------------------------|--|-------------------------------------|--|
| მოჰუგუარე | H-1329 61v, l. 4 | Mt. 17:16 | Shanidze 21v |
| ჰუქადაგო | H-1329 80r, l. 12 | Mk. 1:38 | |
| გარდაჰუტევეს | H-1329 86v, l. 8 | Mk. 2:4 | |
| ჰუქმს | H-1329 60r, l. 10/11 | Mk. 2:17 | Shanidze 20r |
| შეჰურდა | H-1329 88v, l. 8 | Mk. 5:33 | Shanidze 19v |
| შეჰუვრდა | H-1329 59v, l. 13/14 | Lk. 5:8 | Shanidze 19v |
| ჰუთხრა | H-1329 88v, l. 8 | Mk. 5:33 | Shanidze 19v |
| ჰუთხრას | H-1329 74v, l. 8 | Lk. 5:14 | |
| მოჰუწოდა | H-1329 79v, l. 4 | Mk. 8:1 | Shanidze 40v |
| ჰუბრძანა (2) | H-1329 42r, l. 11/12 H-1329 59r, l. 11 | Mk. 8:7 Lk. 5:3 | Shanidze 2r Shanidze 59r |
| ჰუბზირდეს | H-1329 92v, l. 11 | Lk. 6:7 | |
| Preceding a (ა) | | | |
| ჰასწავებდა (2) | H-1329 37v, l. 16 H-1329 24r, l. 12 | Mt. 5:2 Jo. 7:28 | |
| განჰანათლებს | H-1329 33v, l. 9/10 | Jo. 1:9 | |
| ჰაცხოვნებს | H-1329 40r, l. 12 | Jo. 5:21 | |
| დაჰადგრეთ | H-1329 67v, l. 11 | Jo. 8:31 | |
| მიჰართუა | Q-333 3r, l. 2/3 | Mt. 14:11 | Catalog. p. 654 |
| ჰაქუს (3) | H-1329 47r, l. 13 H-1329 47r, l. 15 H-1329 79v, l. 7/8 | Lk. 19:24 Lk. 19:25 Mk. 8:2 | Shanidze 7r Shanidze 7r Shanidze 40v |
| ჰაქუნდეს (3) | H-1329 47r, l. 16 H-1329 47v, l. 1 H-1329 47v, l. 2 | Lk. 19:26 Lk. 19:26 Lk. 19:26 | Shanidze 7r Shanidze 7v Shanidze 7v |
| ჰაქუნდა (2) | H-1329 79v, l. 3 H-1329 56r, l. 11 | Mk. 7:37 Lk. 4:40 | Shanidze 40v |
| ჰაქუნდავე | H-1329 71r, l. 13 | Mk. 5:3 | Shanidze 32r |
| ჰამცნო (3) | H-1329 52v, l. 5 H-1329 79r, l. 10 H-1329 74v, l. 7 | Mt. 12:16 Mk. 7:36 Lk. 5:14 | Shanidze 40r |
| ჰამცნებდა (2) | H-1329 89v, l. 15 H-1329 79r, l. 11/12 | Mk. 5:43 Mk. 7:36 | Shanidze 50v Shanidze 40r |
| ჰასმენს | H-1329 79r, l. 16 | Mk. 7:37 | Shanidze 40r |
| ჰატყუვებს | H-1329 79r, l. 16 | Mk. 7:37 | Shanidze 40r |

Table V: The prefix *h-* (ჰ-) preceding the vowels *-i* (-ი), *-e* (-ე), *-u* (-უ), *-a* (-ა)

H-1329, fol. 19v, contains the interesting *haemeti* form ჰუხედავ (l. 11; Jo. 4:19), in which *v-* (ვ) serves as the first-person singular subject marker and was not transformed into the nonsyllabic (consonantal) *u-* (უ-) following the prefixed *h-* (ჰ-) as we would expect (*ჰუხედავ). This may be compared with the form ჰუყოფ (Q-333, fol. 6r, l. 15; Jo. 11:42), where *u-* (უ-) functions as the marker of the first-person singular subject.

On the second page from the Ipari palimpsest (Q-333, 6r, l. 12), Akaki Shanidze read the *haemeti* form ჰჳცოდე; however, according to my observation, it is written ვიცოდე, and therefore cannot be considered as a *haemeti* form.

As is well known, from the 8th century onwards (the *sannarevi* period), the prefixes *x-* (ხ-) / *h-* (ჰ-) before the consonants *d* (დ), *t* (თ), *t* (ტ), *z* (ძ), *c* (ც), and *ç* (ჩ) were replaced by *s-* (ს-) through assimilation; before *ç* (ჩ), *č* (ჩ), and *č* (ჭ), the prefix became *s-* (ს-) or *š-* (შ-), while before the remaining consonants, *h-* (ჰ-) was retained. Table VI lists *haemeti* forms in which the prefix *h-* (ჰ-) occurs before the consonants *d* (დ), *t* (თ), *t* (ტ), *z* (ძ), *c* (ც), *ç* (ჩ), and *č* (ჭ).

| Form | Folio / Line | Attestation | Note |
|---------------|--|----------------------------------|--------------|
| ჰცნა | H-1329 8v, l. 7 | Jo. 13:7 | Note |
| მიჰცემდეს | H-1329 38r, l. 8 | Mk. 15:23 | |
| მიჰცემდა | H-1329 37r, l. 2 | Lk. 24:31 | |
| მოჰცა (2) | H-1329 33v, l. 16 H-1329 40r, l. 14 | Jo. 1:12 Jo. 5:22 | |
| მიჰდედეს (3) | H-1329 28r, l. 3 H-1329 28v, l. 2 H-1329 60r, l. 2 | Jo. 1:37 Jo. 1:41 Mk. 2:15 | Shanidze 20r |
| ჰჯის | H-1329 40r, l. 13 | Jo. 5:22 | |
| მიჰცეს | H-1329 50v, l. 16 – Q-333 3r l. 1 | Mt. 14:11 | |
| ჰატივ-ჰცემდენ | H-1329 40r, l. 14/15 | Jo. 5:23 | |
| ჰატივ-ჰცემენ | H-1329 40r, l. 15/16 | Jo. 5:23 | |
| ჰატივ-ჰცეს | H-1329 40v, l. 1 | Jo. 5:23 | |
| ჰატივ-ჰცა | H-1329 40v, l. 2 | Jo. 5:23 | |
| განჰმდით | Q-333 4v, l. 13 | Jo. 6:26 | |
| ჰთქუ | H-1329 19v, l. 10 | Jo. 4:18 | |
| მი-რაჰ-ჰდედეს | H-1329 43v, l. 8 | Jo. 1:38 | Shanidze 3v |
| მიჰდედა (2) | H-1329 52v, l. 3 H-1329 55v, l. 12/13 | Mt. 12:15 Mk. 2:14 | Shanidze 15v |
| ჰონდა | H-1329 50v, l. 1 | Mt. 14:6 | Shanidze 10v |
| შეჰკამენ | Q-333 1v, l. 2 | Mk. 12:40 | |
| დაჰთესი | H-1329 47r, l. 1 | Lk. 19:22 | |
| დაჰდევ | H-1329 47r, l. 7 | Lk. 19:23 | Shanidze 7r |
| ჰთხოვდენ | H-1329 75r, l. 15/16 | Mt. 7:11 | |
| აღჰმარცუეს | H-1329 86v, l. 6 | Mk. 2:4 | |
| ჰტიროთ | H-1329 89r, l. 15 | Mk. 5:39 | Shanidze 50v |

Table VI: The prefix *h-* (ჰ-) preceding a consonant

In addition, the following verbs have been preserved in the *haemeti* form: თავყანის-ჰცემდეს (Jo. 4:20: H-1329, 19v, l. 14); თავყანის-ჰცემდით (Jo. 4:21: H-1329, 22r, l. 5); თავყანის-ჰცემთ (Jo. 4:22: H-1329, 22r, l. 6/7); თავყანის-ჰცემდენ (Jo. 4:23: H-1329, 22r, l. 13); თავყანის-ჰცემდა (Mt. 8:2: H-1329, 75v, l. 5/6); თავყანის-ჰცემედ (Mk. 15:19: H-1329, 23v, l. 8); თავყანის-ჰცემთ (Jo. 4:22: H-1329, 22r, l. 8). The form -ჰცემთ shows the same

feature as ჰეხედავ (l. 11; Jo. 4:19), mentioned above. Here, *v-* (*ვ-*) likewise serves as the first-person plural subject marker (with the suffix *-t* (*-თ*)), and has not been transformed into the nonsyllabic *u-* (*უ-*) following the prefixed *h-* (*ჰ-*). It is also worth noting that the form თავყანოს- retains its archaic character, with *v-* (*ვ-*) appearing in place of *w-* (*ვ-*) in all instances and also before *q* (*ყ*), not afterwards.⁴⁹ The form თავყანოს- with participle is present in the same spelling, as თავყანოს-მცემელნი (Jo. 4:23: H-1329, 22r, l. 12/13) and თავყანოს-მცემელთა (Jo. 4:23: H-1329, 22rv, l. 16/1), and also with the infinitive in თავყანოს-ცემაო (Jo. 4:24: H-1329, 24v, l. 11/12).

An interesting case occurs on fol. 19v of H-1329, where the last word of line 16 is თავ-, and on the following page, fol. 22r, it continues as -ყუანოს-ცემაო, suggesting that the scribe was already familiar with the later form.

The existence of parallel forms in LG-H has also been noted by Akaki Shanidze, who stated that *haemeti* forms were no longer a stable linguistic feature for the scribe. The following forms are attested in parallel in the palimpsest: ჰაცხოვნებს (LG: 795: Jo. 5:21, H-1329, 40r, l. 12) vs აცხოვნებს (LG: 795: Jo. 5:21, H-1329, 40r, l. 10); ჰუბრძანა (LG: 1426Bd: Lk. 5:3, H-1329, 59r, l. 11) vs. უბრძანა (LG: 1426An: Mk. 8:6, H-1329, 42r, l. 3); ჰიყენეს (LG: 759e: Lk. 24:32, H-1329, 37r, l. 10; LG: 1426Ak: Mk. 6:44, H-1329, 90r, l. 9) vs იყენეს (LG: 1692a: Mt. 8:16, H-1329, 83v, l. 6); ჰიქმნა (LG: 763e: Jo. 1:3, H-1329, 33r, l. 11; LG: 763e: Jo. 1:3, H-1329, 33r, l. 12; LG: 1426Ai: Mk. 5:33, H-1329, 88v, l. 7) vs იქმნა (LG: 1426Ah: Mk. 5:16, H-1329, 87v, l. 13) and others. Based on the fully transcribed text of the Haemeti Lectionary, it will be important to determine statistically how often and in which positions the prefix *h-* (*ჰ-*) is preserved, and in how many instances it is lost.

The same phenomenon is evidenced by the presence of prefix contamination in LG-H, suggesting that the two prefixes *h-* (*ჰ-*) and *s-* (*ს-*) were used simultaneously for the second-person subject or third-person object. I find, for example, ჰსცნათ (LG: 856m: Jo. 8:32, H-1329, 67v, l. 14); ჰსძულდა⁵⁰ (LG: 1256: Lk. 19:14, H-1329, 97r, l. 3/4); მიჰსცა (LG: 1256: Lk. 19:15, H-1329, 97r, l. 12);⁵¹ მიჰსცა (LG: (?): Mk. 6:41, H-1329, 65r, l. 1); დაჰსდვი (LG: 1256: Lk. 19:21, H-1329, 97v, l. 16); ნუ მიჰსცემთ (Garitte: 284: Mt. 7:6, H-1329, 72v, l. 8); მიჰსცემდა (LG: 1426An: Mk. 8:6, H-1329, 42r, l. 7; LG: 1426Ak: Mk. 6:41, H-1329, 90r, l. 2); ჰსწამებ (LG: 1426Ap: Mk. 10:19, H-1329, 45r, l. 1); დაჰსცხრა (LG: 1426Bd: Lk. 5:4, H-1329, 59r, l. 14).⁵²

After the publication of Akaki Shanidze, it was believed that the prefix *s-* (*ს-*) occurred in the Haemeti Lectionary only in such contaminated forms. However, one form read by Akaki Shanidze as a *haemeti* form, namely დავჰთესი (LG: 1256: Lk. 19:22, H-1329, 47r, l. 6), must instead be read as დავსთესი, which represents a *sannarevi* form.

Haemeti forms of the superlative adjective are also attested in LG-H: ჰუმჯობღს (Mt. 18:9: H-1329, 41r, l. 2; Mt. 12:12: H-1329, 52r, l. 8); ჰუადვილღს (Mk. 10:25: H-1329, 45v, l. 9). The prefix *h-* (*ჰ-*) is likewise confirmed in the adverbial form ჰუმეტესად (Mk. 6:51: H-1329, 76r, l. 5–6; Mk. 10:2: H-1329, 45v, l. 13) and, unexpectedly, in a participle form: განჰსრულ (Lk. 8:2: H-1329, 29r, l. 11).

Several cases of the preverb აღ- reduced to ა- have been identified in the palimpsest: აიღოს (Mk. 15:24: H-1329, 38r, l. 15); ადგეს (Lk. 11:31: H-1329, 84r, l. 8/9); აიღეთ (Jo. 11:39:

49 In the 5th-century *khanmeti* inscriptions of Bolnisi, the same form is attested with *w-* (*ვ-*), for instance თავყანოს-ხეცს and თავყანოს-მცემელნი; see Danelia and Sarjveladze (1997, pp. 7–17).

50 Shanidze read this form as ჰძულდა (Shanidze, 1944, p. 384, l. 11/12).

51 Shanidze published fol. 97r of H-1329 as one of the folios (rv) of Ipari, although the 12th line is mistakenly omitted. (Shanidze, 1944, p. 384).

52 Akaki Shanidze has published two of them: ნუ მიჰსცემთ (Mt. 7:6: H-1329, 72v, l. 8) and მიჰსცემდა (Mk. 6:41: H-1329, 90r, l. 2). See: Shanidze (1923, p. 358).

Q-333, 6r, l. 3); აიღეს (Jo. 11:41: Q-333, 6r, l. 9; Mk. 6:43: H-1329, 65r, l. 4); ამაღლდეს (Mt. 9:15: H-1329, 62v, l. 8–9).

To summarize, based on the material transcribed thus far, LG-H attests 6 *khanmeti* forms, 199 *haemeti* forms, and 9 instances of prefix contamination. Considering the results of the radiocarbon dating mentioned above, which support Akaki Shanidze's theory that the alternation of the prefixes *x-* (b-) and *h-* (3-) reflects a phonetic (or dialectal) variation, this proportion of forms still raises questions regarding the origin of the Haemeti Lectionary.

7. Philological Analysis of the Text

The text of the Gospels preserved in the Haemeti Lectionary requires comprehensive study, which will only be possible once the palimpsest is imaged using a modern Multispectral Imaging (MSI) system. This work lies ahead and will depend on future collaboration with the Korneli Kekelidze National Centre of Manuscripts. For now, I limit myself to the text I have transcribed from the available color photographs, together with the material published by Akaki Shanidze.

It is hardly necessary to repeat that the earliest layers of the Georgian Gospel translation, preserved in palimpsested lectionaries and Gospels, have not yet been properly studied, neither in relation to one another nor in comparison with the Greek text and other ancient translations. Based on the palimpsests identified thus far and the material examined within the framework of the DeLiCaTe project, it can be stated that by the *khanmeti-haemeti* period, two text types were already in existence: the Adishi type and the Jrutchi-Parkhali type.⁵³

The Gospel lections preserved in the ancient lectionaries often present a divergent textual picture, reflecting independent lines of transmission and development. While they may generally follow one text type or another, at the level of individual readings they frequently exhibit mixed influence. LG-H is no exception. The text of the Gospel lections preserved in LG-H stands between the Jrutchi-Parkhali text type and that found in the Paris Lectionary (LG-P), while also attesting readings of the Adishi text type (hereafter: C). A few illustrative examples are presented below. Readings from LG-L and LG-K are also taken into consideration wherever they are preserved.

In Mt. 2:18, the proper name ჰრაქელ (*Hrakel*) appears only in C and LG-P, whereas all other sources preserve the form რაქელ (*Rakel*). In Mt. 5:24, LG-H, C, and LG-K attest და შეწირე მსხუერპლი შენი (“and offer your sacrifice”), while in all other sources მსხუერპლი is replaced by შესაწირავი (“sacrifice”). In Mt. 15:31, LG-H reads ვითარ-იგი ყრუნი და უტყუნნი იტყოდეს? (“How could the deaf and dumb speak?”), with the term for “dumb,” უტყუნნი, being attested only in C and the Khanmeti Gospels (NCM A-89/A-844).⁵⁴ In Mt. 26:48, LG-H and C read მისცა მათ სასწაული და ჰრქუა (“gave them a sign and said”), whereas manuscripts of the Jrutchi-Parkhali text type and LG-P attest მცნებაჲ (“commandment”) instead of სასწაული (“sign”); LG-L has the reading მიეცა სასწაულად ესე და ჰრქუა (“had given this as a sign and said”), while LG-K attests მიეცა სასწაული და ჰრქუა (“had given a sign and said”). In Mk. 7:34, LG-H reads და აღიხილნა ზეცად და სულთ-ითქუნა (“And he looked up to heaven and sighed”), while the mention of the sigh (სულთ-ითქუნა) is omitted in the Jrutchi-Parkhali text-type manuscripts and attested only in C. In Lk. 4:34, LG-H records იესუ ნაზორეველო (“Jesus of Nazareth,” voc.), with the form ნაზორეველო

53 The Jrutchi-Parkhali type is referred to in Georgian scholarly literature by various designations; Akaki Shanidze calls it Proto-Vulgate, while in other studies it is commonly described as the Pre-Athonite text type.

See Gippert (forthcoming a and forthcoming b).

54 Kajaia (1984, p. 38).

attested only in C. In Jo. 19:14, LG-H reads და იყო პარასკევი ზატიკისაჲ (“And it was the Friday [‘preparation day’] of the feast”), whereas in all other sources except C, ზატიკისაჲ (“feast”) is replaced by პასექისაჲ (“Passover”). In Jo. 19:31, LG-H, C, and LG-L use ჳორცნი (“flesh”), a form attested only in C; all other sources have გუამი (“body”). Many more similar cases could be cited.

LG-H provides several readings that do not appear in any known text type of the Georgian Gospel manuscripts. Nevertheless, parallels to some of these readings can occasionally be found in other lectionaries. I give only a few examples. In Mt. 12:19, LG-H reads: არცა ჳესმეს ვის უდაბნოთა (“Nor did anyone hear in the deserts”); instead of უდაბნოთა (“deserts”), other sources have უბნებსა or უბანთა (“streets”). In Lk. 8:1, LG-H and LG-K read თავადი იქცეოდა ქალაქებსა და დაბებსა (“He himself went through cities and villages”), whereas other sources have the reading თავადი ვიდოდა (LG-P: იქცეოდა) ქალაქად-ქალაქად და დაბად-დაბად (“He himself went from city to city and from village to village”). In Lk. 22:60, LG-H and LG-K read და მეყსეულად სიტყუასა ოდენ მასსა (“and immediately, during his speech”), while other sources have და მეყსეულად ვიდრე იტყოდლა იგი ამას (“and immediately, as long as he was speaking this”). In Lk. 22:63, LG-H, LG-L, and LG-K read ემღერდეს (“they were mocking him”), whereas other sources attest ეკიცხევდეს (“id.”). In Lk. 22:64, LG-H reads და დაჳბურეს მას და გუემდეს პირსა (“and they blindfolded him and struck him into the face”). Here, LG-P shows the reading და დაჳბურეს თავსა და განვიცხეს (“And they blindfolded his head and mocked him”), while other manuscripts read და დაჳბურეს თავსა (+ მისსა LG-L) და ჳგუემდეს მას (“and they blindfolded his head and struck him”). In LG-K, this phrase is omitted.

An interesting example is provided by Mt. 26:46. In LG-H, the reading is ახლოს არს მიმცემელი ჩემი (“My betrayer is near”); in C, the text runs მოწევზულ არს მიმცემელი იგი ჩემი (“My betrayer has arrived”), while LG-P has მოიწია ჟამი (“The time has come”). Other manuscripts containing the Jrutchi-Parkhali text type attest the reading მოიწია მიმცემელი ჩემი (“My betrayer has come”). Notably, LG-K here preserves the same reading as LG-H, ახლოს არს მიმცემელი ჩემი (“My betrayer is near”), whereas LG-L reads მიმცემელი ჩემი ახლოს არს (“My betrayer is near”). This evidence suggests that, in this case, LG-H stands in close proximity to LG-K.

8. Summary

The Haemeti Lectionary, preserved in palimpsest form, is the only remnant of an early Gospel lectionary according to the Jerusalem rite. No analogue of this lectionary has been identified in the Georgian tradition at this stage. In the Georgian tradition, the Gospel lections used according to the Jerusalem rite are also represented by indexes attached to the Gospels, covering materials for the entire ecclesiastical year. At present, several such indexes attached to Gospel manuscripts have been identified and published, namely, in Sin. georg. 30+38 (fols 101r–115r),⁵⁵ the “Anbandidi” Gospels (Tbilisi, National Archives of Georgia, CA-1446/107,⁵⁶ fols 191v–192r), and the Four Gospels of Palestine of 1048 CE (NCM H-1741, fols 283r–299r).⁵⁷

55 Garitte (1972).

56 Machkhaneli (2010); Outtier (2014).

57 Chitunashvili (2022). In addition, Dali Chitunashvili has studied the indexes attached to the Four Gospels of Jruchi from 936 CE (NCM H-1660; fols 292r–297v) and the Four Gospels of Tbeti (I) housed in the National Library of Russia, St. Petersburg (995 CE; Рус. НС 8–9, formerly Собр. ц. Иоанна 212; microfilm NCM RT III-21, fols 305v–322v), which are expected to be published soon.

The relationship between these two types of manuscripts – selective collections of Gospel lections and Gospel indexes – somehow resembles the relationship between Praxapostolos and Apostolos manuscripts in the later Byzantine tradition. Given that the LG-H type collection of Gospel lections is the only one that has survived to our time, it can be concluded that it was not widely disseminated.

The Haemeti Lectionary is also a highly significant witness from a linguistic point of view. A comprehensive study of the material it has preserved promises to open new perspectives, especially since modern dating methods, such as the radiocarbon analysis, provide fresh insights into the development of the Georgian literary language.

Acknowledgment

This publication is part of a project that has received funding from the European Research Council (ERC) under the European Union’s Horizon 2020 research and innovation programme (Grant agreement no. 101019006) and from the Deutsche Forschungsgemeinschaft (DFG, German Research Foundation) under Germany’s Excellence Strategy – EXC 2176 ‘Understanding Written Artefacts: Material, Interaction and Transmission in Manuscript Cultures’, project no. 390893796. The research was conducted within the scope of the Centre for the Study of Manuscript Cultures (CSMC) at the University of Hamburg.



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Picture credits

Fig. 1: Svaneti Museum of History and Ethnography, Mestia

Figs 2, 3, 4, 5: Korneli Kekelidze Georgian National Centre of Manuscripts, Tbilisi

An Unpublished Incomplete Index of the *Praxapostolos* according to the Old Liturgical Use of Jerusalem

Bernard Outtier

Abstract

I met Manana Tandashvili many times – in Frankfurt, in Tbilisi, and in Svaneti. I am glad to publish a contribution to honour her work as a teacher and a researcher, who did so much to open the use of digital means in the world of Kartvelology. Because nothing Georgian escapes her interest, I offer here an unpublished, incomplete index of the *Praxapostolos* according to the old liturgical rite of Jerusalem, to honour her career and to wish her new success and all the best for her retirement. This study presents the older stratum of a liturgical index preserved in MS Sinai, St Catherine’s Monastery, georg. 60, a tenth-century *asomtavruli* codex (copied in 977, the scribe was Kvirike), whose surviving parts include Sin. georg. 31, 58, 60, and 13 folios in Sin. georg. NF 8. While later hands align portions with the Constantinopolitan rite, the earlier layer preserves the Jerusalem use and lists readings from the *Praxapostolos* (Acts, Pauline and Catholic Epistles), followed by the psalmic “Alleluia.” The sequence begins with the Nativity and ends with the common lections for the Dead. The manuscript, written in two-column *asomtavruli*, also preserves a *khanmeti* form (Col. 2:8; T 131). Only a few lines were previously published.¹ This edition refines our picture of pre-Byzantine Jerusalem liturgy – modes, lection lengths, and some new readings – and largely agrees with the Saint Sabas/Sinaitic tradition (MS Tsagareli 2 = Graz, University Library, MS 2058/2). The present edition of the non-palimpsested portions advances the reconstruction of the pre-Byzantine Jerusalem lectionary, while the palimpsested leaves deserve future multispectral analysis.

Introduction

The manuscript Sinai, St Catherine’s Monastery, Georgian (hereafter: Sin. georg.) 60 is the final part of a codex that was cut into three pieces (Sin. georg. 31, 58, and 60). To these we may now add 13 folios discovered among the New Finds of 1975: Sin. georg. NF 8. When Tsagareli examined the manuscript in 1882, it ended with the Catholic Epistles.² It was copied in 977 on Mount Sinai by Kvirike, who may also have been the scribe of Sin. georg. 26.

Today, Sin. georg. 60 preserves a liturgical index—partly erased and rewritten on fols 5v–6r, 7v–8r, and 9v–10r—that follows the Constantinopolitan rite. The older index follows the ancient liturgical use of Jerusalem and provides a listing of readings from the *Praxapostolos* (Acts, the Pauline Epistles, and the Catholic Epistles). Here I edit the older, non-palimpsested portion of the index; the palimpsested portion should be published using multispectral imaging. Only

1 Marr (1940:pp. 107–111).

2 Tsagareli (1888:pp. 205–206).

a few lines were previously published by N. Marr, who saw the manuscript twenty years after Tsagareli.³

This manuscript also represents a welcomed witness to the earliest use of the psalmic “Alleluia” following the *Praxapostolos* readings: it clearly marks the end of the non-evangelical readings and not an introduction to the Gospel lections, which are absent from this index. The sequence begins with the start of the liturgical year (the Nativity of Christ) and ends with the common sections, here the commons of the Dead. The manuscript is written in *asomtavruli* in two columns.

One encounters a *khanmeti* form in which, as usual, *khan* has been reinterpreted as the abbreviation of *x(olo)*: ხ̄ეკრძაღუნხო in the Epistle to the Colossians, 2:8 (T 131).⁴ The same form occurs in the complete text in Sin. georg. 58.

In the edition, “/” marks indications surrounded by a circle in the manuscript. I translate დასადებელი as “Antiphon” and ოხითა as “Troparion.” I sometimes retain the manuscript’s punctuation at the end of a section; otherwise, the punctuation is mine.

The structure of each entry is simple: Troparion (only once), Psalm with Antiphon, one or more readings from the *Praxapostolos*, and “Alleluia” (rarely omitted). The musical mode is not often specified for the Psalm-Antiphon and the Alleluia; where given, it sometimes differs from the modes in the edited manuscripts of the Georgian Lectionary – usually those of P(aris), Ka(la), and L(atal.). There are also occasional differences in the extent of the readings and some previously unattested readings. This index thus provides new evidence for the history of the pre-Byzantine Jerusalem liturgy. The psalm text corresponds to that used in the tenth century at the Monastery of Mount Sinai; our manuscript almost always agrees with the St Sabas/Sinaitic manuscript Tsagareli 2 (now Graz, University Library, MS 2058/2).

In the following edition, the transcripts do not render the line structure of the manuscript; abbreviations are resolved but indicated by parentheses. References to the Georgian lectionaries are given in angle brackets.

3 Marr (1940:pp. 108–109).

4 Here and in the following pages, “T” refers to the sections in Tarchnischvili (1959–1960).

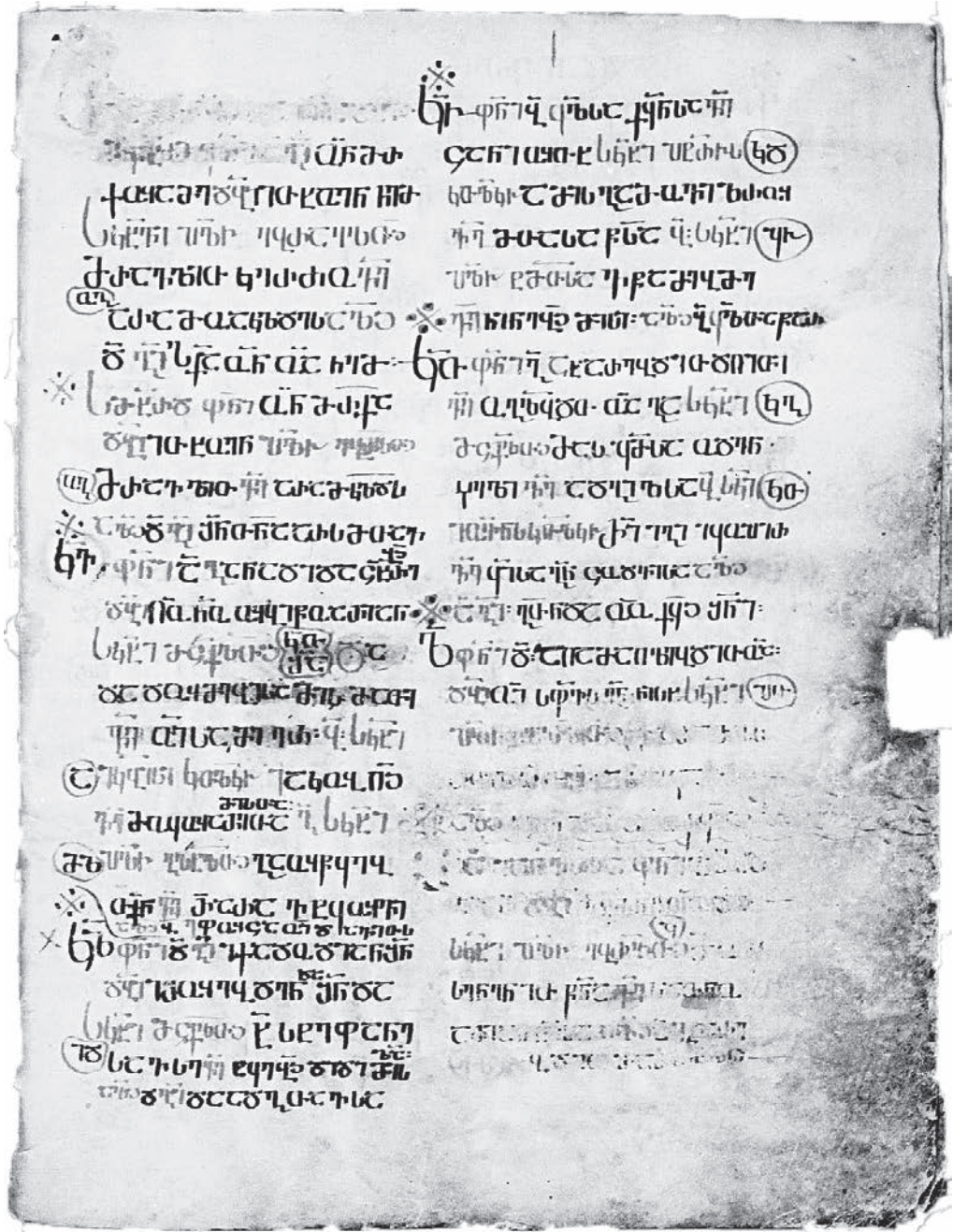


Fig. 1: Sin. georg. 60, fol. 1r (<https://www.loc.gov/resource/amedmonastery.00271070391-ms/?sp=3>)

| Georgian (original) | English (translation) |
|--|---|
| <p>Fol. 1ra</p> <p>თ(თოვეს)ა დ(ე)კ(ე)ნ(ბ)ერსა კ̄დ, შობად. მწ(ო)ხრი: ფ(სა)ლმოჲნი Ⴚ გ(ო)ჲერდი: ო(ჲ)ვალმან მრქოჲ მე . დ(ასადე)ბ(ელ) ი: ითხოენ ჩემ . ს(ა)კ(ით)ხ(ავ)ი პ(ავ)ლმ ებრაელთად /ო̄გ/: მრავლით კერძო, ვ(იდრ) ე: არა მოაკლდეს . ალ(ე)ლოჲა დ გ(ო)ჲერდ ი: ჰ(რ)ქ(ო)ჲა ო(ჲ)ვალმან.</p> | <p>Month of December 24, Nativity. Vespers. Psalm mode 1 plagal: <i>The Lord told me</i> (Ps. 2:7). Antiphon: <i>Ask me</i> (Ps. 2:8). <T 6>. Lection: Paul to the Hebrews /73/: <i>Manifold, up to will (not) stop</i> (Heb. 1:1–12). <T 8>. Alleluia mode 4 plagal: <i>The Lord said to my Lord</i> (Ps. 109:1). <T 8>.</p> |
| <p>Ⴚ სა(მ)ბრ(ა)დ: ფ(სა)ლმოჲნი: ო(ჲ)ვალს)ა ჩემ მრქ(ო)ჲა. დ(ასადე)ბ(ელ)ი: ითხოენ. პ(ავ)ლმ ებრ(ა)ელთ(ა)დ /ო̄გ/: მრავლით, ვ(იდრ)ე: არა მ(ო)აკლდეს. ალ(ე)ლოჲა დ გ(ო)ჲერდ ი: შე(ე)ნ თ(ა)ნა არს მთავ.</p> | <p>For the Mass. Psalm: <i>The Lord told me</i> (Ps. 2:7). Antiphon: <i>Ask me</i> (Ps. 2:8). <T 26>. Paul to the Hebrews /73/: <i>Mani(fold), up to will (not) stop</i> (Heb. 1:1–12). <T 29>. Alleluia mode 4 plagal: <i>By You dominion</i> (Ps 109: 3). <T 29>.</p> |
| <p>Ⴚ კ̄ვ . ფ(სა)ლმოჲნი Ⴚ: განადიდა ცხრ(ო) რებ(ა)დ . დ(ასადე)ბ(ელ)ი: ღ(მერ)თო ჩ(ემ)ო ოზბიოწო არიან . ს(ა)კ(ით)ხ(ავ)ი მ(ო)ც(ი)ქ(ო)ჲ ლთ(ა)დ /კ̄თ/ შ(ინ)ა: და დადოჲმუნებისა მის მათი, ვ(იდრ)ე: ო(ჲ)ვლ)ისა მიერ: Ⴚ ს(ა)კ(ით) ხ(ავ)ი ი(ა)კო)ბისი კ(ა)თ(ო)ლ(ი)კ(ო)ჲ /ს/: იაკობ ღ(მრ)თის)ად, ვ(იდრ)ე მოყოჲრეთა მისთა. გ ს(ა)კ(ით)ხ(ავ)ი პ(ავ)ლმ გ(ა)ლ(ა)ტ(ე) ლთ(ა)დ /მ̄ზ/: გაოჲწყებ თქ(ო)ჲენ, ვ(იდრ) ე: რ(ამ)ეთოჲ არა ვტყუოჲვი . ალ(ე)ლოჲა დ Ⴚ: ეფოჲცა ო(ჲ)ვალ)ი დავითს.</p> | <p>26 (December). Psalm mode 1: <i>He exalted the life</i> (Ps. 17:51). Antiphon: <i>My God, immaculate are</i> (Ps. 17:31). <T 34>. Lection. (Acts) of the Apostles /in section 29/: <i>And after they ceased speaking, up to in the Lord</i> (Acts 15:13–29). <T 36>. Second lection: Catholic Epistle of James /1/: <i>James, of God, up to to those who love Him</i> (Jm. 1.1–12). <T 37>. Third lection: Paul to the Galatians /47/: <i>I let you know, up to because I do not lie</i> (Gal. 1.11–20). <T 38>. Alleluia mode 2: <i>God promised to David</i> (Ps. 131:11). <T 38>.</p> |
| <p>Ⴚ კ̄ზ . ფ(სა)ლმოჲნი დ გ(ო)ჲერდი: იქადოდიან შენ. დ(ასადე)ბ(ელ)ი: იშოჲებენ შენდა. ს(ა)კ(ით)ხ(ავ)ი მ(ო)ც(ი)ქ(ო)ჲ ჯლთ(ა) დ /ო̄დ/: ხ(ოლო) სტეფანე სავსე. ვ(იდრ)ე: ტყებ(ა)დ დიდი მის ზ(ედ)ა. ალ(ე)ლოჲა დ გ(ო)ჲერდი: დაადგ თავსა.</p> | <p>27. Psalm mode 4 plagal: <i>May boast in You</i> (Ps. 5:12c). Antiphon: <i>May rejoice in You</i> (Ps. 5:12b). <T 42>. Lection. (Acts) of the Apostles /14/: <i>But Stephen, full, up to great mourning about him</i> (Acts 6:8 – 8:2). <T 43>. Alleluia mode 4 plagal: <i>Put on his head</i> (Ps. 20:4). <T 44>.</p> |
| <p>Fol. 1rb</p> <p>Ⴚ კ̄წ. ფ(სა)ლმოჲნი Ⴚ: ყ(ოვე)ლსა ქ(ო)ჲე)ყ(ა) ნ(ა)სა ვ(იდრ)ე [read: დ(ასადე)ბ(ელ)ი]: ცანი ოჲთხ. ს(აკ)ით)ხ(ავ)ი პ(ე)ტრ)მს კ(ა)თ(ო)ლ(ი) კ(ო)ჲ /კ̄დ/: მის გამო ვიზროჲ, ვ(იდრ)ე: მთასა წ(მი)და)სა. Ⴚ ს(აკ)ით)ხ(ავ)ი პ(ავ)ლმ ტ(ი)მ(ო) თ(ე)სა /ჟ̄წ/: ვწამებ მე. ვ(იდრ)ე: ჩინებ(ა)დ მისი. ალ(ე)ლოჲა დ Ⴚ: ყ(ოვე)ლთა წარ.</p> | <p>28. Psalm mode 2: <i>On the whole earth</i> (Ps. 18:5), up to (read: Antiphon): <i>The heavens tell</i> (Ps. 18:2). <T 47>. Lection: Catholic (Epistle) of Peter /24/: <i>Therefore I shall care for, up to on the holy mountain</i> (2 Pet. 1:12–18). <T 48>. Second lection: Paul to Timothy /98/: <i>I attest, up to His coming</i> (2Tim. 4:1–8). <T 49>. Alleluia mode 2: <i>All the heathen</i> (Ps. 46:2). <T 49>.</p> |
| <p>Ⴚ კ̄თ. ფ(სა)ლმოჲნი გ: ახარებდით დღითი ვ(იდრ)ე [read: დ(ასადე)ბ(ელ)ი]: ო(კ)გ(ა) ღ(ო)ბდ(ე)თ ო(ჲ)ვალს)ა გა. ს(აკ)ით)ხ(ავ)ი მ(ო)ც(ი)ქ(ო)ჲ ჯლთ(ა)დ /კ̄გ/: მას ჟამსა ოდენ წელი. ვ(იდრ)ე: ადგილსა. Ⴚ ს(აკ)ით)ხ(ავ)ი იოჲ)ან(წ)ს კ(ა)თ(ო)ლ(ი)კ(ო)ჲ /კ̄თ/: რ(ო)მელ) ი-ოგი იყო პირ, ვ(იდრ)ე: ყ(ო)ვლისაგ(ა)ნ. ალ(ე)ლოჲა დ Ⴚ გ(ო)ჲერდი: გთნდა ო(ჲ)ვალ)ო ქ(ო)ჲე)ყ(ან)ა დ შენი.</p> | <p>29. Psalm mode 3: <i>Announce from day</i> (Ps. 95:2), up to (read: Antiphon): <i>Sing to the Lord a song</i> (Ps. 95:1). <T 53>. Lection. (Acts) of the Apostles /23/: <i>At that time began, up to place</i> (Acts 12:1–17). <T 54>. Second lection: Catholic (Epistle) of John /29/: <i>That which was from the beginning, up to from every (sin)</i> (1Jo. 1:1–7). <T 55 (P: 1Jo. 1:1–10)>. Alleluia mode 1: <i>Pleasant was for You, Lord, Your land</i> (Ps. 84:2). <T 55>.</p> |

| Georgian (original) | English (translation) |
|--|---|
| <p>#: ლ. ფ(სალმოვ)ნი დ: აღმალღებდით ო(ვფალ)სა. დ(ასადებ(ელ)ი ო(ვფალ)ი სოვფეს გ(ან)რისხ. ს(აკით)ხ(ავ)ი პავლჳ ებრ(ა)ელთ(ა)მ /ჰ/თ: რ(ამეთოვ) არა მოსროვლ, ვ(იდრ)ე: დავიპყრათ. ალ(ელოვ)ა ე დ გ(ოვერ)დ: ისმინე ასოვლო, ვ(იდრ)ე ქ(ოვე)ყ(ა)ნასა მას.</p> | <p>30. Psalm mode 4: <i>Exalt the Lord</i> (Ps. 98:5). Antiphon: <i>The Lord reigns, may enrage</i> (Ps. 98:1). <T 59>. Lection: Paul to the Hebrews /89/: <i>Because you did not come, up to we received</i> (Heb. 12:8–28). <T 60>. Alleluia mode 4 plagal: <i>Hear, daughter</i> (Ps. 44:11), <i>up to the earth</i> (Ps. 44:17). <T 60>.</p> |
| <p>#: თ(თოვე)სა იანვ(არ)სა ლ. ფ(სალმოვ)ნი ზ: მდღელნი. დ(ასადებ(ელ)ი: მოივსენე ო(ვფალ)ო დ(ავ)ით. ს(აკით)ხ(ავ)ი პ(ავ)ლჳ ებრ(ა)ს(ა)ლთ(ა)მ /ჟ/: მოივსენენით წ(ი)ნა, ვ(იდრ)ე: სათნო არიან ღ(მრთ)ისა. ალ(ელოვ)ა ე ზ: იხარებდით მართალნი.</p> | <p>Month of January, 1. Psalm mode 2: <i>(Your) priests</i> (Ps. 131:9). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 66>. Lection: Paul to the Hebrews /90/: <i>Remember your leaders, up to please God</i> (Heb. 13:7–16). <T 70>. Alleluia mode 1: <i>Rejoice, righteous</i> (Ps. 32:1). <T 70>.</p> |
| Fol. 1va | |
| <p>/იანვ(არ)ი/ #: ვ. გ(ან)ცხ(ა)დ(ებ)ს(ა)მ წ(ი)ნადდით. მწ(ოვ) ხრი. ფ(სალმოვ)ნი დ: ჳ(მა)მ ო(ვფლის)ა ე წყალთა. დ(ასადებ(ელ)ი: ჳ(მა)მ ო(ვფლის)ა ე ძლიერე. ს(აკით)ხ(ავ)ი პ(ავ)ლჳ კ(ო)რ(ინ)თ(ე)ლთ(ა)მ /ლ/: არა მნებავს ოვმეც, ვ(იდრ)ე: თავადი ქ(რია)ტჳ. ალ(ელოვ)ა ე დ: მ(ო) ვ(ე)დ(ი)თ ო(ვ)გ(ა)ლ(ო)მ(ბ)დ(ე)თ ო(ვფალ)სა ვლადა.</p> | <p>/January/ 6. Epiphany's eve. Vespers. Psalm mode 4: <i>Voice of the Lord on the waters</i> (Ps. 28:3). Antiphon: <i>Voice of the Lord with strength</i> (Ps. 28:4). <T 86>. Lection: Paul to the Corinthians /30/: <i>I don't want that you ignore, up to Christ himself</i> (1Cor. 10:1–4). <T 88>. Alleluia mode 4: <i>Come, let us sing to the Lord, let us shout</i> (Ps. 94:1). <Elsewhere in T>.</p> |
| <p>#: ს(ა)მხრ(ა)დ. ფ(სალმოვ)ნი: ღ(მერთ)ი ო(ვფალ)ი და გამოვჯჳ. დ(ასადებ(ელ)ი: აოვვარებდით ო(ვფალ)სა. ს(აკით)ხ(ავ)ი პ(ავ)ლჳ ტიტჳსა /ჟთ/: რ(ამეთოვ) გამოჩნდა მ(ა)დლი, ვ(იდრ)ე: შეოვრავც-გყოფს შე(ენ)ს. ალ(ელოვ)ა ე დ: გამოსლვასა ი(სრა)წლი.</p> | <p>For the Mass. Psalm: <i>God is the Lord and he appeared to us</i> (Ps. 117:27). Antiphon: <i>Confess the Lord</i> (Ps. 117:1). <T 106>. Lection: Paul to Titus /99/: <i>Because the grace appeared, up to despise you</i> (Tit. 2:11–15). <T 113>. Alleluia mode 4: <i>When Israel went out</i> (Ps. 113:1). <T 113>.</p> |
| <p>#: ზ დღესა. ფ(სალმოვ)ნი: მ(ო)ვ(ე)დ(ი)თ ო(ვფლ)ისა და მიიღეთ. (დასადებ(ელ)ი: ვ(ა)კ(ოვრთ)ხ(ო)თ ო(ვფალ)ი ყ(ოვე)ლსა ჟამ. ს(აკით)ხ(ავ)ი პ(ავ)ლჳ ტიტჳსა /რ/: ხ(ოლო) რ(ა)ჟ(ამ)ს სიტკობებ(ა)მ და კ(ა)ცთ, ვ(იდრ)ე: კაცთა. ალ(ელოვ)ა ე ზ: ამისთვის მოგიკსე.</p> | <p>Second day. Psalm: <i>Come to the Lord and receive</i> (Ps. 33:6). Antiphon: <i>Let us bless the Lord at any time</i> (Ps. 33:2). <T 117>. Lection: Paul to Titus /100/: <i>When the sweetness and the philanthropy, up to to the men</i> (Tit. 3:4–8). <T 119 (P: Tit. 3:4–7)>. Alleluia mode 2: <i>That is why I shall remember You</i> (Ps. 41:7). <T 119>.</p> |
| <p>#: გ დღესა. ფ(სალმოვ)ნი: მასხოვრო მე საპკოვ. დ(ასადებ(ელ)ი: მიწყ(ა)ლე მე ღ(მერთ)ო დიდი. ს(აკით)ხ(ავ)ი პ(ავ)ლჳ ჰრომ(ა)ლთ(ა)მ /ვ/: ანოვ არა ოვწყით რ(ამეთოვ) რ(ომე)ლ, ვ(იდრ)ე: ი(ეს)ოვჯს მიერ. ალ(ელოვ)ა ე გ ო(ვ)ე(რ)დ: ო(ვ)გ(ა)ლ(ო)მ(ბ)დით ა ყ(ოვე)ლ(ი) თეს.</p> | <p>Third day. Psalm: <i>You will sprinkle me with spray</i> (Ps. 50:9). Antiphon: <i>Be merciful for me, God, in (Your) great</i> (Ps. 50:3). <T 121>. Lection: Paul to the Romans /6/: <i>Or don't you know that (we) who, up to in Jesus</i> (Rom. 6:3–11). <T 122>. Alleluia mode 3 plagal: <i>Sing to the Lord, all the generations</i> (Ps. 116:1). <T 122>.</p> |
| <p>#: დ დღესა. ფ(სალმოვ)ნი: აღდეგ ო(ვფალ)ო გ(ა)სასოვ. დ(ასადებ(ელ)ი: მ(ო)ი(ვ)ს(ე)ნე ო(ვფალ)ო დ. ს(აკ)ი(თხ)ავი პ(ავ)ლჳ გ(ა)ლ(ა)ტ(ე)ლთ(ა)მ /მჳ/:</p> | <p>Fourth day. Psalm: <i>Go up, Lord, to Your resting-place</i> (Ps. 131:8). Antiphon: <i>Remember, Lord, D(avid)</i> (Ps. 131:1). <T 124>. Lection: Paul to the Galatians /48/:</p> |

| Georgian (original) | English (translation) |
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| Fol. 1vb | |
| /იანვ[ა]რი/ რ(ამეთოვ) რჩოვლი იგი, ვ(იდრ)ე: მკვდრცა დ(მრთ)ისა მიერ. ალ(ელოვ)აჲ გ: ო(ვფალ)ო ძალითა შ(ე)ნითა – | /January/ <i>Because the Law, up to heir too by God (Gal. 3:24–4:7). <T 125>. Alleluia mode 3: Lord, in your strength (Ps. 20:1). <T 125>.</i> |
| # ე დღ(ეს)ა. ფ(სალმოვ)ნი . გიხილეს შ(ე) ნ წყალ. დ(ასადე)ბ(ელ)ი: ვმითა ჩ(ემ)ითა ო(ვფლ)ისა მი. ს(აკ)ცი(თხავ)ი პ(ავ)ლჳ ევ(ე) ს(ელ)თ(ა)მ /ნწ/: გლოვცავ თქ(ოვ)ენ კროვლი, ვ(იდრ)ე: ყ(ოვე)ლთა შ(ინ)ა. ალ(ელოვ)აჲ მ: გ(ოვე)ლთა წარმართ – | Fifth day. Psalm: <i>The waters saw You (Ps. 76:17)</i> . Antiphon: <i>With my voice to the Lord (Ps. 76:2)</i> . <T 127>. Lection: Paul to the Ephesians /58/: <i>I beg you, chained, up to in all (Eph 4:1–6)</i> . <T 128 (P: Eph. 4:1–16)>. Alleluia mode 2: <i>All the heathen (Ps. 46:2)</i> . <T 128>. |
| # ვ: დღეს. ფ(სალმოვ)ნი: იხილეს ყ(ოველ) თა კიდეთა. დ(ასადე)ბ(ელ)ი: ო(ვ)გ(ა)ლ(ო) ბდ(ით) ო(ვფალ)სა გა. ს(აკ)ცი(თხავ)ი პ(ავ)ლჳ კოლას(ელ)თ(ა)მ /მწ/: ხ(ოლო) ეკრძალენით, ვ(იდრ)ე: იგინი მას შ(ინ)ა. ალ(ელოვ)აჲ პ გ(ოვერდ)ი: ო(ვფალ)ი ს(ოვ)ფ(ე)ვს შოვენით. | Sixth day. Psalm: <i>Every side saw (Ps. 97:2)</i> . Antiphon: <i>Sing to the Lord with a song (Ps. 97:1)</i> . <T 130>. Lection: Paul to the Colossians /68/: <i>Beware, up to them to Him (Col. 2:8–15)</i> . <T 131 (P: Col. 2:8–18)>. Alleluia mode 1 plagal: <i>The Lord reigns, beauty (Ps. 92:1)</i> . <T 131>. |
| # ზ დღ(ეს)ა. ფ(სალმოვ)ნი: აჩოვენა ო(ვფალ)მა მ(ა)ცხ. დ(ასადე)ბ(ელ)ი: ო(ვ) გ(ა)ლ(ო)ბდ(ით) ღ(მერთ)სა მწე. ს(აკ)ცი(თხავ) ი პ(ავ)ლჳ ებრ(ა)ელთ(ა)მ /ვდ/: გოვაქოვს ოვკოვე. ვ(იდრ)ე: დღესა მას. ალ(ელოვ)აჲ დ გ(ოვერდ)ი: ღ(ა)ღ(ა)დ(ე)ბდ(ით) ღ(მრთ)ისა ყ(ოველ)ი ქ(ოვე)ყანაჲ ოვგა. | Seventh day. Psalm: <i>The Lord shew (His) salvation (Ps. 97:2)</i> . Antiphon: <i>To God, our succourer (Ps. 80:2)</i> . <T 132>. (Ms. P: Ps. 97:1). Lection: Paul to the Hebrews /84/: <i>Therefore we have, up to that day (Heb. 10:19–25)</i> . <T 134>. Alleluia mode 4 plagal: <i>Shout to God, all the earth, sing (Ps. 97:4)</i> . <T 134>. |
| # ლ დღეს(ა). ფ(სალმოვ)ნი: ნ(ე)ტ(არ) არიან რ(ომე)ლთა მიეტევ. დ(ასადე)ბ(ელ)ი: ნ(ე) ტ(არ) არს კ(ა)ცი. ს(აკ)ცი(თხავ)ი პ(ავ)ლჳ ტ(ი) მ(ო)თ(ე)სა /ჟე/: პ(ავ)ლჳ მ(ო)ც(ი)ქ(ოვ)ლი ქ(რისტ)ე ი(ეს)ოვსი, ვ(იდრ)ე: დაიმკვდრა ჩ(ოვე)ნ თანა. ალ(ელოვ)აჲ პ გ(ოვერდ)ი: გთნდა ო(ვფალ)ო ქ(ოვე)ყანაჲ. | Eighth day. Psalm: <i>Blessed are the ones of whom have been forgiven (Ps. 31:1)</i> . Antiphon: <i>Blessed is the man (Ps. 31:2)</i> . <T 136>. Lection: Paul to Timothy /95/: <i>Paul, apostle of Jesus Christ, up to dwelt with us (2Tim. 1:1–14)</i> . <T 138>. Alleluia mode 1 plagal: <i>Pleasant is for You, Lord, Your land (Ps. 84:1)</i> . <T 138>. |
| # ი დ იანვ(ა)რსა, წ(მიდ)ისა სტ(ე)ფ(ა)ნწსი. ყ(ოველ)ი ჰპოო ზ(ა)ტ(ი)კთა: მ: ოთხშ(ა)ბ(ა) თსა. | 14 January, (commemoration) of St Stephen: you will find everything on the Second Wednesday of Easter. <T 142> |
| Fol. 2ra | |
| # /იანვარი/ ი ე. ყ(ოველ)ი წ(მიდა)თ(ა)მ იმსახოვრე: – | /January/ 15. Use everything of the Saints/Martyrs. |
| # ი ზ ანტონისი. ფ(სალმოვ)ნი გ გ(ოვერდ) ი: ვინმცა მცნა მე ფრ. დ(ასადე)ბ(ელ)ი: ყოვრად იღე. ს(აკ)ცი(თხავ)ი პ(ავ)ლჳ ებრ(ა)ე ლთ(ა)მ /პვ/ და რაჲდამე ვთქოვა, ვ(იდრ)ე: სროვლ იქმენ. ალ(ელოვ)აჲ გ: შევიყოვარე რ(ამეთოვ) ისმი. | 17. (Feast) of Anthony. Psalm mode 3 plagal: <i>Who will give me wings (Ps. 54:7)</i> . Antiphon: <i>Be careful (Ps. 54:1)</i> <T 145; no antiphon in P>. Lection: Paul to the Hebrews /86/: <i>And what shall I say, up to be perfect (Heb. 11:31–40)</i> . <T 149>. Alleluia mode 3: <i>I loved, because (the Lord) heard (Ps. 114:1)</i> . <T 149 (P: Ps. 118:1–2)>. |

| Georgian (original) | English (translation) |
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| <p>#: იწ. ფსალმოვნი ზ: წ(მი)და-ყო საყოფე. დ(ასადე)ბ(ელ)ი: ო(კვალ)ი ძალთ(ა)მ. ს(ა)კ(ითხავი) პ(ავ)ლწ ებრ(ა)ელთ(ა)მ / ოწ: ოკ(ოვე)თოვმცა გ(ან)სროვლებ(ა)მ, ვ(იდრ)ე: ახლენით ღ(მერთ)სა. ალ(ელოვ)ა მან გ(ოვერ)დი: ჰ(რ)ქ(ოვ)ა ო(კვალ)მან ო(კვალ)სა ჩემსა: –</p> | <p>18. Psalm mode 1: <i>He sanctified His dwelling</i> (Ps. 45:5). Antiphon: <i>The Lord of the forces</i> (Ps. 45:8). <T 153>. Lection: Paul to the Hebrews /78/: <i>If the perfection, up to we came near God</i> (Heb. 7:11–19). <T 155>. Alleluia mode 1 plagal: <i>The Lord said to my Lord</i> (Ps. 109:1). <T 155>.</p> |
| <p>##: ით. ფსალმოვნი: მეფენი ქ(ოვე)ყ(ა) ნისანი. დ(ასადე)ბ(ელ)ი: აღდეგინ ღ(მერთ) ი. ს(ა)კ(ითხავი) პ(ავ)ლწ ტ(ი)მ(ო)თწსა /ჟბ/: გლოვავ ოკ(ოვე)ვ. ვ(იდრ)ე: ჭემმარტუბითა. ალ(ელოვ)ა მ გ: ო(კვალ)ო ძალითა შ(ენი)თა იხა.</p> | <p>19. Psalm: <i>Kings of the earth</i> (Ps. 67:33). Antiphon: <i>May God rise</i> (Ps. 67:2). <T 158 (mode 4)>. Lection: Paul to Timothy /82/ <i>Therefore I pray you, up to with truth</i> (1 Tim. 2:1–7). <T 159>. Alleluia mode 3: <i>Lord, with Your strength will rejoice</i> (Ps. 20:2). <T 159>.</p> |
| <p>#: ჰ. ყ(ოველი) მ(ა)რტულთა და ნ(ე)ტ(ა)რთ(ა)მ:</p> | <p>20. Everything of the Martyrs and Blessed. <T 161: Just and Blessed>.⁵</p> |
| <p>#: კ.ა. ყ(ოველი) სატფოვრისამ: –</p> | <p>21. Everything of the Dedication. <T 163>.</p> |
| <p>#: კ.ბ. ფსალმოვნი: წ(მი)და(ა)მ. ს(ა)კ(ითხავი) პ(ავ)ლწ ებრ(ა)ელთ(ა)მ /პზ/ აწ ოკ(ოვე) რ(ოვე)ნცა, ვ(იდრ)ე: მოაგის სიმართლწ. ალ(ელოვ)ა მ წ(მი)და(ა)მ.</p> | <p>22. Psalm of the Saints/Martyrs <T 163 <T 145 → T 1475>. Lection: Paul to the Hebrews /87/: <i>Therefore we also, up to gains justice</i> (Heb. 12:1–11). <T 166>. Alleluia of the Saints/Martyrs. <T 166 → T 1484>.</p> |
| <p>#: კ.გ. ყ(ოველი) მოძღვართ(ა)მ:</p> | <p>23. Everything of the Teachers. <T 170>.</p> |
| <p>#: კ.დ. ყ(ოველი) მოძღვართამ:</p> | <p>24. Everything of the Teachers. <T 171>.</p> |
| <p>Fol. 2rb</p> | |
| <p>#: /იანვ[ა]რი/</p> | <p>/January/</p> |
| <p>#: კ.ე. ყ(ოველი) მოძღვართ(ა)მ: –</p> | <p>25. Everything of the Teachers. <T 172 L>.</p> |
| <p>#: კ.ზ. ყ(ოველი) მ(ო)ძლ(ოვ)ართ(ა)მ:</p> | <p>27. Everything of the Teachers. <T 174 L>.</p> |
| <p>#: კ.წ. ფსალმოვნი ზ: რ(ამეთოვ) ო(კვალ)ს ოკ(ოვე)ვარს. დ(ასადე)ბ(ელ)ი მართალთა[მ]. ს(ა)კ(ითხავი) პ(ავ)ლწ ებრ(ა)ელთ(ა)მ /პვ/: და რადამე, ვ(იდრ)ე: სროვლ იქმენ. ალ(ელოვ)ა მ გ: შევიყოვარე რ(ამეთოვ) ისმინა –</p> | <p>28. Psalm mode 2: <i>Because the Lord likes</i> (Ps. 36:28). Antiphon of the Justs. <T 178 (antiphon Ps. 36:11)>. Lection: Paul to the Hebrews /86/: <i>And what, up to be perfect</i> (Heb. 11:32–40). <T 180 (P: Eph. 6:10–17)>. Alleluia mode 3: <i>I loved, because (the Lord) heard</i> (Ps. 114:1). <T 180 (P: Ps. 12:2)>.</p> |
| <p>##: კ.თ. ფსალმოვნი გ: ყავ რ(ოვე)ნ თ(ა)ნა. დ(ასადე)ბ(ელ)ი: რ(ამეთოვ) შ(ენ) ო(კვალ) ი შემეწი. ს(ა)კ(ითხავი) პ(ავ)ლწ გ(ა)ლ(ა)ტ(ე) ლთ(ა)მ /ნ/: ხ(ოლო) ჩემდა ნოვ იყო, ვ(იდრ) ე: მძანო ა(მენ). ალ(ელოვ)ა მ დ: საყდ(ა)რი შ(ენ)ი ღ(მერთ)ო –</p> | <p>29. Psalm mode 3: <i>Do for us</i> (Ps. 85:17). Antiphon: <i>Because You, Lord, helped me</i> (Ps. 85:17). <T 182>. Lection: Paul to the Galatians /50/: <i>But God forbid that I, up to brethren, amen</i> (Gal. 6:14–18). <T 184>. Alleluia mode 4: <i>Your throne, God</i> (Ps. 44:7). <T 184>.</p> |
| <p>#: ლ. ყ(ოველი) მღდ(ე)ლთ-მ(ო)ძლ(ოვ)ართ(ა)მ:</p> | <p>30. Everything of the Hierarchs. <T 187>.</p> |

5 The wording of Sin. georg. 60 must be erroneous here, with მარტულთა standing for მართალთა. The combination of Martyrs and Blessed does not occur elsewhere and the testimony of the other lectionaries, which refer to the Just and Blessed instead, is clear.

| Georgian (original) | English (translation) |
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| <p>## ლა. ფ(სალმოვ)ნი ზ: მრავალ არს ჭი. დ(ასადე)ბ(ელ)ი: იცვნეს ო(ვფალ)მან ს(ოვ) ლ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) ტ(ი)მ(ო)თწსა /ჟწ/: ვწამებ მე წ(ინაშ)ე, ვ(იდრ)ე: გამოჩინებ(ა)მ მისი. ალ(ელოვ)აჲ ზ: ცხორებ(ა)მ მართალ:</p> | <p>31. Psalm mode 2: <i>Many are the troubles</i> (Ps. 33:20). Antiphon: <i>The Lord will keep the souls</i> (Ps. 33:23). <T 188>. Lection: Paul to Timothy /98/: <i>I attest before, up to His coming</i> (2Tim. 4:1–8). <T 191>. Alleluia mode 2: <i>The life of the just</i> (Ps. 36:39). <T 191>.</p> |
| <p>თ(ოვ)ეს)ა ფებ(ერ)ვ(ა)ლს(ა) ზ მიგებებ(ა) ე. ფ(სალმოვ)ნი დ: იხილის ყ(ოვე)ლთა კიდე. დ(ასადე)ბ(ელ)ი: აჩოვნა ო(ვფალ)მა ნ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) გ(ა)ლ(ა)ტ(ე)ლთ(ა) ე /მწ/: რ(ამეთოვ) რჩოვლი იგი, ვ(იდრ)ე: მკვდრცა ღ(მრთ)ისა მიერ: – ალ(ელოვ)აჲ ზ: აწ განოვტევე: –</p> | <p>Month of February 2: Hypapante. Psalm mode 4: <i>All the edges saw</i> (Ps. 97:3). Antiphon: <i>The Lord shew</i> (Ps. 97:2). <T 199>. Lection: Paul to the Galatians /48/: <i>Because the Law, up to heir too by God</i> (Gal. 3:24–4:7). <T 203>. Alleluia mode 2: <i>Now let</i> (Luke 2:29). <T 203 L>.</p> |
| <p>Fol. 2va</p> | |
| <p>## ე: ყ(ოველ)ი წმიდათაჲ –</p> | <p>5. Everything of the Saints/Martyrs. <T 209>.</p> |
| <p>## თ: ყ(ოველ)ი წმიდათაჲ –</p> | <p>9. Everything of the Saints/Martyrs. <T 215>.</p> |
| <p>## ი: ვ: ფ(სალმოვ)ნი და ალ(ელოვ)აჲ წ(მიდა)თ(ა)ჲ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ე)ლთ(ა)ჲ /მა/: გოვაქოვს ჩ(ოვე)ნ ს(ა)ფ(ა)სწ, ვ(იდრ)ე: სადიდ(ებ)ელ(ა)დ ღ(მრთ)ისა. ალ(ელოვ)აჲ წ(მიდა)თ(ა)ჲ –</p> | <p>16. Psalm and Alleluia of the Saints/Martyrs. Lection: Paul to the Corinthians /41/: <i>We have a treasure, up to to glorify God</i> (2Cor. 4:7–15). <T 224 → T 211>. Alleluia of the Saints/Martyrs.</p> |
| <p>## იწ: ფ(სალმოვ)ნი: ყ(ოველ)სა ქ(ოვე)ყ(ა)ნ(ა)სა. დ(ასადე)ბ(ელ)ი: ცანი ოვთხ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) ტ(ი)მ(ო)თწსა /ჟწ/: ვწამებ მე წ(ინაშ)ე, ვ(იდრ)ე: გამოჩინებ(ა)მ მისი. ალ(ელოვ)აჲ: ნეტარ არს რ(ომელ)მან გ(ოვ)ლის-ხ:</p> | <p>18. Psalm: <i>In the whole world</i> (Ps. 18:5). Antiphon: <i>The heavens tell</i> (Ps. 18:2). <T 226>. Lection: Paul to Timothy /98/: <i>I attest before, up to His coming</i> (2Tim. 4:1–8). <T 227>. Alleluia: <i>Blessed is the one who understood</i> (Ps. 40:2). <T 227>.</p> |
| <p>## კ: ყ(ოველ)ი წმიდათაჲ: –</p> | <p>20. Everything of the Saints/Martyrs. <T 230>.</p> |
| <p>## კა: ყ(ოველ)ი წ(მიდა)თ(ა)ჲ: –</p> | <p>21. Everything of the Saints/Martyrs. <T 231>.</p> |
| <p>## კბ: ყ(ოველ)ი მოძლ(ოვ)ართ(ა)ჲ: –</p> | <p>22. Everything of the Teachers. <T 232 L>.</p> |
| <p>## კგ: ყ(ოველ)ი მ(ომ)ლ(ოვ)ართ(ა)ჲ: –</p> | <p>23. Everything of the Teachers. <T 233>.</p> |
| <p>თ(ოვ)ეს)ა მ(არ)ტსა კე. ხარებ(ა)ჲ. ფ(სალმოვ)ნი გ: გარდამოვდეს. დ(ასადე)ბ(ელ)ი: ღ(მერთ)ო საშუელი. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) ფილ(ი)პ(ე)ლთ(ა)ჲ /ღვ/: გიხაროდენ მარადის ო(ვფლ)ისა, ვ(იდრ)ე: თქ(ოვე)ნ თანა. ალ(ელოვ)აჲ დ გ(ოვე)რდ(ი): ისმინე ასოვლო:</p> | <p>Month of March, 25. Annunciation. Psalm mode 3: <i>He will descend</i> (Ps. 71:6). Antiphon: <i>God, (give Your) Law</i> (Ps. 71:1). <T 268>. Lection: Paul to the Philippians /66/: <i>Rejoice always in the Lord, up to with you</i> (Phil. 4:4–9). <T 273>. Alleluia mode 4 plagal: <i>Hear, daughter</i> (Ps. 44:11). <T 273>.</p> |
| <p>## დღესა ჴორცითა აღებასა. ფ(სალმოვ)ნი ნ გ(ოვე)რდ(ი): ადავსე პირი ჩ(ოვე)ნი. დ(ასადე)ბ(ელ)ი: შ(ენ) ო(ვფალ)ო გესავ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) ჴრომ(ა)ელთ(ა)ჲ /კბ/: ვიცი და მრწამს, ვ(იდრ)ე: ო(ვ)კ(ოვ)ნისამდ ე ა(მ)ენ. ალ(ელოვ)აჲ დ გ(ოვე)რდ(ი): ღ(ა)ღ(ა)დ(ებ)დით ღ(მრთ)ისა ყ(ოველ)ი ქ(ოვე)ყ(ანა)ჲ:</p> | <p>Meatfare day. Psalm mode 1: <i>Fill up our mouth</i> (Ps. 70:8). Antiphon: <i>In You, Lord, I hope</i> (Ps. 70:1). <T 283>. Lection: Paul to the Romans /22/: <i>I know and believe, up to eternity, amen</i> (Rom. 14:14–26). <T 285>. Alleluia mode 4 plagal: <i>The whole world cry to God</i> (Ps. 65:1). <T 285>.</p> |

| Georgian (original) | English (translation) |
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| Fol. 2vb | |
| <p>#: დღესა კ(ვ)რ(ია)კესა ყველიერსა. ფსალმოჲნი Ⴚ გ(ო)ზერდი: ილოცეთ და მიეცით. დ(ასადე)ბ(ელ)ი: გ(ა)ცხადებ(ო)ვ(ო)ლ არს. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ე)ლთაჲ /მდ/: მძანო რ(ამეთოჲ) ესერა აწ, ვ(იდრ)ე: ყ(ოველ)ივე მაქოჲს. ალ(ელოჲ)აჲ Ⴚ: ეკრმალეთ ერი.</p> | <p>Cheesefare Sunday. Psalm mode 1 plagal: <i>Pray and give</i> (Ps. 75:12). Antiphon: <i>Is revealed</i> (Ps. 75:2). <T 321>. Lection: Paul to the Corinthians /44/: <i>Brethren, because now, up to we have everything</i> (2Cor. 6:2–10). <T 325>. Alleluia: <i>Beware, people</i> (Ps. 77:1). <T 325>.</p> |
| <p>: Ⴚ შ(ა)ბ(ა)თსა, თ(ე)ოდორ(ე)სი. ფსალმოჲნი Ⴚ: პატოხან არს. დ(ასადე)ბ(ელ)ი: მრწმენა მე. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ე)ლთაჲ /მა/ გოჯაქოჲს ჩ(ო)ვენ ს(ა)ფ(ა)სწ, ვ(იდრ)ე: ს(ა)დ(ი)დ(ე)ბ(ე)ლ(ა)დ ღ(მ)რთისა. ალ(ელოჲ)აჲ Ⴚ: ღ(მ)ერთი დ(იდე)ბ(ო)ვ(ო)ლ არს ზრახ.</p> | <p>First Saturday, of Theodore. Psalm mode 1: <i>Honourable is</i> (Ps. 115:6). Antiphon: <i>I believed</i> (Ps. 115:1). <T 1475>. Lection: Paul to the Corinthians /41/: <i>We have a treasure, up to to glorify God</i> (2Cor. 4:7–15). <T 1480>. Alleluia mode 1: <i>God is glorified in the council</i> (Ps. 88:8). <T 1484>.</p> |
| <p>#: კ(ვ)რ(ია)კესა Ⴚ წ(მ)იდათა მ(ა)რხვ(ა)თ(ა)სა. ფსალმოჲნი Ⴚ გ(ო)ზერდი: შევსცეთი მე. დ(ასადე)ბ(ელ)ი: ცხონდეს ს(ო)ვლი. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ა)ჲ /იზ/: გლოცავ თქ(ო)ვენ ძმა, ვ(იდრ)ე: ასოებ ვართ. ალ(ელოჲ)აჲ Ⴚ: მიგახლენ ღ(ო)ცვაჲ: –</p> | <p>Second Sunday of holy Lent. Psalm mode 1 plagal: <i>I erred</i> (Ps. 118:176). Antiphon: <i>My soul will live</i> (Ps. 118:175). <T 357 (antiphon = Sin. georg. 54)>. Lection: Paul to the Romans /17/: <i>I pray you, brethren, up to we are members</i> (Rom. 12:1–5). <T 360>. Alleluia mode 2: <i>May my prayer draw near You</i> (Ps. 118:169). <T 360>.</p> |
| <p>#: Ⴚ: შ(ა)ბ(ა)თსა. ფსალმოჲნი: საკურველ არს ღ(მ)ერთი. დ(ასადე)ბ(ელ)ი: მან მოსცეს. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ა)ჲ /წ შ(ინ)ა/: ოკოვეთოჲ ქ(რ)ისტ(ე)ს, ვ(იდრ)ე: წ(მ)იდათათ(ე)ს. ალ(ელოჲ)აჲ Ⴚ: იქადიან წ(მ)იდანი –</p> | <p>Second Saturday. Psalm: <i>Wonderful is God</i> (Ps. 67:36). Antiphon: <i>He will give</i> (Ps. 67:36). <T 391> (antiphon in PLKa: Ps. 67:2)>. Lection: Paul to the Romans /in section 8/: <i>If Christ, up to for the saints</i> (Rom. 8:10–27). <T 393 (PLKa: Rom. 8:10–17)>. Alleluia mode 4: <i>The saints boast</i> (Ps. 149:5). <T 393>.</p> |
| <p>###: კ(ვ)რ(ია)კესა Ⴚ წ(მ)იდათა მ(ა)რხვ(ა)თ(ა)სა. ფსალმოჲნი: ყოვრად იღე ღ(მ)ერთო. დ(ასადე)ბ(ელ)ი: მე ღ(მ)ერთსა ვხადე — — —</p> | <p>Third Sunday of holy Lent. Psalm: <i>Be careful</i>. Antiphon: <i>I called God</i> (Ps. 54:7). <T 395>.</p> |
| Fol. 3ra | |
| <p>ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ა)ჲ /იზ/: ხ(ო)ლო მაქოჲს ჩ(ო)ვენ ნიჰი, ვ(იდრ)ე: შეეყენით. ალ(ელოჲ)აჲ Ⴚ: ნ(ე)ტ(ა)რ არს კ(ა)ცი, ვ(იდრ)ე: დაჯდა:–</p> | <p>Lection. Paul to the Romans /18/: <i>But we have a grant, up to follow</i> (Rom. 12:6–16). <T 398>. Alleluia mode 2: <i>Blessed is the man, up to sat</i> (Ps. 1:1). <T 398>.</p> |
| <p>#: შ(ა)ბ(ა)თსა: Ⴚ: ფსალმოჲნი Ⴚ: ყ(ოვე)ლსა ქ(ო)ვეყ(ა)ნ(ა)სა. დ(ასადე)ბ(ელ)ი: ცანი ოვთხ. ს(ა)კ(ითხავი) პ(ავ)ლ(ე) კ(ო)რ(ინ)თ(ე)ლთაჲ /ლგ/ და თოჲ ვენებინ, ვ(იდრ)ე: გიჩოვენო თქ(ო)ვენ. ალ(ელოჲ)აჲ Ⴚ: ყ(ოვე)ლთა წარმა.</p> | <p>Third Saturday. Psalm mode 2: <i>In the whole world</i> (Ps. 18:5). Antiphon: <i>The heavens tell</i> (Ps. 18:2). <T 427 L>. Lection. Paul to the Corinthians /33/: <i>And if suffers, up to I shall show you</i> (1Cor. 12:26–31). <T 429>. Alleluia mode 2: <i>All the heathen</i> (Ps. 46:2). <T 429>.</p> |

| Georgian (original) | English (translation) |
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| <p>#: დ კ(ვ)რ(ია)კესა წ(მიდა)თა მ(ა)რხვ(ა)თ(ა)სა. ფ(სალმოვ)ნი ა გ(ოვერდ)ი: ისმინე ჩ(ემ)ი ო(ვფალ)ო რ(ამეთოვ) ტკბი .დ(ასადე) ბ(ელი): რ(ამეთოვ) მჭირს მე მსთ(ოვ)ად. ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ჰ(ო)მ(ა)ელთ(ა)მ /ით/ ნოვ ჰბრძნობთ, [ვ(იდრ)ე]: გ(ა)ნკრმ(ა)ლოვლ არიან. ალ(ელოვ)ა მ: შენ ო(ვფალ)ო გესავ ნოვ მრ.</p> | <p>Fourth Sunday of holy Lent. Psalm mode 1 plagal: <i>Hear me, Lord, because sweet</i> (Ps. 68:17). Antiphon: <i>Because I am in trouble early</i> (Ps. 68:18). <T 431>. Llection. Paul to the Romans /19/: <i>Don't be wise, [up to] they are careful</i> (Rom. 12:16 – 13:6). <T 434>. Alleluia mode 2: <i>I hope in You, Lord, don't let me be ashamed</i> (Ps. 30:2). <T 434>.</p> |
| <p>#: დ: შ(ა)ბ(ა)თსა, წ(მიდა)თა ორმეოცთ(ა)მ. ფ(სალმოვ)ნი მ: კ(ვრთ)ხ(ეოვლ ა)რს ო(ვფალ)ი რ(ომელმან) არა მიმ. დ(ასადე) ბ(ელი): შეწევნა არს ჩ(ოვე)ნ. ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ებრ(ა)ელთ(ა)მ /პე/: სარწმ(ოვ)ნ(ო)ბით მოწ, ვ(იდრ)ე: მ(ა)თ ქ(ა)ლ(ა)ქი. ალ(ელოვ)ა: ესე ყ(ოველ)ი მოიწია.</p> | <p>Fourth Saturday. (Commemoration) of the Forty Martyrs. <T 462>. Psalm mode 2: <i>Blessed is the Lord, who has not given us</i> (Ps. 123:6). Antiphon: <i>Help is for us</i> (Ps. 123:8). <T 463 LKa>. Llection. Paul to the Hebrews /85/: <i>They perished with faith, up to for them a town</i> (Heb. 11:13–16). <T 466>. Alleluia: <i>All this happened</i> (Ps. 43:18). <T 466 Ka>.</p> |
| <p>##: კ(ვ)რ(ია)კესა წ(მიდა)თა მ(ა)რხვ(ა)თ(ა)სა. ფ(სალმოვ)ნი: სლვანი ჩემნი. დ(ასადე) ბ(ელი): გამოაჩინე პი. ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ჰ(ო)მ(ა)ელთ(ა)მ /კა/: მისცემდით თ(ა)ნა, ვ(იდრ)ე: ჰმადლობს ღ(მერთ)სა. ალ(ელოვ)ა მ: წყალობათა შე(ენ)თა ო(ვფალ)ო ო(ვ)კ(ოვ)ნისამდე: –</p> | <p>Fifth Sunday of holy Lent. Psalm: <i>My ways</i> (Ps. 118:133). Antiphon: <i>Show Your face</i> (Ps. 118:135). <T 470>. Llection. Paul to the Romans /21/: <i>Pay the debt, up to thanks God</i> (Rom. 13:7 – 14:6). <T 473 Ka>. Alleluia mode 2: <i>Your mercies, Lord for ever</i> (Ps. 88:2). <T 473 has other verses>.</p> |
| <p>Fol. 3rb</p> | |
| <p>÷ ე შ(ა)ბ(ა)თსა. ყ(ოველ)ი მდდ(ე)ლთ-მ(ო)ძღ(ოვ)ართ(ა)მ.</p> | <p>Fifth Saturday. Everything of the Hierarchs. <T 515 Ka>.</p> |
| <p>#: ე კ(ვ)რ(ია)კესა წ(მიდა)თა მ(ა)რხვ(ა)თ(ა)სა. ფ(სალმოვ)ნი: ღ(ა)ღ(ა)დ ვყ(ავ) ყ(ოვლ)ითა გ(ოვ)ლითა. დ(ასადე)ბ(ელი): ჳმა ვყ(ავ) შე(ენ)და. ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ეფ(ე)ს(ე)ლთ(ა)მ /და/: ამისთვის გ(ა)ნიშორეთ, ვ(იდრ)ე: ს(ოვ)ლ(ა)დ ს(ოვ)ლნელად. ალ(ელოვ)ა: ღ(მერთ)ო შეწევნასა ჩემსა: –</p> | <p>Sixth Sunday of holy Lent. Psalm: <i>I cried with my whole heart</i> (Ps. 118:145). Antiphon: <i>I cried to You</i> (Ps. 118:146). <T 520>. Llection. Paul to the Ephesians /61/: <i>For this send away, up to as a pleasant perfume</i> (Eph 4:25 – 5.2). <T 523>. Alleluia <i>God, my help</i> (Ps. 69:2). <T 523>.</p> |
| <p>#: ე: პ(ა)რ(ა)ს(ე)ვსა. ფ(სალმოვ)ნი მ გ(ოვერდ)ი: მართალი ვ(ითარც)ა ფინიკი. დ(ასადე)ბ(ელი): დანერგოვლ იყ. ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ეფ(ე)ს(ე)ლთ(ა)მ /ნთ/: რ(ამეთოვ) თითოეოვლსა, ვ(იდრ)ე: სიყ(ოვ)არ(ოვ)ლით. ალ(ელოვ)ა მ იხარებდით მარ.</p> | <p>Sixth Friday. Psalm mode 2 plagal: <i>The righteous one as a palm-tree</i> (Ps. 91:13). Antiphon: <i>They were planted</i> (Ps. 91:14). <T 565 Ka>. Llection. Paul to the Ephesians /59/: <i>Because to each, up to with love</i> (Eph 4:7–16). <T 567>. Alleluia mode 1: <i>Rejoice, righteous</i> (Ps. 32:1). <T 567>.</p> |
| <p>##: ე: შ(ა)ბ(ა)თსა. ლაზარჴსი. ფ(სალმოვ)ნი მ: ო(ვფალ)ო აღმოიყვანე ჯო. დ(ასადე)ბ(ელი): აგამაღლო შე(ენ). ს(ა)კ(ითხავ)ი პ(ავ)ელჴ ეფ(ე)ს(ე)ლთ(ა)მ /მბ/: ხ(ოლო) ყ(ოველ)ივე მხილვ(ე)ლი, ვ(იდრ)ე: ნებაა ღ(მერთ)ისა. ალ(ელოვ)ა: მოაქციე ს(ოვ)ლი ჩ(ემ)ი:</p> | <p>Sixth Saturday. (Commemoration) of Lazarus. Psalm mode 2: <i>Lord, You took out from hell</i> (Ps. 29:4). Antiphon: <i>I shall exalt You</i> (Ps. 29:2). <T 571>. Llection. Paul to the Ephesians /62/: <i>Everything to be denounced, up to the will of God</i> (Eph 5:13–17). <T 573>. Alleluia: <i>Convert my soul</i> (Ps. 22:3). <T 573>.</p> |

| Georgian (original) | English (translation) |
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| <p>#: დღესა ბზობასა. ფსალმოჯნი: მთანი იხა. დ(ასადებ(ელ)ი: ო(ჯ)გ(ა)ლ(ო)ბ(დ)ე) თ ო(ჯ)ფ(ა)ლ(ს)ა გალ. ს(ა)კ(ი)თხ(ა)ვი პ(ა)ვ(ლ)ს ეფ(ე)ს(ე)ლ(თ)ა) /ნა/ კ(ო)ვ(რ)თ)ხ(ე)ო(ჯ)ლ(ა) რს ღ(მ)ერთი, ვ(ი)დ(რ)ე: დიდებისა მისისა. ალ(ე)ლოჯა) მ გ(ო)ვ(ერ)დი: ო(ჯ)ფ(ა)ლ(ო) ო(ჯ)ფ(ა)ლ(ო) ჩ(ო)ვ(ი)ნო ვ(ი)თ(ა)რ ს(ა)კ(ი)ვ(რ), ვ(ი)დ(რ)ე: ქება:</p> | <p>Palm (Sun)day. Psalm: <i>The mountains rejoice</i> (Ps. 97:8). Antiphon: <i>Sing to the Lord with a song</i> (Ps. 97:1). <T 586>. Llection. Paul to the Ephesians /51/: <i>Blessed is God, up to of His glory</i> (Eph 1:3–14). <T 593>. Alleluia mode 1 plagal: <i>Lord, our Lord, how wonderful, up to praise</i> (Ps. 8:2–3). <T 593>.</p> |
| <p>Fol. 3va</p> | |
| <p>#: დიდსა ხოვთშ(ა)ბ(ა)თსა. ფსალმოჯნი : გ(ა)ნმზადეს წ(ინ)აშე. დ(ასადებ(ელ)ი : ო(ჯ)ფ(ა)ლ(ს)ა მწყესოს მე. ს(ა)კ(ი)თხ(ა)ვი პ(ა)ვ(ლ)ს კ(ო)რ(ინ)თ(ე)ლ(თ)ა) /ლა/ : რ(ამ)ეთოჯ) მე მოვიდე, ვ(ი)დ(რ)ე : დავისაჯნეთ :</p> | <p>Maundy Thursday. Psalm: <i>They prepared in face of (me)</i> (Ps. 22:5). Antiphon: <i>The Lord will shepherd me</i> (Ps. 22:2). <T 636>. Llection. Paul to the Corinthians /31/ <i>Because I received, up to be judged</i> (1Cor. 11:23–32). <T 638>.</p> |
| <p>#: დიდსა შ(ა)ბ(ა)თსა. ფსალმოჯნი : შ(ე)ნდა შოჯენის გ(ა)ლ(ო)ბ(ა)დ. დ(ასადებ(ელ)ი ი შეგესემინ ო(ჯ)ფ(ა)ლ(ო) ლ(ო)ც. ს(ა)კ(ი)თხ(ა)ვი ი პ(ა)ვ(ლ)ს კ(ო)რ(ინ)თ(ე)ლ(თ)ა) /ლდ/ : გაოჯწყებ თქ(ო)ვენ, ვ(ი)დ(რ)ე : გრწმენა. ალ(ე)ლოჯა) მ : აქებდ ი(ერ)ოჯსალ(ს)მი ო(ჯ)ფ(ა)ლ(ს)ა :</p> | <p>Holy Saturday. Psalm: <i>To You is due song</i> (Ps. 64:2). Antiphon: <i>Hear, Lord, (my) prayer</i> (Ps. 64:3). <T 737>. Paul to the Corinthians /34/: <i>I let you know, up to you believed</i> (1Cor. 15:1–11). <T 738>. Alleluia: <i>Praise, Jerusalem, the Lord</i> (Ps. 147:1). <T 738 S>.</p> |
| <p>✠ #: დღესა წ(მი)დასა აღესებასა. ფსალმოჯ) ნი : ესე არს დღს. დ(ასადებ(ელ)ი : ჰე ო(ჯ)ფ(ა)ლ(ო) მ(ა)ცხოვნე. ს(ა)კ(ი)თხ(ა)ვი მ(ო)ც(ი)ქ(ო)ვ(ლ)თ(ა)დ /ა/ : პირველ(ა)დ ესე სიტყ(ო)ჯა)დ, ვ(ი)დ(რ)ე : დ(ა)ს(ა)ს(რ)ოჯ(ლ)ს(ა) დმდე ქ(ო)ვ(ე)ყ(ა)ნისა. ალ(ე)ლოჯა)დ დ : შ(ე)ნ ასდეგ და შე.</p> | <p>Holy Easter. Psalm: <i>This is the day</i> (Ps. 117:14). Antiphon: <i>Oh Lord, save me</i> (Ps. 117:25). <T 745>. Llection. (Acts) of the Apostles /1/: <i>First this word, up to to the end of the earth</i> (Acts 1:1–8). <T 748>. Alleluia mode 4: <i>You get up and have mercy</i> (Ps. 101:14). <T 748 S>.</p> |
| <p>#: ნ შ(ა)ბ(ა)თსა : ან : ზ(ა)ტ(ი)კსა ფსალმოჯ) ნი : შ(ე)ნდა შოჯენის. დ(ასადებ(ელ)ი ი : შეგესემინ. ს(ა)კ(ი)თხ(ა)ვი მ(ო)ც(ი)ქ(ო)ვ(ლ)თ(ა)დ /გ/ : და მ(ა)თ დღ(ე)თა შ(ინ) ა, ვ(ი)დ(რ)ე : მეათორმეტედ. ალ(ე)ლოჯა) ნ გ(ო)ვ(ერ)დი : ო(ჯ)ფ(ა)ლ(ი) სოჯფევს შოჯენი –</p> | <p>First Monday of Easter. Psalm: <i>To You is due</i> (Ps. 64:2). Antiphon: <i>Hear</i> (Ps. 64:3). <T 757>. Llection. (Acts) of the Apostles /3/: <i>And in those days, up to as the twelfth</i> (Acts 1:15–26). <T 757b (P: Acts 2:22–28)>. Alleluia mode 1 plagal: <i>The Lord reigns, beauty</i> (Ps. 92:1). <T 757c>.</p> |
| <p>#: ნ გ შ(ა)ბ(ა)თსა. ფსალმოჯ)ნი აქ(ე) ზდ ი(ერ)ოჯსალ(ს)მი. დ(ასადებ(ელ)ი : რ(ამ)ეთოჯ) გ(ა)ნაძლიერ. ს(ა)კ(ი)თხ(ა)ვი მ(ო)ც(ი)ქ(ო)ვ(ლ)თ(ა)დ /ე/ : კაცნო ისრაიტელნო, ვ(ი)დ(რ)ე : შ(ე)ნისადათა. მ ს(ა)კ(ი)თხ(ა)ვი იაკობისი /ა/ : იაკობ ღ(მ)რთისა)დ, ვ(ი)დ(რ)ე : ჰ(ე)შმ(ა)რ(ი)ტ(ე)ბის(ა)დათა. ალ(ე)ლოჯა)დ : შ(ე)ნ გშოჯენის გ(ა)ლ(ო)ბ(ა)დ.</p> | <p>First Tuesday. Psalm: <i>Praise, Jerusalem</i> (Ps. 147:1). Antiphon mode 4 plagal: <i>Because He strengthened</i> (Ps. 147:2). <T 758a>. Llection. (Acts) of the Apostles /5/: <i>Men of Israel, up to Your (face)</i>. (Acts 2:22–28). <T 757 (for Monday)>. Second lection, of James /1/: <i>James (servant) of God, up to of truth</i> (Jm. 1:1–17). <T 758c (P: Jm. 1:1–12)>. Alleluia mode 4: <i>To You is due song</i> (Ps. 64:2). <T 758d>.</p> |

| Georgian (original) | English (translation) |
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| Fol. 3vb | |
| <p>⦿ ნ დ: შ(ა)ბ(ა)თსა. ფ(სალმოჯ)ნი : აღდეგ ო(კვალ)ო გ(ა)ნსასოვე. დ(ასადე)ბ(ელ) ი : მ(ო)ც(ი)ქ(ო)ლ(ო)თ(ა)მ(ა)დ(ავი)თ. ს(ა) კ(ოთხ)ავი მ(ო)ც(ი)ქ(ო)ლ(ო)თ(ა)მ(ა)დ(ავი)თ. /ზ/ : პ(ეტ)რ და იოვანე, ვ(იდრ)ე : ო(კ)ვ(ე)თ(ო)რ(ე)ბ(ი)ს(ა)გ(ა) ნ თქ(ო)ვ(ი)ნ(ი)სა. ზ ს(ა)კ(ოთხ)ავი იაკ(ო)ბ(ი)სი /ზ/ : აწ ო(კ)ვ(ე)თ(ო)რ(ე)ბ(ი)ს(ა)გ(ა)ნ(ი)ს(ა) ე სოფ(ი)ს(ა)გ(ა)ნ(ი)ს(ა). ალ(ელო)ჯ(ა)მ : დ გ(ო)ვ(ერ)დ ი : ჰ(რ)ქ(ო)ჯ(ა) ო(ფ)გ(ა)ლ(მ)ან ო(კ)ვ(ალ)ს(ა) ჩემსა : –</p> | <p>First Wednesday. Psalm: <i>Get up, Lord, to Your resting place</i> (Ps. 131:8). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 759a>. Llection. (Acts) of the Apostles /7/: <i>Peter and John</i>, up to <i>from your evil</i> (Acts 3:1–26). <T 759b (P: Acts 3:1–20)>. Second lection, of James /2/: <i>Now let every man be, up to from this world</i> (Jm. 1:19–26). <T 759c (P: Jm. 1:13–19)>. Alleluia mode 4 plagal: <i>The Lord said to my Lord</i> (Ps. 109:1). <T 759c>.</p> |
| <p>⦿ ნ ე: შ(ა)ბ(ა)თსა. ფ(სალმოჯ)ნი : აღამაღლებ. დ(ასადე)ბ(ელ)ი : ო(კვალ)ი ს(ო)ფ(ი)ეს(ა) გ(ა) ნ რიხს. ს(ა)კ(ოთხ)ავი მ(ო)ც(ი)ქ(ო)ლ(ო)თ(ა) მ(ა)დ(ავი)თ. /ზ/ : მაშინ მოიქცეს, ვ(იდრ)ე : ძმებ(ი)თ(ო) რთ მისით : ზ ს(ა)კ(ოთხ)ავი იაკ(ო)ბ(ი)სი /გ/ : ძმანო ჩემო, ვ(იდრ)ე : სარჩელისასა. ალ(ელო)ჯ(ა)მ გ(ო)ვ(ერ)დ(ი) : რ(ომელ)ნი ესვენ ო(კვალ)ს(ა).</p> | <p>First Thursday. Psalm: <i>Exalt</i> (Ps. 98:5). Antiphon: <i>The Lord reigns, may enrage</i> (Ps. 98:1). <T 760a>. Llection. (Acts) of the Apostles /2/: <i>Then they returned</i>, up to <i>and with His brothers</i> (Acts 1:12–14). <T 760b (→ Ascension; end not indicated)>. Second lection, of James /3/: <i>My brothers</i>, up to <i>of the judgment</i> (Jm. 2:1–13). <T 760c>. Alleluia mode 3 plagal: <i>The ones who hope in the Lord</i> (Ps. 124:1). <T 760d>.</p> |
| <p>⦿ პ(ა)რ(ა)ს(კ)ე(ვ)სა ნ. ფ(სალმოჯ)ნი : ო(კ)გ(ა) ლ(ო)ბ(ი)თ(ო) ო(კვალ)ს(ა) გ(ა)ლ(ო)ბ(ი)თა ახ. დ(ასადე)ბ(ელ)ი : აცხოვნა. ს(ა)კ(ოთხ)ავ ი მ(ო)ც(ი)ქ(ო)ლ(ო)თ(ა)მ(ა)დ(ავი)თ. /ვ/ : ანგელოზი ო(კვალ)ს(ა)მ(ა)დ(ავი)თ. ვ(იდრ)ე : კესარიად. ზ : ს(ა) კ(ოთხ)ავი იაკ(ო)ბ(ი)სი /დ/ : რამე სარგებე, ვ(იდრ)ე : მოკვდარ არს. ალ(ელო)ჯ(ა)მ ზ : მარჯოვნენმ(ა)ნ ო(კვალ)ს(ა)მ(ა)დ(ავი)თ (!)</p> | <p>First Friday. Psalm: <i>Sing to the Lord with a new song</i> (Ps. 97:1a). Antiphon: <i>He saved</i> (Ps. 97:1b). <Not in T 761>. Llection. (Acts) of the Apostles /16/: <i>The angel of the Lord</i>, up to <i>to Caesarea</i> (Acts 8:26–40). <T 761a (P: Acts 8:29–40)>. Second lection, of James /4/: <i>What profit</i>, up to <i>is dead</i> (Jm. 2:14–26). <T 761b (P: Jm. 2:14–23)>. Alleluia mode 2: <i>The right (hand) of the Lord</i> (Ps. 117:15). <T 761c>.</p> |
| <p>⦿ შ(ა)ბ(ა)თსა ნ. ფ(სალმოჯ)ნი : ღ(მერთ)ო მიწყალენ. დ(ასადე)ბ(ელ)ი : ცნობად. ს(ა) კ(ოთხ)ავი მ(ო)ც(ი)ქ(ო)ლ(ო)თ(ა)მ(ა)დ(ავი)თ. /ო/ : ხ(ოლო) ესენი ვ(ითარ)ც(ა) გ(ა)ნოვ(ებ)ეს, ვ(იდრ) ე : გ(ა)ნც(ა)დებოვ(ებ)ად. ზ ს(ა)კ(ოთხ)ავი იაკ(ო)ბ(ი)სი /ზ/ : აწ ო(კ)ვ(ე)თ(ო)რ(ე)ბ(ი)ს(ა)გ(ა) ნ თქ(ო)ვ(ი)ნ(ი)ს(ა). ალ(ელო)ჯ(ა)მ ა გ(ო)ვ(ერ)დ(ი) : ო(კ)გ(ა)ლ(ო)ბ(ი)თ(ო) ღ(მერთ)ს(ა) მწყესა.</p> | <p>First Saturday. Psalm: <i>God, have mercy on us</i> (Ps. 66:2). Antiphon: <i>To know</i> (Ps. 66:3). <T 762a>. Llection. (Acts) of the Apostles /10/: <i>But these, as they left</i>, up to <i>openly</i> (Acts 4:23–31). <T 762b>. Second lection, of James /2/: <i>Now be</i>, up to <i>from the world</i> (Jm. 1:19–27). <T 762c (P: Jm. 1:17–27)>. Alleluia mode 1 plagal: <i>Sing to God, succourer</i> (Ps. 80:2). <T 762d (mode 3 plagal)>.</p> |
| Fol. 4ra | |
| <p>⦿ დღესა ახალ კ(ვ)რ(ი)ა(კ)ესა. ფ(სალმოჯ)ნი : ესე არს დრფ. დ(ასადე)ბ(ელ)ი : ჰე ო(კვალ) ო მ(ა)ცხოვნე. ს(ა)კ(ოთხ)ავი მ(ო)ც(ი)ქ(ო)ლ ლ(ო)თ(ა)მ(ა)დ(ავი)თ. /ი/ : ხ(ოლო) ჳელითა მ(ო)ც(ი) ქ(ო)ლ(ო)თ(ა)მ(ა)დ(ავი)თ, ვ(იდრ)ე : ყ(ოვე)ლ(ი)ნი. ზ ს(ა) კ(ოთხ)ავი იოვ(ან)წ(ი)სი /ვ/ : რ(ომელ)ი-იგი პირველით, ვ(იდრ)ე : ყ(ოვე)ლ(ი)ს(ა)გ(ა)ნ(ი)ს(ა) დღესა. ალ(ელო)ჯ(ა)მ : წყ(ალ)ობ(ი)თა შენი თ ო(კვალ)ო ო(კ)ვ(ი)ვნისამდე.</p> | <p>Thomas Sunday. Psalm: <i>This is the day</i> (Ps. 117:24). Antiphon: <i>Oh Lord, save me</i> (Ps. 117:25). <T 745 (Easter Sunday)>. Llection. (Acts) of the Apostles /11/: <i>But by the Apostles</i>, up to <i>all</i> (Acts 5:12–16). <Not in T>. Second lection, of John /29/: <i>That which (was) since the beginning</i>, up to <i>from every sin</i> (1Jo. 1:1–7). <T 763c>. Alleluia: <i>I shall sing Your mercy for ever</i> (Ps. 88:1). <T 763d>.</p> |

| Georgian (original) | English (translation) |
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| <p>#: დღესა ორშ(ა)ბ(ა)თსა ზ ზ(ა)ტ(ი)კსა. ფ(სალმოვ)ნი ყ(ოვე)ლსა ქ(ოვე)ყ(ა)ნ(ა)სა. დ(ასადე)ბ(ელ)ი : ცანი ოვთხორო. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ /იე/ : საველე ესე ფ(რია)დ, ვ(იდრ)ე :- ახარებდეს. ზ [ს(ა)კ(ითხავ)ი] პ(ე)ტ(რ)წს კ(ა)თ(ოლ)ი(ი)კწ /იბ/ : იხარებდით ვ(იდრ)ე : ანგ(ე)ლ(ო) ზთა ხილვად. ალ(ელოვ)აჲ ზ : ყ(ოვე)ლთა წარმართ.</p> | <p>Monday of the second (week) of Easter. Psalm: <i>In the whole world</i> (Ps. 18:5). Antiphon: <i>The heavens tell</i> (Ps. 18:1). <T 765a>. Llection. (Acts) of the Apostles /15/: <i>This Saul much, up to preached</i> (Acts 8:3–25). <T 765b>. Second [lection], of the Catholic [Epistle] of Peter /12/: <i>You rejoiced, up to angels to see</i> (1 Pet. 1:8–12). <T 765c (P: Jm. 3:1–17)>. Alleluia mode 2: <i>All the heathen</i> (Ps. 46:2). <T 765d>.</p> |
| <p>#: ზ გ:შ(ა)ბ(ა)თსა. ფ(სალმოვ)ნი : ყ(ოველ)ი დიდებ(ა)დ ასოვლისა. დ(ასადე)ბ(ელ)ი : სთნდეს მეო(ვ)ვე. ს(ა)ქმწ მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ /ზ/ : მაშინ მოიქცეს, ვ(იდრ)ე : ძმებითოვრთ მისით. ზ [ს(ა)კ(ითხავ)ი] პ(ე)ტ(რ)წს კ(ა)თ(ოლ)ი(ი)კწ /იწ/ : ესრევე ოდესმე წ(მი)დაწი, ვ(იდრ)ე : იყვინით. ალ(ელოვ)აჲ : მართოვენ მ(ეოვ)ფ(ე)სა.</p> | <p>Second Tuesday. Psalm: <i>All the glory of the daughter</i> (Ps. 44:14). Antiphon: <i>Pleasant was to the king</i> (Ps. 44:12). <T 768 (antiphon Ps. 44:15)>. (Acts) of the Apostles /2/: <i>Then they returned, up to with His brothers</i> (Acts 1:12–14). <T 769>. Second [lection], of the Catholic [Epistle] of Peter /18/: <i>So also sometime the holy, up to you will be</i> (1Pet. 3:5–8). <T 770>. Alleluia: <i>They will present to the king</i> (Ps. 44:15). <T 771>.</p> |
| <p>#: ზ: დ:შ(ა)ბ(ა)თსა. ფ(სალმოვ)ნი : იქადოდინა შ(ე)ნდაში. დ(ასადე)ბ(ელ)ი : იშოვებდეს და შ(ე)ნ (!). ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ /იგ/ : ამათ დღეთა შ(ინ)ა, ვ(იდრ)ე : ს(ა)რწმ(ოვ)ნ(ო)ებ(ა)სა. ი(ა)კ(ო)ბ(ი)ს კ(ა)თ(ოლ)ი(ი)კწ /ზ/ : ვინაჲ არიან ბრძო, ვ(იდრ)ე : აგამადლნეს თქ(ოვე)ნ. ალ(ელოვ)აჲ გ. შევიყოვარე რ(ამეთოვ) ის.</p> | <p>Second Wednesday. Psalm: <i>They boast about You</i> (Ps. 5:12). Antiphon: <i>They will have pleasure in You</i> (Ps. 5:12). <T 774>. Llection. (Acts) of the Apostles /13/: <i>In these days, up to to the faith</i> (Acts 6:1–7). <T 775>. Catholic (Epistle) of James /7/: <i>Where from fights, up to He will exalt you</i> (Jm. 4:1–10). <T 776>. Alleluia mode 3: <i>I loved because He heard</i> (Ps. 114:1). <T 777>.</p> |
| <p>Fol. 4rb</p> | |
| <p>#: ზ: ე:შ(ა)ბ(ა)თსა. ფ(სალმოვ)ნი : აწ აღვდგე იტყვს ო(ვფალ)ი. დ(ასადე)ბ(ელ)ი : სიყოვანი ო(ვფლ)ი. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ /ი/ : და იყო ხვალისაგ(ა)ნ, ვ(იდრ)ე : კოვრნებ(ი)ს(ა). ი(ა)კ(ო)ბ(ი)ს კ(ა)თ(ოლ)ი(ი)კწ /წ/ : ნოვ ძვრსა იტყვთ, ვ(იდრ)ე ვ(იდრ)ე (!) : აღვიდგა თქ(ოვე)ნ. ალ(ელოვ)აჲ ზ : შ(ე)ნ ო(ვფალ)ო მიცვენ.</p> | <p>Second Thursday. Psalm: <i>Now I shall rise, says the Lord</i> (Ps. 11:6). Antiphon: <i>The words of the Lord</i> (Ps. 11:7). <T 779>. Llection. (Acts) of the Apostles /10/: <i>And the day after was, up to of healing</i> (Acts 4:5–22). <T 979 (KaL 17 May; T 780 PL: Acts 9:1–22)>. Catholic (Epistle) of James /8/: <i>Don't say evil, up to resisted you</i>. (Jm. 4:11–5:6). <T 781>. Alleluia mode 2: <i>You, Lord, kept us</i> (Ps. 11:8). <T 782>.</p> |
| <p>ზ პ(ა)რ(ა)სკ(ე)ვსა. ფ(სალმოვ)ნი : ვინ მოსცეს სიონი. დ(ასადე)ბ(ელ)ი : იხარ(ე)ბდ(ე)ს ი(ა)კ(ო)ბ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ /ია/ : ხ(ოლო) კელითა მ(ო)ც(ი)ქ(ოვლ)თ(ა)დ, ვ(იდრ)ე : მორჩილთა მისთა. ი(ა)კ(ო)ბ(ი)ს კ(ა)თ(ოლ)ი(ი)კწ /თ/ : სო(ვ)ლგრძელ იქმ, ვ(იდრ)ე : ო(ვფალ)ი და ტკბილ. ალ(ელოვ)აჲ დ : ო(ვფალ)ო ვინ დაეშწნოს : –</p> | <p>Second Friday. Psalm: <i>Who will give from Sion</i> (Ps. 13/52:7). Antiphon: <i>Jacob will rejoice</i> (Ps. 13/52:7). <T 784>. Llection. (Acts) of the Apostles /11/: <i>But by the Apostles, up to to the ones who obey Him</i> (Acts 5:12–32). <Not in T>. Llection. Catholic (Epistle) of James /9/: <i>Be longbearing, up to the Lord and sweet</i>. (Jm. 5:7–11). <T 785>. Alleluia mode 4: <i>Lord, who will dwell</i> (Ps. 14:1). <T 787>.</p> |

| Georgian (original) | English (translation) |
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| <p>#: ႁ შ(ა)ბ(ა)თსა. ფ(სალმოჲ)ნი : მიწყ(ა)ლე მე ო(ჲვალ)ო რ(ამეთოჲ) ოჲმ. დ(ასადე) ბ(ელ)ი : დავშოჲერი. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოჲ)ლ(თ)ა) /ით/ : და იყო იქცეოდა, ვ(იდრ)ე : მოაქციეს ო(ჲვალ)ისა. ი(ა)კ(ო)ბ(ი) ს(ა)ტ(ო)ლ(ი)კ(ი) /გ/ : მძანო ჩემ, ვ(იდრ)ე : სარჩელისასა. პ(ავ)ლ(ე) ებრ(ა)ელ(თ)ა) /პლ/ : სწავლასა დაოჲთ, ვ(იდრ)ე : მისგ(ან) ღ(მრთისა)მსა. ალ(ელოჲ)ა) ႁ : ვ(ითარც)ა სოჲრინ ირემ.</p> | <p>Second Saturday. Psalm: <i>Have mercy on me, Lord, because (I am) weak</i> (Ps. 6:3). Antiphon: <i>I toiled</i> (Ps. 6:7). <T 790 L>. Llection. (Acts) of the Apostles /19/: <i>And there was, (when Peter) moved, up to converted to the Lord</i> (Acts 9:32–35). <T 792 P>. Catholic (Epistle) of James /3/: <i>My brothers, up to of the judgment</i> (Jm. 2:1–13). <T 793 (P: Jm. 2:1–4)>. Paul to the Hebrews /88/: <i>Support the correction, up to of the (grace), of God</i> (Heb. 12:7–15). <T 792 (L: Heb. 12:7–11)>. Alleluia mode 2: <i>As the deer desires</i> (Ps. 41:2). <T 794 L>.</p> |
| <p>###: კ(ვ)რ(ია)კ(ე)სა ႁ: ზ(ა)ტ(ი)კსა. ფ(სალმოჲ)ნი : შ(ე)ნდა შოჲენის. დ(ასადე) ბ(ელ)ი : შეგესემინ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოჲ)ლ(თ)ა) /ლ/ : ღ(მერთ)მან აბრაჰამის, ვ(იდრ)ე : ოჲკეთ(ოჲ)რისაგ(ან) თქ(ოჲ)ენისა. ი(ო)ვ(ან)წ(ეს) კ(ა)ტ(ო)ლ(ი)კ(ი) /ლე/ : რ(ამეთოჲ) ღ(მერთ)ი სიყოჲაროჲლი, ვ(იდრ)ე : ღ(მერთ)ი მის თ(ა)ნა. ალ(ელოჲ)ა) ႁ : აქ(ე)ბდ ი(ეროჲსალ)მში ო(ჲვალ)სა : –</p> | <p>Third Sunday of Eastertide. Psalm: <i>To you is due song</i> (Ps. 64:2). Antiphon: <i>Hear</i> (Ps. 64:3). <T 797>. Llection. (Acts) of the Apostles /8/: <i>The God of Abraham, up to from your wickedness</i> (Acts 3:13–26). <T 798>. Catholic (Epistle) of John /35/: <i>Because God (is) love, up to God with him</i> (1Jo. 4:8–16). <T 799 L>. Alleluia mode 4: <i>Praise, Jerusalem, the Lord</i> (Ps. 147:1). <Not in T>.</p> |
| <p>Fol. 4va</p> | |
| <p>#: დღესა ორშ(ა)ბ(ა)თსა : ႁ: ზ(ა)ტ(ი)კსა. ფ(სალმოჲ)ნი : დამიციე მე ო(ჲვალ)ო. დ(ასადე)ბ(ელ)ი : მიყავ ჩ(ე)მდა. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოჲ)ლ(თ)ა) /იზ/ : და სავლე ოჲვ, ვ(იდრ)ე, ესე არს ქ(რისტ)წ. ი(ა)კ(ო)ბ(ი)ს კ(ა)ტ(ო)ლ(ი)კ(ი) /ე/ : ნოჲ მრავალნი, ვ(იდრ)ე : მშჲდობასა. ალ(ელოჲ)ა) ႁ : ღ(მერთ)ი ო ჩ(ემ)ო ოჲზბიწო არ.</p> | <p>Third Monday of Eastertide. Psalm: <i>Keep me, Lord</i> (Ps. 16:8). Antiphon: <i>Lend me (Your) ear</i> (Ps. 16:6). <T 801>. Llection. (Acts) of the Apostles /17/: <i>This Saul, more, up to He is Christ</i> (Acts 9:1–22). <T 780 (Second Thursday)>. Catholic (Epistle) of James /5/: <i>Don't (teach) many up to peace</i> (Jm. 3:1–18). <Cf. T 765 L: Jm. 3:1–17, Second Monday>. Alleluia: <i>My God, immaculate are</i> (Ps. 17:31). <T 804>.</p> |
| <p>#: ႁ ႁ: შ(ა)ბ(ა)თსა. ფ(სალმოჲ)ნი : ო(ჲვალ)მან მწყსოს. დ(ასადე)ბ(ელ)ი : წყალთა ზ(ედ)ა. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოჲ)ლ(თ)ა) /ვდ/ : ბარნაბა და სავ, ვ(იდრ)ე : ო(ჲვალ)ისასა. პ(ეტ)რ(ეს) კ(ა)ტ(ო)ლ(ი)კ(ი) /ივ/ : მონანი და, ვ(იდრ)ე : ღ(მრთ)ისაგ(ან) არს. ალ(ელოჲ)ა) ႁ : რ(ო)მელი ჰმწყსი ი(სრა)წლ.</p> | <p>Third Tuesday. Psalm: <i>The Lord will shepherd me</i> (Ps. 22:1) Antiphon: <i>Upon the waters</i> (Ps. 22:2). <T 804 L>. Llection. (Acts) of the Apostles /24/: <i>Barnabas and Saul, up to of the Lord</i> (Acts 12:25–13:12). <T 804 L>. Catholic (Epistle) of Peter /16/: <i>Servants, be submitted, up to is from God</i> (1Pet. 2:18–20). <T 804 L>. Alleluia: <i>Who shepherds Israel</i> (Ps. 79:2). <T 804 L>.</p> |
| <p>#: ႁ ႁ: შ(ა)ბ(ა)თსა. ფ(სალმოჲ)ნი : მ(ო)ც(ი)ქ(ი) ნ(ე) ო(ჲვალ)ო დ(ავი)თ. დ(ასადე)ბ(ელ)ი : ვ(ითა)რ-იგი ეჲოჲ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოჲ)ლ(თ)ა) /ვ/ : კ(ა)ცნო მძანო, ვ(იდრ)ე : ეკლესიასა. პ(ეტ)რ(ეს) კ(ა)ტ(ო)ლ(ი)კ(ი) /იე/ : საყოჲარელნი, ვ(იდრ)ე : დაემოჩილენით. ალ(ელოჲ)ა) ႁ : ჰ(რ)ქ(ოჲ)ა ო(ჲვალ)მან ო(ჲვალ)სა ჩ(ემ).</p> | <p>Third Wednesday. Psalm: <i>Remember, Lord, David</i> (Ps. 131:1). Antiphon: <i>As he swore</i> (Ps. 131:2). <T 804f L>. Llection. (Acts) of the Apostles /6/: <i>Men, brothers, up to in the church</i> (Acts 2:29–47). <T 806 → T 758>. Catholic (Epistle) of Peter /15/: <i>Dear, up to be submitted</i> (1Pet. 2:11–17). <T 807>. Alleluia: <i>The Lord said to my Lord</i> (Ps. 109:1). <T 808>.</p> |

| Georgian (original) | English (translation) |
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| <p>⌘ გ შ(ა)ბ(ა)თსა. ფსალმოჲნი : პირითა ყრმა. დ(ასადე)ბ(ელ)ი : ო(ვფალ)ო ო(ვფალ) ო ჩ(ოვე)ნო ვ(ითა)რ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვ)ლ(თ)ა) / კვ / : მას ჟამსა ოდენ, ვ(იდრ) ე : სხ(ოვ)ასა ადგილსა. ოვ(ა)ნ(წ)ს კ(ა)თ(ო)ლ(ი)კ(წ) / ლა / : ს(ა)ყ(ოვ)არ(ე)ლნო არა, ვ(იდრ) ე : ეგოს ო(ვ)კ(ოვ)ნისამდე. პ(ავ)ლ(ე)ზ(ებ)რ(ა)ე ლ(თ)ა) / ოე / : რ(ამეთოვ) გ(ა)ნმწმედელი ოგი, ვ(იდრ)ე : შეწევნად. ალ(ელოვ)ა) : აქებდით ყრმანი : –</p> | <p>Third Thursday. Psalm: <i>By the mouth of youths</i> (Ps. 8:3). Antiphon: <i>Lord, our Lord, how</i> (Ps. 8:2). <T 810>. Lection. (Acts) of the Apostles /23/: <i>At that time, up to in another place</i> (Acts 12:1–17). <T 813 (Acts 12:1–24)>. Catholic (Epistle) of John /31/: <i>Beloved, not, up to will remain for ever</i> (1Jo. 2:7–17). <T 814>. Paul to the Hebrews /75/: <i>Because the one who sanctifies, up to to help</i> (Heb. 2:11–18). <T 815>. Alleluia: <i>Praise, youths</i> (Ps. 112:1). <T 816>.</p> |
| <p>Fol. 4vb</p> | |
| <p>⌘ გ პ(ა)რ(ა)ს(ე)ვსა. ფსალმოჲნი : რ(ამეთოვ) ძლიერებით არს. დ(ასადე)ბ(ელ)ი : ვიხარებდეთ ჩ(ოვე)ნ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვ)ლ(თ)ა) / კვ / : და მ(ო)ც(ი)ქ(ოვ)ლნი ოგი, ვ(იდრ)ე : ზარნაზ(ა)მასათა. პ(ეტ)რ(წ) ს კ(ა)თ(ო)ლ(ი)კ(წ) / ოზ / : ეგრევე ცოლნი, ვ(იდრ)ე : პატოისან. ალ(ელოვ)ა) : ამაღლდი ო(ვფალ)ო : –</p> | <p>Third Friday. Psalm: <i>Because with strength is</i> (Ps. 19:7). Antiphon: <i>We shall rejoice</i> (Ps. 17:6). <T 819>. Lection. (Acts) of the Apostles /22/: <i>And the Apostles, up to by Barnabas</i> (Acts 11:19–30). <T 820>. Catholic (Epistle) of Peter /17/: <i>So also the wives, up to honourable</i> (1Pet. 3:1–4). <T 821 has different lections of 1 Peter in PL>. Alleluia: <i>Raise, Lord</i> (Ps. 20:14). <T 821>.</p> |
| <p>⌘ გ შ(ა)ბ(ა)თსა. ფსალმოჲნი : შენ მ(ი)ერ არს ქ(ე)ბ(ა)მ. [დ(ასადე)ბ(ელ)ი] : ალქ(ოვ) მ(ა)მ ჩ(ემ)ი. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვ)ლ(თ)ა) / იწ / : ვ(ითარც)ა აღესროვლნეს, ვ(იდრ)ე : გ(ა)ნძლიერდებოდეს. ი(ა)კ(ო)ზ(ი)სი კ(ა)თ(ო)ლ(ი)კ(წ) / ო / : ყ(ოვ)ლის[ა] წ(ი)ნა, ვ(იდრ)ე : ც(ო)დვ(ა)თ(ა)მ. ალ(ელოვ)ა) : ო(ვფლისა)მ არს ს(ოვ)ფ(ე)ვ(ა)მ და : –</p> | <p>Third Saturday. Psalm: <i>In You is praise</i> (Ps. 21:26). [Antiphon]: <i>My promise</i> (Ps. 21:26). <T 824>. (Acts) of the Apostles /18/: <i>When were achieved, up to they were strengthened</i> (Acts 9:23:31). <T 785: Second Friday>. Catholic (Epistle) of James /10/: <i>Before everything, up to of sins</i> (Jm. 5:12–20). Not in T. Alleluia: <i>Of the Lord is the reign and</i> (Ps. 21:29). <T 827>.</p> |
| <p>⌘⌘⌘⌘ კ(ვ)რ(ი)კ(ე)სა და ზ(ა)ტ(ი)კ(ს)ა. ფსალმოჲნი : შენდა შოვენის. დ(ასადე)ბ(ელ)ი : შეგესემინ. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვ)ლ(თ)ა) / ობ / : აღდგა მდდელთ, ვ(იდრ) ე : მორჩილთა მისთა. შ პ(ეტ)რ(წ)ს კ(ა)თ(ო)ლ(ი)კ(წ) / ოვ / : ამისთვს მორტყე, ვ(იდრ)ე : ჰგიეს ო(ვ)კ(ოვ)ნისამდე. ალ(ელოვ)ა) : აქ(ე)ზდ ი(ეროვსალ)წმი ო(ვ)ვა –</p> | <p>Fourth Sunday of Eastertide. Psalm: <i>To You is due</i> (Ps. 64:2). Antiphon: <i>Hear</i> (Ps. 64:3). <T 829>. (Acts) of the Apostles /12/: <i>The chief of the priests got up, up to to the ones who obey Him</i> (Acts 5:17–37). <T 830>. Second (lection). Catholic (Epistle) of Peter /13/: <i>Therefore girdle, up to will remain for ever</i> (1Pet. 1:13–25). <T 831>. Alleluia: <i>Praise, Jerusalem, the Lord</i> (Ps. 147:1). <T 832 differs>.</p> |
| <p>⌘ დ შ(ა)ბ(ა)თსა. ფსალმოჲნი : არა შემეშინოს. დ(ასადე)ბ(ელ)ი : მოაქციე ს(ოვ)ლი. ს(ა)კ(ითხავ)ი მ(ო)ც(ი)ქ(ოვ)ლ(თ)ა) / კ / : იყო მრავალ დღე, ვ(იდრ)ე : ო(ვფლ)ისა მ(ი)ერ. პ(ეტ)რ(წ)ის კ(ა)თ(ო)ლ(ი)კ(წ) / ოა / : პეტრე მ(ო)ც(ი)ქ(ოვ)ლი, ვ(იდრ)ე : და გრწამს. ალ(ელოვ)ა) : დამკვდრებად ჩ(ოვ)ვ.</p> | <p>Fourth Monday. Psalm: <i>I shall not fear</i> (Ps. 22:4). Antiphon: <i>Let return (my) soul</i> (Ps. 22:3) <T 834>. Lection. (Acts) of the Apostles /20/: <i>He was many days, up to by the Lord</i> (Acts 9:43 – 10:33). <T 802>: Third Tuesday. Catholic (Epistle) of Peter /11/: <i>Peter, apostle, up to and you believe</i> (1Pet. 1:1–8). <T 803>: Third Tuesday. Alleluia: <i>To dwell in the house</i> (Ps. 22:6 or 26:4). <T 837>.</p> |
| <p>⌘ დ გ შ(ა)ბ(ა)თსა. ფსალმოჲნი : ოვბიწონი. დ(ასადე)ბ(ელ)ი : თოვალნი ჩემნი.</p> | <p>Fourth Tuesday. Psalm: <i>The immaculate</i> (Ps. 24:21). Antiphon: <i>My eyes</i> (Ps. 24:15). <T 839>.</p> |

| Georgian (original) | English (translation) |
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| Fol. 5ra | |
| <p>ს(აკ)ითხავი მ(ო)ც(ი)ქ(ო)ვლ(ა)დ /ვთ/ : რ(ო)მაღ(ა)ნ-იგი წარსროვლთა, ვ(იდრ)ე : დ(მ)რ(თ)ი(ს)ასა. პ(ე)ტ(რ)ი(ს)ი კ(ა)თ(ო)ლ(ი)კ(ა) /ვ: შ(ინ)ა/ : განიწმიდენით, ვ(იდრ)ე : ო(ვ) კ(ო)ვნი(ს)ამდე ა(მ)ენ. ალ(ელ)ო(ვ)ა : ძალ არს ო(ვ)ვალ(ი) მო.</p> | <p>Lecture. (Acts) of the Apostles /29/: <i>The one who in the past, up to of God</i> (Acts 14:16–22). <T 840>. Catholic (Epistle) of Peter /in section 20/: <i>Be sanctified, up to for ever, amen</i> (1Pet. 4:7–11). <T 826: Third Saturday>. Alleluia: <i>The Lord is strength for those who fear</i> (Ps. 24:14). <T 841>.</p> |
| <p>⌘ დ დ:შ(ა)ბ(ა)თსა. ფ(ს)ალ(მ)ო(ვ)ნი : აქ(ე)ბდ ი(ერ)ოვსალ(ა)ში ო(ვ)ვალ(ს)ა. დ(ას)ად(ე)ბ(ელ)ი : რ(ამ)ეთოვ გ(ა)ნაძლიერ. ს(აკ)ითხავი მ(ო) ც(ი)ქ(ო)ვლ(ა)დ /ლვ/ : ხ(ო)ლო ერთსა მას შ(ა)ბ(ა)თსა, ვ(იდრ)ე : ი(ეს)ო ქ(რ)ისტ(ე)სსა. პ(ე)ტ(რ)ი(ს)ი კ(ა)თ(ო)ლ(ი)კ(ა) /იდ/ : ესე იგი არს სიტყ(ო)ვად, ვ(იდრ)ე : შეიწყალენით. ალ(ელ)ო(ვ)ა : შე(ენ) გ(მ)ო(ვ)ენის : –</p> | <p>Fourth Wednesday. Psalm: <i>Praise, Jerusalem, the Lord</i> (Ps. 147:1). Antiphon: <i>Because He strengthened</i> (Ps. 147:2). <T 843>. Lecture. (Acts) of the Apostles /36/: <i>But on Sunday, up to in Jesus Christ</i> (Acts 20:7–21). <T 844>. Catholic (Epistle) of Peter /14/: <i>This is the word, up to you received mercy</i> (1Pet. 1:25–2:10). Cf. <T 815>. Alleluia: <i>To You is due</i> (Ps. 64:2). <T 845a>.</p> |
| <p>⌘ დ ე:შ(ა)ბ(ა)თსა. ფ(ს)ალ(მ)ო(ვ)ნი : ფერწი ჩემ. დ(ას)ად(ე)ბ(ელ)ი : ო(ვ)ვალ(ი) ნათელ ჩემ. ს(აკ)ითხავი მ(ო)ც(ი)ქ(ო)ვლ(ა)დ კ(ა)ბ/ : იყო იკონიას, ვ(იდრ)ე : ახარებდეს. პ(ე)ტ(რ)ი(ს) სი კ(ა)თ(ო)ლ(ი)კ(ა) /ვ: შ(ინ)ა/ : ს(ა)ყ(ო)ვარ(ე) ლ(ნ)ო ნოვ ვ(იდრ)ე : კეთილითა. ალ(ელ)ო(ვ)ა დ : სმენად ვ(მა)დ ქ(ე)ბი.</p> | <p>Fourth Tuesday. Psalm: <i>My feet</i> (Ps. 25:12). Antiphon: <i>The Lord is light for me</i> (Ps. 26:1). <Cf. T 845b>. Lecture. (Acts) of the Apostles /27/: <i>There was in Iconium, up to they preached the Gospel</i> (Acts 14:1–7). <Not in T>. Catholic (Epistle) of Peter /in section 20/: <i>Beloved, do not, up to by good deeds</i> (1Pet. 4:12–19). <T 836: Fourth Monday>. Alleluia mode 4: <i>To hear the sound of (Your) praise</i> (Ps. 25:7). <T 845d>.</p> |
| <p>⌘ დ პ(ა)რ(ა)ს(კ)ე(ვ)სა. ფ(ს)ალ(მ)ო(ვ)ნი : ო(ვ)ვალ ი ძალ არს ერი. დ(ას)ად(ე)ბ(ელ)ი : კ(ო)ვრ(თ) ხ(ე)ოვლ არს ო(ვ)ვალ(ი) რ(ამ)ეთოვ ისმ. ს(აკ) კ(ითხავი მ(ო)ც(ი)ქ(ო)ვლ(ა)დ /ვთ შ(ინ)ა/ : და დადოვებე, ვ(იდრ)ე : [. . .] პ(ე)ტ(რ)ი(ს) სი კ(ა)თ(ო)ლ(ი)კ(ა) /ვ: ხოვცესთა, ვ(იდრ) ე : ილოვწის თქ(ო)ვ(ნ)თვს. ალ(ელ)ო(ვ)ა : მრწმენა მე ხილ :</p> | <p>Fourth Friday. Psalm: <i>The Lord is the strength of (His) people</i> (Ps. 27:8). Antiphon: <i>Blessed is the Lord, because He listened</i> (Ps. 27:6). <T 845f>. Lecture. (Acts) of the Apostles /in section 29/: <i>And after they ceased speaking, up to [...]</i> (Acts 15:13–26 or 35?). <Missing in T>. Catholic (Epistle) of Peter /21/: <i>The priests, up to He takes care of you</i> (1Pet. 5:1–7). <Not in T>. Alleluia: <i>I believe to see</i> (Ps. 26:13). <T 845g>.</p> |
| <p>⌘ დ შ(ა)ბ(ა)თსა. ფ(ს)ალ(მ)ო(ვ)ნი : შეიყოვარეთ. დ(ას)ად(ე)ბ(ელ)ი : მწნე და მტკი. ს(აკ)ითხავი ი მ(ო)ც(ი)ქ(ო)ვლ(ა)დ /ვწ/ და მოვწ კ(ა)ც ერთ, ვ(იდრ)ე : მას შ(ინ)ა. პ(ე)ტ(რ)ი(ს)ი კ(ა) თ(ო)ლ(ი)კ(ა) /ვდ/ : გ(ა)ნიფრთხვეთ, [ვ(იდრ) ე :] ქ(რ)ისტ(ე) ი(ეს)ო(ვ)ს მ(ი)ერ. ალ(ელ)ო(ვ)ა : იხარებდით მართალ :</p> | <p>Fourth Saturday. Psalm: <i>Love</i> (Ps. 30:24). Antiphon: <i>Courageous and firm</i> (Ps. 30:25). <T 845i>. Lecture. (Acts) of the Apostles /28/: <i>And there one man, up to in it</i> (Acts 14:8–15). <T 835: Fourth Monday>. Catholic (Epistle) of Peter /24/: <i>Keep awake, [up to] in Christ Jesus</i> (1Pet. 5:8–14). <T 845g: Fourth Friday>. Alleluia: <i>Rejoice, righteous</i> (Ps. 32:1 or 63:11 or 96:12). <T 847>.</p> |

| Georgian (original) | English (translation) |
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| Fol. 5rb | |
| <p>✠# კ(ვ)რ(ი)ა(ე)სა :ე: ზ(ა)ტ(ი)კსა. ფ(ს)ალმო(ვ)ნი : შ(ე)ნდა შო(ვ)ე. დ(ას)ადე(ბ)ელ(ი) ი : შ(ე)გესემინ. ს(ა)კ(ი)თხავ(ი) მ(ო)ც(ი)ქ(ო)ჯ ლ(თ)ა(ე) /კა/ : აღ(ა)ლო პირ(ი), ვ(ი)დრ(ე) : დ(ღ)ე რ(ა)ვდენმე. პ(ე)ტრ(წ)ს(ი) კ(ა)თ(ო)ლ(ი)კ(ე) /იე/ : ს(ა)ყ(ო)ზარ(ე)ლ(ი)ნო, ვ(ი)დრ(ე) : ს(ო)ვლ(თ)ა თქ(ო)ვ(ე)ნთ(ა)მსა. ალ(ე)ლო(ვ)ა(ე) : აქ(ე)ბ(დ) ი(ერ)ო(ვ)სა(ლ)წმ(ი) ო(ვ)ვ(ა)ლ(ს)ა : –</p> | <p>Fifth Sunday of Easter. Psalm: <i>To You is due</i> (Ps. 64:2). Antiphon: <i>Hear</i> (Ps. 64:3). <T 849>. Lction. (Acts) of the Apostles /21/: <i>(Peter) opened (his) mouth, up to some days</i> (Acts 10:34–48). <T 850 (P: Acts 10:34–43)>. Catholic (Epistle) of Peter /15/: <i>Beloved, up to of your souls</i> (1Pet. 2:11–25). <T 851>. Alleluia: <i>Praise, Jerusalem, (The Lord)</i> (Ps. 147:1). <T is defective>.</p> |
| <p># ე მ:შ(ა)ბ(ა)თსა. ფ(ს)ალმო(ვ)ნი : ო(ვ)ყო(ვ)არს წყ(ა)ლ(ო)ბ(ა)მ(ა). დ(ას)ადე(ბ)ელ(ი) : რ(ა)მეთო(ვ) მ(ა)ნ თქ(ო)ვა და იქმ. ს(ა)კ(ი)თხავ(ი) მ(ო)ც(ი) ქ(ო)ვლ(თ)ა(ე) /ლ/ : ხ(ო)ლო პავლე გამოიღ(ი)ი, ვ(ი)დრ(ე) : დ(ღ)ითი-დ(ღ)ედ. პ(ე)ტრ(წ)ს(ი) კ(ა) თ(ო)ლ(ი) კ(ე) /კე/ : ესემ(ა) პ(ი)რ(ე)ვ(ე)ლ(ა)დ, ვ(ი)დრ(ე) : იტანჯებოდა. ალ(ე)ლო(ვ)ა(ე) : ნ(ე) ტ(ა)რ არს იგი ნ(ა)თ(ე)ს(ა)ვი : –</p> | <p>Fifth Monday. Psalm: <i>The Lord loves mercy</i> (Ps. 32:5). Antiphon: <i>Because He said and it will be</i> (Ps. 32:9). <T 852 L>. Lction. (Acts) of the Apostles /30/: <i>But Paul chose, up to from day to day</i> (Acts 15:40 – 16:5). <T 845k (L: Acts 15:36 – 16:5)>. Catholic (Epistle) of Peter /25/: <i>First this, up to was tormented</i> (2Pet. 1:20 – 2:8). <T 853>. Alleluia: <i>Blessed is the race</i> (Ps. 32:12). <T 853>.</p> |
| <p># ე გ:შ(ა)ბ(ა)თსა. ფ(ს)ალმო(ვ)ნი : ზანაკი ანგე. დ(ას)ადე(ბ)ელ(ი) : ვ(ა)კ(ო)ვრ(ო)ხ(ო)თ ო(ვ)ვ(ა)ლი. ს(ა)კ(ი)თხავ(ი) მ(ო)ც(ი)ქ(ო)ვლ(თ)ა(ე) /ლა/ : და იყო ვ(ი)თარცა წარვი, ვ(ი)დრ(ე) : პრწმენა ო(ვ)ვ(ა)ლი. პ(ე)ტრ(წ)ს(ი) კ(ა)თ(ო)ლ(ი) კ(ე) /კე/ : იცის ო(ვ)ვ(ა)ლმან დ(მ)რ(ი)თის. ვ(ი)დრ(ე) : და მ(ა)ცხ(ო)ვრისანი. ალ(ე)ლო(ვ)ა(ე) : აგიარო შ(ე)ნ ო(ვ)ვ(ა)ლო ეკლე :</p> | <p>Fifth Tuesday. Psalm: <i>The camp of the angels</i> (Ps. 33:8). Antiphon: <i>Bless the Lord</i> (Ps. 33:1). <T 855>. Lction. (Acts) of the Apostles /31/: <i>And it was as we departed, up to believed in the Lord</i> (Acts 16:16–32). <T 932>. Catholic (Epistle) of Peter /26/: <i>The Lord knows of the pious, up to and of the Saviour</i> (2Pet. 2:9 – 3:2). <Cf. T 856a: 2Pet. 2:9–21 L>. Alleluia: <i>I shall confess You in the council</i> (Ps. 34:18). <T 856a>.</p> |
| <p># ე დ:შ(ა)ბ(ა)თსა. ფ(ს)ალმო(ვ)ნი : ო(ვ)ვ(ა)ლ ო ზეცას არს წყა. დ(ას)ადე(ბ)ელ(ი) : სიმართლენი. ს(ა)კ(ი)თხავ(ი) მ(ო)ც(ი)ქ(ო)ვლ(თ)ა(ე) /ლბ/ : და ვ(ი)თარცა მოვლეს ამფი, ვ(ი)დრ(ე) : არა მცირედსა. პ(ე)ტრ(წ)ს(ი) კ(ა)თ(ო) ლ(ი)კ(ე) /კე/ : ესემ(ა) პ(ი)რ(ე)ვ(ე)ლ(ა)დ, ვ(ი)დრ(ე) : კაცთ(ა)მთა. ალ(ე)ლო(ვ)ა(ე) დ- გ(ო)ვ(ე)რ(ი) : იცივნეს დღენი.</p> | <p>Fifth Wednesday. Psalm: <i>Lord, in the heaven is (Your) mercy</i> (Ps. 35:6). Antiphon: <i>(Your) justice</i> (Ps. 35:7). <T 856c>. Lction. (Acts) of the Apostles /32/: <i>And when they came to Amphipolis, up to not few</i> (Acts 17:1–12). <Cf. T 852>. Catholic (Epistle) of Peter /27/: <i>First this, up to of men</i> (2Pet. 3:3–7). <T 856e>. Alleluia mode 4 plagal: <i>Will keep the days</i>. <Not in T>.</p> |
| <p># ე ე:შ(ა)ბ(ა)თსა. ფ(ს)ალმო(ვ)ნი : აღავსო პირ(ი) ჩ(ო)ვენ. დ(ას)ადე(ბ)ელ(ი) : ნ(ე)ტ(ა) რ არს კ(ა)ცი რ(ო)მ(ო)ლისა ს(ა)ხ(ე)ლი. ს(ა) კ(ი)თხავ(ი) მ(ო)ც(ი)ქ(ო)ვლ(თ)ა(ე) /ლდ/ : და იგი შვეიდა შ(ე)ს(ა)კრებელსა, ვ(ი)დრ(ე) : ი(ეს)ო(ვ) ქ(რ)სტი(ტ)წსითა :</p> | <p>Fifth Tuesday. Psalm: <i>Fill our mouth</i> (Ps. 39:4). Antiphon: <i>Blessed is the man for whom the name</i> (Ps. 39:5). <T is defective>. Lction. (Acts) of the Apostles /34/: <i>And he entered the synagogue, up to of Jesus Christ</i> (Acts 18:19 – 19:5). <T is defective>.</p> |
| Fol. 6va (line 9) | |
| <p>/კვ/ რ(ა)მეთო(ვ) სიტყ(ო)ვ(ა)დ იგი ჯ(ო)ვარისა დ, ვ(ი)დრ(ე) : კ(ა)ცთა არს. ალ(ე)ლო(ვ)ა(ე) : საყდარი მისი ვ(ი)თარცა მზს.</p> | <p>[April 20. Lction: Paul to the Corinthians] /26/ <i>Because the word of the cross, up to is than men</i> (1Cor. 1:18–25). <T 929 → T 1448>. Alleluia: <i>His throne as the sun</i> (Ps. 88:37). <Not in T for the Cross>.</p> |

| Georgian (original) | English (translation) |
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| <p>ჟჟჟჟ თ(თოვეს)ა : აპრილსა კჳა. ფ(სალმოვ)ნი : მღდელნი შ(ე). დ(ასადებ(ელ)ი) : მ(ოი)ქს(ენ)ე ო(ვფალო) დ(ავი)თ. ს(აკ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)მ /ლწ/ : და აწ შეგვედრებ, ვ(იდრ)ე : ი(ეროვსალ)წმდ : მ̄ : პ(ავლ)წ ებრ(აე)ლთ(ა)მ /ჟ/ : მ(ოი)ქს(ენ)ე ნით წ(ინ)ამძღვ, ვ(იდრ)ე : არიან ღ(მრთ)ისა. ალ(ელოვ)ა მ̄ : იხარებდით მარ.</p> | <p>Month of April, 21. Psalm: <i>Your priests</i> (Ps. 131:9). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 1493>. Llection. (Acts) of the Apostles /38/: <i>Now I entreat, up to in Jerusalem</i> (Acts 20:32 – 21:4). <Not in T>. Second (lection). Paul to the Hebrews /90/: <i>Remember your leaders, up to are to God</i> (Heb. 13:7–16). <T 1500>. Alleluia mode 1: <i>Rejoice, righteous</i> (Ps. 32:1). <T 1501>.</p> |
| <p>ჟ კ გ : გი(ორგი)სი წ(მი)დის(ა)მ. ფ(სალმოვ)ნი და ყ(ოველ)ი წ(მიდა)თ(ა)მ.</p> | <p>23. (Feast) of St George. Psalm and everything of the Saints/Martyrs. <T 932>.</p> |
| <p>ჟ კ ვ : ფ(სალმოვ)ნი და ალ(ელოვ)ა მ წ(მიდა)თ(ა)მ. ს(აკ(ითხავ)ი წ(მიდა)თა მ(ო)ც(ი)ქ(ოვლ)თ(ა)მ /კვ/ : და ყ(ოვლ)ისაგ(ან) რ(ომლ)ითა, ვ(იდრ)ე : ქალაქად. პ(ავლ)წ წ(მიდა)თ(ა)მ :</p> | <p>26. Psalm and alleluia of the Saints/Martyrs. Llection: (Acts) of the holy Apostles /26/: <i>And from everything by which, up to in the town</i> (Acts 13:38–51). <Not in T>. Paul: of the Saints/Martyrs.</p> |
| <p>ჟ ლ : ფ(სალმოვ)ნი : მოვზ ბენიამენი. დ(ასადებ(ელ)ი) : ო(ვფალ)მან სეცს სიტყ(ოვ)ა. ს(აკ(ითხავ)ი პ(ავლ)წ ტ(ი) მ(ო)თ(ეს)ა /ჟწ/ : ვწამებ მე წ(ინა)შე ღ(მრთ)ი, ვ(იდრ)ე : გ(ამ)მ(ო)ჩინ(ებ)ა მისი. ალ(ელოვ)ა მ̄ : აკოვრთხევედით წარმარ.</p> | <p>30. Psalm: <i>There Benjamin</i> (Ps. 67:28). Antiphon: <i>The Lord will give a word</i> (Ps. 67:12). <T 939 L>. Llection. Paul to Timothy /98/: <i>I attest before God, up to His manifestation</i> (2Tim. 4:1–8). <T 941>. Alleluia: <i>Bless, heathen</i> (Ps. 65:8). <Nothing in T>.</p> |
| <p>ჟჟჟჟ თ(თოვეს)ა მისსა მ̄ : ფ(სალმოვ)ნი : აღმოიყვანა მე მღვ. დ(ასადებ(ელ)ი) : თმენით დაოვთმე ო(ვფალ)სა : –</p> | <p>Month of May, 1. Psalm: <i>He took me out of the cave</i> (Ps. 39:3). Antiphon: <i>Enduring I endured the Lord</i> (Ps. 39:2). <T 943>.</p> |
| <p>Fol. 6vb</p> | |
| <p>ს(აკ(ითხავ)ი პ(ე)ტრ(წ)სი კ(ათ)ო(ლ)ი კვ /კვ/ : იცის ო(ვფალ)მან ღ(მრთ)ის-მსახ, ვ(იდრ)ე : მ(ა)ცხ(ო)ვრისანი. ალ(ელოვ)ა მ̄ : აგიარო შე(ენ) ო(ვფალო) რ(ამეთოვ) შემივედ.</p> | <p>Llection. Catholic (epistle) of Peter /26/: <i>The Lord knows the pious, up to of the Saviour</i> (2Pet. 2:9 – 3:2). <T 946>. Alleluia: <i>I shall confess You, Lord, because You entreated me</i> (Ps. 29:2).</p> |
| <p>ჟ მ ჟ : ფ(სალმოვ)ნი : მღდელნი. დ(ასადებ(ელ)ი) : მ(ოი)ქს(ენ)ე ო(ვფალო) დ(ავი)თ. ს(აკ(ითხავ)ი მ(ო)ც(ი)ქ(ოვლ)თ(ა)მ /ლზ/ : ეკრძალენით, ვ(იდრ)ე : შ(ორი)ს წ(მიდა)თა. მ̄ : პ(ავლ)წ ეფ(ეს)ქ(ელ)თ(ა)მ /ნთ/ : რ(ამეთოვ) თითოეულსა, ვ(იდრ)ე : სიყ(ოვ)არ(ოვ)ლით. ალ(ელოვ)ა მ̄ : იხარებდით მარ –</p> | <p>2. Psalm: (<i>Your</i>) <i>priests</i> (Ps. 131:9). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 949 L>. Llection: (Acts) of the Apostles /37/: <i>Beware, up to among the saints</i> (Acts 20:28–32). <T 949 L>. Second (lection). Paul to the Ephesians /59/: <i>Because to each, up to with love</i> (Eph 4:7–16). <T 949b L>. Alleluia: <i>Rejoice</i> (Ps. 32:1). <T 1591>.</p> |
| <p>ჟ ე : ფ(სალმოვ)ნი და პ(ავლ)წ და ალ(ელოვ)ა მ წ(მიდა)თ(ა)მ –</p> | <p>5. Psalm and alleluia of the Saints/Martyrs. <T 952>.</p> |
| <p>ჟ წ : ჯ(ოვ)არის გ(ამ)ო(ჩ)ინ(ებ)ა. ფ(სალმოვ)ნი გ : ოვთხრეს ცათა სიმართ. დ(ასადებ(ელ)ი) : ო(ვფალო) სოვფევს შოვე. ს(აკ(ითხავ)ი პ(ავლ)წ გ(ალ)ა(ტ)ელთ(ა)მ /ნ/ : ხ(ოლო) ჩ(ემ)და ნოვ იყო, ვ(იდრ)ე : მმანო ა(მ)ენ. ალ(ელოვ)ა მ̄ : მოიცალეთ და გ(ოვ)ლის.</p> | <p>7. Apparition of the Cross. Psalm mode 3: <i>The heavens told (Your) justice</i> (Ps. 96:6). Antiphon: <i>The Lord reigns, beauty</i> (Ps. 92:1). <T 958>. Llection. Paul to the Galatians /50/: <i>But for me, God forbid, up to brothers, amen</i> (Gal. 6:14–18). <T 961 L>. Alleluia: <i>Take time and understand</i> (Ps. 45:11). <T 1450>.</p> |

| Georgian (original) | English (translation) |
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| <p>## იზ: ფ(სალმოჯნი : კეთილი ოჯყავ ო(ჯვალ)ო ნები. დ(ასადებ(ელ)ი : მიწყალე მე ღ(მერთ)ო დი. ს(აკ(ითხავ)ი პ(ავ)ლწ ტ(იმ(ო)თ(ეს)ა /ჟვ/ : მოეცინ ო(ჯვალმა) ნ წყ(ა)ლ(ობ(ა)დ, ვ(იდრ)ე : ჰ(ე)შმ(არ(ი) ტ(ე)ბისასა. ალ(ელოჯა)დ : ოჯკ(ოჯე)თოჯ დაგივიწყოთ –</p> | <p>17. Psalm: <i>Good be, Lord, by (Your) will</i> (Ps. 50:20). Antiphon: <i>Be merciful for me, God, in (Your) great</i> (Ps. 50:3). <T 979>. Llection. Paul to Timothy /96/: <i>May the Lord give mercy, up to of truth</i> (2Tim. 1:16 – 2:15). <T 980>. Alleluia: <i>If we forget You</i> (Ps. 136:4). <T 980>.</p> |
| <p>## კე: ფ(სალმოჯნი : ჯმობდეს მართალ. დ(ასადებ(ელ)ი : იცვნეს ო(ჯვალმა)ნ ყ(ოველ)ნი მოჯალ. ს(აკ(ითხავ)ი პ(ავ)ლწ გ(ა)ლ(ა)ტ(ე)ლთ(ა)დ /მზ/ : გაოჯწყებ თქ(ოჯე) ნ ძმა, ვ(იდრ)ე : არა ვტყოჯვი. ალ(ელოჯა)დ : აგიარო შ(ენ) ო(ჯვალ)ო ვ(იდრ)ე მ(ა)დ(ა)ლო –</p> | <p>25. Psalm: <i>The righteous called</i> (Ps. 33:18). Antiphon: <i>The Lord will keep all the bones</i> (Ps. 33:21). <T 989 L>. Llection. Paul to the Galatians /47/: <i>I let you know, brothers, up to I don't lie</i> (Gal. 1:11–20). <T 990 L>. Alleluia: <i>I shall confess You, Lord, up to Most high</i> (Ps. 9:2–3). <Not in T>.</p> |
| Fol. 7ra | |
| <p>### თ(თოჯეს)ა იენისსა გ. ფ(სალმოჯ)ნი : წ(მიდათ(ა)დ. ს(აკ(ითხავ)ი პ(ავ)ლწ ჰრომ(ა)ელთ(ა)დ /იბ/ : ოჯკ(ოჯე)თოჯმცა ოჯნდა ღ(მერთ)სა, ვ(იდრ)ე : არასადა ჰრცხოჯენეს. ალ(ელოჯა)დ : ღ(მერთ)ი დ(იდებ(ოჯ)ლ არს ზრახვა.</p> | <p>Month of June 3. Psalm of the Saints/Martyrs. <T 1006>. Llection. Paul to the Romans /12/: <i>If God wants, up to he will never be ashamed</i> (Rom. 9:22–33). <T 1008>. Alleluia: <i>God, glorious is the council</i> (Ps. 88:8). <T 1484>.</p> |
| <p># დ # ფ(სალმოჯ)ნი : ო(ჯვალ)ო შეგიყოჯარე შოჯე. დ(ასადებ(ელ)ი : სმენად ჯ(მა)დ ქ(ე)ბი. ს(აკ(ითხავ)ი პ(ავ)ლწ ტ(იმ(ო)თ(ეს)ა /ჟვ/ : ამას მიჯსწერ შ(ენ), ვ(იდრ)ე : დ(იდებ)ითა. ალ(ელოჯა)დ : ო(ჯვალ)ი ს(ოჯ)ვ(ე)ვს შოჯენი.</p> | <p>4. Psalm: <i>Lord, I loved the beauty</i> (Ps. 25:8). Antiphon: <i>to hear the sound of (Your) praise</i> (Ps. 25:7). <T 1010 L>. Llection. Paul to Timothy /93/: <i>I write this to you, up to with glory</i> (1Tim. 3:14–16). <T 1011 L>. Alleluia: <i>The Lord reigns, beauty</i> (Ps. 92:1). <T 1011 L>.</p> |
| <p># ი # ფ(სალმოჯ)ნი : ყ(ოველ)სა ქ(ოჯე)ყ(ა)ნ(ა)სა გ(ან). დ(ასადებ(ელ)ი : ცანი ოჯთხორო. ს(აკ(ითხავ)ი პ(ავ)ლწ კ(ო)რ(ინ)თ(ე)ლთ(ა)დ /ლვ/ : და თოჯ ევნებინ, ვ(იდრ)ე : გიხოჯენო თქ(ოჯე)ნ. ალ(ელოჯა)დ : ყ(ოველ)თა წარმარ.</p> | <p>10. Psalm: <i>Into the whole world went</i> (Ps. 18:5). Antiphon: <i>The heavens tell</i> (Ps. 18:2). <T 1018 L>. Llection. Paul to the Corinthians /33/: <i>And if suffers, up to I shall show you</i> (1Cor. 12:26–31). <T 1020>. Alleluia: <i>All the heathens</i> (Ps. 46:2). <Not here in T>.</p> |
| <p># იზ. ფ(სალმოჯ)ნი გ: ახარებდით დღით. დ(ასადებ(ელ)ი : ო(ჯვალ)სა გ(ა). ს(აკ(ითხავ)ი პ(ავ)ლწ ჰრომ(ა)ელთ(ა)დ /იდ/ : რ(ამეტოჯ) თავადი არს, ვ(იდრ)ე : მიკითხვიდეს. ალ(ელოჯა)დ : რ(ა)ჟ(ამ)ს გ(ან)აჩინებდა :</p> | <p>12. Psalm mode 3: <i>Preach from day</i> (Ps. 95:2). Antiphon: <i>Sing to the Lord with a song</i> (Ps. 92:1). <T 1023>. Llection. Paul to the Romans /14/: <i>Because He Himself is, up to asked me</i> (Rom. 10:12–20). <T 1024>. Alleluia: <i>When He appeared</i> (Ps. 67:15). <Not in T>.</p> |
| <p># კდ: შ(ო)ბ(ა)დ ნ(ა)თლ(ის-მც(ე)მ(ე)ლისა. ფ(სალმოჯ)ნი დ გ(ოჯერ)დი : მოჯნ აღმოოჯცენო. დ(ასადებ(ელ)ი : მ(ო)იქს(ენ)ენე ო(ჯვალ)ო დ(ავი)თ. ს(აკ(ითხავ)ი წ(მიდა)თა მ(ო)ც(ი)ქ(ოჯ)ლთ(ა)დ /კე შ(ინ)ა/ : აღდგა პავლე, ვ(იდრ)ე : ჯამლის საბელთა მისთა. ალ(ელოჯა)დ ზ : ს(ა)ყდ(არ)ი მისი ვ(ითარ)ც ა მზწ :</p> | <p>24. Nativity of the Baptist. Psalm mode 4 plagal: <i>There I shall let grow</i> (Ps. 131:17). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 1055>. Llection. (Acts) of the holy Apostles /in section 25/: <i>Paul stood up, up to the laces of His shoe</i> (Acts 13:16–25). <T 1058 (P: Acts 13:17–25)>. Alleluia mode 2: <i>His throne as the sun</i> (Ps. 88:37). <T 1059>.</p> |

| Georgian (original) | English (translation) |
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| Fol. 7rb | |
| <p>### თ(თოვეს)ა ივლისსა იე: კ(ვრიკე) სი. ფ(სალმოვ)ნი გ : გ(ან)ცხადებ(ა)მ სიტ. დ(ასადე)ბ(ელ)ი : პირი ჩ(ემ)ი აღვა. ს(აკ)ითხავი პ(ავ)ლჭ კ(ო)რ(ი)ნთ(ე) ლთ(ა)მ /კთ/ : ანოვ არა ოვწყით, ვ(იდრ) ე : გამოოვცდელ ვიყო. ალ(ელოვ)ამ ბ : დაივცენის ჩჩვლნი ო(ვფალ)მან.</p> | <p>Month of July 15. (Feast) of Cyriacus. Psalm mode 3: <i>The announcement of (Your) words</i> (Ps. 118:130). Antiphon: <i>I opened my mouth</i> (Ps. 118:131). <T 1089>. Lection. Paul to the Corinthians /29/: <i>Or don't you know, up to I would be unexperienced</i> (1Cor. 9:24–27). <T 1090>. Alleluia mode 2: <i>The Lord keeps the babes</i> (Ps. 114:6). <T 1090 (P: mode 1)>.</p> |
| <p>### თ(თოვეს)ა აგვსტ(ო)სსა :ვ: ფ(ერ)ი(ი) სცვ(ალ)ებ(ა)მ. ფ(სალმოვ)ნი გ: ჩრდილოდ და ზლოვა. დ(ასადე)ბ(ელ)ი : ო(ვფალ)ო ნათლითა. ს(აკ)ითხავი პ(ავ)ლჭ ებრ(აე) ლთ(ა)მ /პთ/ : რ(ამეთოვ) არა მოსროვლ ხართ, ვ(იდრ)ე : დავიპყართ. ალ(ელოვ)ამ : ო(ვფალ)ო ვინ დაემწწნოს კარავ –</p> | <p>Month of August, 6. Transfiguration. Psalm mode 3: <i>North and south</i> (Ps. 88,13). Antiphon: <i>Lord, by the light</i> (Ps. 88:16). <T 1127 (P: mode 2 plagal; L: mode 4)>. Paul to the Hebrews /89/ <i>Because you didn't come, up to we have held</i> (Heb. 12:18–28). <T 1131>. Alleluia: <i>Lord, who will settle in Your tent</i> (Ps. 14:1). <T 1131>.</p> |
| <p># ივ: ფ(სალმოვ)ნი : წ(მი)და ყო საყოფელი. დ(ასადე)ბ(ელ)ი : ო(ვფალ)ოი ძალთ(ა) მ ჩ(ოვე)ნ. ს(აკ)ითხავი პ(ავ)ლჭ გ(ალ)ა ტ(ელთ)ა მ /მწ/ : რ(ამეთოვ) რჩოვლი იგი, ვ(იდრ)ე : ღ(მრთ)ისა მ(იერ). ალ(ელოვ)ამ : ისმინე ასოვლო : –</p> | <p>13. Psalm: <i>He sanctified His dwelling</i> (Ps. 45:5). Antiphon: <i>The Lord of hosts with us</i> (Ps. 45:8). <Elsewhere in T>. Lection. Paul to the Galatians /48/: <i>Because the Law, up to by God</i> (Gal. 3:24 – 4:7). <T 1145 L>. Alleluia: <i>Hear, daughter</i> (Ps. 44:11). <T 1145 L>.</p> |
| <p>### ივ: მ(არ)ია(მ)რ(ო)ბ(ა)მ (!) ფ(სალმოვ) ნი გ : ადიდებს ს(ოვ)ლი. დ(ასადე)ბ(ელ)ი : რ(ამეთოვ) მოხედა სიმ. ს(აკ)ითხავი პ(ავ)ლჭ გ(ალ)ა ტ(ელთ)ა მ /მწ/ : რ(ამეთოვ) რჩოვლი იგი, ვ(იდრ)ე : ღ(მრთ)ისა მ(იერ). ალ(ელოვ)ამ : ისმინე ასოვლო : –</p> | <p>15. Feast of Mary. Psalm mode 3: <i>My soul glorifies</i> (Lk. 1:46). Antiphon: <i>Because He looked at the humility</i> (Lk. 1:48). <T 1148>. Lection. Paul to the Galatians /48/: <i>Because the Law, up to by God</i> (Gal. 3:24 – 4:7). <T 1152 P>. Alleluia: <i>Hear, daughter</i> (Ps. 44:11). <T 1152>.</p> |
| <p>### კთ: იოვ(ან)წ(წ) თ(ა)ვ(ი)ს-კ(ოვე)თ(ა) მ. ფ(სალმოვ)ნი : ნოვ შეეხებით. დ(ასადე) ბ(ელ)ი : აოვ(არ)ებ(ი)თ ო(ვფალ)სა და ხა. ს(აკ)ითხავი პ(ავ)ლჭ ებრ(აე)ლთ(ა)მ /პვ/ : და რადამე ვთქ(ოვ)ა, ვ(იდრ)ე : სრ(ოვ) ლ იქმნენ. ალ(ელოვ)ამ : პირი მართლისა მ იტყო.</p> | <p>29. Beheading of John. Psalm: <i>Don't touch</i> (Ps. 104:15). Antiphon: <i>Confess the Lord and call</i> (Ps. 104:1). <T 1186 L>. Lection. Paul to the Hebrews /86/: <i>And what shall we say, up to become perfect</i> (Heb. 11:32–40). <T 1191>. Alleluia: <i>The mouth of the righteous one says</i> (Ps. 36:30). <T 1191 L>.</p> |
| Fol. 8va | |
| <p># წ(მი)დათა მ(ო)წ(ა)მეთათვს. ფ(სალმოვ) ნი ნ : პატოისან არს წ(ინა)შე. დ(ასადე)ბ(ელ) ი : მრწმენა მე. ს(აკ)ითხავი პ(ავ)ლჭ ჰრ(ო) მ(აე)ლთა /ი/ : ესე ოვწყით რ(ამეთოვ) ღ(მრ) თის, ვ(იდრ)ე : ქ(რისტ)ე იესო)ვს მიერ ო(ვფლის)ა ჩ(ოვწ)ნისა. ალ(ელოვ)ამ დ : იქადიან წ(მი)დანი : –</p> | <p>For the holy Martyrs. Psalm mode 1: <i>Honourable is before</i> (Ps. 115:6). Antiphon: <i>I believed</i> (Ps. 115:1). <T 1475>. Lection. Paul to the Romans /10/: <i>We know this, that for the ones who (love) God, up to in Christ Jesus our Lord</i> (Rom. 8:28–39). <T 1479>. Alleluia mode 4: <i>The saints boast</i> (Ps. 149:6). <T 1484>.</p> |

| Georgian (original) | English (translation) |
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| <p>#: წ(მიდა)თა მღ(ე)ლთ-მ(ო)ძლ(ოჯა) რთათჳს. ფ(სალმოჯ)ნი ზ : მღდელნი შ(ე)ნ [დასადებელი] : მ(ოი)ჰს(ენ)ე ო(ჯვალ)ო დ(ავი)თ. ს(აკ)ითხავი პ(ავ)ლჳ ჰ(ო)მ(ა)ე ლთაჲ /კდ/ : მრწამს მეცა, ვ(იდრ)ე : გ(ოჯ) ლის-ხმა-ყონ. ალ(ელოჯა)ჲ ა : იხარებდით.</p> | <p>For the Hierarchs. Psalm mode 2: <i>Your priests</i> (Ps. 131:9). Antiphon: <i>Remember, Lord, David</i> (Ps. 131:1). <T 1493>. Lection. Paul to the Romans /24/: <i>I too believe, up to will understand</i> (Rom. 15:14–21). <T 1496 (P: Rom. 15:14–33)>. Alleluia mode 1: <i>Rejoice</i> (Ps. 32:1). <T 1501>.</p> |
| <p>#: მართალთა და ნ(ე)ტ(ა)რთათჳს. ფ(სალმოჯ)ნი : ზ მართალი ვ(ითარ)ც ა ფი. დ(ასადე)ბ(ელ)ი : დანერგოვლ. ს(აკ)ითხავი პ(ავ)ლჳ კ(ო)რ(ინ)თ(ე)ლთ(ა)ჲ /მე/ : გაოჯწყებ თქ(ოჯენ), ვ(იდრ)ე : გ(ა)ნმსდიდრდეთ. ალ(ელოჯა)ჲ ზ : ცხ(ო)რ(ე)ბ(ა)ჲ მართ(ა)ლთ(ა)ჲ ო(ჯვლ)ისა.</p> | <p>For the Just and Blessed. Psalm mode 2: <i>The just as a palm-tree</i> (Ps. 91:13). Antiphon: <i>Planted</i> (Ps. 91:14). <Elsewhere in T>. Lection. Paul to the Corinthians /45/: <i>I let you know, up to be rich</i> (2Cor. 8:1–9). <T 1511>. Alleluia mode 2: <i>The life of the just by God</i> (Ps. 36:39). <Elsewhere in T>.</p> |
| <p>#: მეფეთათჳს. ფ(სალმოჯ)ნი დ : მეფენი ქ(ოჯე)ყ(ა)ნისანი. დ(ასადე)ბ(ელ)ი : მან მოსცეს ძა. ს(აკ)ითხავი პ(ავ)ლჳ ჰ(ო)მ(ა)ე ლთაჲ /კ/ : ყ(ოველი) კაცი კელმწიფეზასა, ვ(იდრ)ე : არიან. ალ(ელოჯა)ჲ გ : ო(ჯვალ)ო ძალითა შ(ენ)ითა იხარე :</p> | <p>For the Kings. Psalm mode 4: <i>The kings of the world</i> (Ps. 67:33). Antiphon: <i>He will give strength</i> (Ps. 62:36). <T 1523>. Lection. Paul to the Romans /20 /: <i>Each man to the sovereignty, up to are</i> (Rom. 13:1–6). <Not in T>. Alleluia mode 3: <i>Lord, in Your strength will rejoice</i> (Ps. 20:2). <T 1525>.</p> |
| <p>#: ლიტანიისანი ჟ(ა)მის-წირვასა #: პ(ა)ვლჳ ჰრომაელთაჲ</p> | <p>At the Mass of Litany. Paul to the Romans</p> |
| <p>Fol. 8vb</p> | |
| <p>/ზ/ : ნოჯ ოჯკოჯ სოჯფვენ, ვ(იდრ)ე : ო(ჯვლ) ისა ჩ(ოჯენ)ისა. ალ(ელოჯა)ჲ ა : ლ(მერთ)ო შ(ენ) მოიქ(ე)ც მაცხოვნენ :</p> | <p>/7/: <i>Therefore may not reign, up to in our Lord</i> (Rom. 6:12–23). <T 1639>. Alleluia mode 1: <i>God, turn, save us</i> (Ps. 84:7). <T 1655>.</p> |
| <p>ფ(სალმოჯ)ნნი ლიტანიისანი. ა : შეგესემინ ჩ(ოჯენ)ი ლ(მერთ)სა მ[ა]ცხო. დ(ასადე)ბ(ელ)ი : შეგესემინ ლ(მერთ)ო ლ(ო)ცვისა ჩ(ემ) ის(ა)ჲ. სხ(ოჯა)ჲ : მსოჯად მეწიენ ჩ(ოჯენ) წყა. დ(ასადე)ბ(ელ)ი : მ(ო)ჯ(ე)დ(ი)თ და თ(ა)ყ(ოჯან)ის-ვსცეთ და შეოჯ. ს(აკ)ითხავი პ(ავ)ლჳ კ(ო)რ(ინ)თ(ე)ლთ(ა)ჲ /ლზ/ : კ(ოჯრთ)ხ(ეოჯლ ა)რს ლ(მერთ)ი და მამაჲ, ვ(იდრ)ე : ნოჯგეშინისცემასა :-</p> | <p>Psalms of the Litany. Mode 1: <i>May God the saviour hear us</i> (Ps. 64:6). <T 1560>. Antiphon: <i>Hear, God, my prayer</i> (Ps. 64:3). <Not in T>. Another: <i>Quickly may Your mercies help us</i> (Ps. 71:8). Antiphon: <i>Come and worship and bow down</i> (Ps. 94:6). <T 1560>. Lection. Paul to the Corinthians /37/: <i>Blessed is God and the Father, up to of the consolation</i> (2Cor. 1:3–7). <T 1644>.</p> |

| Georgian (original) | English (translation) |
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| <p>### კანონი შ(ა)ბ(ა)თთად. ფ(სა)ლ(ო)ზ(ო)ნი და ალ(ე)ლ(ო)უ(ა)დ მ(ო)ც(ი)ქ(ო)ვ(ლ)ო(ა)დ გინა წ(მ)ი(ა)დ(ა)თ(ა)დ გინა ს(ო)ვ(ლ)ი(ს)ა :ა: ს(ა)კ(ო)თხავი პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /ე/ : ამისთვის ვ(ი)თარც(ა)-იგი ერთისა მის, ვ(ი)დრე : ო(ვ)ლ(ო)სა ჩ(ო)ვ(ე)ნისა. მ: ს(ა) კ(ო)თხავი პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /იბ/ : ო(ვ)ც(ო)ვ(ე)თო(ვ)მცა ო(ვ)ნდა ღ(მ)ერ(თ)სა, ვ(ი)დრე : სადა ჰ(ო)ცხ(ო)ვ(ე)ნეს. გ: ს(ა)კ(ო)თხავი პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /ო(თ)/ : ხ(ო)ლო სასოებდა ესე(ი)თარ(ი), ვ(ი)დრე : ო(ვ)ლ(ო) ისაგან სო(ვ)ლად. დ: ს(ა)კ(ო)თხავი პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /მ(თ)/ : ნო(ვ)მცა ვინ გ(ა) ნი(ვ)ც(ი)თხ(ა)ვ(ს), ვ(ი)დრე : დი(დ)ე(ბ)ი(თ)ა . -</p> | <p>Canon of Saturdays. Psalm and Alleluia of the Apostles or of the Saints/Martyrs or of the Dead. <Cf. T 1668>. First lection. Paul to the Romans /5/: <i>Therefore as (because) of one, up to our Lord</i> (Rom. 5:12–21). <T 1669>. Second lection. Paul to the Romans /12/: <i>If God wanted, up to never be ashamed</i> (Rom. 9:22–33). <T 1670>. Third lection. Paul to the Corinthians /39/: <i>But such hope, up to by the Lord as the Spirit</i> (2 Cor. 3:4–18). <T 1671>. Fourth lection. Paul to the Colossians /69/: <i>May nobody judge you, up to with glory</i> (Col. 2:16 – 3:4). <T 1672>.</p> |
| <p>Fol. 10vb</p> | |
| <p>[მ # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /დ/ : აწ ო(ვ)კო(ვ)ე გ(ა)ნმარ(თ)ლე, ვ(ი)დრე : მო(ვ)ი(დ)ე(თ).</p> | <p>Second Sunday. Lection. Paul to the Romans /4/: <i>Now then (we are) justified, up to received</i> (Rom. 5:1–11). <Not in T>.</p> |
| <p>გ # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ეფ(ე)ს(ე)ლ(ო)თ(ა)დ /ნბ/ : ამისთვის მო(ვ)ი(დ)რე(კ) მო(ვ)ც, ვ(ი)დრე : ამენ : -</p> | <p>Third Sunday. Paul to the Ephesians /57/: <i>This is why I bow my knees, up to amen</i> (Eph 3:14–21). <Cf. T 1696 (partly defective)>.</p> |
| <p>დ # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /იგ/ : მმანო ნებდა გ(ო)ვ(ლ)ი(ს)ა, ვ(ი)დრე : ცხ(ო)ნდეს : -</p> | <p>Fourth Sunday. Paul to the Romans /13/: <i>Brothers, the will of (my) heart, up to will be saved</i> (Rom. 10:1–13). <Not in T>.</p> |
| <p>ე # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ეფ(ე)ს(ე)ლ(ო)თ(ა)დ /ნბ/ : ამისთვის მესმა თქ(ო)ვ(ე)ნი, ვ(ი)დრე : ალაგსო : -</p> | <p>Fifth Sunday. Paul to the Ephesians /52/: <i>This is why I heard, up to will fill</i> (Eph 1:15–23). <Not in T>.</p> |
| <p>ვ # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /ლ/ : აწ ო(ვ)კო(ვ)ე მე გონ(ებ)ი, ვ(ი)დრე : თქ(ო)ვ(ე) ნ შ(ო)რ(ი)ს : -</p> | <p>Sixth Sunday. Paul to the Romans /8/: <i>Now then I with (my) mind, up to in you</i> (Rom. 7:25b – 8:11). <Not in T>.</p> |
| <p>Fol. 11ra</p> | |
| <p>ზ # კ(ვ)რ(ი)აკე)სა). პ(ა)ვ(ლ) ებ(რ)ა(ე)ლ(ო)თ(ა)დ /პდ/ : გვაქვს ო(ვ)კო(ვ)ე კადნი, ვ(ი)დრე დღესა მას : ~~~~~</p> | <p>Seventh Sunday. Paul to the Hebrews /84/: <i>We have then the audacity, up to that day</i> (Heb. 10:19–25). <Elsewhere in T>. ~~~~~</p> |
| <p>ს # სალ(მ)რ(თ)ოსა შესაწირავსა : ფ(სა)ლ(ო)ზ(ო)ნი ა: მსხოვერპლი ღ(მ)რ(თ)ისა არს. დ(ა)სადე(ბ)ელი : მიწყალე მე ო(ვ)ვ(ა)ლ(ო) დი(დ)ი. ს(ა) კ(ო)თხ(ა)ვი პ(ა)ვ(ლ) ჰ(ო)მ(ა)ე(ლ)ო(ა)დ /მვ/ : ხ(ო)ლო მსახოვერებისა მისთვის წ(მ)ი(ა)დ(ა)თ(ა)დ, ვ(ი)დრე : ნიჭ(თ)ა მის(თ)ა : - ~~~~~</p> | <p>For the divine Sacrifice. Psalm mode 1: <i>Sacrifice for God is</i> (Ps. 50:19). Antiphon: <i>Have mercy on me, Lord, with Your great</i> (Ps. 50:3). <T 1521Aa L>. Lection. Paul to the Corinthians /46/: <i>But for the service of the saints, up to His gifts</i> (2Cor. 9:1–13). <T 1521AB L>. ~~~~~</p> |

| Georgian (original) | English (translation) |
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| <p>###: ქორწილისათვის. ფ(სალმოჯ)ნი : აჰა ესერა ესრჳთ იკოვრთხ. დ(ასადე)ბ(ელი) : ნეტარ არიან ყ(ოვე)ლნი რ(ომე)ლთა ემინის ო(ჯვალ)ისა. ს(აკ)ც(ით)ხ(ავ)ი პ(ავ)ლჳ ებრ(ავ) ლთ(ა)დ /პთ შ(ინ)ა/ : მაქოვს ჩ(ოვე)ნ მადლი რ(ომ)ლითა, ვ(იდრ)ე : კაცმან. ალ(ელოჯ)ა გ: ო(ჯვალ)ო მალითა შ(ენ)ი : ~~~~~</p> | <p>For the Wedding. <i>Lo, in this way will be bless- ed</i> (Ps. 127:4). Antiphon: <i>Blessed are all those who fear the Lord</i> (Ps. 127:1). <T 1521Ba L>. Lection. Paul to the Hebrews /in the section 89/: <i>We have the grace with which, up to a man</i> (Heb. 12:28–13:6). <T 1521Bb L>. Alleluia mode 3: <i>Lord, with your strength will rejoice</i> (Ps. 20:2). <T 1521Bb L>. ~~~~~</p> |
| <p>#: ს(ა)კს(ენ)ნ(ებ)ელსა ებ(ი)სკ(ო)პ(ო)სისა გინა მლდ(ე)ლს(ა)სა გინა მოწესისასა. ფ(სალმოჯ)ნი გ: საკსენებელად</p> | <p>For the commemoration of a Bishop or a Priest or a Cleric. Psalm mode 3: <i>For an eternal memory</i> (Ps. 111:6).</p> |
| <p>Fol. 11rb</p> | |
| <p>საოკოვზოდ არს. დ(ასადე)ბ(ელი) : დ(იდე) ბშ(ა)დ და სიმდიდრჳ სახლსა შინა. ს(აკ)ც(ით) ხ(ავ)ი პ(ავ)ლჳ კ(ორ)ინ(თ)ელთადა /მზ/ ! ამისთვის არა მეწყინების ვ(იდრ)ე ბოროტი : – ~~~~~</p> | <p>Antiphon: <i>Glory and richness in (his) house</i> (Ps. 111:3). <T 1521Ca L>. Lection. Paul to the Corin- thians /42/: <i>This is why we don't loose strength, up to evil</i> (2Cor. 4:16 – 5:10). <T 1521Cb L>. ~~~~~</p> |
| <p>შესოჯენებოჯლთა ს(ა)კს(ენ)ნებელსა #: ოხ(ი) თ(ა)დ : მეოჯემან ქ(რისტ)ემან თვისთა ჳელ. ფ(სალმოჯ)ნი : მიწყალე მე ო(ჯვალ)ო რ(ამეთოჯ) შ(ენ)დამი ვლად. დ(ასადე)ბ(ელი) ი : რ(ამეთოჯ) დიდ არს წყალო. [ფ(სალმოჯ) ნი] დ გ(ოვერ)დი : ო(ჯვალ)ო წყალობად შ(ენ)ი ო(ჯ)კ(ოვნისამ)დე. დ(ასადე)ბ(ელი) ი აგიარო შ(ენ) ო(ჯვალ)ო ყ(ოვლ)ითა გ(ოჯ) ლითა. ს(აკ)ც(ით)ხ(ავ)ი პ(ავ)ლჳ კ(ორ)ინ თ(ელ)თადა /ლე/ : ოჯოჯეთოჯ ქ(რისტ)ჳ იქადაგების, ვ(იდრ)ე : ვიტყვ. #: შ: ს(აკ)ც(ით) ხ(ავ)ი პ(ავ)ლჳ კ(ორ)ინ(თ)ელთადა /ლე/ : რამდე ოჯოჯე ყონ, ვ(იდრ)ე : მიერ ი(ესო) ჳ ქ(რისტ)ჳსა. #: გ: ს(აკ)ც(ით)ხ(ავ)ი პ(ავ) ლჳ თ(ე)ს(ა)ლ(ო)ნ(ი)კ(ე)ლთ(ა)დ /ოა/ : არა მნებავს ოჯმეცრებ(ა)დ, ვ(იდრ)ე : სიტყვთა ამით : –</p> | <p>For the commemoration of the Dead. Troparion: <i>The Christ, ruler with His power</i> (Udzvelesi iad- gari 333, l. 4). Psalm: <i>Have mercy on me, Lord, because I cry to You</i> (Ps. 85:3). Antiphon: <i>Be- cause great is Your mercy</i> (Ps. 85:13). <T 1521Da L>. [Psalm] mode 4 palgal: <i>Lord, Your mercy is eternal</i> (Ps. 137:8). Antiphon: <i>I shall confess You, Lord, with all my heart</i> (Ps. 137:1). <Cf. T 1521Fa>. Lection. Paul to the Corinthians /35/: <i>If Christ is preached, up to I say</i> (1Cor. 15, 12–34). Not in T. Second lection. Paul to the Cor- inthians /36/: <i>What then shall do, up to in Jesus Christ</i> (1Cor. 15:29–57). <Cf. T 1521Fb L (1Cor. 15:29–49)>. Third lection. Paul to the Thessaloni- ans /71/: <i>I don't want that you ignore, up to with these words</i> (1Thess. 4:13–18). <T 1521Eb L>.</p> |

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The Georgian Version of the Miracles of St Demetrios of Thessalonike

Sources for the History of His Cult

Maia Matchavariani

Abstract

This chapter examines the Georgian version of *The Miracles of Saint Demetrios of Thessalonike* – one of the most significant monuments of Byzantine hagiography – through the lens of its translation and adaptation by Euthymius the Hagiorite. Written in Greek in the sixth and seventh centuries, the original miracle cycles not only document the early cult of St Demetrios but also provide valuable historical information about the Avar and Slavic incursions into the Balkans. The Georgian translation, completed at the Iviron Monastery around the end of the tenth century, represents a crucial stage in the transmission of Byzantine hagiography into the Christian Caucasus. Euthymius' version departs substantially from its Greek sources, incorporating new miracles, altering existing ones, and introducing theological and didactic reinterpretations that reflect the spiritual and literary culture of medieval Georgia. The analysis highlights how the translation reshapes the image of St Demetrios to affirm both universal Christian ideals and the local ecclesiastical identity of the Georgian Church. By situating Euthymius' text within its broader cultural and historical context, the chapter demonstrates how translation functioned not merely as linguistic transfer but as a creative act of reinterpretation that both preserved and transformed the saint's cult across linguistic and cultural boundaries.

1. Introduction

Hagiography, as a literary phenomenon of the medieval world, occupies a dual position: it serves both as a form of religious and cultural discourse and as a valuable source for historical inquiry. Traditionally, hagiographical writings were viewed primarily as narratives of the saints' spiritual experiences, composed to edify the faithful and strengthen their devotion. Yet modern scholarship has shown that the genre is far more complex. It reflects the mentality, ideology, social structure, and ethno-cultural dynamics of a given historical period, thereby offering an indispensable window into the intellectual and spiritual life of Christian societies. Within this interpretive framework, increasing attention has been directed toward hagiography as the principal discursive space in which the cult of a saint is formed, legitimized, and institutionalized. The *vitae*, *passiones*, and miracle collections are not merely edifying stories: they are documentary witnesses to the historical evolution of devotional practices, the theological foundations of the cult, and its incorporation into the liturgical order. Very often, the hagiographical text itself becomes the foundational document upon which a "saint's cult" is later built and consolidated – at the devotional, ecclesiastical, and even political levels.¹

¹ Brown (1981, pp. 2–22).

Thus, hagiography functions both as a source of historical data – especially in periods where chronicles remain silent – and as a record of the processes through which sanctity was socially and liturgically defined, simultaneously conveying the historical circumstances of its age and preserving the stages by which the cult of a saint took form.

Hagiography, in this sense, is a multi-layered historical source: it simultaneously conveys the historical circumstances of an age and documents the process by which the cult of a saint was shaped. A particularly illustrative example of this dual function is found in the earliest miracle cycles of St Demetrios of Thessalonike. These collections, composed between the late sixth and late seventh centuries, preserve invaluable information about the Avar and Slavic attacks on Thessalonike while chronicling the emergence of the saint's cult. Written by contemporaries or near-contemporaries, they offer a rare convergence of eyewitness testimony and theological reflection.

The first and earliest cycle was composed by Archbishop John of Thessalonike at the turn of the sixth to the seventh century.² It comprises fifteen miracles and was most likely written in the early years of Emperor Heraclius' reign (610–641), before 620. The author of the second collection remains anonymous.³ Its first five miracles were probably composed by a writer residing in Thessalonike in the latter half of the seventh century.⁴ The final, sixth miracle differs markedly in style and language from the preceding five and was most likely written by another author. Since this last miracle contains no historical material, it cannot be dated with precision, though it must have been composed before the third quarter of the ninth century, as it appears in the Latin compilation by Anastasius the Librarian (876 CE).⁵

Taken together, these two Greek miracle cycles span roughly a century – from the 580s to the 680s – and provide a continuous account of Thessalonian life during a period largely unrecorded in Byzantine historiography.⁶ Many of their details are corroborated by later written evidence, as well as by toponymic and archaeological data.⁷ Their synthesis of local history, theology, and civic identity made the *Miracles of St Demetrios* a cornerstone of Byzantine urban hagiography, exerting influence far beyond Thessalonike itself.

The *Passion* and *Miracles* of St Demetrios were translated into Georgian by Euthymius the Hagiorite,⁸ most likely toward the end of the tenth century. Working at the Iviron Monastery on Mount Athos, Euthymius drew upon both Greek miracle cycles but reworked them extensively in his characteristic manner of abbreviation, expansion, and compilation. His translation departs significantly from the Greek original. The most significant differences may be summarized as follows:

2 Lemerle (1981, pp. 171–172).

3 The text of both cycles of miracles has been published, see Lemerle (1979).

4 Barišić (1953, pp. 83–84); Lemerle (1981, pp. 83–85).

5 Matchavariani (2025, pp. 45–46).

6 Litavrin (ed.) (1995, p. 95).

7 Litavrin (ed.) (1995, p. 94).

8 About Euthymius the Hagiorite (955–1028) see Otkhmezuri and Rapava (2022, pp. 196–202).

- a. Four of the Greek miracles are omitted.⁹
- b. Seven new miracles, unknown in any Greek source, are introduced, though clearly derived from Greek material.¹⁰
- c. The narratives are substantially abridged, particularly those of the first cycle, with rhetorical elaboration reduced to the core storyline.
- d. The sequence of the Greek cycles is altered; miracles are rearranged, and certain episodes are inserted into new contexts, yet the transitions are executed with such narrative skill that a reader unfamiliar with the Greek originals would not perceive any disruption in the logic of the narrative or any artificiality in the interpolations.¹¹

Research has shown that strict historical accuracy was not Euthymius' primary aim. His foremost concern lay in the moral and didactic function of hagiography – guiding the faithful toward virtue through exempla of divine justice and mercy. Historical detail serves this higher spiritual purpose. A striking example is the episode of “The Case of Koveri and Shavi”,¹² which corresponds to the fifth miracle of the second, anonymous Greek cycle.

In the Greek version, the emperor pardons Maurus, the leader of the Avars and Slavs, and sends him into exile – a detail that is historically accurate. Later sources even confirm that Maurus established himself at the imperial court and pursued a notable political career.¹³ In Euthymius' translation, however, the same character – renamed *Shavi* “Black” – meets a dramatically different end: “Shavi, being deceived by his own falsehoods, fell into illness, and St Demetrios appeared to him, saying, ‘Wicked man, I shall destroy you in wickedness.’ And thus, Shavi met an evil end”.¹⁴ Here Euthymius' narrative not only diverges sharply from the Greek original but also contradicts historical fact. Euthymius' deliberate reworking of the story transforms the political narrative into a moral allegory of sin and divine retribution, demonstrating the triumph of good over evil in hagiographic form. The transformation is motivated by the didactic *topos* of hagiography, casting the enemy as an agent of evil whose downfall at the hands of the saint represents the moral victory of good over evil.

This divergence raises a critical methodological question: *if Euthymius so thoroughly reshaped the Greek material, can his version still be treated as historically reliable?* Addressing this question requires attention not only to Euthymius' hermeneutical approach but also to the manuscript tradition of the Greek text itself.

- 9 These are: (a) *BHG* 505, Col. I, Mir. 6, About the silver throne – Lemerle (1979, pp. 93–95); (b) *BHG* 506, Col. I, Mir. 7, About the treasurer Onesiphorus – Lemerle (1979, pp. 97–99); (c) *BHG* 511, Col. I, Mir. 12, About the fire in the ciborium – Lemerle (1979, pp. 124–129); (d) *BHG* 519, Col. II, Mir. 3, About the earthquake sent by the Lord and the fire in the temple – Lemerle (1979, pp. 193–197).
- 10 These are: (a) The resurrection of the widow's only son – Goguadze et al. (2014, p. 368, 29–369, 14); (b) Men from Caladia – Goguadze et al. (2014, p. 370, 5 25); (c) The Ship Battered by Waves – Goguadze et al. (2014, p. 375, 2–12); (d) The Ship in the Storm – Goguadze et al. (2014, p. 375, 13–23); (e) Miracle of the Tax Collector – Goguadze et al. (2014, p. 384, 1–19); (f) Miracle for the Avars – Goguadze et al. (2014, p. 384, 1–19); (g) The Punishment of the Unbeliever – Goguadze et al. (2014, p. 384, 1–19).
- 11 For a detailed table showing the correlation between the Greek and Georgian texts of the miracles of St Demetrios, see Matchavariani (2025, pp. 90–116).
- 12 Goguadze et al. (2014, pp. 389–390). In the Georgian version, Euthymius does not preserve the Greek form of this name, *Maurus* (Μαῦρος), but instead translates it and calls him “Black” (since μαῦρος means “black”). Euthymius does this deliberately, turning the name into an ideological and moral marker: even the pagan barbarian's very name serves to signify his sinfulness, wickedness – his darkness.
- 13 Ditten (1983, pp. 95–119).
- 14 ხოლო შავი მტყულებისა მისგან შთავარდა სენსა და ეჩუენა მას წმიდად დემეტრე და ჰრქუა მას: “ბოროტ, ბოროტად განგყვანო შენ”. და ესრეთ ბოროტად მოკუდა შავი: Goguadze et al. (2014, p. 390, 30–31).

The surviving Greek manuscripts of the earliest miracle cycles are relatively late – none earlier than the ninth century¹⁵ – whereas the Georgian version is preserved in a manuscript dated 1003 (Ivion Georg. 28),¹⁶ predating many extant Greek witnesses. Moreover, Euthymius and his circle were known for their meticulous care in selecting Greek exemplars for translation. It is therefore reasonable to assume that he worked from manuscripts at least as early as, and possibly more complete than, those surviving today. From this perspective, Euthymius’ translation may preserve material otherwise lost in the Greek tradition.

For the purposes of this study, the following analysis focuses on passages of particular relevance to the history of the saint’s cult, with special attention to how their treatment in the Georgian translation illuminates both the theological and historical dimensions of St Demetrios’ veneration.

The subsequent sections will address three interrelated themes: the question of the saint’s origin and identity; the problem of his relics and their cultic function; and the theological symbolism of the myrrh-streaming miracle and the so-called “unknown miracles” unique to the Georgian tradition.

2. The Question of Origin and the Relics of St Demetrios

The question of St Demetrios’s origins has long been one of the most contested aspects of his cult. Scholars have debated whether the saint was a native of Sirmium or Thessalonike, a dispute that remains unresolved even today.¹⁷ The controversy began in the nineteenth century following the publication of the *Syriac Martyrology*, composed in the first quarter of the fifth century. This early source, a Syriac translation of a now-lost Greek martyrologic calendar compiled in Nicomedia at the end of the fourth century, commemorates a *Demetrios of Sirmium* on April 9.¹⁸ The same entry appears in the *Hieronymian Martyrology*, written in Rome between 431 and 450, which also records the martyrdom of Demetrios in Sirmium on that date.¹⁹ Yet, strikingly, in the Georgian version of the *Miracles* – despite all of Euthymius the Hagiorite’s modifications – there is no hint whatsoever of St Demetrios’s Sirmian origin. On the contrary, the translation emphatically binds the saint’s identity to Thessalonike, consistently reinforcing his role as its divine protector. This interpretive emphasis is characteristic of hagiographical redaction, in which the place of a saint’s activity and veneration gradually becomes his native and spiritual homeland. The Georgian text’s silence on the Sirmian tradition is therefore not accidental. It represents a deliberate strategy to magnify the saint’s association with Thessalonike and to present him as its eternal patron. By the time of Euthymius’s translation, the question of Demetrios’s birthplace had long ceased to be relevant. From the composition of John of Thessalonike’s first cycle onward, the saint had been so thoroughly assimilated into the civic and religious identity of Thessalonike that any alternative tradition of origin was effectively erased. Even if he had indeed been a deacon of Sirmium, this detail no longer bore significance for the living cult of “Demetrios of Thessalonike.” The saint’s spiritual authority was now inseparable from the city’s collective memory.

15 For a list of Greek manuscripts containing the first two cycles of miracles of St Demetrios, see Lemerle (1979, pp. 13–30); for Georgian manuscripts, see Matchavariani (2025, 232–243).

16 Gippert et al. (2022, pp. 270–281).

17 See, e.g., Delehaye (1909, pp. 106–108); Skedros (1999, pp. 16–17); Vickers (1974, pp. 348–350) and others.

18 *At Sirmium, Demetrius*: Wright (1866, p. 426).

19 April 9 – in *Sirmia Demetrii diaconi: Acta SS*, p. 180.

3. Relics, Tomb, and Sepulcher

A second and equally contentious issue concerns the existence and authenticity of the saint's relics. According to the Greek *Miracles*, Demetrios was buried at the site of his martyrdom,²⁰ where a church was later erected in his honour. Yet doubts about the relics seem to have existed from the very beginning. Archbishop John of Thessalonike himself hints at such uncertainty. Particularly revealing is the preface to his fifth miracle, where he remarks that the burial sites of most local martyrs – including, it seems, that of St Demetrios – were already forgotten in his time:

“They were laid to rest, so that not even until the present day has it been manifestly known where the saint-bearing reliquaries of any of those who bore witness therein happen to be kept, except for those of the most venerable and all-holy virgin Matrona.”²¹

This observation underscores that the citizens of Thessalonike revered their saints – St Demetrios above all – regardless of the presence of physical relics. John further strengthens the point by citing a letter from Archbishop Eusebius of Thessalonike to Emperor Justinian:

“Not in this manner, O King, do the children of God-beloved Thessalonike conduct themselves – for though in other lands it is customary to place the bodies of the holy martyrs openly before the faithful, that by their constant sight and reverent touch hearts may be stirred to devotion, here it is otherwise. They have planted faith deep within their hearts, and, out of an exceeding reverence, shrink from the visible display of such sacred things, holding that the purity of faith alone suffices to be well-pleasing to God.”²²

At face value, this passage appears to express theological modesty: true faith, it suggests, requires no visible relics. Yet the letter's tone also invites suspicion. In an age of intense competition for relics, such an argument could serve to conceal an inconvenient absence. Eusebius's reply to the emperor may therefore have been an apologetic gesture, masking the uncomfortable fact that no corporeal relics of St Demetrios were available. On the one hand, the refusal to allow relics to be taken out of Thessalonike underscores the inseparability of the saint from the city and his permanent commitment to its well-being. On the other hand, Eusebius' statement – particularly his remark “we shrink from the sight of relics” – can raise suspicion. In an age when relics were highly sought after, even pursued with zeal, this answer leaves the impression of being artificial. It is quite possible that Eusebius offered such an explanation to the emperor in order to conceal an awkward fact: that the relics of St Demetrios simply did not exist.

Euthymius's Georgian version of the *Miracles* takes a very different stance. It asserts four key points with unwavering clarity:

20 *Passio Prima* (earliest version of the *Passion*): Delehaye (1909, p. 262, 10–17); *Passio Altera* (second version of the *Passion*, 8th – beginning of the 10th c.): *PG* 116, 1181 A 4 – B 17.

21 Κατετίθεσαν, ὡς μηδὲ μέχρι νῦν τηλαυγῶς μηδενὸς τῶν ἐν αὐτῇ μαρτυρησάντων τὰς ἀγιοδόχους θήκας γνωσθῆναι ὅποι τυγχάνοιεν ἀποκείμεναι, πλὴν τῆς σεμνοτάτης καὶ παναγίας παρθένου Ματρῶνης: Lemerle (1979, p. 89, 5–7).

22 Οὐχ οὕτως, ὦ βασιλεῦ, τῆς θεοφιλοῦς Θεσσαλονίκης τὰ θρέμματα, καθάπερ ἀμέλει κὰν ταῖς ἀλλαῖς χώραις, εἰώθασι τῶν μαρτυρούντων ἁγίων ἀναφανδὸν τιθέναι τὰ σώματα, ὡς ἂν αἰσθητῶς καὶ συνεχῶς τῇ θεᾷ τούτων καὶ τῇ ἀφῆι πρὸς εὐσέβειαν τὰς ψυχὰς διεγείρωσιν. Ἐκ δὲ τούναντιου, τὴν πίστιν νοερῶς ἐν ταῖς ἐαυτῶν καρδίαις ἰδρύσαντες, καὶ τὴν αἰσθητὴν τῶν τοιοῦτων θεᾶν δι' ὑπερβάλλουσαν εὐλάβειαν ὀρρωδοῦντες, ἀρκεῖν μὲν αὐτοῖς εἰς θεαρέσκεϊαν τὸ εἰλικρινὲς ἐνομίσθε τῆς πίστεως: Lemerle (1979, p. 89, 17–23).

- a. St Demetrios was buried at the place of his martyrdom
- b. his relics unquestionably existed
- c. miracles occurred at his tomb; and
- d. above the tomb stands the reliquary (ლუსკუმა – *luskuma*), from which the myrrh flows.

These four assertions are repeated several times in Euthymius' texts as self-evident truths. Already in the introduction to the *Miracles*, Euthymius interpolated a sentence affirming that miracles had taken place at St Demetrios' tomb:

“For as was written in the book of his martyrdom, from the very day of his martyrdom many miracles occurred at his martyrion, yet no one recorded them.”²³

Such an interpolation explicitly links the martyrdom to a continuous chain of miracles, thereby confirming both the saint's physical presence and the authenticity of his relics. Significantly, in Euthymius's translation, the problematic passages from John's fifth miracle – including Eusebius's statement “we shrink from the sight of relics” – are omitted altogether. This omission can hardly be accidental; it reflects a deliberate decision to eliminate ambiguity and affirm the existence of tangible relics.

According to Euthymius' rendering of the *Miracles of St Demetrios*,²⁴ the saint's tomb is described as an above-ground sarcophagus (reliquary) surmounted by a *ciborium* (κιβώριον) within the church. Myrrh flowed from the reliquary, whose lid bore the saint's image.²⁵ John of Thessalonike had earlier offered a detailed account of this structure in the tenth miracle:²⁶

“He struck the silver doors which enclosed the coffin of his reliquary;²⁷ at the head of the reliquary stood a magnificent golden throne adorned with precious stones and pearls;²⁸ at the other side stood another, a silver throne.”²⁹

Euthymius's version condenses these details but preserves the essential imagery: the *ciborium*'s gleaming doors, the thrones flanking the saint's shrine, and the flowing myrrh that testified to divine grace. The fusion of architectural, visual, and olfactory elements – metal, light, and

23 რამეთუ ვითარცა გასმიეს წიგნსა შინა წამებისა მისისასა, ვითარმედ მრავალნი სასწაულნი აღესრულებოდეს დღითგან წამებისა მისისადათ სამარტჯლოსა ზედა და არავის მიერ აღიწერნეს: Goguadze et al. (2014, p. 365, 12–14). Cf. ἵστε γὰρ τὸ γεγραμμένον ἐν τῷ ἕμῳ τῆς παμμακαρίστου αὐτοῦ ἀθλήσεως... (Lemerle 1979, p. 53, 4) – “For you know well the words inscribed in the hymn of his most blessed contest...”.

24 The description of the tomb of St Demetrios – the reliquary and the *ciborium* – appears in Euthymius' version of the *Passion* of St Demetrios. In the Georgian version, like the Greek one, St Demetrios, who appeared to the prefect Leontios in a vision at night, forbade him to touch his relics and ordered a reliquary to be placed on his grave (Goguadze et al. 2014, p. 351, 25–26). After his awakening, Leontios ordered to construct not only reliquarium, but the *ciborium* too (Goguadze et al. 2014, p. 351, 29–30).

25 The theme of the myrrh in Euthymius's version of the *Passion* is likewise connected with prefect Leontios. In a vision, St Demetrios instructed Leontios that a reliquary should be placed on his tomb, so that the miraculous myrrh might be revealed within it (Goguadze et al. 2014, 351, 29–30).

26 Lemerle (1979, p. 114, 20–115, 2).

27 დაჰრეკა კართა მათ ვეცხლისათა, რომელნი არიან კუბოსა მას ლუსკუმისა მისისასა: Goguadze et al. (2014, 381, 2–3).

28 თავით კერძო ლუსკუმისა დგა საყდარი დიდებული ოქროსაჲ, შემკული ქვითა პატიოსნითა და მარგალიტითა: Goguadze et al. (2014, p. 379, 22–23).

29 და მეორესა კერძსა ლუსკუმისასა დგა სხუაჲ საყდარი ვეცხლისაჲ...: Goguadze et al. (2014, p. 379, 25–26).

fragrance – was characteristic of Byzantine sanctuaries, transforming the shrine into a sensory manifestation of heavenly presence.³⁰

By thus emphasizing the relics' reality and miraculous potency, Euthymius re-anchors the cult in material devotion. His redaction seeks to resolve, once and for all, the tension between faith without relics and relics without faith. The saint's body, resting in Thessalonike and exuding myrrh, becomes both proof and symbol of unbroken divine favour.

4. The miracle of the flowing myrrh

The miracle of the flowing myrrh occupies a central place in Euthymius the Hagiorite's Georgian version of the *Miracles of St Demetrios of Thessalonike*. It is attested not only in the *Miracles* but also in Euthymius's translations of the *Passion* and the *Encomium of St Demetrios*, making it one of the defining motifs of the saint's Georgian cult. The myrrh functions both as a material sign of sanctity and as a theological metaphor for divine grace, healing, and the saint's unbroken intercession on behalf of humanity. In Euthymius's version, the myrrh is consistently associated with physical and spiritual healing. In the first miracle, the healed eparch Marianus "approached the reliquary, rejoiced, anointed himself with the *eulogia* that flowed forth, and gave thanks with tears and hymns."³¹

In another account, a young soldier possessed by a demon is cured in a similar fashion: "When they anointed him with the *eulogia*, immediately the demon left him and the man returned to his senses"³² Such formulations are typical of Byzantine healing narratives, in which the saint's sanctified body – or contact with it through oil, water, or dust – mediates divine energy (*energeia*) to the faithful.³³

Several miracles in Euthymius's cycle have no surviving Greek equivalents, yet they follow this same pattern. In one of these episodes, two men from Caladia³⁴ come to the saint's shrine seeking healing: one recovers, the other does not. The saint himself explains the reason:

"I asked this from God, that the *eulogia* flowing from me should be healing for those who, after being restored to health, intend to live righteously. But those who would turn their regained health back to sin are not granted healing through me... Yet whoever vows to turn away from sin and comes to me in true faith shall unfailingly obtain healing."³⁵

30 Cf. Brown (1981).

31 მივიდა ლუსკუპასა მას ზედა და იხარებდა და იცხებდა ევლოგიასა მას მის მიერ აღმოცენებულსა და ჰმადლობდა მას ცრემლითა და გალობითა: Goguadze et al. (2014, p. 367, 27).

32 სცხეს რად ევლოგიისა მისგან, მეყსეულად განვიდა მისგან ემპაკი და მოვიდა კაცი იგი გონებასა თუსსა: Goguadze et al. (2014, p. 370, 2–3).

33 Skedros (1999).

34 The exact geographical location was not identifiable.

35 მე ვითხოვე ღმრთისაგან და ჩემგან აღმომდინარე ევლოგია საკურნებელად იყოს მათდა, რომელთა ეგულეობადის შემდგომად განკურნებისა კეთილსა ზედა ყოფად. ხოლო რომელნი სიმრთელესა მათსა ცოდვისავე ზედა მიიქცევდენ, არა მიეცემის მათ ჩემ მიერ კურნება... ხოლო რომელმან ყოს აღთქუმა ქემმარტებისად არღარა მიქცევად ცოდვასა მიმართ და მოვიდეს ჩემდა სარწმუნოებითა, მან პოვოს უხუად კურნება: Goguadze et al. (2014, p. 370, 16–24). Direct parallels to this explanation can be found in Euthymius's version of the *Passion*: a) in the very first miracle of the Georgian cycle, when the eparch Marianus asks St Demetrios for healing from his illness, he explicitly underscores his striving toward goodness and toward the true faith, since he knows that an unbelieving person, directed toward evil and falsehood, cannot receive the grace of healing from the saint: განკურნე ჩემიცა ესე უკურნებელი სენი, რომელი სარწმუნოებით მოსრულ ვარ ტაძარსა შენსა წმიდასა... ("Heal me also of this incurable disease, by whose faith I have come to Your holy temple..."; Goguadze et al. 2014, p. 367, 7–8); b) when, in a vision, St Demetrios says to the prefect Leontios: „აღმოვაცნო

This moralizing speech exemplifies the didactic core of Euthymius's redaction. The miracle's purpose is not to attest to supernatural power per se but to instruct believers in the ethics of faith and repentance. If healing fails, the fault lies with human unbelief, not with the saint's efficacy. The miracle thus becomes a spiritual allegory: myrrh is both medicine and sacrament, its healing effect conditioned by the moral state of the recipient.

At the end of the Georgian *Miracles*, an episode titled *The Punishment of the Unbeliever*³⁶ is devoted specifically to the phenomenon of the myrrh-streaming. This account, likely an original composition by Euthymius himself, serves as a climactic affirmation of faith. The position of this episode within the text, together with its introductory part, gives the impression that it may not have been originally intended as part of the cycle, but was added later by Euthymius, who deemed its inclusion essential. The episode follows a familiar hagiographical topos – doubt refuted by miraculous proof. The pattern is modelled on the Gospel story of Thomas's disbelief (John 20:24–29), in which sensory verification restores faith. A parallel narrative appears in the *Life of St. Theodora of Thessalonike*, where sceptical monks question the truth of a myrrh-bearing icon,³⁷ only to be convinced by its miraculous manifestation. In both cases, the miracle functions as a divine pedagogy, reaffirming the reality of holiness against human doubt.

Euthymius's placement of this episode at the end of the cycle gives it special weight. It transforms the *Miracles* into a theological argument: disbelief is punished, while faith is rewarded with visible grace. This closing scene would have resonated deeply in the late Byzantine monastic environment, where the veneration of icons and relics was central to devotional life, yet continually subject to intellectual scrutiny.³⁸

5. The Early Dating of the Myrrh-Streaming

It is particularly noteworthy that Euthymius connects the miracle of the myrrh-streaming not to later Byzantine tradition but to the earliest stage of the saint's cult. In his version of the *Passion*, the myrrh flows already during the time of prefect Leontios³⁹ – the official who, according to tradition, built the first church over the martyr's tomb. Such an early attribution of the miracle contradicts historical probability. The Greek sources make no mention of myrrh until centuries later. Nevertheless, this change is deliberate, functioning as a theological claim: Euthymius sought to project the miracle's origin into the foundational period of the cult, thereby asserting its timeless authenticity. To ascribe the miracle of the myrrh-streaming to so early a period certainly does not correspond to historical reality. Whence, then, and from what source does this early dating of the miracle derive?

ნელსაცხებელი სურნელებსად, რომელი მომადლა მე ღმერთმან საკურნებელად ყოვლისა სენისა, რომელნი სარწმუნოებით მოვიდოდნან“ (“I shall pour forth the fragrant unguent which God has granted me as a cure for every illness, for those who come in faith”; Goguadze et al. 2014, p. 351, 27–28), it is once again emphasized that the myrrh heals only the true believers.

36 Goguadze et al. (2014, p. 391, 5–24). The episode recounts how a certain nobleman who came to Thessalonike doubted the miracle of the myrrh flowing from St Demetrios' relics. In order to test the truth, the nobleman had the reliquary opened and the doors of the church sealed. When he entered the next day, he saw that the reliquary was empty. He began reviling the priests, accusing them of being liars. At these words, myrrh began to flow from the reliquary, and the nobleman immediately lost his sight. After two days of fervent supplication, on the third day myrrh was applied to him, and his sight was instantly restored.

37 Arsenii (1899, pp. 35 / 77–78).

38 Brown (1981).

39 Goguadze et al. (2014, pp. 351–352).

From a literary standpoint, all of Euthymius's interpolations concerning the myrrh can be viewed as components of a single compositional strategy. Each episode serves to confirm two intertwined ideas:

- a) the authenticity and truth of the miracle of the myrrh-streaming
- b) the existence of the relics of St Demetrios.

In my opinion, all the interpolations concerning the myrrh-streaming are Euthymius' own literary creation. These interpolations were composed with a very clear and concrete purpose: each of these episodes serves to demonstrate (a) the authenticity and truth of the miracle of the myrrh-streaming; (b) the existence of the relics of St Demetrios – for the myrrh flows precisely from the relics of the saint, and without relics there could be no myrrh. The connection of the myrrh-streaming with prefect Leontios provides yet another argument for the existence of the saint's relics: the relics of St Demetrios never disappeared, their resting place was never changed, and their miraculous power was manifested already in the time of prefect Leontios. Taken together, all these episodes reveal Euthymius' literary craftsmanship: the internal logic of the cycle's narratives is deliberately constructed to convince the listener or reader of the incontestable existence of the saint's relics and of the reality of the miracle of the myrrh-streaming. The very fact that the miracle of the myrrh-streaming appears in every other Georgian written source relating to St Demetrios, with the sole exception of the two Georgian translations of the metaphrastic recension of the *Passion*, clearly demonstrates that in the Georgian world the existence of St Demetrios' relics was considered an indisputable fact.

The special emphasis given to the miracle of the myrrh-streaming in Euthymius' version of the writings on St Demetrios is an important datum for the dating of this miracle in the Greek world. Scholars have long debated when the miracle of the myrrh-streaming entered the Greek tradition. Most have regarded its earliest reliable mention as that found in John Skylitzes's *Synopsis of Histories* (1040 CE), where the phenomenon is briefly noted.⁴⁰ However, the presence of the miracle in Euthymius's cycle, completed before 1003, clearly pushes its attestation to an earlier date. Moreover, it supports the authenticity of the reference to myrrh-streaming in John Kaminiates's *Capture of Thessalonike* (904 CE), which describes the Arab sack of Thessalonike in 904 under Leo of Tripoli⁴¹ – often dismissed as a fifteenth-century interpolation, as some scholars maintain, this must yet be taken as a genuine reflection of historical reality.⁴² If Euthymius knew the miracle in the tenth century, it must already have been an established element of the saint's cult by his time.

Taken together, these observations show that the Georgian translation offers crucial evidence for the early diffusion of the myrrh tradition. It demonstrates how hagiographical adaptation could preserve traces of lost Greek prototypes while simultaneously generating new theological meaning. Through Euthymius's artistry, the myrrh of St Demetrios became not only a miraculous substance but also a literary medium of faith – a materialized theology of divine grace.

40 Wortley (2010, p. 388).

41 Frendo and Fotiou (2000).

42 The dating of the miracle of the myrrh-streaming to the beginning of the 10th century is also supported by several other Greek sources. On this, see Matchavariani (2025, pp. 60–61).

6. The Unknown Miracles and Their Significance for the Cult of St Demetrios

As already noted, Euthymius the Hagiorite's Georgian version of the *Miracles of St Demetrios* includes seven episodes that are not attested in any other source.⁴³ This feature has long attracted scholarly attention, for it demonstrates that Euthymius was not simply an abridger or compiler, but an active mediator of hagiographic tradition. At every stage in the evolution of the saint's cult, additional miracles – both written and orally transmitted – circulated throughout the Christian East. Their preservation in Euthymius's translation thus opens a window onto otherwise lost strata of the Byzantine hagiographic tradition.

John of Thessalonike himself acknowledges the existence of such unrecorded miracles. In his introduction, he explicitly states that he relates only those wonders he had personally witnessed or learned from trustworthy witnesses, leaving aside the “ancient miracles”.⁴⁴

A similar statement appears at the beginning of his third miracle, concerning the plague: “I do not speak of those [miracles of healing physical sicknesses] that happened long ago or a very long time ago”.⁴⁵ In the fourth miracle, describing the healing of one possessed by a demon, he again emphasizes that the event occurred “quite recently” (νεωστί).⁴⁶ These disclaimers indicate that, even in the earliest phase of composition, the miracle tradition was already vast and continuously expanding.

By the second half of the thirteenth century, this process of accumulation had culminated in a new compilation by John Stavrakios, deacon and chartophylax of the Church of St Demetrios in Thessalonike. His collection incorporates both the earlier miracles and four additional episodes: the *Parable of Vitalis*, the miracles involving the Bulgarian rulers Radomir and Kalojan, and the transfer of Emperor Manuel Komnenos's mantle to the saint's tomb. In each of these cases, divine punishment is portrayed as the saint's direct intervention against impious rulers.⁴⁷ This punitive motif – expressed in the Georgian interpolated episodes recounting the deaths of Maximian, Kouber, and the “Black” one – mirrors the mature medieval understanding of the saint as *miles Christi*, the heavenly avenger protecting both Church and city.

Parallel developments appear in the Slavic tradition. A miracle known as *The Embroidering Virgins* – attested in fourteenth-century manuscripts – has no Greek equivalent but is nonetheless considered by scholars to be of Greek origin.⁴⁸ The recurrence of such “orphaned” miracles across linguistic boundaries underscores the fluid nature of hagiographic transmission: stories could migrate, adapt, and localize while retaining a recognizable theological core.

These textual phenomena help contextualize the unique additions in Euthymius's version. Although the seven “unknown” miracles are unattested elsewhere, their themes and motifs – deliverance at sea, protection in battle, healing of children – align perfectly with the broader Byzantine hagiographic repertoire. At the beginning of the third miracle of the second (anonymous) Greek cycle,⁴⁹ the author himself remarks:

“If it were necessary to describe all the miracles performed by St Demetrios in Thessalonike and elsewhere, the entire world could not contain them: the liberation of prisoners, the healing of the sick, aid in war, guidance of sailors...”⁵⁰

43 Matchavariani (2025, pp. 116–120).

44 παλαιότερα διηγείσθαι προήρημαι: Lemerle (1979, p. 53, 7).

45 Καὶ οὐ δῆπου λέγω τὰς πάλαι ἢ πρόπαλαι κατὰ καιροῦς ἐμφανισθείσας: Lemerle (1979, p. 75, 6).

46 Lemerle (1979, p. 84, 18).

47 Ioakeim Iverites (1940, pp. 324–376).

48 Smirnova (2007, 229–248).

49 Lemerle (1979, pp. 193–194). This miracle is not included in Euthymius' version.

50 Lemerle (1979, p. 193, 11 – 194, 1).

A similar reference to these miracles occurs in the fifteenth-century encomium for St Demetrios by Demetrios Chrysoloras of Thessalonike:

“He clearly liberated countless captives... he came to the aid of those whose lives were endangered at sea...”⁵¹

These references correspond strikingly to several of Euthymius’s unique episodes, such as *The Rescue of the Ship Battered by Waves*,⁵² *The Ship in the Storm*,⁵³ and *The Miracle on the Avars*.⁵⁴ It is plausible that Euthymius drew upon oral traditions or now-lost Greek miracle narratives still circulating in the Athonite environment, where Greek, Georgian, and Slavic monks exchanged texts and stories.

Among the miracles of St Demetrios preserved by John Stavrakios, those involving the Bulgarian rulers are particularly illuminating: both monarchs die as divine punishment for their impiety, echoing Euthymius’s pattern of retributive justice. Similar thematic echoes are found in the liturgical hymns for St Demetrios’ feast included by George the Athonite in his *Menaion*, suggesting that such motifs were widespread and likely derived from shared sources. Material evidence likewise corroborates these narrative traditions.

In the Church of St Demetrios in Thessalonike, several mosaics from the fifth and sixth centuries depict donors and their children standing before the saint. Each composition is votive rather than purely decorative: these images are visual thank-offerings for deliverance and healing. In one mosaic, a man is shown presenting his child to the saint – a scene that may correspond to the Georgian miracle of the *Resurrection of the Widow’s Only Son*.⁵⁵ The repetition of this theme in both visual and textual media suggests that Euthymius’s sources were rooted in genuine local traditions preserved, at least partially, through artistic commemoration. All this indicates that the episodes incorporated into Euthymius’ version of the miracles of St Demetrios must be of Greek origin. These miracles, among others, were evidently circulating in the milieu contemporary with Euthymius. His version of the miracles of St Demetrios thus constitutes a highly important document for the study of the development of the saint’s cult, in which, alongside the already known traditions, other now-lost elements of the cult are also preserved. Comparison with the Greek text makes it clear that Euthymius’ translation deliberately amplifies the didactic elements, emphasizing the hagiographic *topoi*, thereby transforming the text into not only a narrative of the saint’s martyrdom, but also a means of strengthening Christian faith, consolidating the cult of St Demetrios, and ensuring its future growth. The unique episodes preserved in the Georgian version, moreover, allow us to discern those historical and religious strata that may already have disappeared in the Greek tradition.

51 ἐλευθερωτῆς μὲν αἰχμαλώτων ἀπέιρων ἐξεγένετο φανερός... τῶν δὲ καὶ διὰ θαλάσσης ἐλθόντων, καὶ τῶν μὲν ἐν αὐτῇ γε κινδυνευόντων: Russell (2010, p. 115).

52 This episode recounts a ship bound for Thessalonike that was caught in a storm. The sailors implored St Demetrios for help. The saint immediately appeared to them, guided the vessel, and brought it safely into harbor.

53 In this episode, a ship sailing toward Constantinople was overtaken by a storm. The sailors entreated St Demetrios for assistance. The saint appeared to them in the form of a handsome youth who, taking the place of their aged helmsman, steered the ship and brought it safely to its destination.

54 This passage describes one of the Avar incursions. They attacked the environs of Thessalonike and carried off captives. The prisoners implored St Demetrios for help. Three days later, “a young man, mounted on a white horse, gleaming like the sun” overtook them. St Demetrios, with the sword in his hand, fell upon the Avars, released the captives, covered in a single day a distance of three days’ journey, and returned them to their homes.

55 Gogvadze et al. (2014, p. 368, 29 – 369, 14). This section narrates how St Demetrios restored to life the only son of a widow who had perished from plague.

The inclusion of these unknown miracles thus bears significance on several levels. Textually, it expands the corpus of St Demetrios's posthumous deeds beyond what the Greek sources record. Theologically, it articulates a vision of divine justice and mercy that is both universal and immediate. Culturally, it testifies to the role of Georgian monasticism in preserving, reshaping, and transmitting the heritage of Byzantine sanctity. Euthymius's translation thereby stands as an independent witness to the evolution of the saint's cult, preserving echoes of traditions that have otherwise disappeared from the Greek record.

7. Conclusion

The Georgian version of *The Miracles of St Demetrios of Thessalonike* translated by Euthymius the Hagiorite occupies a unique place in the transmission and transformation of Byzantine hagiographic literature. While its Greek prototypes – John of Thessalonike's and the anonymous cycles – document the emergence of the saint's cult and its close association with the history of sixth–seventh-century Thessalonike, Euthymius's translation reinterprets this tradition within a new cultural and linguistic milieu. His reworking is not merely a derivative copy but a creative act of theological and literary adaptation.

Through deliberate omissions, condensations, and expansions, Euthymius reshaped the image of St Demetrios to suit the didactic and spiritual aims of Georgian monastic culture. His adjustments – such as the elimination of ambiguous passages concerning the relics, the emphasis on the miracle of the flowing myrrh, and the inclusion of new episodes – reflect both theological purpose and narrative artistry. In this sense, the translation reveals how medieval translators functioned as editors, theologians, and cultural mediators, actively interpreting rather than passively reproducing their Greek sources.

The *Miracles* in Georgian thus stand at the intersection of historical memory and moral instruction. They reveal a worldview in which the saint's presence is continuous, his intercession both tangible and moral. The material sanctity of relics, the healing virtue of myrrh, and the didactic dimension of divine justice all converge to form a comprehensive theology of saintly intervention. Through these elements, Euthymius ensured that the figure of St Demetrios would remain a living presence in the Georgian religious imagination.

From a historiographical perspective, Euthymius's version of the *Miracles* possesses remarkable value. Because it is preserved in a manuscript dated 1003 (Ivion Georg. 28), earlier than most surviving Greek witnesses, it may contain readings or textual forms closer to the lost archetypes of the sixth and seventh centuries. Its evidence helps to reconstruct the development of the cult of St Demetrios, particularly regarding the early appearance of the myrrh-streaming miracle and the circulation of otherwise unattested miracle stories.

In conclusion, the Georgian *Miracles of St Demetrios* testify to the vitality of Byzantine sanctity as it spread across linguistic and cultural frontiers. They reveal how translation, in the medieval Christian world, was itself a form of creation – an act through which texts were renewed, meanings expanded, and the boundaries of the sacred world redefined. For both historians and philologists, the work of Euthymius the Hagiorite remains an essential witness to the dynamic interplay of language, faith, and culture in the transmission of the Christian past.

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The Oldest Georgian Court Decision: The Charter of Opiza and Mijnadzori

Description, Text, and English Translation

David Maisuradze

Abstract

This paper provides an edition and translation of the earliest surviving Georgian court decisions, the charter (*sigeli*) of Opiza and Mijnadzori, and situates it diplomatically and legally. The parchment scroll (Tbilisi, Korneli Kekelidze Georgian National Centre of Manuscripts, Sd-1201) is tentatively dated to Bagrat IV (reg. 1027–1072). At Kutatisi (modern Kutaisi), a land dispute between the monasteries of Mijnadzori and Opiza is heard before the king and his court (*darbazi*). The record shows corporate parties, a layered evidentiary practice (icons and relics alongside written instruments), and a clear documentary hierarchy: a royal charter prevailing over a lower-rank decree (*daçerili*). Borders are awarded to Mijnadzori; Opiza retains a narrow usufruct and receives compensation from the king's personal domain – formality balanced with equity. The act ends with a sanctioning *maledictio* and clerical confirmation (*užuaroba*). Although the *invocatio/intitulatio* and *eschatocol* are lost, cognate formulae support cautious reconstruction. Palaeographically, the hand sits between *nuskhuri* and *mkhedruli* (“round *nuskhuri*”), and a digital font derived from the charter is introduced for research and teaching.

1. Introduction

The so-called *sigeli* (“charter”) of Opiza and Mijnadzori is the oldest among the surviving original juridical documents in Georgian.¹ By a striking twist of fate, it is also among the most important ones for medieval Georgian law, as it constitutes the oldest known Georgian court decision. It concerns a civil-law dispute over land between two monasteries; the jurisdiction is exercised directly by Bagrat IV, the third king of the unified Georgian kingdom, together with senior nobles summoned to the royal court. Both the beginning and the end of the charter are missing, so the date of issue is unknown. The most cautious dating is therefore based on the reign of King Bagrat (1027 to 1072).²

The document addresses numerous questions central to medieval Georgian law, notably juridical personality; land ownership and transfer; usufruct; document authenticity and formal validity; hierarchy of documents; procedure; the legal profession; and jurisdiction. The follow-

1 Dolidze (1965, p. 591).

2 Although Ivane Javakhishvili provides a narrower chronological framework for the dating, namely, the years 1060–1065 (Javakhishvili 1929, p. 475; Javakhishvili 1926a, pp. 173–174 / 1949, pp. 178–179 / 2024, pp. 203–204), the broader time frame was maintained to avoid any inconsistencies, as the primary focus of this article is not the dating of the document.

ing presentation includes an external and palaeographic description of the document, which is preserved in scroll form, followed by the original Georgian text and its translation into English.

The text of this court decision has been published several times in Georgian and twice in Russian, but not in other languages. The English translation presented here is therefore the first. The texts edited by Akaki Šaniḻe³ and Isidore Dolizḻe⁴ form the basis for the translation. Highlighting in the Georgian text and in the translation is editorial; it emphasises points that are largely discussed in the analysis. The transcript, in turn, serves both to make the general historical context more comprehensible to the non-specialist reader and to comment on the legal aspects of the document.

2. General External Description of the Document

The text of the court decision is preserved as an original document, a so-called *sigeli* (Georgian for “charter, document”), in the form of a long scroll. The scroll is kept in Tbilisi, at the National Centre of Manuscripts, under the shelf mark Sd-1201. It is written on parchment whose edges have been slightly damaged over time, which is why the approximate size is 247×28 cm.⁵ The parchment is not uniform but consists of several pieces (Georgian ჯგო *kepi*) sewn together with a heavy thread.⁶ Overall, the document is lacking both the beginning and the end, which is why the text is incomplete (see below, analyses of Tables 1 and 5, regarding the presumed content of the missing text).

The document is of paramount importance not only because of its legal content but also from a palaeographic perspective.⁷ Beyond the brief 979 colophon of Ezra Kobuleaniszḻe⁸ and a few incised graffiti at Ateni Sioni Church,⁹ this is effectively the earliest extensive text written in the third chronological stage of the Georgian script, *mkhedruli*. Black ink contrasts clearly with the pale parchment. Letter forms are transitional between *nuskhuri* (stage two) and *mkhedruli*; the transition is so marked that knowledge of modern *mkhedruli* alone is insufficient. Many letters retain *nuskhuri* shapes, albeit rounded. For this reason, Ivane Ḷavaxiḻvili refers to the script of this document as “round *nuskhuri*” (*mrglovani nusxuri*).¹⁰ A colon serves as a word-divider, not as a punctuation mark. The regular, harmonious calligraphy (Fig. 1) contrasts with the more cursive, irregular *mkhedruli* hands of the same era. It is likely no coincidence that this earliest clearly regular *mkhedruli* specimen is a legal text. The Georgian script culture of the 11th to 15th centuries shows the clear pattern that *mkhedruli* was used either as an everyday utilitarian script (graffiti, colophons) or, in the official sphere, predominantly for copying [legal] documents. *Mkhedruli* appears to have been preferred in princely and royal chanceries for its speed.

3 Shanidze (1935, pp. 93–94).

4 Dolidze (1965, pp. 8–9).

5 Enukidze et al. (1984, p. 32); Dolidze (1965, p. 591). In Ekvtime Taqaishvili’s description (1909, p. 1), the dimensions are given as 144×28, which shortens the scroll by approximately one meter and must be a typographical mistake.

6 Taqaishvili (1909, p. 1).

7 The comprehensive palaeographic characteristic of this monument and the highlighting of its significance can be found in Javakhishvili (1926a, 184–185 / 1949, 190–191 / 2024, pp. 215–218).

8 Gippert (2018, p. 24); Gippert (2015, p. 135).

9 See Abramishvili & Aleksidze (1978a, pp. 135–144); Abramishvili & Aleksidze (1978b, pp. 128–137).

10 Javakhishvili (1926a, p. 186 / 1949, p. 192 / 2024, p. 216).

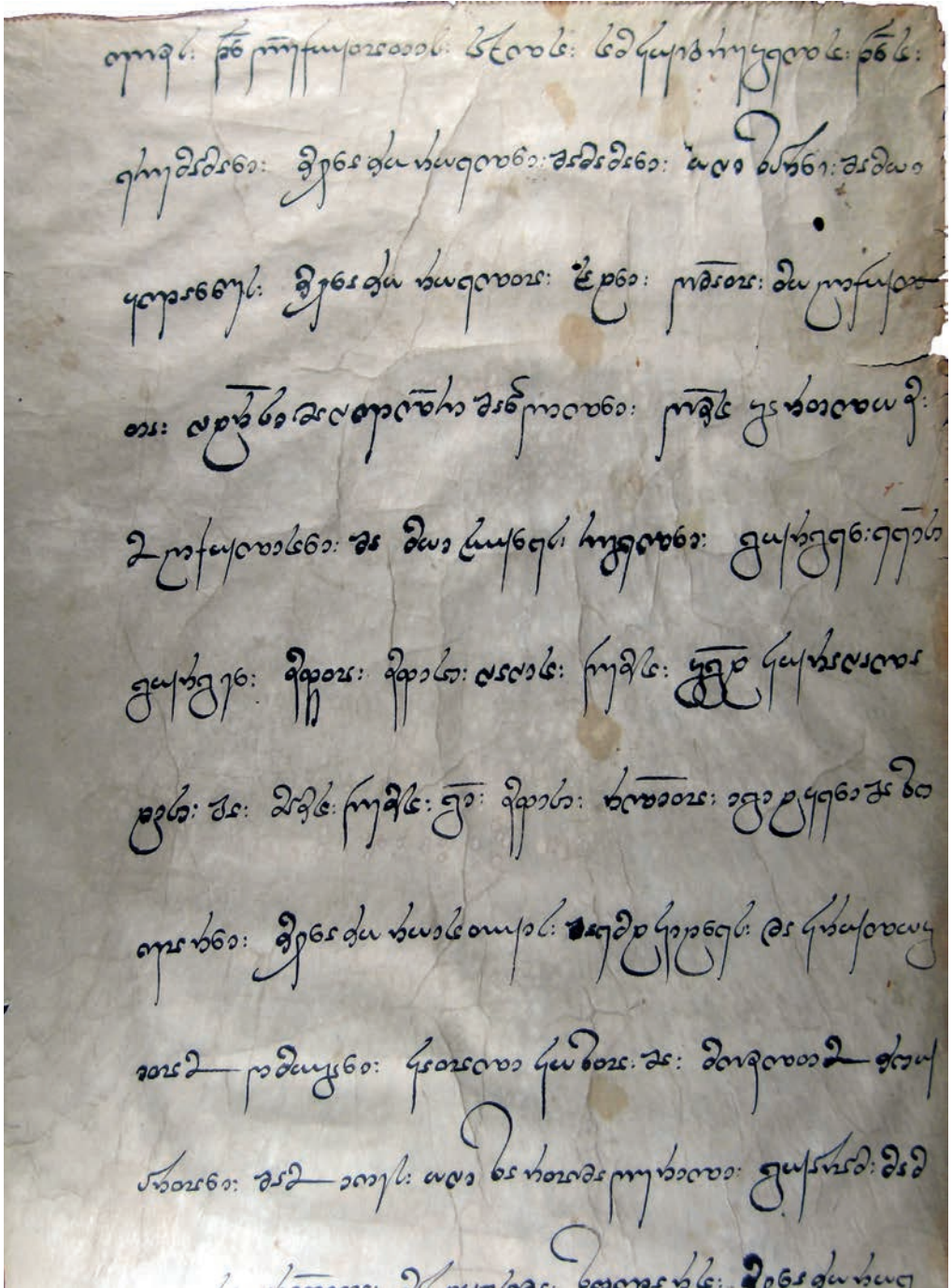


Fig. 1: The beginning of the surviving part of the document

3. Palaeographic Font based on the *sigeli* of Opiza and Mijnadzori

Based on the calligraphy of the charter of Opiza and Mijnadzori, the author created a palaeographic font in 2015 that reproduces all graphemes and their variants. The forms of the Georgian letters used in the charter are shown in Fig. 2 in alphabetical order (excluding the five letters ჳ, ჶ, ჷ, ჸ, ჹ, which are not found in the document).

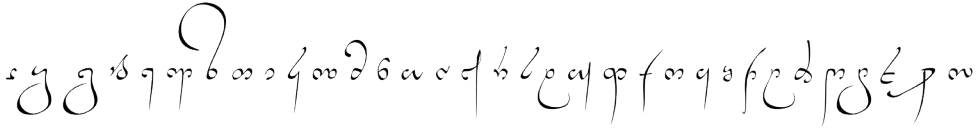


Fig. 2: The alphabet used in the charter

The font also includes ligatures, allowing dynamic presentation. Since the font is not readable for the majority of contemporary Georgian-speaking readers, it mainly serves academic and educational purposes: it can be used for a digital palaeographic album that illustrates this transitional stage of the Georgian script. It can also be used for teaching palaeography.¹¹

4. Georgian Text and English Translation

This section presents the surviving charter in a synoptic Georgian-English format and follows the document's own progression: the descriptive opening at Kutatisi (modern Kutaisi) in which the monastic communities of Mijnadzori and Opiza appear corporately; a *probatio* that contrasts sacred proofs (icons and relics, plausibly linked to an oath-before-the-icon) with a higher-rank royal charter; the counter-submission of a lower-rank decree (*daçerili*) by Opiza, which produces a classic collision between older yet unannulled and newer, superior legal instruments; the convening of the royal court and council (*darbazi*) and a procedurally sophisticated hearing (authentication of documents, witness ranks, maledictory clauses, and oral pleadings); the *dispositio* awarding borders to Mijnadzori with a narrow usufruct for Opiza; a compensatory grant from the king's personal domain for Opiza; and, finally, the order to reconfirm, the royal *mal-edictio*, clerical confirmation including the *užuaroba* ("crosslessness"), and a note on the lost *eschatocol*. Where the protocol is missing, formulae known from cognate charters are indicated to orient dating and diplomatic context.

| Georgian | English translation |
|---|--|
| ...[mo]vides čuen činaše kutatis , saxlsa samku- idrebelsa čuensa, ese mamani mižnažoroelni da mamani opizarni . | ... these fathers from Mijnadzori and the fathers from Opiza came before us to Kutatisi , our ancestral seat. |

Table 1: Parties appear before the court (*narratio*/opening)

The decision opens with a descriptive *narratio* that permits a clear view of the dispute, an unusual feature for medieval Georgian charters and a strong indication that the formal protocol at

¹¹ Regarding the font and the importance of Georgian paleographic fonts in general, see Maisuradze (2024, pp. 66–83).

the head of the document is lost. Based on other documents from the same era,¹² a well-founded assumption can be made about what would have been presented in the opening section of the document. A charter of 1073 by Giorgi II, son of Bagrat IV,¹³ repeats – almost *verbatim* and in parallel structure – formulae such as *movides čuen činaše* (‘came before us’), *da guls-midgina ġmertman* (‘and God encouraged me’), and *samlocvelad mepobisa čemisa, zisa čemisa* (‘to pray for my kingship and my son’). Such parallels suggest that the present charter originally began with an *invocatio*, conferring divine legitimation – ‘in the name of God (*saxelita ġmrtisata*) and by saintly intercession’ – followed by (or incorporating) an *intitulatio* setting out the issuer’s identity, office, and full titlature. Although the issuer is clear from the surviving text – Bagrat IV, third king of the unified Georgian realm – the exact styling in the lost *intitulatio* would have aided precise dating, since his titles changed over time.

The case is heard at Kutatisi (modern Kutaisi), the royal seat in the 11th century. The opposing parties are the monastic communities of Mijnadzori and Opiza, historical monasteries in Georgian regions now within the Republic of Turkey. Notably, the ‘Fathers who came’ appear not as private individuals but as representatives of their houses; the charter thus records, for the first time in Georgian legal documentation, a community acting as a subject of law in litigation. Some Georgian scholarship has inferred from this that the concept of the juridical person was already doctrinally formed in the 11th century.¹⁴ That conclusion should be tempered: the theoretical framework and the very term “juridical person” are later developments. Even so, medieval Georgian practice clearly recognised forms of collective legal subjectivity. Besides the monastic community, the village community or family occasionally appears as a subject of law in Georgian documents;¹⁵ even the state is understood as a juridical person separate from the King. This is demonstrated by the fact that the subject of the document’s issuer/author is legally reflected by different clauses, depending on whether the King grants land from his own domain or disposes of state property.¹⁶

| Georgian | English translation |
|--|---|
| <i>da moiġvannes mižnažoroelta xaṭni čmidata mocikulta peṭresi da pavlesi da načilni čmidisa bartlome mocikulisani.</i> | And the Mijnadzorians brought the icons of the Holy Apostles Peter and Paul and the relics of the Holy Apostle Bartholomew. |
| <i>da moixunes sigelni gurgen eristavt-eristavisai, gurgen mepeta-mepisai, papisa čemisa bagraṭ ġuraṭalaṭisai da mamisa čemisa giorgi mepisai, romlita igi iġeni da zġvarni mižnažoroisatuis daemṭkicnes da ġrulobita močmobani ġataliġozta da mġdelt-mozġuartani.</i> | And they brought the sigelis (charters) of Eristavt-Eristavi Gurgen, of King of Kings Gurgen, of my grandfather Bagrat the Kuro-palates, and of my father King George, through which the lands and borders for Mijnadzori were confirmed, and the testimonies of the Catholicoi and Archpriests with curses. |

Table 2: Plaintiff submits sacred objects and higher-rank charters (*probatio*)

The document explicitly emphasises that the plaintiff, the Mijnadzori Monastery, brought not only legal documents but also icons of the Apostles and holy relics; further below, in the case

12 Cf., e.g., the Charter of Paveli for the Mghvime Monastery, 9th Century, original lost (Enukidze et al. 1984, p. 16); the Charter of Catholicos Melchisedek for the Mtskheta Cathedral, 1031–1033, original lost (ibid, p. 20); the Charter of King David for Niania, 1104–1118 (ibid, p. 50).

13 Enukidze et al. (1984, pp. 45–49).

14 Surguladze (1952, p. 57).

15 For the juridical person in Georgian legal documents, see Surguladze (2006, pp. 213–219).

16 Surguladze (2006, p. 60).

of the defendant, we see only legal documents. Since the bringing of the icons and relics is so strongly highlighted at the beginning of the document, one must assume that this act also had a legal – probably procedural – significance. The justifiable view expressed in Georgian literature¹⁷ is that this could be related to the institution of the “oath before the icon”,¹⁸ which served as a type of evidence in medieval Georgian law.¹⁹ It is probable that the presentation of the holy objects by the plaintiff during the trial and the oath taken upon them constituted an additional confirmation of the correctness of their claims; this could be understood as a precursor to the modern oath still taken in court proceedings today. At the same time, the contrast with the defendant’s purely documentary submission underscores the centrality of written instruments in adjudication, which leads directly to the types of documents cited in the charter.

The *sigeli* is one of the most widespread general types of historical Georgian legal documents.²⁰ A *sigeli* is typically a royal or court-issued administrative-legal instrument (for grants, donations, judgements, etc.), with broadly ranging content that could include land allocations, donations, court judgements, and so on. Within the prosopographical frame of the given charter, *eristavt-eristavi* was a high feudal title and a royal office in historical Georgia; the term literally means “Duke of Dukes”, though historically holders often did not have subordinate *eristavis*, so the literal sense did not always reflect political reality. The present text mentions Gurgen IV Eristavt-Eristavi (reg. 918–941), who must not be confused with the also-mentioned King of Kings of Tao-Klarjeti, Gurgen (reg. 994–1008). Bagrat the Kuropalates refers to Bagrat III (reign: 978–1014), the first king of the unified Georgian realm, and King George refers to his son, Giorgi I (reg. 1014–1027). Given the weight attached to issuers, titles, and the documentary hierarchy, the mechanics by which such instruments acquire and display legitimacy become crucial.

For the legitimation of a document in medieval Georgian law, its closing part was mandatory: the *eschatocol* and the witness testimonies with signatures. Witnesses generally signed in order of rank; following the signature of the highest secular authority who issued the secular document, the attestations and signatures of the highest clerics usually followed. The testimonies of the Catholicoi and Archpriests mentioned in the text are likewise cited as a confirmation of the document’s legitimacy. Closely connected to this, formulas of the ecclesiastical curse (*maledictio*) are found in Georgian charters of the Middle Ages and the early modern period. These formulas are typically listed as guarantee clauses in the closing part of the document and have a twofold legal significance: first, they establish negative sanctions (a curse) for those who violate the document – what might seem symbolic today functioned as a preventive norm with real legal force in the medieval paradigm; secondly, they are a necessary component of a document’s formal validity. If a charter omits these clauses, applies them incorrectly, misplaces them, or uses the wrong wording, this may indicate a forgery. Most Georgian legal curse formulas are religious in nature, reflecting their ecclesiastical legal origin; nevertheless, they occur with the same frequency in secular as in ecclesiastical charters. In practice, maledictory clauses thus functioned both preventively and as authenticity markers, completing the evidentiary and formal framework signalled earlier by the mixture of sacred objects and written instruments.

17 Nadareishvili (1962, p. 4).

18 The famous Italian missionary Archangelo Lamberti, in his description of West Georgia in the 17th century, also describes the tradition of swearing before the icon, which had legal significance; see Lamberti (1654, p. 87 / 1938, p. 75).

19 The oath as a means of evidence in Georgian historical law was investigated by Giorgi Nadareishvili (1962).

20 For the exact meaning of *sigeli* see Surguladze (2006, p. 36); Javakhishvili (1926b, pp. 25–26).

| Georgian | English translation |
|--|---|
| <i>da moigēs opizarta daçerili guaram mamplisai, romlita mas iğesa da zğvarsa mižnažoroelta erçodes da amat mižnažoroisa sigelta šina guaram mamplisa daçerili, romel opizartatuis dauçeria, ara xsenebul iğo arca damiğicebulad da arca gardagebulad.</i> | And the Opizans brought the <i>daçerili</i> (decree) of Guaram Mampali , by which they contested that forest and that border with the Mijnadzorians, and in the charters of Mijnadzori, the decree of Guaram Mampali, which he had written for the Opizans, was neither mentioned as confirmed nor as annulled. |

Table 3: Defendant submits a lower-rank decree (*daçerili*) and raises a conflict

A *daçerili*, in contrast to a *sigeli*, is a non-royal legal instrument, often regulating horizontal private-law relations; it is usually not issued by a king²¹ and commonly governs dealings between parties of equal standing. Guaram Mampali (reg. 830–881) was an important political figure in South Georgia; Guaram is his given name, while *mampali* is a title ('lord'), not a surname.

Against this backdrop, the central legal problem is stated in the observation that the document presented by the Opiza Monastery was neither mentioned as confirmed nor as annulled in the charters submitted by Mijnadzori Monastery. From the first descriptive part of the decision it is clear that the monks of Mijnadzori presented *sigelis* – that is, documents of relatively higher rank – issued by high-ranking persons, namely the Eristavt-Eristavi and the kings. The monks of Opiza, by contrast, presented a *daçerili*, a decree of comparatively lower rank written by Guaram Mampali, who, although historically a powerful figure, did not possess legal jurisdiction comparable to that of the king. However, the court decision also underscores a valid norm in old Georgian law: an older document remains legally binding until it is invalidated by a new, legitimately issued document.²² In the present dispute, the Opiza charter was about a century older, and the newer instruments – even if superior in rank – had not expressly annulled it. This classic collision was ultimately resolved, as the subsequent text shows, in favour of the newer and higher-ranking documents (and thus in favour of Mijnadzori Monastery). The decisive consideration was the multiplicity and rank of the issuers, which outweighed the formal validity of a single older, though not yet annulled, instrument.

| Georgian | English translation |
|--|---|
| <i>da čuen ese špoti mati guimzimda, ravden igi čmidani udabnoni mšuidobisa da daçqnarebisa da čuen mepeta locvisatuis ağšenebulni arian.</i> | And this strife among them weighed heavily upon us, as those holy hermitages have been built for peace and tranquillity and for prayer on behalf of us, the kings. |
| <i>da guls-midgina ġmertman da madlman mat čmidataman da xelvğav xarkebit sauravs matsa: ševkriben karsa darbazsa čuenisasa mğdelt-mozğuari, eristavt-eristavni, eristavni da qovelta xevta zemota da kuemota aznaurni, mečnierni sabçota sakmetani da davsxenit činaše čuenisa.</i> | And God and the grace of those saints encouraged me, and I tried to address their concerns: I gathered in our court (darbazi) the Archpriests, the Eristavt-Eristavis, the Eristavis, and the nobles from all the upper and lower valleys, the experts in court affairs , and we seated them before us. |
| <i>da çaviğitxenit matnica da matnica daçerilni da romeli siğquis gebai iğo mat šoris, movisminet.</i> | And we read both their (lit. their and their) decrees before them and listened to the word-exchange that existed between them. |

21 For the exact meaning of *daçerili*, see Surguladze (2006, p. 36); Javakhishvili (1926b, pp. 25–26).

22 For the clause on the annulment of preceding documents by a new document in Georgian law, see Surguladze (2006, pp. 264–270); Javakhishvili (1926b, pp. 104–105).

| | |
|--|---|
| <i>da samartlad ese gavigonet, romel xelni amatni mravalni da m̃iḱiceni iḱunes da čuengan mati gatexai ara žer-iḱo, da sulsa mat p̃irvelta mepeta-sa ara davamzimebdi.</i> | And we recognised as lawful that their signatures were numerous and compelling, and it was not appropriate for us to break them, and we did not want to burden the souls of those former kings. |
| <i>da tumca opizarni unugešiniscemod gaguešnes, igini šeçuxdebodes, da ese čuen bralad ševinaxet</i> | And if we let the Opizans go without comfort, they would have been saddened, and this would have remained a fault upon us. |

Table 4: Royal concern; convocation of the court; examination & pleadings (process)

The Georgian word *udabno* ('desert, uninhabited place') is translated as 'hermitage' here. Literally, it means 'desert' or 'uninhabited area', but it is often used figuratively to denote a 'monastery' (though there is also the direct Georgian equivalent for 'monastery', *monašteri*). The word 'hermitage' expresses well the meaning conveyed by *udabno*: it is a place of solitude for monks, a place of separation from worldly life.

In the same vein of institutional vocabulary, *darbazi* has two meanings:²³ on the one hand, it refers to the royal court and palace; on the other, *darbazi* is a consultative royal body made up of feudal lords in medieval Georgia. In the present context, both meanings are implied. The assembly is taking place at the royal court in Kutaisi and, at the same time, this assembly is the body that makes court decisions. Its composition is mentioned in the text: 'the Archpriests, the Eristavt-Eristavi, the Eristavi, and the nobles from all the upper and lower valleys, the experts in court affairs'. This composition shows that both secular and spiritual dignitaries participate. The leading place of these clerics in the enumeration is not only related to the fact that the legal dispute is being conducted between monasteries; their involvement in the decision-making process also speaks in favour of their real judicial authority, and it is also clear from other sources that they were permanent members of the *darbazi*. Particularly noteworthy is the mention of the 'experts in court affairs'. All other participants in the assembly are representatives of a high or low rank within the feudal system; the 'experts in court affairs',²⁴ however, seem to have been invited not because of their title, but because of their specialised legal knowledge and experience.²⁵ The existence of professional jurists who mastered procedural and substantive law points to the developed nature of the legal culture.

This developed character is also attested by the description of the court process,²⁶ which appears very modern: first, the evidence presented is examined, whereby the written documents submitted by both parties are read aloud. It is clear in the text that the authenticity of the documents was also checked. Aspects that confirm the validity and authenticity of the documents are highlighted in many places: the identity and rank of the document's issuers, the signatures of the witnesses, the ecclesiastical curse, and so on. After the examination of the evidence, the speeches and mutual rejoinders (or rebuttals) of the parties are heard. Following this description of the procedural course, the dilemma facing the court is highlighted once again: one side had presented firm and strong documents, but the other had an older document that had not been annulled. In this situation, the king-judge recognises that favouring one side would cause the 'sadness' of the other, and he regards this as his own fault.

23 For a detailed discussion of the institution of *darbazi* and its significance, see Javakhishvili (1929, pp. 237–248).

24 For the translation of the concept *sabço* (საბჭო), the correct definition by Ivane Javakhishvili is taken into account, according to which *sabço* here means 'court' (Javakhishvili 1929, p. 475).

25 Javakhishvili (1929, p. 537).

26 For the Civil Procedure in Georgian historical law, see Javakhishvili (1929, pp. 541–543).

| Georgian | English translation |
|---|---|
| <i>da ač salocvelad mepobisa čemisa da švilisa čemisa giorgi kuraṗalaṗisa da salocvelad sul[i] sa mat ṗirvelta mepetasa esret ganvage da davamṗkice sakme mati:</i> | And now, to pray for my kingship and for my son, George the Kuropalates , and to pray for the souls of those former kings, I have regulated and confirmed their matter as follows: |
| <i>tṗeni da zḡvarni amatni, vita mat ṗirvelta mepeta dačerilta sigelta šigan učerian, nišnit zḡvarni: samxrit - samčqrisa čqali, vita šavšetisa čqalsa čaertvis, da ṗixaris ḗlde da ked-kedi vita čavals; dasavlit - ežuanta kedi; da črdiloit - didubisa xertvisi da sakatmis ḗari, vita ked-kedi čavals, didi kedi ertḗari.</i> | Their lands and borders, as written down in the charters of the former kings, are demarcated by the following marks: to the South, the water of Samčqre, where it flows into the water of Shavsheti, and the cliff of ṗixari and the mountain ridge as it runs; to the West, the mountain ridge of Ežuanta; and to the North, the confluence of Didube and the Gate of Sakatme, as the mountain ridge runs, the great mountain ridge Ertḗari. |
| <i>ese zḡvarni mṗkiceni arian mižnažoroelta zeda da kedsa amerit arai uc sakme da sasarčloi oṗizarta, salesvelta satibiskan ḗide.</i> | These borders are set firm for the Mijnadzorians, and on this side of the mountain ridge, the Opizans no longer have any matter or claim, except for the hay meadows of Salesveli. |

Table 5: Decision: borders awarded to Mijnadzori (*dispositio*)

As indicated in the parallel text above, “George the Kuropalates” refers to the future Georgian king Giorgi II (reg. 1072–1089). In the dispositive passage, the king-judge rules in favour of the Mijnadzori Monastery, which had presented newer, more numerous, and more solid instruments – “solid” here meaning documents issued by higher-ranking authorities and formally and legally correct. The decision fixes precise boundary markers, though their identification today is difficult because the relevant points lie within modern Turkey and many toponyms have been lost or altered. The phrase “set firm for the Mijnadzorians” carries a double force: on the one hand, the borders are established in Mijnadzori’s favour and may not be violated by Opiza; on the other, the demarcation is binding upon Mijnadzori itself, which must likewise not cross it. Finally, the concluding sentence clarifies that the principal boundary between the monasteries is a mountain ridge, beyond which the Opizans retain no rights save one hay meadow. This may represent the earliest documentary evidence of usufruct in Georgian law: title to the lands beyond the ridge is vested in Mijnadzori, while Opiza retains a defined right of use over a specified meadow.

| Georgian | English translation |
|---|---|
| <i>da amisda naevlad, raitamca oṗizarnica gulsasve vḗven, salocvelad sulisa čemisa tavsave čemsa davatmine:</i> | And in return, so that the Opizans may also be satisfied, I withdrew (this) from myself to pray for my soul: |
| <i>aviḡe samamasaxlisoisa samsaxureblisa čuenisagan barevani sopeli da mivec oṗizarta satraṗezod.</i> | I took the village of Barevani from our samamasaxliso samsaxurebeli and gave it to the Opizans for the trapeza. |

| | |
|---|--|
| <p><i>da gardavsçquide mat šoris sazidi da sarčeli, raita ese ornive çmidani udabnoni mšuidobit da ušpotvelad iğunen da mepobasa çemsa da zesa çemsa giorgi kuraçalatša guilocviden da mat pirvelta mepeta mašenebelta da šemçirvelt-aca ulocviden, raita ğmertman, meoxebita mat çmidata mocikultaita da matda mimart vedrebita mat çmidata mamataita, dğesa mas ganķitxvisasa, ulxinos codvilsa sulsa çemsa, mixsnas sasželtagan saukuneta.</i></p> | <p>And I ended the dispute and the complaints between them, so that these two holy hermitages might remain in peace and undisturbed and pray for my kingship and for my son, George the Kuro-palates, and also pray for those former kings, the builders and founders, so that God, on the day of judgment, through the intercession of those holy Apostles and through the prayers of those holy fathers to them, may show mercy to my sinful soul and deliver me from eternal punishments.</p> |
|---|--|

Table 6: Compensation to Opiza; peace & intercession (composition / *arenga*)

Samamasaxliso samsaxurebeli denotes a type of land ownership in old Georgia (*lit.* ‘service [land] from the paternal heritage’); in the present case it refers to real estate belonging to the king’s personal property.²⁷ By its nature, *samamasaxliso samsaxurebeli* is a provision of the clan order that was preserved into the feudal order.²⁸ Likewise, *trapeza* (*trapezi*) designates the refectory (dining hall) of a monastery; here, it is to be assumed that the land transfer was made to ensure the sustenance of the monastery.

Although the dispute was decided against Opiza Monastery, the king-judge allocates to it alternative land (a village) from his royal domain as compensation. In Georgian literature, such a decision has sometimes been assessed as a weakness of the king, as if the monarch hesitated and “gifted” the losing party, choosing a compromise to avoid an uproar.²⁹ This view is only partially justifiable. The more plausible motivation for this “conciliatory” decision lies in the fact that the documents presented by Opiza Monastery were also legally effective. Nothing in the text suggests inauthenticity, falsification, or invalidity; on the contrary, it is explicitly emphasised that Opiza’s charters were not annulled by later documents. The subsequent assignment of the same land to Mijnadzori Monastery – land earlier legitimately transferred to Opiza by the feudal lords – constitutes a kind of administrative error that ought not to have prejudiced Opiza. It is possible that precisely this “error” is connected to the king’s statement that he would regard the “sadness” of the Opiza monks as his own fault. In such a legal constellation, granting compensation to Opiza can neither be seen as unlawful nor, certainly, as a sign of royal weakness. As noted above, the dispute concerned a classic collision between mutually exclusive but effective instruments: ultimately, preference was given to documents that were more numerous, newer, and issued by persons of higher rank.

Finally, this section of the text contains, in particular (though fragmentarily elsewhere), the *arenga* characteristic of medieval charters – that is, the proem declaring the moral-religious motives and foundations for issuing the document.³⁰ In the present case, several motives are named: the satisfaction and peace of the monasteries, their prayers for the king, his son, and the souls of his ancestors, etc.

27 Surguladze (1952, p. 58).

28 Janashia (1937, p. 36, 142).

29 Surguladze (1952, p. 58).

30 Surguladze (2006, pp. 70–91).

| Georgian | English translation |
|---|---|
| <i>aç, vinca hnaxot bržanebai da sigeli ese čueni: šemdgomta čuenta momavalta mepeta, eristavt-eristavta, eristavta, taoisa da klaržetisa tanuřerta da řovelta xelisupalta da sakmis mokmedta, daumřkicet da nu vin xel-hřopt řlasa da řecvalebasa amissa!</i> | Now, whoever sees this our command and this <i>sigeli</i> : you, Kings coming after us, Eristavt-Eristavis, Eristavis, Tanuters of Tao and Klarjeti , and all rulers and officials, confirm this and let no one dare annul or change it! |
| <i>da uřuetu vinme, rasaca řamsa, raica guari řaci, didi da mcire, edges da amas nakmarsa čuensa akcevdēs, ga-mca-urixdebis mamai, ře da suli čmidai.</i> | And should anyone, at any time, of whatever rank, whether great or small, annul this our work, may the Father, the Son, and the Holy Spirit be wroth with him. |
| <i>da esemca čmidani mocikulni arian mosařulni sulisa misisani dęesa mas ganřitxvisasa.</i> | And may these Holy Apostles be the judges of his soul on the day of judgment. |
| <i>da čemni bralni miřgan iřien řmertman!</i> | And may God demand my fault from him! |

Table 7: Order to uphold & reconfirm; royal curse (sanction/*maledictio*)

As indicated in the parallel text above, Tao and Klarjeti are historical Georgian regions now lying within modern Turkey, and both disputing monasteries belong to this geographical sphere. Within the same regional frame, *tanuřeri* denotes the heads of clans in the feudal system; the term is Armenian, a fact explained by periods of Armenian rule in these regions between the 4th and 7th centuries.

The passage then opens a new theme in the instrument – an order and call for execution of the charter.³¹ The king-judge explicitly enjoins his successors not to annul, not to alter, and indeed to re-confirm the determination he has made. Such reconfirmation of a predecessor’s instruments by a new ruler is a characteristic feature of medieval Georgian law and forms part of the document’s performative afterlife.

Finally, the section introduces what diplomatics terms the *maledictio*. This is a legally significant curse directed against violators of the charter³² and functions as a guarantee clause with a dual role: it operates both as a substantive sanction and as a formal requisite – a necessary element for the document’s validity. Particularly striking in the present charter is the royal imprecation’s closing twist, in which the king declares that his own sins will pass to those who breach the provision.

| Georgian | English translation |
|--|--|
| <i>da tkuen, čmidao meupeo kartlisa řataliřozo, da čmidano mędelt-mozęuarno, uřuarořbita daumřkicet]...</i> | And you, Holy Lord, Catholicos of Kartli, and you, Holy Archpriests, confirm this with your <i>uřuaroba</i> ... |

Table 8: Clerical confirmation; closing loss (eschatocol)

In this section, the king-judge calls upon the clerics to confirm the document as well. This accords with customary practice in Georgian secular charters: after confirmation by the secular issuer, one or more clerics typically add their own confirmation or attestation.

The text further names a specific type of curse – უჯუარობა (*uřuaroba*) – which the clerics are to append to the charter. Rendered literally, the term would mean “being-without-cross”. It

31 On this topic, see Javakhishvili (1926b, pp. 106–108).

32 Javakhishvili (1926b, pp. 108–112).

recurs in a number of later Georgian documents as an ecclesiastical sanction, although its precise force remains uncertain. A cautious surmise is that it threatens burial without a cross, i.e., without Christian rites, for those who violate the decree. In the English translation it is provisionally rendered as “(curse of) crosslessness”, with the understanding that the wording may be refined once the term’s historical meaning has been clarified.

The closing section of the charter is missing. By comparison with documents of the same era, two principal elements are likely absent: first, immediately after the preserved text, the identity and date of the scribe (copyist) – and possibly the place of transcription, though this is already implied in the main text; and second, the signatures and confirmations of the king and those assembled at the court session in the royal palace, followed by the witness clauses.

5. Conclusion

The *sigeli* of Opiza and Mijnadzori represents the juncture of Georgian legal history, diplomatics, and palaeography. As a court decision under Bagrat IV, it evidences a mature procedural culture: parties appear corporately; documentary proofs are read aloud and authenticated; rank-ordered witness lists and maledictory clauses secure validity; and oral pleadings inform a reasoned *dispositio*. The king’s ruling privileges the multiplicity, rank, and correctness of newer instruments over a single older, unannulled *dac̣erili*, but one still recognized for its legal efficacy – hence the carefully framed compensation to Opiza from the personal royal domain. This mixture of strict formality and equitable redress signals an adjudicative ethos sensitive to both the order of documents and to communal peace.

Doctrinally, the charter provides early evidence of collective legal personality (monasteries litigating as corporate actors) and probably the earliest Georgian documentary attestation of usufruct: a title in Mijnadzori, a defined right of use retained by Opiza. The interaction of sacred icons, relics, a possible oath before the icon, the clerical *uḡuaroba* and written proof demonstrate how confessionally framed sanctions operated as actual guarantee clauses, rather than being purely symbolic. Diplomatically, despite the loss of the *invocatio/intitulatio* and closing *eschatocol*, the charter’s formulae match cognate acts to give a more precise date for the charter and chancery context.

Palaeographically, the transitional *nuskhuri* → *mkhedruli* hand (“round nuskhuri”) is among the earliest extensive witnesses to a regular *mkhedruli* ductus; the digital font provides a practical tool for teaching and for comparative script analysis. Future work should target (i) onomastic and topographic identification of boundary markers now within modern Turkey, (ii) a systematic study of *uḡuaroba* and related ecclesiastical sanctions, and (iii) a full critical edition with multispectral imaging to recover faint readings. In conjunction, the charter’s legal structure, its script, and its transmission render it a foundational source for understanding how medieval Georgian law thought, wrote, and judged.

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**(Digital) Manuscript Studies:
Old Georgian and Beyond**

Digital Study of Manuscripts Written in Dedabruli

Mzia Khakhutaishvili & Nana Tsetskhladze

Abstract

The challenges of the digital era – including the demand for open linguistic resources, their exchange, the creation of large databases, and the transformation of methods for their acquisition and processing – have made it necessary to digitise manuscripts using high-resolution technologies. Particularly urgent is the digitisation and processing of manuscripts written by women in the so-called “dedabruli hand”. Muslim Georgians who emigrated as *Muhajirs* employed this writing style in letters to relatives who had remained in Georgia. During the period of Ottoman rule in Adjara, a border region of Georgia, this secret script – a ritual argot – served to protect the Georgian language and national identity. The paper presents the goals and results of Batumi Shota Rustaveli State University’s scientific project “Digital Corpus of Kobuletian-Adjarian *Dedabruli* Handwritten Manuscripts” (2023); it outlines the architecture of the digital corpus; substantiates the advantages of technologically modern digitisation of these manuscripts for future intensive interdisciplinary research; and discusses prospects for the corpus’s further refinement and expansion. The study argues that combining traditional philological methods with modern digital technologies creates new opportunities for the comprehensive study of Georgian manuscripts written in the *dedabruli* hand. Beyond their academic significance, these digitised materials must also be recognised as an endangered cultural archive that preserves language, identity, and memory for Georgian communities in Adjara and among the *Muhajirs*.

1. Introduction

In the digital era, the humanities have undergone a profound methodological shift. Interdisciplinary research now requires open access to primary resources, large-scale data exchange, and the creation of structured linguistic and cultural databases. Traditional methods of collecting and processing material are no longer sufficient, as they often fail to meet a central criterion of contemporary scholarship: verifiability. As a result, digital manuscript studies – or digital codicology – have emerged as a distinct field.

Digitisation has also helped to overcome spatial and temporal limitations. High-resolution imaging and structured digital archiving allow fragile and dispersed manuscript materials to be preserved, shared, and interrogated, without direct physical access to the originals. Open digital resources are accessible, reusable, and multifunctional; they are designed for rapid retrieval and interdisciplinary use. At the same time, the shift to digital codicology has introduced new methodological challenges. The foremost task has become the digitisation of primary sources.

This study focuses on manuscripts written in the *Kobuletian-Adjarian dedabruli hand* and addresses several research questions:

- What place do these manuscripts occupy in Georgian cultural heritage?
- How can they be classified by genre and theme?
- Which graphical, orthographic, and linguistic features characterise *dedabruli* texts?
- Why is their study urgent?
- What advantages does high-resolution digitisation provide?
- What standards should a digital corpus apply to such materials?
- What were the aims and outcomes of creating a dedicated corpus?
- And finally: what new research perspectives does that corpus open?

The purpose of this publication is fourfold:

1. to demonstrate the importance of digitising manuscripts written in the *dedabruli* hand for their preservation and analysis
2. to present the aims and results of Batumi Shota Rustaveli State University's project "Digital Corpus of Kobuletian-Adjarian *Dedabruli* Handwritten Manuscripts" (2023)
3. to argue that *dedabruli* manuscripts function as instruments for preserving language, ethnocultural identity, and national memory – in particular in Adjara under Ottoman rule and among Muhajir communities; and
4. to show why innovative digital processing is essential for future interdisciplinary research and sustained access to these materials.

The article proceeds as follows: the next section outlines the methodological approach; this is followed by a presentation of the main results of digital processing; the discussion section situates these findings within broader historical and linguistic contexts; and the conclusion identifies directions for future corpus development and research.

2. Methods

The methodology applied in this study combines descriptive, analytical, comparative-contrastive, palaeographic, codicological, linguistic, and docu-linguistic approaches in order to produce a stable, research-grade digital corpus of Kobuletian-Adjarian manuscripts written in the *dedabruli* hand. The core assumption is that these manuscripts are not only linguistic artefacts but also social documents embedded in questions of identity, secrecy, gendered authorship, borderland religion, and historical memory. For that reason, the creation of the corpus was not limited to scanning; it required controlled identification, imaging, transcription, metadata design, palaeographic description, linguistic analysis, and functional classification.

The first stage of the work involved the identification and collection of source material. Manuscripts in the *dedabruli* hand survive in fragmentary and vulnerable conditions: in regional museums, manuscript repositories, family archives, local collections in Kobuleti and Adjara, and in some cases in private hands. Many of these items had never been described in detail or were known only anecdotally (for example, a "letter from a Muhajir woman," or a "healing amulet"). The project therefore undertook a systematic search for such material, documented their provenance where possible, and created an internal citation system. Each manuscript or manuscript fragment was assigned a stable code so that it could be located, cited, and compared reliably. This is fundamental for transforming local, fragile, unindexed objects into reproducible data.

Once identified, the manuscripts were digitised using high-resolution color imaging under controlled conditions. This stage served a double purpose: preservation and analysis. First, high-resolution imaging prevents the need for repeated physical handling of fragile materials and thus protects them from further deterioration. Second, it produces images of sufficient quality for palaeographic and codicological analysis. The imaging process recorded visible graphic and material information: ink color, ornamentation, marginal additions, stitching and folding (for instance, whether an item is folded as a quaternion, rolled as an amulet for wearing on the body, or written on the margin of a legal deed), physical damage, and later interventions. This level of capture is crucial: in the research tradition we are working in, low-resolution scans are effectively “secondary sources,” because they do not allow the scholar to study letter formation, ductus, line division, vowel insertion, overmarking, or page-level layout. By contrast, a high-resolution, well-described image becomes functionally equivalent to a primary source and can be cited as such in palaeographic, linguistic, and historical arguments.

The next step was transcription. For each manuscript, a diplomatic transcription was produced. The purpose of the diplomatic layer is to reflect what the manuscript actually represents graphically, not what a modern Georgian reader expects it to represent. This is particularly important in the case of *dedabruli*, whose script practices were intentionally opaque. In *dedabruli*, orthography is structurally manipulated: vowels such as *a*, *i*, *u*, *e*, and *o* are systematically overused or newly inserted (*asometoba*); words are written without separation; case endings may be disguised or replaced by inserted vowels; punctuation is largely absent; and angular, non-standard letterforms are preferred. All of these features are integral to the communicative function of the script – secrecy, restricted legibility, in-group recognition – and therefore had to be preserved in the transcription. In some cases, alongside the diplomatic transcription, a normalised layer was prepared in standard Georgian orthography to support searchability and comparability across texts. The coexistence of these two layers allows the corpus both to respect the palaeographic reality of the manuscripts and to be usable by linguists and historians who are not specialists in *dedabruli*.

Each item in the corpus is also accompanied by structured metadata. This is where the project’s docu-linguistic orientation becomes most visible. By “docu-linguistic,” we mean an approach that treats each manuscript simultaneously as a linguistic object (a source of forms, structures, and lexical items) and as a social document (evidence of relationships, obligations, beliefs, fears, illnesses, claims to identity). The metadata records, whenever recoverable, the scribe or author (for example, a Muhajir woman writing to relatives), the place of origin or discovery, approximate dating, the communicative function (amulet for protection or healing; intimate family letter; legal or economic marginal note; devotional formula; expression of gratitude; alphabet sample), and the socio-religious situation in which it arose (for instance, Ottoman-ruled Adjara, where Georgian literacy and Christian practice were pressured, or diaspora settings such as Fatsa, Turkey). Material features are also captured: number of columns and lines, ink colour(s), ornamentation, completeness, number of folios, current physical condition, and format (scroll, folded leaf, marginal inscription, etc.). Describing these features in a consistent way makes it possible to understand not just what the text says, but what it was for, how it was used, and how it circulated.

This kind of annotation is especially important for *dedabruli* manuscripts because they are not neutral or institutional texts. They are often intensely personal, secret, and protective. Amulets invoke saints and healing forces, list place names associated with the cult of St George, and prescribe remedies, while also encoding medical and spiritual knowledge in deliberately obscured orthography. Personal letters written by women encode kinship hierarchies, longing, ritualised politeness, religious devotions, and forms of address that extend high male honorifics

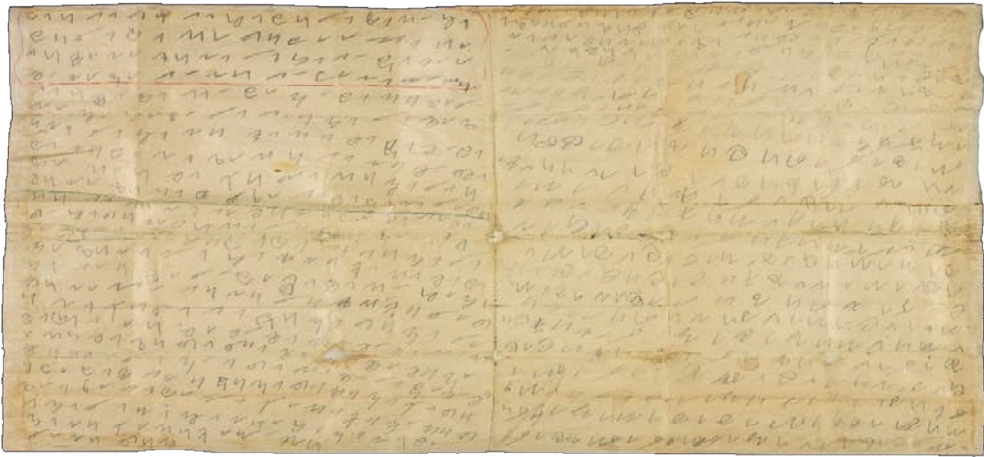


Fig. 1: Manuscript H-1258b (National Centre of Georgian Manuscripts)

(such as *ağa* and *baṭoni*) even to female relatives. Marginal notes in deeds of sale and other transactional documents fix property, lineage, and obligation. Without metadata that records function and context, these texts risk being treated as merely “odd Georgian spellings”. With metadata, they become evidence of strategies of survival, identity maintenance, and communication under Ottoman rule and in diaspora.

The methodology also included systematic palaeographic and codicological analysis. Because the *dedabruli* hand is a modified and intentionally concealed form of *mkhedruli*, the project documented characteristic graphical behaviours: angular letter shapes that deviate from standard *mkhedruli*; suppression of word boundaries; avoidance of punctuation; and pervasive vowel insertion. These traits are not accidents or “errors” but deliberate tactics of restricted readability. Recording these traits consistently across manuscripts makes it possible to distinguish shared conventions (features common to the Kobuletian-Adjarian *dedabruli* tradition) from individual scribal habits. Codicological description – including physical format, folding, binding, marginalia, and later additions – was likewise captured, because function and material form correlate. For example, protective amulets are often written on small pieces of paper intended to be folded and carried on the body, whereas letters show discursive continuity and interpersonal address, and marginal notes in legal documents embed *dedabruli* into transactional life.

Finally, the corpus was subjected to comparative-contrastive analysis. This took two forms. First, internal comparison: spellings, toponyms, disease names, and formulae were compared across different manuscripts within the corpus. This allowed us to resolve unclear or variant forms. A concrete example is the toponym recorded as “Chokhari/Chukhari” (ჩოხარი/ჭუხარი) in invocations of St George. Only by checking multiple high-resolution copies from different repositories could these forms be identified as vowel-inserted variants of “Chkhari” (ჩხარი, Terjola Municipality, Imereti). Second, external comparison: features of the *dedabruli* manuscripts were evaluated against other known Georgian script traditions (*asomtavruli*, *nuskhuri*, *mkhedruli*) and against living dialectal features of Kobuleti and Adjara (including Gurian phonological influences and Ottoman-period borrowings from Turkish, Persian, and Arabic). This confirms which traits are inherited and which are local innovations tied to secrecy, Islamisation, displacement, and borderland contact.

In sum, the methodology treats the *dedabruli* manuscripts not as isolated curiosities but as systematically documented, high-resolution textual, material, and social artefacts. By integrating controlled digitisation, faithful transcription, rich metadata, palaeographic description, sociolinguistic interpretation, and comparative analysis, the project establishes these manuscripts as verifiable, citable, and reusable primary sources in an openly accessible bilingual corpus.

3. Results

The digital study of manuscripts written in the *dedabruli* hand produced results on several levels. First, digitisation has enabled long-term preservation and broad accessibility. Manuscripts that were previously accessible only to a very limited circle – often held in personal or regional collections – can now be consulted, cited, and compared by a wider scholarly audience without physical handling of the originals.

Second, high-resolution digital processing made it possible to analyse graphic and palaeographic features in detail. During digitisation, unique letterforms, orthographic practices, and stylistic variations were identified. This allowed us both to isolate local characteristics of the Kobuletian-Adjarian *dedabruli* writing tradition and to situate those characteristics within the broader historical development of Georgian manuscript culture.

Third, digital analysis revealed significant dialectal diversity. The manuscripts preserve morphological and lexical forms that are archaic in the standard language but still active in the dialectal environment of Kobuleti and Adjara. They also attest to Turkish, Persian, and Arabic loanwords which reflect the intensity of historical intercultural contact in the Ottoman borderlands.

Fourth, the material is not only linguistic but socio-cultural. The digitised texts include religious content, personal and familial letters, and formulae of intimate address. This confirms that the *dedabruli* hand functioned not merely as a writing system, but as a medium of social memory, cultural identity, and ethnoconfessional continuity – especially among Muslim Georgian communities (Muhajirs) separated from the Georgian state and writing secretly to relatives who remained.

Finally, the creation of a structured digital database has enabled interdisciplinary work. The resulting corpus allows palaeographic, linguistic, historical, and cultural analyses to be conducted in parallel. It also makes possible systematic comparison with manuscript traditions from other regions and helps to identify common patterns as well as local innovations within the Kobuletian-Adjarian *dedabruli* tradition.

4. Discussion

Since 2011, Georgian manuscripts written in the *asomtavruli*, *nuskhuri*, and *mkhedruli* scripts have been inscribed in UNESCO's *Memory of the World* register. Within this broader tradition, manuscripts written in the so-called “*dedabruli* hand” form a unique stratum. Historically, professional manuscript production was dominated by male scribes, while less formal or “clumsy” *mkhedruli* handwriting produced by women was referred to as *dedabruli*. These manuscripts are of exceptional socio- and psycholinguistic, linguistic, and cultural value, preserving evidence of national history, everyday life, language use, and cultural identity.

In southern Georgia – in particular in the border region of Adjara under Ottoman rule – the *dedabruli* hand served as a means of linguistic and cultural protection. During this period, the use of Georgian in communication, literature, and official interaction was restricted or banned. In response, and as a strategy of survival, a modified style of *mkhedruli* script emerged: a secret,

ritual argot, known as the *dedabruli* hand. In the Kobuletian-Adjarian context, this hand is associated with Ottoman domination in southwest Georgia and was used by Islamised Georgian women, especially Muhajirs.¹

This topic has attracted sustained attention in Georgian scholarship. The academic literature includes works by Simon Janashia, Nikoloz Berdzenishvili, Ivane Javakhishvili, Valeri Silogava, Apolon Tsuladze, Khariton Akhvlediani, Grigol Burchuladze, Dimitri Bakradze, and Mzia Khakhutaishvili. In particular, the monograph *Kobuletian-Adjarian Dedabruli Hand* by one of the present authors² analyses the palaeographic, linguistic, and sociolinguistic features of manuscripts written in this hand.

The historical significance of these materials had already been recognised in the nineteenth century. During his travels in Guria and Adjara in 1873, the prominent researcher Dimitri Bakradze identified “*dedabruli* manuscripts” and described them as instruments of national self-assertion. He argued that they functioned to preserve ethno-national identity under conditions of foreign domination.³

The surviving *dedabruli* manuscripts include, among others: letters written by Muhajir women; amulets containing Gospel fragments; alphabet samples; marginal notes in deeds of sale; epigraphic inscriptions; and fragments of private and devotional texts. These materials reveal that *dedabruli* was not merely a script but a social practice of communication, memory, devotion, kinship maintenance, and identity protection.

As part of Batumi Shota Rustaveli State University’s grant project “Digital Corpus of Kobuletian-Adjarian *Dedabruli* Handwritten Manuscripts”,⁴ a dedicated digital corpus of *dedabruli* manuscripts was created. The project established a framework for classifying the accumulated data according to international standards and for transforming previously inaccessible material into an open, verifiable resource.

Digitisation is crucial for at least three reasons. First, it resolves longstanding gaps in accessibility: many manuscripts are dispersed across museums, private archives, and family collections, and some are difficult or impossible to consult physically. Second, high-resolution digitisation prevents further physical deterioration while allowing detailed palaeographic and linguistic analysis. Third, it enables systematic cataloguing and comparison, which in turn supports interdisciplinary work.

Research in the field of Georgian digital manuscript culture has precedents. Particularly important are late 20th-century and early 21st-century projects developed through collaboration between Jost Gippert and Georgian scholars, such as ARMAZI and TITUS. These initiatives established a model for high-quality digital documentation of Caucasian and Georgian textual heritage.

It is also important to note that digitisation has already altered the understanding of earlier Georgian manuscript traditions. For example, once 11th-century Gospel manuscripts were digitised, codicological and textological research significantly changed the scholarly view of the history of the Georgian biblical translation, the relations between different redactions, and the editorial work of George the Athonite.⁵ This demonstrates that digitisation is not simply a matter of preservation or access but can also reshape philological interpretation.

From the point of view of source criticism, digital resources are, in effect, a new form of primary sources. The reliability of a manuscript as research data substantially increases only

1 Berdzenishvili, Javakhishvili & Janashia (1948, p. 324).

2 Khakhutaishvili 2017.

3 Bakradze (1987, p. 73).

4 BSU Academic Council Resolution №06-01/04, 31.01.2023.

5 Kvirkevelia (2019, p. 176).

when it is available as a high-resolution digital copy with standardised descriptive metadata. Low-resolution images – particularly those lacking palaeographic, codicological, or contextual description – function more like secondary sources and are considered insufficient. As Darejan Tvaltvadze⁶ notes, low-resolution copies do not provide adequate information on palaeographic-codicological features or on the text itself, whereas well-digitised manuscripts are effectively equivalent to the primary object of study.

High-quality digitisation also reduces practical barriers. Manuscripts can be studied without repeated physical handling, and without the logistical and financial costs of repeated requests for access. Once digitised and described, these materials become reusable in multiple domains and for multiple disciplines.

Modern digital resources, moreover, are not only images. They are data structures. They are accompanied by flexible search tools and multilayered metadata, which can encode palaeographic features, linguistic features, sociolinguistic context, and cultural functions.⁷ For border regions such as Adjara and Kobuleti, where religious, linguistic, and political pressures historically intersected, this kind of systematisation is crucial. As Khakhutaishvili, Tsetskhladze, and Kakhiani⁸ observe, such structured resources can be mobilised in palaeographic, linguistic, dialectological, historical, stylistic, linguocultural, ethnographic, sociolinguistic, and psycholinguistic research.

The creation of the Kobuletian-Adjarian *dedabruli* digital corpus responds to a similar need. The project involved locating and gathering manuscripts preserved in Georgian repositories and private collections, as well as documenting newly found items. Since such manuscripts may still exist in family archives or remain uncatalogued in regional repositories, the aim was to create a unified digital database dedicated specifically to *dedabruli* manuscripts.

Within the corpus, the manuscripts are assigned internal codes. Examples include: a greeting letter from a Muhajir woman (Kek.1); amulet texts (Kob.; Muhajir woman's amulet, 19th century – Kek.2; Kek.3); greeting letters from Rukie Inaiashvili of Achkvistavi (Bat.1, Bat.2); her Muslim prayer texts (Bat.3, Bat.4); a greeting letter from a Muhajir woman (Ist.); a marginal note by Rukhset Surmanidze (Sur); alphabet samples (including the alphabet of Chakhateli Khoshnet Bajunaishvili with marginal note, BSU); marginal notes in deeds of sale (Baj., Akahlsh.); an epigraphic inscription by a Muhajir from Kobuleti on a fireplace in Fatsa, Turkey (Fats.); a letter of gratitude (Bak.); textual fragments (Fragm.); and an Adjarian woman's manuscript-alphabet *kheba* (Sakh).

The corpus is bilingual (Georgian–English) to maximise accessibility and international usability. Each digital entry consists of: a high-resolution image of the manuscript; a diplomatic transcription; and metadata. The metadata specifies the author (where known), place of creation, script, ink colour, number of columns and lines, degree of damage, ornamentation, number of folios, physical format (e.g. quaternion or scroll), and ownership (scribe, commissioner, family source). The corpus also contains a lexicon-level search layer that includes anthroponyms (e.g. Luka, Mariam, Elisabed, Giorgi, Zakaria, Mikeli, Gabriel, (Ev)lia, Ioseb, Solomon, Iakob, Ezekiel, Mate, Markoz, Luka, Ioane), references to families such as Tavdgiridze, hydronyms and place names, terms for illnesses (e.g. *salmoba* 'ailment, illness, torment', *cxro* 'intermittent fever', *cieba* 'malaria', *xurveba* 'getting a temperature, typhus'), and names of saints and healers (e.g. Kuviroz, Koroz, Korotine; Kesarion of Nazianzus; Kiprian).

The manuscripts are classified by genre – amulet, medical recipe, inscription, personal letter, and so forth – and their communicative function is also recorded (amulet: healing/pro-

6 Tvaltvadze (2022, p. 63).

7 Tandashvili (2020, pp. 10–15).

8 Khakhutaishvili et al. (2023, p. 325).

tection; personal letter: secret communication, etc.). This genre-function pairing is crucial for reconstructing how *dedabruli* writing operated in practice: as magic, instruction, confession, self-presentation, kinship maintenance, and resistance.

The *dedabruli* hand itself is a modified and functionally encrypted form of *mkhedruli*. It is intentionally difficult to read for the uninitiated. Its graphic and linguistic features – including angular letter shapes, extreme vowel overuse, lack of word separation, and absence of punctuation – produce opacity. These strategies were essential for concealment in a setting where open use of Georgian language and Christian literacy was policed. As Khakhutaishvili notes, the most salient characteristic is the systematic overuse (or insertion) of vowels.⁹

The corpus reveals consistent patterns of such vowel overuse (*asometoba*) involving *a*, *i*, *u*, *e*, or *o*. Vowels are inserted into word stems, at morpheme boundaries, with case markers, and even inside personal verb forms. Sometimes, an inserted vowel replaces a case marker altogether. For reasons of secrecy, reduced vowels were sometimes replaced with other vowels, e.g. in *up(i)lisa* ‘of God’, *les(u)ven* ‘they grind’, *nak(u)vetsukh(e)li* ‘eggshell’. The overuse of *u* is the most widespread phenomenon, though other vowels can become systematic in individual manuscripts.

Unlike in ancient monuments, in *dedabruli* manuscripts vowel overinsertion is not confined to inherited orthographic conventions. It spreads throughout the word structure: into stems, into inflectional morphology, into pronominal and verbal chains, into particles, and throughout the clause. As a result, the orthography encodes not only phonetic or phonological processes but deliberate social concealment.

The collection also includes epistolary material, e.g., manuscript H 1258(b) from the National Centre of Manuscripts (a greeting letter by a Muhajir woman named Rekhime), and a letter by Rukie Inaiashvili-Romanadze preserved in the Batumi Museum of Regional Studies named after Khariton Akhvlediani (fund №851; see Fig. 1). These personal letters are especially valuable because they document private female authorship, emotional address, kin structures, and intimate forms of self-identification at a historical moment of displacement.

The amulets written in *dedabruli* hand (see Fig. 2) preserve another layer of cultural history. They contain Gospel fragments, invocations of saints (especially St George), and references to a network of St George’s sanctuaries. They list, for example, 365 place names in Georgia where churches of St George are said to have once stood, including Khoni, Gubcheni, Sujuni, Tsikhe, Baileti, Imereti, Adishi, Chochochati, Lanchkhuti, Chibati, Dvabze, Ozurgeti, Askana, Nigoeti, Likhauri, Kakuti, Chekhedana, Achkvistavi, Zeniti, Gori, Chakhati, Kechieti, Tskheml-vana, Amagleba, Didvake, Natlistsema, Gvarameti, Shushaneti, Gvara, Akhalsheni, Tetrosani, Sameba, Kvirike, Tsabnari, Chakvi, Dvabzu, Grigoleti, Natsikhuri, Guliani, Batumi, and others; in some of them no such churches survive today.

From a linguistic perspective, these manuscripts capture spoken language features. In personal letters, dialectal forms typical of Adjara (particularly Lower Adjara) are attested, including vocabulary characteristic of Kobuleti and Adjara more broadly: *bagana* ‘child’, *reiza* ‘why’, *gareba* ‘walking’, *gaķuķeba* ‘anger’, *dashtema* ‘to stare, to widen one’s eyes’, *tvara* ‘if not’, and others. The manuscripts also preserve archaic grammatical forms in Kobuletian speech, such as plural forms (*dzmanebi* ‘brothers’, *angelosnebi* ‘angels’, *moķamenebi* ‘believers’), object-marking verb forms ($\aleph + \psi = \aleph\psi > \aleph$: $\aleph\psi\text{ონდეს} > \aleph\text{ონდეს} > \aleph\text{ონდეს}$: *xukonudesu*, $\aleph\psi\text{ონდესსუ}$ ‘if it has’; $\aleph + \gamma = \aleph\gamma > \aleph$: *moxuveboda* მოხუვებოდა ‘followed’), adverbs (*dasur* დასურ/დასტურ ‘confirm’), and syntactic patterns such as number mismatch between subject and predicate and ergative constructions. Many of these features, including items like

9 Khakhutaishvili (2017, pp. 38–39).

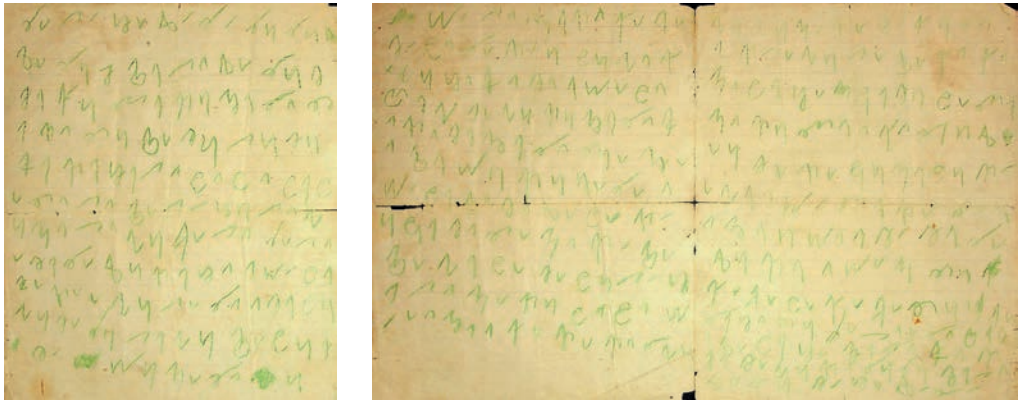


Fig. 2: Letter by Rukie Inaiashvili-Romanadze

xonda ხონდა (ჰქონდა) ‘had’, *xavs* ხავს (ჰყავს) ‘has’: as well as Gurian-influenced narrowing and merging of sounds (*rum* რუმ ‘that’, *khum* ხუმ ‘is that’, *ratum* რატუმ ‘why’, *rumeli* რუმელი ‘which’), are still found in contemporary Kobuletian speech.

The epistolary texts also preserve culturally marked address forms and politeness strategies. Letters by Kobuletian Muhajir women include elaborate honorifics and affectionate forms of address, such as *paša baṭonila* ‘lord pasha’, *enište ağa* ‘brother-in-law agha’, *bibila ağa* ‘aunt lord’. Significantly, titles historically associated with high male status (*ağa*, *baṭoni*) are extended even to female referents, signalling shifts in social indexicality under Ottoman influence. Alongside these titles are formulae of intense emotional attachment: *suls určevnixar* ‘you are dearer than my soul’, *gequrbane* ‘I sacrifice myself for you’, *šemogevle* ‘may I be your offering’; greetings involving ritualised kissing (hand, eyes, beard, even breasts); and appeals framed in terms of physical devotion. These patterns reflect an etiquette of deference, kin loyalty, and longing shaped by geographic separation and confessional pressure.

The amulets provide a parallel record of belief and medical culture. They contain invocations against illness and malevolent spirits and list both general terms for sickness, illness: *salmoba* ‘ailment, illness, torment’, *saṭkivari* ‘sore, aching’, *avadoba* ‘ill health’, *sneuleba* ‘sickness’, *avadqopna* ‘morbidity’, *avi qopna* ‘being ill’; and specific ailments, such as *čiri* ‘plague’, *gulisa da muclis çqalmanķi* ‘heart and stomach edema (ascites and pericarditis)’, *ķus kari* ‘mastitis’, *tiakari* ‘hernia’ (including *saždomi nervis tiakari* ‘sciatic hernia, sciatica’), *muclis karebi* ‘flatulence’, *avi karebi* ‘podagra’, *suravandi* ‘scurvy’, *saçereli* ‘panaritium’, *žirķvali* ‘gland disease, lymphadenitis’, *buasiili* ‘haemorrhoids’, *maṭauri* ‘measles’, and *kuntruša* ‘scarlet fever’.

In some cases, the name of the illness, the medicinal herb, and the healing stone coincide; in others, the name of the disease and its harmful spirit were identical (e.g., *užmuri* ‘evil spirit’).

This corpus therefore records which diseases were widespread in nineteenth-century Adjara, which were addressed through magical-religious means, and how illness was conceptualised in Georgian vernacular Christianity and its contact zones.¹⁰

Taken together, these findings show that *dedabruli* manuscripts capture processes of historical language change, dialectal development in border regions, strategies for secrecy and identity maintenance, and the lived experience – linguistic, devotional, medical, emotional – of Georgian Muslim communities under Ottoman rule and in displacement. They are therefore

¹⁰ Khakhutaishvili & Tsetskhladze (2024, p. 162).

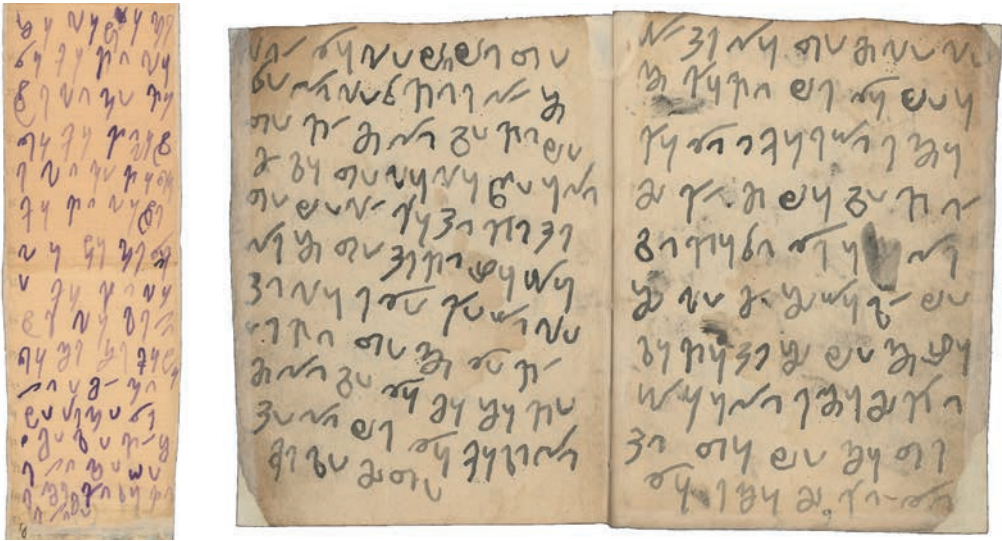


Fig. 3: Amulets written in Dedabruli

essential not only to philology, codicology, and linguistics, but also to social history, gender history, cultural anthropology, and the history of medicine.

Finally, the creation of the digital corpus represents more than simple preservation. It is a cultural act. It increases awareness of the Kobuletian-Adjarian *dedabruli* tradition, strengthens national self-understanding, and establishes an infrastructure for future research. As Khakhutaishvili, Tsetskhladze, and Kakhiani emphasise, the corpus is designed for further expansion and refinement, including deeper levels of linguistic annotation, integration with other corpora, and continued enrichment with newly discovered manuscripts.¹¹

5. Conclusion

The digital study of manuscripts written in the *dedabruli hand* shows that these texts form an essential part of Georgia's cultural heritage and intellectual history. Through systematic digitisation, docu-linguistic processing, alignment with international standards, and enrichment with structured metadata, manuscripts that were once available only in archives or private collections have been transformed into openly accessible research resources. They can now be consulted, verified, cited, and reinterpreted by a broad scholarly community.¹²

Digitisation has changed the research paradigm. Previously, *dedabruli* manuscripts were fragile, locally preserved, and in many cases restricted to a very limited circle of researchers. Their circulation was physical, their interpretation largely anecdotal, and reuse depended on personal access. Today, high-resolution digital copies and corpus-based descriptions ensure openness, durability, and comparability. This facilitates structural, palaeographic, linguistic, sociolinguistic, and cultural analyses and integrates *dedabruli* materials into global scholarly circulation. As a result, *dedabruli* can no longer be viewed merely as a local or marginal script tradition. It must instead be understood as a key vehicle of memory and identity that documents

¹¹ Khakhutaishvili et al. (2023, p. 330).

¹² <http://manuscript.bsu.edu.ge:1081/home>.

the lived experience of Muslim Georgian communities (including Muhajirs), the strategies of secrecy and cultural preservation under Ottoman rule in Adjara, and the forms of address, devotion, kinship, medical knowledge, and emotional expression characteristic of those communities. Framed in this way, *dedabruli* manuscripts are not just textual artefacts; they are records of historical presence.

Digitisation has also created new opportunities for the international presentation and study of Georgian manuscript culture. These materials are now accessible to both Georgian and non-Georgian scholars. A foundation has been established for interdisciplinary work across palaeography, linguistics, cultural studies, digital humanities, gender history, and the anthropology of religion. In this sense, the digital corpus is both an academic tool and a cultural act: it increases scholarly interest in Adjara and Kobuleti and contributes to strengthening national self-awareness.

Most importantly, the digital corpus is not complete; it is extensible. Its structure is designed to support future expansion (through the discovery and integration of further manuscripts), refinement (through higher levels of linguistic and palaeographic annotation), and technological development (through linkage to other Georgian and international corpora). The continued enhancement of this corpus will allow deeper comparative work and ensure that the *dedabruli* tradition – for centuries a practice of secrecy and survival – can now be studied, taught, and preserved as part of the documented intellectual heritage of Georgia.

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Georgian Manuscript Ms 2058/3 at Graz University Library

An Exercise in Codicology

Erich Renhart & Theresa Zammit Lupi

Abstract

The Georgian manuscripts of Sinaitic provenance that are housed at Graz University Library (Ms 2058/1–7) have attracted considerable attention within the scientific community in these last decades, particularly among Kartvelologists, linguists, and textual researchers. Their early date and archaic Georgian scripts – majuscule (*asomtavruli*) and minuscule (*nuskhuri*) – have generated much interest among scholars. Manuscripts from the first millennium are also very rare and it is no surprise that our collection is repeatedly cited as being of remarkable interest. More recently the collection has been studied from a codicological perspective.¹ The reason that triggered the re-examination of these manuscripts, in particular 2058/3, was the presence of a number of different fragments.² This essay offers a first holistic codicological description of Ms 2058/3 – its quire structure, pricking and ruling schemes, sewing and endbands, covering and tooling, and the use of manuscript waste – and reports newly noticed fragments (a Greek euchological text, a Christian Palestinian Aramaic piece, and a Georgian slip plausibly linked to Ioane Zosime). Observations are based on direct autopsy under visible/UV light and macro-photography; the results refine the attribution to a Sinaitic workshop and provide a baseline for future comparative work and holistic cataloguing. It is with great pleasure to dedicate this essay to Manana Tandashvili, the *grande dame* of Caucasian studies in Germany and beyond.

Incipit

In these last two years, Graz University Library together with the Centre for Manuscript Cultures of the University of Hamburg has been examining its collection of Georgian manuscripts by carrying out scientific analyses primarily to identify the inks³ and to date the parchment folios.⁴ The Hamburg team is also working on other Georgian manuscripts to identify regional markers in the inks which could help to answer questions related to provenance.⁵

1 See Zammit Lupi (2023) pp.124–134 for Ms 2058/1 and Renhart (2015) pp.14–35 for Ms 2058/2.

2 For research on the fragments in Ms 2058/1 see Renhart (2024) and for fragments in Ms 2058/2 see Renhart (2015) pp. 34–35. Meanwhile other fragments have been identified and are being studied, and a separate publication is underway.

3 The Hamburg scientific team includes Sebastian Bosch, Olivier Bonnerot, Ivan Shevchuk, Kyle-Ann Huskin, Emilio Bonfiglio, and Eka Kvirkvelia.

4 The C-14 analysis was carried out by I. Haidas at ETH, Zurich. In addition, an X-ray tomography was undertaken with Ms 2058/1 and 2058/3, see Paetzold et al. (2025).

5 A research group under the direction of Jost Gippert is working specifically on manuscript inks. Several results have already been shared at the conference “Manuscript Cultures in the Caucasus” (Cluster of Excel-



Fig. 1: Graz University Library, Ms 2058/3

This essay is specifically about Ms 2058/3 (Fig. 1) and the main aim for writing it is twofold: to describe the codicological features of the codex and to document the newly discovered fragments used as waste material within it. The scientific analysis on this codex together with the results on other Georgian codices is reserved for another research paper that will be co-authored with the Hamburg team.

It so happened that during a visit to Graz University Library for an unrelated project in February 2024, Georgios Boudalis, a book conservator with much knowledge on Byzantine manuscripts, was asked to have a look at Ms 2058/3. His spontaneous reaction upon seeing it was: “This comes from Mount Sinai!” After this feedback, it became even more clear that this codex merits further study particularly in the context of other Sinaitic codices.

1. Current knowledge on Ms 2058/3

Ms 2058/3 is referred to in the official manuscript catalogue of Graz University Library with merely a three-line entry. It translates as follows:

*“Parchment 171 fol. 11 : 10 cm. X cent.
Possibly a contemporary leather binding from Mount Sinai.
The life of Symeon the fool for Christ.”*⁶

lence *Understanding Written Artefacts*) at the University of Hamburg, 24–26 March 2025; for more details now see Bosch and Kvirkvelia (2025).

6 Kern (1956) p. 410: “Pergament 171 Bl. 11 : 10 cm. 10. Jh. / Vielleicht gleichzeitiger Ledereinband vom Berge Sinai / Das Leben Symeons des Narren um Christi willen.”

Recently Jost Gippert has thematised the current state of research on Ms 2058/3 requesting a much-needed “holistic cataloguing” of the codex.⁷ He also refers to Aleksandre Tsagareli who described the manuscript in his catalogue of the Georgian collection of Mt Sinai with the shelf number no. 69.⁸ Vakhtang Imnaishvili had also described the manuscript⁹ and edited its texts.¹⁰ However, to the best of our knowledge, no independent investigation on its codicology has ever been published.¹¹ One very significant aspect related to the codicology of this manuscript is that it contains the work of three hands which were distinguished by Jost Gippert who specifically states that there are “at least three different hands: fols. 2r–88v, fols. 89r–168v, and fols. 169r–172r.”¹²

It is also worth mentioning the name of Ioane Zosime in this context. Zosime was a book-binder working on Mount Sinai who, according to his colophon of Ms 2058/3, restored the manuscript in the 9th century. His name is mentioned by Karanadze in her study on *Sin. georg.* 29 to whom the binding of this manuscript is attributed.¹³ She also refers to another Sinaitic manuscript, *Sin. georg.* 32-57-33 attributed to him.¹⁴ In more recent years Maria Kalligerou conducted a study on Georgian manuscripts describing in particular those in the collection at St Catherine’s Monastery on Mount Sinai.¹⁵ She says that the Georgian monks on Mount Sinai were actively copying and binding books as testified from the descriptions of bookbinders’ names in various colophons. Kalligerou describes how a particular group of ten codices show identical binding features that are made with the same materials suggesting the same binding workshop. She attributes these ten manuscripts to the same binder that are “copied either partly or fully by John Zosimas.”¹⁶ Ms 2058/3 is strikingly comparable to the codices described by both authors; even though the name of the binder has been lost with most of the first colophon, there is no doubt that it was Ioane Zosime’s as indicated by Tsagareli, who had still seen the colophon as part of the codex.¹⁷

2. Textblock¹⁸

Ms 2058/3 is here described in the same way it was produced, that is, starting from the quire formation, via the text layout and writing, up to the sewing and cover attachment, and finally the decoration and fastening. The codex is made of parchment and, judging from its texture, colour and follicle pattern, it is probably goat or sheep. The size of the folios is uneven. Some show axilla edges of the animal skin, others are trimmed and have straight or angled edges (Fig. 2). The leaves measure approximately 110 × 95 mm. Folios 2 and 19 are pieced. They are formed by joining two pieces of parchment using an overcasting technique. Instead of thread, a thin

7 Gippert (forthcoming, pp. [27–28]).

8 Tsagareli (1888, p. 226 / 1889, приложѣніе, p. 226).

9 Imnaishvili (2004, pp. 221–227).

10 Imnaishvili (2004, pp. 228–258). The text is available online on the “Titus” database: <https://titus.uni-frankfurt.de/texte/etcs/cauc/ageo/tmin/symsal/symsa.htm>.

11 Karanadze (2002 and 2007) does not mention the Graz manuscript in her studies.

12 Gippert (forthcoming, p. [28]). Conversely Imnaishvili ascribes only two scribes to the writing of this codex. See Imnaishvili (2004, p. 329).

13 Karanadze (2007, pp. 346–351). See Figures 1 and 2 on p. 351.

14 *Ibid.*, see figure 4 on p. 351. See Gippert (2016, p. 62).

15 Kalligerou (2023, pp. 71–75).

16 *Ibid.* (p. 75).

17 Gippert (2025, pp. 9–12).

18 By ‘textblock’ we refer to the quires excluding the endpapers and cover, as described in “Language of Binding” (https://lob.is.ed.ac.uk/search?search_api_fulltext=textblock).

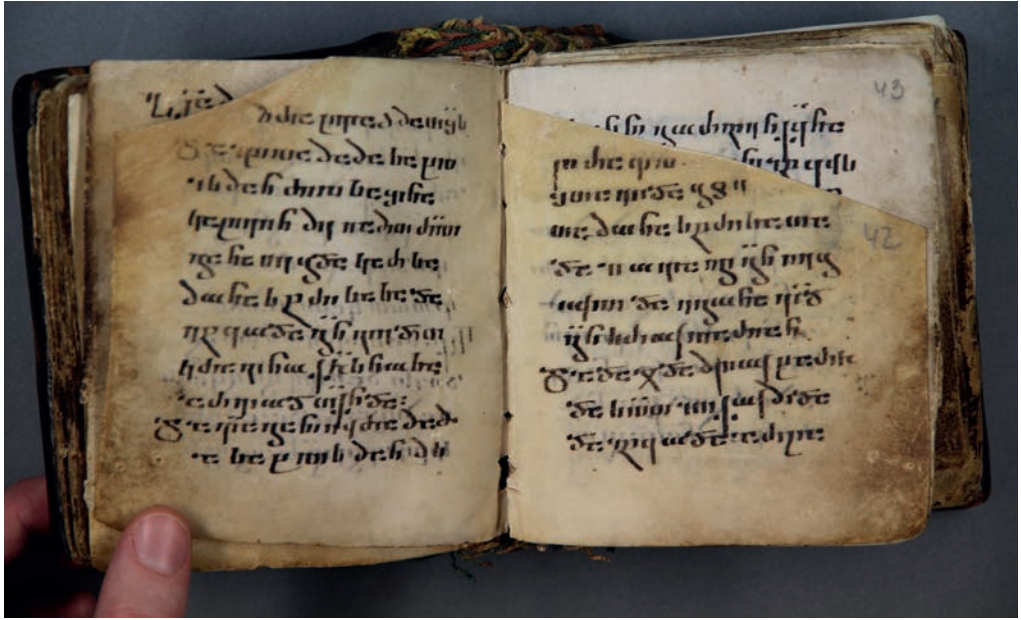


Fig. 2: Irregularly-shaped folios



Fig. 3: Fol. 2v pieced with sinew



Fig. 4: Fol. 19v pieced with parchment

piece of sinew is used on fol. 2 and a thin twisted piece of parchment is used on fol. 19, which are both visible from the versos (Figs 3 & 4). On the recto, the piecing is almost invisible, similar to the modern French seam technique. This was clearly not a restoration treatment but was done during the quire formation process because the text is continuous on both pieces and was clearly written after the parchment pieces were sewn together. There are a number of flays in the textblock including a sewn flay with a surviving thread on fol. 19.

2.1 Quire Structure

The codex consists of 172 folios formed into twenty-one quires which are all quaternions, except for Quire X which has seven folios and Quire XXI which has four. Additionally, there is a front and back pastedown and remnants of a back ‘flyleaf’ (partially cut away) that are all made

of manuscript waste material.¹⁹ There is also a parchment fragment (without any text) emerging between folios 1 and 2.²⁰

Recent studies by Jost Gippert have revealed that the manuscript was written by three separate hands as mentioned above (fols 2r–88v: Scribe 1, fols 89r–168v: Scribe 2, and fols 169r–172r: Scribe 3). Not surprisingly, characteristics pertaining to each of these hands are reflected in the quires, which were all prepared differently. To begin with, the hair- and fleshside arrangements are random with Scribe 1 and only follow Gregory's Rule (where one finds fleshside to fleshside and hairside to hairside) in four quires out of ten. In Scribe 2, Gregory's Rule is applied in nine out of ten quires more consistently. Scribe 3 also uses Gregory's Rule. The quire structure is illustrated in Appendix I.

2.2 Page Layout

Ms 2058/3 is laid out in a single column containing continuous text. There are indentations with larger initials that protrude from the column of text into the inner margin. The page layout of the manuscript reflects the scribal practices of all three scribes. From folios 1 to 88 (Quires I–X), four distinct round prick marks found on all four corners are used to define the bounding lines of every folio. The prick marks appear to be carried out by using an awl with a round tip (Fig. 5). They are pierced from one side directly through the entire stack of parchment leaves of every quire. In Quires I, II and VII, the pricking direction is from back to front, while in Quires III, IV, V, VI, VIII, IX and X the pricking direction is from front to back. The four prick marks are joined via blind ruling that was carried out with a sharp tool. The text area within the bounding lines is rather regular but the bounding lines for ruling are often askew, making it difficult to measure the margins. There are 10 to 11 lines of text on every leaf until folio 88, which is the last folio of Quire X. The first line of text on every side is written above the upper horizontal bounding line, while the last line is normally written above the lower horizontal bounding line.

With Scribe 2 (Quires XI–XX), there is an entirely different page layout from the first ten quires. This change in format is clearly linked to the change in scribal hand. This time the pricking is executed for every bifolio and is carried out with what appears to be a knife rather than an awl. The marks are straight and small, and suggest they were done with the tip of a knife, a common practice for pricking folios. There are six prick marks per folio: one in each corner to form the vertical bounding lines and two on the outer corners to form the horizontal lines (Fig. 6). Presumably these marks were pricked with the bifolio closed so that the two outer marks were then joined together as one continuous straight line across both sides of the bifolio when opened. Although appearing all to have been done with a knife, not all prick marks are the same. The four used for the vertical lines are straight while the two outer ones are at an angle. All ruling marks are blind and rather faint, presumably because they were carried out with a tool that was rounded or blunt. The script by Scribe 2 is distinctly different and more condensed because there are now 12 to 13 lines of text per folio (compared to 10 to 11 from the previous scribe). The text on the first line is written above the upper horizontal bounding line, while the last line is written below the lower horizontal bounding line.

19 These fragments are discussed in 7 below.

20 Since fol. 2 is detached, we are not certain whether this fragment emerges from between fol. 1 and fol. 2 or between fol. 2 and fol. 3. However, the text between fol. 2 and fol. 3 is continuous and the fragment could not have been inserted between these two folios unless it was a hook from another folio or an internal quire guard.

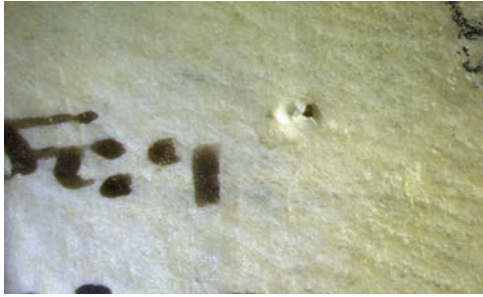


Fig. 5: Prick mark carried out with a round-tipped awl on fol. 88r

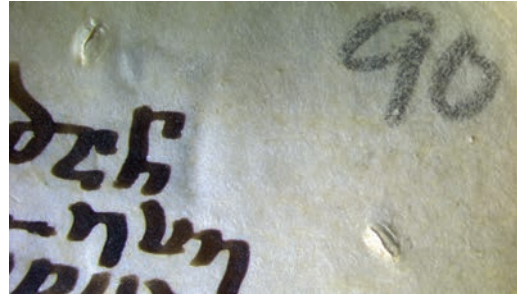


Fig. 6: Prick marks carried out with a knife on fol. 90r

Quire XXI, which is the final quire, is attributed to Scribe 3. This quire has a different arrangement from the quires pertaining to the other two scribes. Here there is only one prick mark (at the top right corner of fol. 171) but there are blind ruling marks for the bounding lines on all folios, suggesting that the prick marks were eliminated when the quire was being trimmed.

The ink used throughout the manuscript is black, possibly carbon-based. Red ink for the text is only used twice: on fol. 2r for the book title which is written on 7 lines, and on fol. 112r, where a single letter has been traced in red. In the latter, the red ink appears different from that found on fol. 2r. Red and black ink is also used to decorate the manuscript with small saltire crosses on fol. 2. This is the only form of decoration that appears in the textblock.

2.3 Quire Numbers

Two systems of quire numbers may be observed in this manuscript. From folios 1 to 88 the numbers are written on the recto of the first folio of each quire. From fol. 89 onwards the quire numbers are found on the recto of the first folio and the verso of the last folio of each quire. The quire numbers are also found in different positions on the folio. For the first group of quires, the number is centred at the top of the first folio, and for the second group, it is at the top right corner of the first folios and at the bottom centre of the last folios on the verso of each quire. All numbers are written in *nuskhuri* script.

Table I illustrates the quire arrangement including the position of the quire numbers.

| Quire | Gregory's Rule | Folios | Quire no. | Position | Central fold | Remarks |
|-------|----------------|--------|-------------|------------|--------------|--|
| I | | 1–8 | fol. 1r: 1 | top centre | 4 5 | <i>quaternion</i> ; strip with text after fol. 8; fol. 2 detached |
| II | | 9–16 | fol. 9r: 2 | top centre | 12 13 | <i>quaternion</i> |
| III | × | 17–24 | fol. 17r: 3 | top centre | 20 21 | <i>quaternion</i> |
| IV | | 25–32 | fol. 25r: 4 | top centre | 28 29 | <i>quaternion</i> |
| V | | 33–40 | fol. 33r: 5 | top centre | 36 37 | <i>quaternion</i> ; fol. 40 detached |
| VI | × | 47–48 | fol. 47r: 6 | top centre | 43 44 | <i>quaternion</i> ; quire detached, correct series of folios: 47 – 41 – 42 – 43 44 – 45 – 46 – 48 |

| | | | | | | |
|--------|---|-----------|--------------------------------|----------------------------|------------|---|
| VII | | 49–65 | fol. 49r: 7 | top centre | 61 62 | <i>quaternion</i> ; folio numbers 51 to 59 do not exist: counting error |
| VIII | | 66–73 | fol. 66r: 8 | top centre | 69 70 | <i>quaternion</i> |
| IX | × | 74–81 | fol. 74r: 9 | top centre | 77 78 | <i>quaternion</i> |
| X | × | 82–88 | fol. 82r: 10 | top centre | 84 85 | <i>quaternion less 1 folio</i> ; fol. 86 singleton |
| XI | × | 89–96 | fol. 89r: 11 fol. 96v: 11 | top right bottom centre | 92 93 | <i>Quaternion</i> script changes from here on |
| XII | × | 97–104 | fol. 97r: 12 fol. 104v: 12 | top right bottom centre | 100 101 | <i>quaternion</i> |
| XIII | × | 105–112 | fol. 105r: 13 fol. 112v: 13 | top right bottom centre | 108 109 | <i>quaternion</i> |
| XIV | | 113–120 | fol. 113r: 14 fol. 120v: 14 | top right bottom centre | 116 117 | <i>quaternion</i> |
| XV | × | 121–128 | fol. 121r: 15 fol. 128v: 15 | top right bottom centre | 124 125 | <i>quaternion</i> |
| XVI | × | 129–136 | fol. 129r: 16 fol. 136v: 16 | top right bottom centre | 132 133 | <i>quaternion</i> |
| XVII | × | 137–144 | fol. 137r: 17 fol. 144v: 17 | top right bottom centre | 140 141 | <i>quaternion</i> |
| XVI-II | × | 145–152 | fol. 145r: 18 fol. 152v: 18 | top right bottom centre | 148 149 | <i>quaternion</i> |
| XIX | × | 153–160 | fol. 153r: 19 fol. 160v: 19 | top right bottom centre | 156 157 | <i>quaternion</i> |
| XX | × | 161–168 | fol. 161r: 20 fol. 168v: 20 | top right bottom centre | 164 165 | <i>quaternion</i> |
| XXI | × | 169–[172] | fol. 169r: 21 | top right | 170 171 | quire consists of 2 bifolios, fol. [172] is unnumbered |

Table 1: Quire arrangement with indication of the position of quire numbers

2.4. Folio Numbers

There are a total of 163 actual folios. The manuscript had no original foliation system when it was first written and it was only in the late 19th or 20th century that numbers were included. These are written in pencil in the top right corner of the rectos, but are not always correct. For example, the leaves of Quire VI read as follows: fols 47–41–42–43, then fols 44–45–46–48.²¹ The sequence of the text from fol. 47 to fol. 41 is incorrect, and again from fol. 46 to fol. 48. This reflects that there must have been some form of mistake during the binding stage. Another error is noticeable on fol. 50, where instead of moving on to fol. 51, the person assigning the folio numbers proceeded to fol. 60, skipping nine numbers.

²¹ See Imnaishvili (2004, pp. 234–235).

The last foliated leaf is fol. 171, which is followed by a partial leaf that was cut to about 20–30 mm in width.²² The number [172], in square brackets, is assigned to this partial leaf to distinguish it from the numbered ones. Imnaishvili introduced a count of all the leaves that corrects existing errors, but the disadvantage of this precise count is that it is not actually found in the manuscript itself. Imnaishvili includes fol. [172] and a flyleaf in his count, reaching a total of 164 leaves (taking into account the nine folios that were skipped in Quire VI).²³

Ms 2058/3 also contains the remnants of what appears to be a back ‘flyleaf’.²⁴ This is the remnant of the Birmingham folio, Cadbury Research Library, Mingana Collection, Georgian 8²⁵. It measures approximately 35 × 20 mm and appears to have been torn away. The leaf has no number assigned to it. It is unclear how it was inserted into the binding, that is, whether it was tipped onto fol. [172] or hooked around the existing pastedown. What is certain is that the Greek undertext on the verso is written upside down, suggesting that this leaf was inserted as manuscript waste and may have acted as a flyleaf to protect the textblock.

Here is a summary of the rather complicated *consecutio foliorum*:

front pastedown + textblock (fol. 1–50.60–171, [172])²⁶ + ‘flyleaf’ + back pastedown.

3. Sewing and Board Attachment

Similar to Byzantine manuscripts the sewing of Georgian manuscripts is typically unsupported and Ms 2058/3 is no exception. Its first sewing was carried out on two sewing stations and its current one, which is probably its second sewing, on three. There are also two kettle stitches. All the sewing holes are clearly visible from the exposed spine which is exposed where the leather is damaged. They are all v-shaped cuts, which is not uncommon for Georgian manuscripts (Fig. 7). Vestiges of the first sewing are found in the central fold of Quire IV between fol. 28v and fol. 29r, which indicate that an entirely different thread was used – this is much thinner than the existing one and has a Z twist. In contrast, the current sewing was done using a very thick thread (2 mm in diameter) and also has a Z twist (Fig. 8). The thread follows a continuous sewing route through all the quires. It seems to have been started from the front board and finished on the back board. This was done by creating bridles which are threads laced through holes that are drilled in the boards. That same thread is used to attach the board to the first quire. This is the reason why the sewing threads in Georgian manuscripts are so thick – they had to be strong enough to act as an attachment between the textblock and the boards. Bridles are also made for the attachment of the kettle. The holes used for lacing are drilled through the boards and positioned in a straight line. The boards are square and measure approximately 80–100 mm in thickness. The grain direction cannot be deduced because there is no exposed wood. The spine is lined with a double layer of thick natural cloth (probably linen) that covers the entire spine and extends onto both boards.²⁷

22 See Imnaishvili (2004, pp. 226–227).

23 The folio numbers that are actually found in the manuscript are marked with an asterisk in Imnaishvili’s edition.

24 A partial leaf of about 10 mm is extant which is manuscript waste material with Georgian text on the recto and Greek letters visible on the verso. It is being referred to within inverted commas because we are uncertain of its exact function.

25 See Gippert (2025, pp. 10–11).

26 Fol. [172] is unnumbered.

27 See Kalligerou (2023, pp. 72–73), where she describes the binding structures in the Sinai Georgian collection that have a very similar structure to Ms 2058/3.

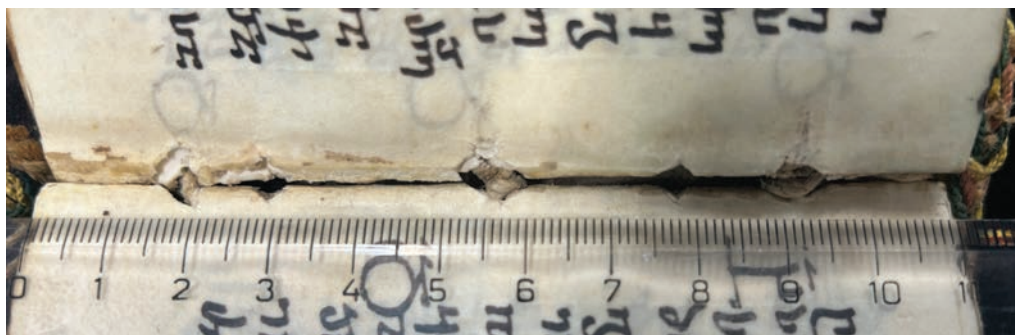


Fig. 7: Sewing stations (of the first and current sewing)



Fig. 8: Central fold between fols 28v and 29r showing the thinner thread used for the first sewing and the thicker one for the current sewing

4. Endbands

This codex has primary and secondary endbands. The primary endbands are made of hemp threads and are visible at the internal tiedowns. The core is made of hemp cord and is attached to the front and back boards similar to Byzantine endbands. The secondary endbands have a chevron pattern and are made of silk threads in four colours – green, yellow, white and pink. The secondary endbands have front beads also in a chevron pattern that altogether appear as a large and small chevron. This technique is commonly found in Syriac manuscripts and is also typical of Armenian endbands.²⁸ Although commonly found to be sewn in different colours, in this case both head and tail bands are sewn with the same thread colours. They are worked through the spine lining allowing it to further reinforce the textblock by holding the volume more solidly together. The textblock edge (both at the head and tail) shows a thick ink marking that follows the shape of the endband, possibly made as a guide by the binder before the endbands were sewn (Fig. 9).²⁹

28 See Boudalis (2007, p. 40, Fig. 43); Szirmai (1999, p. 78–79); and Lafitte (1989, p. 78, Modèle no. 26).

29 See Kalligerou (2023, p. 73).



Fig. 9: Headband showing threads in four colours and the ink marking on the folios

5. Covering and Decoration

The leather used to cover this manuscript is dark brown and very thick. It is difficult to determine what animal it came from but if its provenance is Sinaitic, it would be likely to be a goat or sheep. The turn-ins are cut parallel to the board edges with the fore edge turn-ins overlapping those of the head and tail. The turn-ins on both front and back boards are generous and extend to about 30 mm on all three sides. The binding measures 145 × 115 × 55 mm.

The cover is decorated with blind-tooled patterns, a technique that is performed by impressing a design into the leather with a cold or heated tool. The front and back are the same and show an interlaced cross within a circle, which is framed by fillets. Within these fillets there are also small crosses that embellish the frame.

The spine is also decorated and although heavily damaged now, it is still possible to make out the decoration of a Greek cross (Fig. 10). The tool marks on the spine are different from those on the front and back parts of the cover. In total, there are five tools being used: a circle, a cross, a mark with three short lines (thick-thin-thick), a fillet and a curved tool. The difficulty of carrying out tooling on the very rounded spine may suggest that this was done on the skin before it was adhered to the boards.³⁰ The image presented here (Fig. 11) is a rendition of the back board which is digitally enhanced because the geometric pattern on the leather is not entirely visible.

The decoration on this manuscript is typically Georgian and visible also on other Sinaitic manuscripts.³¹ Karanadze describes an almost identical cover decoration for Sin. georg. 29.³² Furthermore, she alludes to the existence of an additional manuscript (Sin. georg. 32-57-33)³³ that exhibits a similar design to the aforementioned cover. She attributes the motifs and the binding technique to Ioane Zosime. Another manuscript that passed through Zosime's hands is

30 Kalligerou (2023, p. 73).

31 Kalligerou (2023, p. 74).

32 Karanadze (2007, pp. 346–351), image on p. 351 (Fig. 2).

33 Karanadze (2007), drawing on p. 351 (Fig. 4).



Fig. 10: Spine



Fig. 11: Left: back cover; right: digitally enhanced tooling decoration



Fig. 12: Triple-interlaced fastening holes



Fig. 13: Remnants of the fastening straps on the inside front board



Fig. 14: Square hole that probably accommodated a fastening pin



Fig. 15: Board strap markers



Fig. 16: Board corner strap holes

worth mentioning here: Ms 2058/2, also part of the Graz collection. Its cover decoration features a very similar pattern.³⁴ It is plausible to believe that Ms 2058/3 originates from the same workshop and the same binder.

6. Fastenings and Book-Marks

This manuscript has remains of fastening straps made of leather which suggest they were triple-interlaced and attached to the front board through three holes (Fig. 12). Normally one would find three or four sets of holes for fastening but Ms 2058/3 has such a small format that only one strap (with one set of three holes) was required to keep the book closed. The remains of the fastening strap are seen on the inside board. Four pieces of leather (alum tawed and dyed black) exit from two of the holes, while in the third hole no remnants survive (Fig. 13). Since the remaining evidence of the strap cannot help us to establish its complete shape, we are unable to know whether it was braided or had a clasp. However, a large hole on the fore edge of the back board that lines up with the fastening strap holes on the front board, suggests that this would have been the point where an edge pin may have been inserted and onto which the strap would have been attached (Fig. 14).³⁵

Another interesting feature on the front and back boards are remnants of board strap markers (Fig. 15). These are made from leather and are attached to one end of the board. The free end of the strap would project from the fore edge of the book with the purpose of being turned back and inserted between any two leaves as a text marker.³⁶ In Ms 2058/3 there are two such strap markers which are inserted in tunnels that are drilled from the inner face of the boards and exit on the fore edge. They are positioned in the upper third of the fore edges of both front and back boards.

The curious holes at the head fore edge corner of each board are described by Boudalis as ‘board corner straps’ and, according to him, have a different function from that of a bookmark (Fig. 16).³⁷ Their exact purpose is unknown.

7. The fragments

Ms 2058/3 is a treasure trove with regards to manuscript waste material. This can also be said of two other Georgian manuscripts from the collection at Graz University Library, Ms 2058/1 and Ms 2058/2.

7.1 Fragment on the front pastedown

In early August of this year (2025), Ms 2058/3 was subjected to closer examination. It was with great surprise that what had initially appeared to be an accumulation of grime was in fact a piece of parchment that had been affixed to the inner surface of the front board (Fig. 17). Apparently nobody had noticed this before. As other Georgian manuscripts on Mt Sinai that were bound by Ioane Zosime have similar pastedowns, this suggests that they were applied during his binding.

Under UV light it was immediately clear that the text comes from a Christian Palestinian Aramaic document. Traces of 11 lines of text are discernible. Christa Müller-Kessler, a highly expe-

34 See Renhart (2015, pp. 15–17), drawings on pp. 16 and 17.

35 Szirmai (1999, p. 82).

36 Boudalis (2019, p. 84).

37 Kalligerou (2023, p. 75).



Fig. 17: Front pastedown

rienced researcher on Christian Palestinian Aramaic texts,³⁸ immediately examined the fragment, made an initial classification of it and was able to attribute it to the corpus of Cyril of Jerusalem's 'Catecheses'.³⁹ It can be said with a degree of certainty that this particular fragment is the only Christian Palestinian Aramaic text within the manuscript collection of Graz University Library.

7.2 Fragment between fol. 8 and 9

Manuscript 2058/3 includes yet another fragment that has so far not been noticed. A thin strip of parchment measuring approximately 10 mm in width is visible in the spine fold between fols 8v and 9r, the first and second quires (Fig. 18). It is believed that the material was used as an external sewing guard to reinforce the quire in the spine fold. However, the corresponding part of the guard is not visible between the folios of the second and third quires as would be expected. The only thing that can be said is that the strip seems to be folded around the second quire rather than the first. The guard has text written on one side only. The text appears on the side facing fol. 9 and, although difficult to decipher, it has been possible to read it. It is written in Georgian using a *nuskhuri* script. Jost Gippert conducted an initial study on it and was able to classify the line of text as bearing a liturgical reference. The handwriting of this text is likely to be attributed to Ioane Zosime because it appears to be the same hand as that found in the colophon. The following is Gippert's tentative reading and translation:

{aǵ}[v]sebisa k(w)r(iake)sa cis(kar)sa d...⁴⁰

"On Easter Sunday, in the morning, ..."

38 Cf. Müller-Kessler (2014, 2021 and 2022).

39 The fragment will be included in her forthcoming comprehensive text edition.

40 [] indicates 'less readable', { } 'unreadable' and () are used for abbreviations.

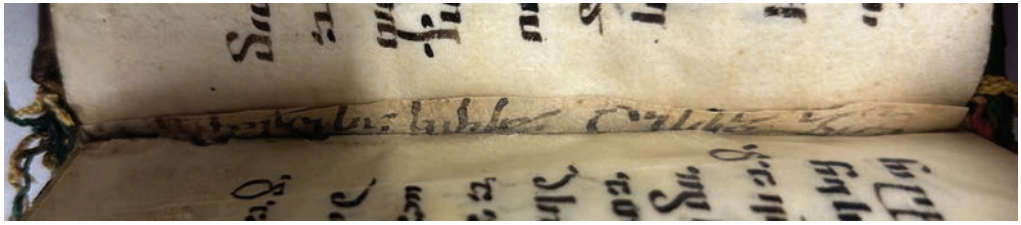


Fig. 18: Fragment between fol. 8v and fol. 9r

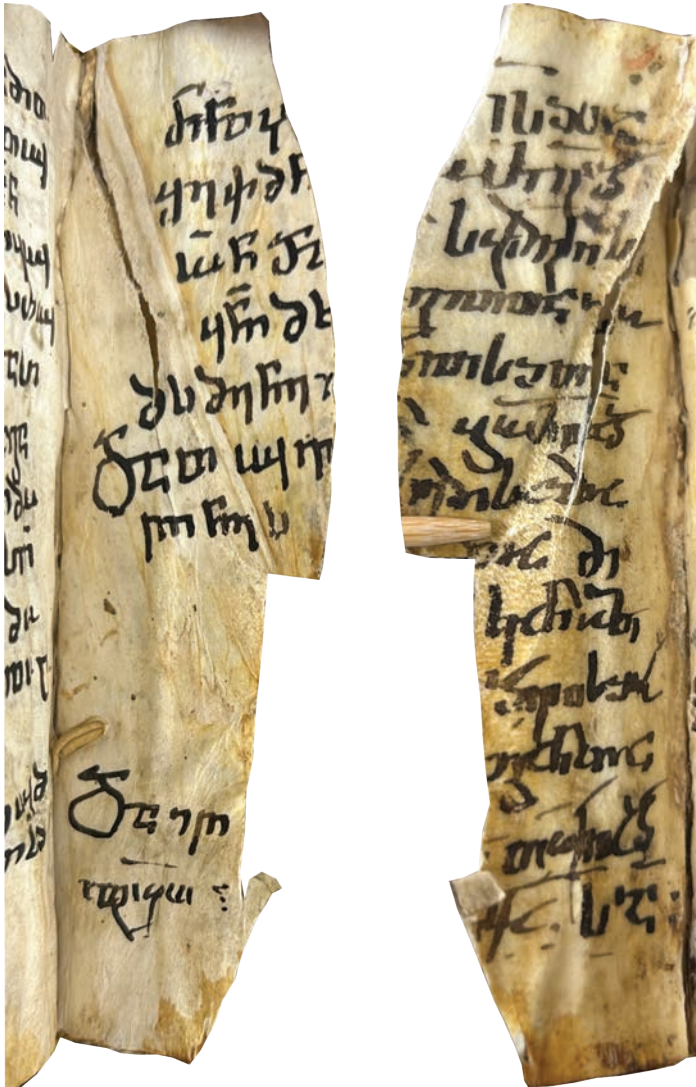


Fig. 19: Left: fol. [172] r; right: fol. [172] v



Fig. 20: Left: ‘flyleaf’ recto; Right: ‘flyleaf’ verso as seen under UV

7.3 Fragment fol. [172]

This is the unnumbered fragmented folio to which fol. [172] has been assigned. A small portion of the folio remains intact and measures approximately 30–40 mm in width (Fig. 19). The remainder of the folio has been excised (rather than ripped off). As illustrated in the layout diagram (see Appendix I), this unnumbered sheet (here: fol. [172]) belongs to the textblock.

7.4 Fragment ‘flyleaf’

At the end of the textblock, there are the remnants of what may appear to be a flyleaf (Fig. 20). It roughly measures 94 mm in height and its widest point at the tail is about 30 mm. On its verso the Greek letters *tau* and *alpha* are clearly visible and appear to be in the same handwriting as that on the back pastedown.

There is an intriguing explanation for this fragment. Jost Gippert discovered that the remaining part of this fragment forms part of the Mingana Collection at the University of Birmingham where it is listed as MS Georg. 8.⁴¹ Garitte wrote that it is a palimpsested liturgical text with underlying text in small Greek uncial writing: “Le feuillet est palimpseste; l’écriture sous-jacente est une petite onciale grecque tardive, accentuée; le texte grecque semble être liturgique; ligne 1 du verso: δέξαι τὰς δεήσεις.”⁴² Garitte classified the Birmingham text, which is in Georgian, as “Fin d’un colophon”.⁴³

41 Gippert (2025, p. 11).

42 Garitte (1960, pp. 258–259) and Fig. VIII [= verso side], here p. 259.

43 Garitte (1960, p. 258).



Fig. 21: Back pastedown

7.5 Fragment on the back pastedown

The back pastedown is made of parchment and is also manuscript waste material (Fig. 21). It has Greek text on it which is identical to that found on the fragments discussed in 7.4. A total of twelve lines of text are visible on this fragment. They are all truncated at the end of the line. The script employed on the pastedown is an impressive example of Greek majuscule, likely dating to the 9th or 10th century. Ascenders and descenders are present in individual letters, including examples such as *iota* and *chi*, as well as *lambda* and *kappa*, which are characterised by their lively appearance. Ligatures (*my + theta* placed above) and abbreviations (*ke* for *Kyrie*, *Ths* for *Theos*) or short forms (for *kai*) also occur in the two text passages. The pastedown contains text passages of two prayers from the Greek Euchologion. The initial six lines seem to represent the doxological conclusion of a prayer that as yet has not been identified.⁴⁴ Conversely, the second half of the preserved text marks the beginning of a morning prayer. It was Jost Gippert who identified this *euché*, or prayer.⁴⁵

End of a prayer

| | | |
|---|---------------------------------------|--------------------------|
| 1 | ΕΛΕΤΗΝ ΤΩΝ ΛΟΓΙΩ[N] ⁴⁶ ... | [μ]ελέτην τῶν λογιῶν ... |
| 2 | ΕΥΤΡΕΠΙΣΟΝ Τ ... | εὐτρέπισον τ... |
| 3 | ΤΑ ΗΜΩΝ ΠΡΟΣΕΡΓ ... | τα ἡμῶν προς ἐργ... |

44 See Gippert (2025, p. 11).

45 This happened in June 2024.

46 Some individual letters in Erich Renhart's reading of lines 1 to 6 are uncertain. These are shown in grey.

| | | |
|---|---------------------------|------------------------------|
| 4 | ΕΝΤΟΛΩΝ ΣΟΥ ΚΑΠ ... | ἐντολῶν σου καπ... |
| 5 | ΕΛΕΕΙ ΚΑΙ ΟΙΚΤΕΙΡΜΟΙΣ ΚΑΙ | ἐλέει καὶ οἰκτιρμοῖς καὶ ... |
| 6 | ΤΟΥ ΧΥ ΣΟΥ ΜΘ ΕΥΕ ... | τοῦ Χριστοῦ σου μεθ' εὐε... |

Beginning of a prayer (morning prayer)

| | |
|----|---|
| 7 | Κύριε ὁ Θεὸς ἡμῶν, ὁ τ[ὴν τοῦ ὕπνου] |
| 8 | ῥαθυμίαν ἀποσκε[δάσας] |
| 9 | ἀφ' ἡμῶν, καὶ συγκαλέσ[ας ἡμᾶς] |
| 10 | κλήσει ἀγία, τοῦ καὶ ἐν ν[υκτὶ] |
| 11 | ἐπᾶραι τὰς χεῖρας ἡμῶ[ν,] |
| 12 | καὶ ἐξομολογεῖσθαί σοι ἐπὶ τ[ὰ κρίματα τῆς δικαιοσύνης σου] ⁴⁷ |

8. Conclusion

In examining Ms 2058/3, a number of interesting facts have come to light about its codicology. Firstly, the cover design is closely associated with the binding workshop of Ioane Zosime to whom similar Sinaitic bindings are attributed such as Sin. georg. 29. Secondly, the make-up of the book into three distinct sections follows the three different hands to which the manuscript is ascribed. This clearly indicates that the quires associated with each hand were prepared by that same specific scribe or workshop. The page layout with its hair- to fleshside distribution is also telling about the different scribal practices. Thirdly, the leather cover presents a number of features such as the two board strap markers that project from the fore edge and are used as folio markers.

Finally, this manuscript has a number of fascinating fragments included in its binding structure that are made from manuscript waste material. These fragments, which are written in Greek, Georgian and Palestinian Aramaic, reveal much about the kind of manuscripts that were produced in the Orthodox monastery of St Catherine on Mount Sinai. Waste material of various texts in multiple languages were clearly available to bookbinders. In trying to develop a picture of the making and production of such manuscripts, one is bound to consider also the remnants of what was destroyed completely. This confirms that there is much scope for codicological study of such material in our collections and for sharing it with each other.⁴⁸

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47 Parenti/Velkovska (1995 / 2000, pp. 71–72), no. 77 (Morning prayer). See also Goar (1647, p. 51 / 1730, p. 41), ch. 2,8.

48 We are grateful to Lena Krämer for her feedback and for reading the text.

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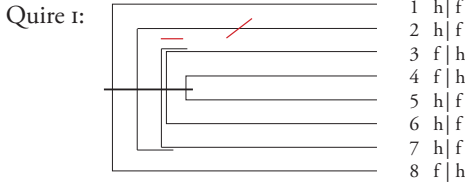
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Appendix I: Quire structure of Ms 2058/3

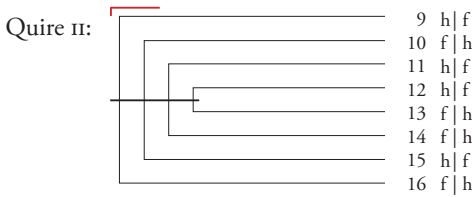
Front board: 
 Pastedown: 

recto
verso

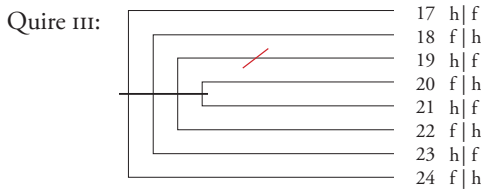
Pastedown: manuscript waste – Palestinian Aramaic text



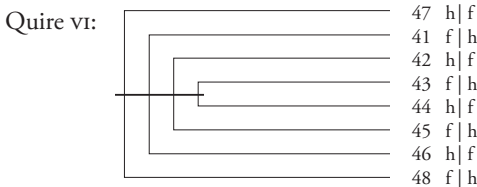
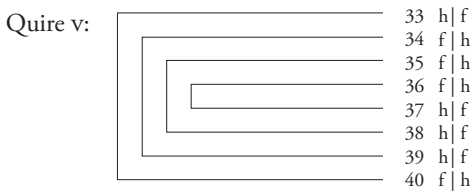
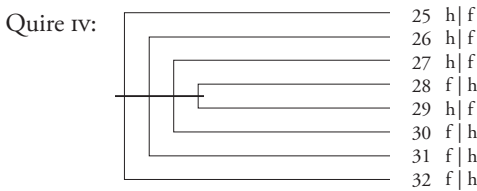
F. 2: pieced folio



Preceding f. 9: guard made of manuscript waste – Georgian text

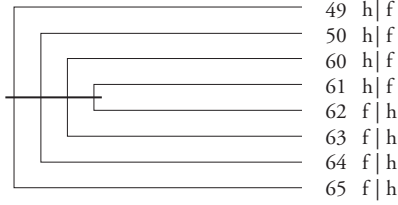


F. 19: pieced folio



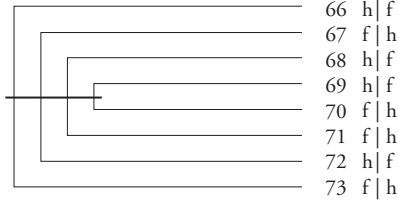
Quire VI: incorrect folio sequence

Quire VII:

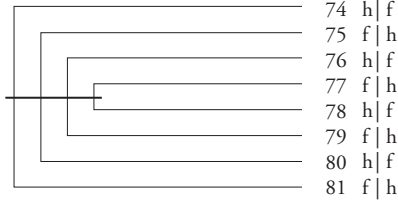


Quire VII: the page count is incorrect

Quire VIII:



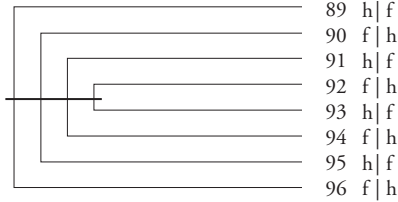
Quire IX:



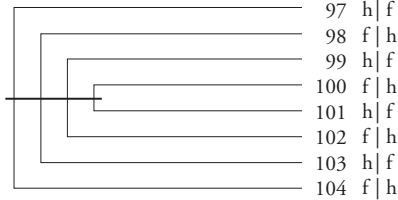
Quire X:



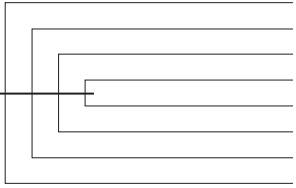
Quire XI:



Quire XII:

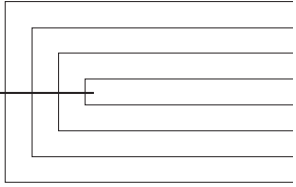


Quire XIII:



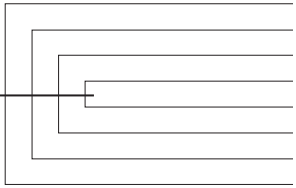
| | |
|-----|-------|
| 105 | h f |
| 106 | f h |
| 107 | h f |
| 108 | f h |
| 109 | h f |
| 110 | f h |
| 111 | h f |
| 112 | f h |

Quire XIV:



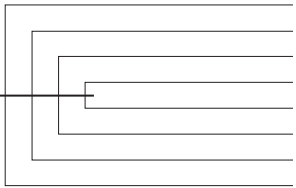
| | |
|-----|-------|
| 113 | h f |
| 114 | f h |
| 115 | h f |
| 116 | h f |
| 117 | f h |
| 118 | f h |
| 119 | h f |
| 120 | f h |

Quire XV:



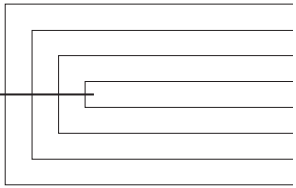
| | |
|-----|-------|
| 121 | h f |
| 122 | f h |
| 123 | h f |
| 124 | f h |
| 125 | h f |
| 126 | f h |
| 127 | h f |
| 128 | f h |

Quire XVI:



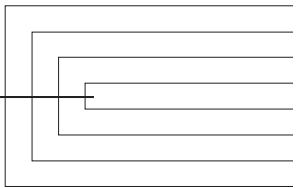
| | |
|-----|-------|
| 129 | h f |
| 130 | f h |
| 131 | h f |
| 132 | f h |
| 133 | h f |
| 134 | f h |
| 135 | h f |
| 136 | f h |

Quire XVII:

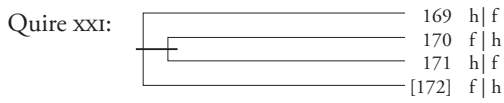
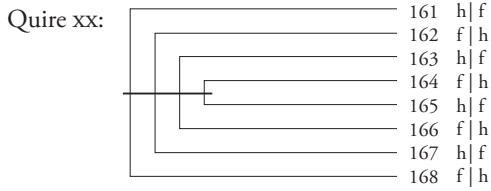
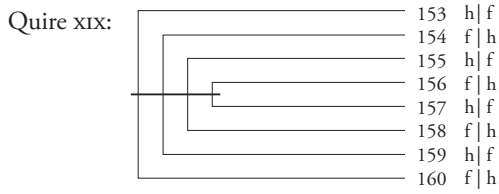



| | |
|-----|-------|
| 137 | h f |
| 138 | f h |
| 139 | h f |
| 140 | f h |
| 141 | h f |
| 142 | f h |
| 143 | h f |
| 144 | f h |

Quire XVIII:



| | |
|-----|-------|
| 145 | h f |
| 146 | f h |
| 147 | h f |
| 148 | f h |
| 149 | h f |
| 150 | f h |
| 151 | h f |
| 152 | f h |



'Flyleaf': 

Pastedown: 

Back board: 

'Flyleaf': palimpsest and manuscript waste with Georgian text with Greek underlay

Pastedown: manuscript waste with Greek uncials

Diacritics in an Old Georgian Manuscript.

Preliminary Observations on Punctuation in Ivir. georg. 6

With an Edition and English Translation of the Old Georgian version of Severian of Gabala's Homily *On Martyrs* (CPG 4236a.5)

Sergey Kim

Abstract

This article presents preliminary observations on a largely unsuccessful orthographic experiment: the systematic use of diacritics and punctuation in Old Georgian, as attested in the twelfth–thirteenth-century Ivirion codex Ivir. georg. 6. The manuscript, a damaged paper collection of homilies (often transmitted under the name of John Chrysostom), is exceptional in being fully accentuated and punctuated. On the basis of Severian of Gabala's *Homily On Holy Martyrs* (CPG 4236a.5), the study inventories the signs employed (acute and grave accents; dot, comma, colon, three-dot stop, central dot, liaison, and apostrophe, including compounded forms) and analyses their distribution. The acute normally marks the penult, shifts to accommodate enclitic-like followers, and may be written over abbreviated syllables; departures (final or apparent antepenultimate placement) illuminate emphasis, interrogative particles, and the semiconsonantal behaviour of ჯ and ჳ in diphthongs. The function of the grave, restricted to monosyllables, remains only partly clear. The appendix provides a semi-diplomatic edition of the homily (with resolved abbreviations) and an English translation, supplying a basis for broader comparison across Georgian manuscript traditions.

0.1 Preliminary observations

The Ancient Greek language is famous for its complex system of diacritical signs. Still, scholarly debates concerning the origins and the reforms of Greek diacritics are far from settled. We will only mention two recent studies: Boris Fonkich's work on the reintroduction of the ancient Alexandrian system of diacritics into the newly invented Greek minuscule in the 790s,¹ and the implications of this orthographical reform for the dating of majuscule Greek codices; and Jacques Noret's paper on the conventions adopted for diacritics and punctuation in premodern and modern editions of ancient Greek texts, and the complexity of the problems these conventions present.²

1 Fonkich (2020, p. 232). I am pleased to offer this documentation to the eminent Kartvelologist, Prof. Manana Tandaschwili. I would like to thank Jost Gippert for his valuable remarks, Mariam Kamarauli for her support and encouragement, and the librarian of the Ivirion monastery, Father Theologos, for the permission to reproduce the photos of the manuscript.

2 Cf. Noret (2014).

It is also notorious that the Greek system of diacritics influenced Old Church Slavonic orthography and punctuation, particularly in the ‘reformed’ spelling system introduced by Patriarch Nikon (*1681). The Greek system of accents, spirits and dots made its way almost unchanged into Church Slavonic.

What follows is a preliminary documentation of an attempt to ‘diacritise’ the Old Georgian writing system, as attested in the 12th–13th century manuscript *Ivir. georg. 6*. This orthographic reform seems to have been unsuccessful, as very few Georgian manuscripts contain diacritical signs.³

0.2 The manuscript *Ivir. georg. 6* and the homilies of Severian of Gabala

The manuscript *Ivir. georg. 6* has recently been described in the catalogue of Iviron manuscripts;⁴ we will therefore not dwell on its formal description, except to make a couple of necessary observations. It is a collection of homilies, some correctly and some incorrectly attributed to John Chrysostom. This paper manuscript is in a very poor condition; the acid ink has reacted with the paper, making it fragile, especially along the lines left by the ruling (as this paper manuscript was ruled according to the normal practice for parchment codices).

In my volume of CCSG,⁵ under press, I am editing four Georgian texts contained in this precious Iviron codex; the volume is dedicated to the homilies of Severian of Gabala, which are preserved in the languages of the Caucasus under the name of his rival John Chrysostom. In the volume of patristic editions, it was, of course, impossible to reproduce the texts diplomatically, with all their orthographic and punctuation peculiarities.

In the *Appendix* below, we have edited a further text by Severian of Gabala, not included in our CCSG volume, that is contained in the codex *Ivir. georg. 6*, fols 105va–112rb: this is the homily *On Holy Martyrs*,⁶ CPG 4236a.5 (*olim* 4950). We endeavour to provide here a semi-diplomatic edition of it, retaining the accentuation and punctuation system. The abbreviations have been resolved to make the text easier to read, based on the complete word forms found elsewhere in the manuscript⁷. An English translation accompanies the Old Georgian text.

The following documentation on diacritics and punctuation in *Ivir. georg. 6* is proposed as based on the content of this homily.

1. Diacritical and punctuational system

The manuscript *Ivir. georg. 6* is fully accentuated and punctuated. Numerous words are abbreviated (scribal *sigla* are usually placed above a group of characters).

3 Lamara Kajaia gives important documentation on accent marking systems in Georgian manuscripts in her book on Old Georgian punctuation (1963, pp. 125–135). See also § 2.4 in Gippert’s Old Georgian grammar (forthc.). It should be noted that orthographical diacritical signs should be distinguished from signs denoting musical or chanting intonation, which are sometimes present in manuscripts intended for liturgical use; cf., e.g., the mss. *Ivir.georg.43* (Gippert et al. (2022, p. 406 [SCR])); *Ivir.georg.85* (Gippert et al. (2022, p. 679–683, esp. 682 [FOR])).

4 Gippert et al. (2022, p. 56–64).

5 Kim (forthc.).

6 For a preliminary Greek edition of the homily based on two manuscripts (of the known eight), see Uthemann et al (1994, pp. 107–117 (hom. XIX) and p. 275 (apparatus)). For the most recent and substantial study of the homily and its reception in the Byzantine literature, see S. Voicu (2016, pp. 231–248).

7 Except a couple of words (such as ᄆ(ᄃᄂᄅᄁ), ᄆ(ᄃᄃᄃ)ᄂ) which are not spelt out elsewhere and which I have expanded on the ground of common knowledge.

1.1 List of signs

Below is a complete list of non-alphabetic characters used for diacritics and punctuation:

A. Accentuation. There are two types of accent:

- 1) acute (´);
- 2) grave (`).

B. Punctuation. The punctuation marks are as follows:

- 1) single dot (.);
- 2) comma (,);
- 3) two dots or colon (:);
- 4) three dots (⋮);
- 5) central dot (·);
- 6) liaison (~);
- 7) apostrophe (´);

Some of these signs are sometimes combined with each other:

- 8) apostrophe and liaison (´ ~);
- 9) apostrophe and comma (´ ,);
- 10) central dot and comma, or semicolon (· , or ;).

2. Accentuation

2.1 Acute (´)

In normal situations, an acute accent is placed on the penultimate syllable of a word. Importantly, this position matches the place of the accent in the Latin transcripts of Georgian words in the 1629 Georgian-Italian *Dittionario*,⁸ as noticed by J. Gippert.⁹

There are numerous examples of this accentuation in the Appendix:

a) verbs

შემტკიცნების
 შემიწყნარებს
 ივსენებან
 შეისხმან

b) nouns: nominative case

პატრივი
 სიკუდღლი

⁸ Paolini & Irbachi (1629).

⁹ Gippert (2016, p. 21).

c) nouns and adjectives: non-emphatic nominative (or absolutive¹⁰) case

პატიოსან

d) nouns: other cases

მართლმად

მსმენელთა

ბოროტმსახურთა

მართალთნა

2.1.1 Treatment of ‘enclitics’

Interestingly, the accent is usually placed on the last syllable of a word if it is followed by a one-syllable verb or postposition (or other parts of speech), which are apparently considered enclitics. Examples include:

a) + verb

‘be’

+ არს

სს(უ)ნდ არს

ზოგად არს

პატიოსან არს

ჩუჭულ არს

ჯერ არს

ნეტარ არს

რანდ არს

მრავ(ა)ლ არს (for this form see also §2.1.2)

მრავალ არს

მცირე არს

არარანდ არს

ესე იგო არს

მისი არს

კმან არს

ესე არს

ვისი არს

+ ვარ

მოქვენე ვარ

+ ხარ

უძღურ ხარ

10 “Cas absolu”, according to Marr-Brière’s designation, see Marr & Briere (1931, p. 61); “Stammkasus” in Fähnrich (1982, p. 35).

‘have’

არს აქუს

‘make’

ნეტარ ჰყოფს

ნეტარ ვყოფ

წ(მი)დას ქმნად

‘say’

არავინ თქ(უ)ას

‘judge’

არს შჯის

-ო:

მიიღე-ო

მივიღე-ო

ვიტყუმი-ო

არს-ო

b) + postpositions**ძლით:**

კ(ე)თ(ი)ლმსახურებისაძლით

c) + conjunctions**თუ:**

გარნა თუ

იყვნე თუ

რად:

იძლინეს რად

ხელვიდენ რად

2.1.2 Acute inside an abbreviation

As previously mentioned, the manuscript contains many abbreviations. If an accent must be placed over an abbreviated syllable, it is applied even if the syllable is hidden under a *siglum* known in Georgian as *karagma*. Here are several examples (we resolve the abbreviations for the sake of clarity):

მამაკ(ა)ცთა

გ(ა)ნსმედს

გ(ა)ნწმდი

ვ(ა)რ

გ(ა)ნსჯის

მტ(ე)რნი

მრ(ა)ვ(ა)ლი
მ(ა)თნი

For the form მრავ(ა)ლ არს, both principles exposed in §2.1.1a and §2.1.2 apply.

2.1.3 Acute over the last syllable

In many cases, the accent is placed on the final syllable. This position probably expresses emphasis (unless it is the result of a scribal error).

a) Acute over the interrogative postpositive particle -ა¹¹:

არს-ა
ხარ-ა
გწყურის-ა
უწყით-ა
ჰხუტტე-ა
წარსთხივ-ა
ვტყუოდე-ა
გიხუწნე-ა
ვტყოდე-ა

Some words have two accents, one of which is placed over the interrogative particle:

იტქუმის-ა
იტყოს-ა

b) Examples of the acute in monosyllabic words:

ნა
გზა
და ვინ(ა)თგ(ა)ნ ჳ(ე)ლსა შ(ინ)ა არს
მისივე არს ალთქუმა
გ(ა)ნწმედლინი ხართ
სხვთ
რან უკუწ
ქმნა
სჯად
სჯის
რად იტყვს
სჯან
ვთქუ
შესრული არს
რან
ქმნან

11 See also examples in L. Kajaia's book (2018, pp. 128–130).

თქჳძანლ უც

c) Examples of the acute in an unexplained final position:

მოვანლს ჩემდა

ვთქუან

უფროდს

თქ(უ)ან

თქუძანდ

ვთქ(უ)ან

2.1.4 Acute in antepenultimate position

a) On a number of occasions, the accent seems to be placed on the antepenultimate syllable, but this only occurs when the following syllable contains a უ character. Therefore, it can be said that the position of the acutus indicates a semiconsonant value of the უ character, so that the acute denotes ultimately the penultimate syllable. See:

ანლთქუმაი

ანლუთქუა

ითქუმისან (for this form see also §2.1.3a)

წარმოუდგეს

მრანქუს

In the same sense:

ანქუს – the უ character seems to have semi-consonantal value so that the word is ultimately monosyllabic; see § 2.1.3b.

b) The character ჳ appears to have a semi-consonantal value, particularly in the diphthong -უჳ-. Indeed, the accent does not take its presence into account when counting syllables.

იშუჳბდენ

გუჳმად

გუჳრდთა

გუჳრდი

იხუჳტნეს

წუჳრსა

სუჳმდინ

ძუჳლად

ძუჳლსა

ღუჳდი

უჩუჳნებს

გიუჳნო

ვიუჳნო

მიმთხუჳგაი

In the following examples we interpret the accent placed on the abbreviation sign as an *acutus* placed on the first letter of the diphthong -უჳ-:

წინადასწავლას
მეტყველო

See also §2.2 for the grave accent following the same principle in ტყვე.

c) Totally unexplained remains:

მმფობნი

2.2 Grave (`)

The shape of the grave accent leaves no room for doubt: it is the acute mirrored from left to right.

It must be noted that Lamara Kajaia gives the following explanation of the grave's function: "The acute is placed on the question word or on the question particle, while the grave is placed over the word to which the question refers, or at the end of the sentence. In this latter case, two marks are combined at the end of the sentence: the question mark (*viz.* the grave – *S.K.*) and the sentence-ending punctuation."¹²

Nevertheless, the grave's meaning in Ivir. georg. 6 still remains unclear and does not always comply with the rules formulated by L. Kajaia...

The grave is always placed on the last syllable and always on monosyllabic words.

Here are several examples:

და
მუნ
თქ(უ)მბდ – on semiconsonant value of უ see § 2.1.4a.
ნუ შემპრავნ მე,
თვთ
უკუმ
სჯად
დღეს
მე

One will note the position of the grave on the first character of the diphthong უმ (see above §2.1.4b): ტყუმ.

3. Punctuation

3.1 Dot (.)

It is almost absent from the manuscript, being replaced by a comma (§3.2) and a central dot (§3.5).

12 Kajaia (2018, p. 128): "მახვილი დასმულია კითხვით სიტყვასთან ან კითხვით ნაწილაკზე. ხოლო მძიმე იწერება იმ სიტყვასთან, რომელსაც კითხვა მოუდის ან წინადადების ბოლოს. ამ უკანასკნელ შემთხვევაში წინადადების დასრულის თავს იყრის ორი ნაშანი: კითხვისა და წინადადების დასასრულის აღმნიშვნელი".

3.2 Comma (,)

Denotes weak punctuation, is used when making an enumeration of equal items.

3.3 Two dots (:)

Strong punctuation dividing subordinate clauses.

3.4 Three dots (::)

Final stop. There are several cases where more three dots are used to denote the end of a logical paragraph.

3.5 Central dot (·)

Mostly interchangeable with the comma (§3.2); several central dots are probably simply due to a *calamus* rest ('pose de calame') while copying.

3.6 Liaison (˘)

a) before a postposition:

ქ(რისტ)ესაძლითითა
კ(ეთ(ი)ლმსახურებისა)ძლით

b) before syntactically charged words:

სინანულმ(ა)ნსადმე
მოპრწყავსაცა

c) inside compounds :

საჭურველ-შემოსლნი
ნაცვალ-მოქ(ა)ლ(ა)ქე
ზეშთ-მქონებელსა
ყრმათ-მყვანებლბად
შეურაცხ-ყოფელთა
მრავალ-სალმობიერისა

d) after a preverbal preposition:

და-მთხუჭულთაგ(ა)ნსა
და-კრძალევად

3.7 Apostrophe (')

The apostrophe seems not to have an independent function, as it has been up to now only spotted in pair with other signs (see §3.8 and §3.9 below).

3.8 Apostrophe with liaison (' ~)

The form შეურაცხის'მყოფელსაცა must be considered a particular case of §3.6.c. See also:

სახლის'წულთა

წინაპატივის'მცემელი

3.9 Apostrophe with comma (' ,)

No explanation for the following punctuational compounds can be proposed as of now:

მრავალ',

მრავალ არს',

3.10 Central dot with comma, or semicolon (. , or ;)

This combination appears to be rather popular in the manuscript, seemingly denoting a slightly stronger comma (§3.2). Interestingly, this compound often precedes the *gravis* accent:

თქ(უ)მუელსა შ(ინ)ა; დბ ერთგზის

თუნერ სახარებასა შ(ინ)ა ჳრთგზის; დბ

An even more sophisticated punctuation is represented by combinations of a comma and a colon:

მეტყ(უწ)ლი;:

გარესკნელსა;:

თქუმდ;:

ვტყუოდეს;:

გიუწნეს;:

4. Conclusions and perspectives

The article presents a description of the diacritical and punctuation system used in the manuscript Ivir. georg. 6, based on a single text – Severian of Gabala's sermon *On Holy Martyrs* (CPG 4236a.5 (*olim* 4950)), which is published in a semi-diplomatic manner in the appendix. This material is undoubtedly limited by the scope of a single article and should be expanded in a more comprehensive study that would take into account other diacritical and punctuation systems found in further Georgian manuscripts.

5. Edition and English Translation of the Old Georgian version of Severian of Gabala's Homily On Martyrs (CPG 4236a.5)



Fig. 1. Ivir. georg. 6, fol. 105v: beginning of Severian of Gabala, On Martyrs.

[105va] მისივე წმინდისა მამისა ჩ(უწ)ნისა
 ი(ოვან)ე ოქრ(ო)პ(ი)რისა კონსტანტი-
 ნუპოლელ მთ(ა)გ(ა)რებისკო-
 პოსისაჲ შესხმაჲ წმიდათა
 მოწ(ა)მ(ე)თაჲ:

შამაო ვ(უა)კ(ურთ)ხენ:

შოწ(ა)მ(ე)თა ვ(იდრ)ემე კრებაჲ
 შემტკიცნების ჩ(უწ)ნდა- ხ(ოლო)
 ქ(რისტ)ეს სურვილმ(ა)ნ და მადლმ(ა)ნ
 შეკრებნა: ვინაჲცა სიყ(უა)რ(უ)ლ-
 თა ო(უფლ)ისა ჩ(უწ)ნისა ი(ესო)ვ ქ(რისტ)ესდლი-
 თითა, მ(ო)წ(ა)მეთა პატ(ი)ვისა მ(იმა)რთ
 ვისწრაფოთ: ვ(იდრ)ელა მოწა-
 მეთა პატივისმცემელსა ქ(რისტ)ე
 უყუარს: რ(ამეთუ) უკ(უწ)თუ თქ(უწ)ნი შე-
 მწყნარებელი, მე შემიწყნ-
 რებს; მ(ო)წ(ა)მეთა სადმე პატ-
 ვისმცემ(ე)ლი, მ(ა)თ მ(იერ) წამებუ-
 ლსა პატივისცემსა:~

შოწ(ა)მ(ე)ნი ივსენებინ- და ქ(რისტ)ე
 იდიდების: რ(ამეთუ) პატივი ქ(რისტ)ესი,
 ვსენებაჲ მ(ო)წ(ა)მეთა: და რ(ამეთუ)
 ვერ შესაძლებელ არს მო-
 წამეთა მაკს(ე)ნებელისა, თ-
 ნიერ შეხმათა თ(ა)ნა წარსლ-
 ვად ვსენებისა:

2 რამეთუ საჯსენე-

ბელი მართლისაჲ, შესხმიოთ:
 ხ(ოლო) შესხმული ქმნებიან მ(ო)წ(ა)მე-
 ნი; არა რ(აით)ა მ(ა)თ ქებაჲ მიიღონ,
 ა(რამედ) რ(აით)ა ქებათა მ(იერ) [შური]
 მივიღლოთ: ამისთ(უ)ს შეისხმინ
 [105vb] წმინდანი, რ(აით)ა შურმ(ა)ნ შესხმათ-
 მ(ა)ნ, მხიარულებაჲდ მოიყვანნეს
 მოღ(უა)წენი კ(ე)თ(ი)ღმსახურ(ე)ბისანი:
 რ(ამეთუ) არარაჲ სხ(უ)სდ არს შესხმა
 მართლისაჲ გარნა თუ მხი-
 არულებაჲ მსმენელთა:
 თქ(უ)მულისა მისებრ ს(ა)დ(მრ)თოსა
 შ(ინ)ა წერილსა: ვ(ითარმედ) შესხმსა
 მართალთსა იშუშბდენ ერნი:

[105va] Of the same, our holy
 father John Chrysostom,
 Archbishop of Constantinople,
 Homily on the Holy Martyrs.

Father, bless us.

1. The feast of the martyrs has fortified us, and the love and grace of Christ have united us! Therefore, with love for our Lord Jesus Christ, let us strive to honour the martyrs, for whoever honours martyrs loves Christ. For if “*whoever receives you receives Me*”¹³, then he who honours the witnesses (*i.e.*, the martyrs) honours the One of whom they testified. The martyrs are remembered, and Christ is glorified, because the remembrance of the martyrs is the worship of Christ and because the commemoration of the martyrs cannot be carried out without praise!

2. For “*the memory of the righteous is with praise.*”¹⁴ Martyrs are praised not so that they may receive praise, but so that we may receive zeal through these praises. Therefore, the saints are praised [105vb] so that zeal for praise may bring joy to those who fight for piety. For there is no other praise for a righteous man except the joy of those who listen, according to what is said in the divine Scripture: “*When the righteous are praised, the people rejoice!*”¹⁵

13 Mt. 10:40.

14 Pr. 10:7.

15 Pr. 29:2.

3 **ჰ**ოკუდებიან ბორ(ო)ტადმსახ-
 ურნი: მოკუდებინ უკუშ და
 კ(ე)თ(ი)ლმსახურნცა და სიკ(უ)დილ-
 ისა ვ(იდრ)ემე სახელი ზოგადი
 არს. ხ(ოლო) მრავალ გ(ა)ნყოფილ-
 ება და სიშორე შ(ორი)ს: რ(ამეთუ) სიკუ-
 დილი მართლისაჲ, პატიოსა-
 ნ არს ო(უფლ)ისა: სიტყუსა მისებრ:
 ვ(ითარმედ) პატიოსან არს წ(ინა)ში ო(უფლ)ისა
 სიკ(უ)დილი [წ(მიდ)ათა მისთაჲ] ხედავა სიკ(უ)დილსა
 მართალთს
 სა ღ(მრთ)ისა მ(იერ) პატივცემულსაჲ:
 იხილე და სიკ(უ)დ[ილი ბოროტ]მსახურთაჲ. [ყ(ოველ)თა
 მ(იერ) გ(ა)ნგადებ-
 ული [ვ(ითარცა) წამებს] დ(ავით) მეტყუ-
 ე[ლი: სიკ(უ)დილი] ც(ო)დვილთაჲ
 ბოროტ[ი: ღ(მრთ)ისა] მიერ უკუშ პა-
 ტიოსან მართალთა და მა-
 რტულთა სიკ(უ)დილი არა ჳორც-
 თაგ(ან) გ(ა)ნჳსნისათ(უ)ს ა(რამედ)
 [ღუწათა აღსრულე]ბისათ(უ)ს:
 ამ[ასვე]ს სიკ-
 [უდილი და მართალ]ნცა, და
 [უსამართლ]ნი: შჳირვეს
 [106ra] უკუშ მ(ა)თცა: გარნა რ(ომე)ლთა-
 მე გ(ა)მოშიშულებად სიმართლისა:¹⁶
 ხ(ოლო) რ(ომე)ლთამე, მხილებად
 ც(ო)დვისა: ამისთ(უ)ს მართალ-
 თა ვ(იდრ)ემე ვნებანსა, მიღებად
 უწოდს წერილი: ხ(ოლო) ც(ო)დვილ-
 თანსა, გუშმად: მართალთს-
 თუს ვ(იდრ)ემე, მეტყ(უშ)ლი: მრავალ
 ჳირნი მართალთანი და ყ(ოველ)ი-

3. Both the wicked and the pious die. The name of death is common to all of them, but the difference and distance between them is great. For the death of the righteous is precious before the Lord, according to the saying: “*Precious in the sight of the Lord is the death of his saints.*”¹⁷ Do you see how the death of the righteous is honourable before God? Look also at the death of the wicked, which is condemned by all, as David testifies, saying: “*The death of the wicked is evil*”.¹⁸ *The death of the righteous and martyrs*¹⁹ *is honourable before God,*²⁰ not because they are released from their bodies, but because their struggle is over. Both the righteous and the unrighteous [experienced] the same death; [106ra] but the first ones for the sake of practicing righteousness, the others in order that their sin be exposed. Scripture therefore calls the afflictions of the righteous “sufferings,” and the afflictions of sinners “blows.”

16 სიმართლისა] სიმათლისა *cod.*

17 Ps. 116:15.

18 Ps. 34:21.

19 მარტულთა *martwlt* – Greek loanword (cf. *μάρτυρ*).

20 Ps. 116:15.

სწვე მისგ(ან) იცხნნეს იგ(ი)ნი ო(უფალმა)ნ:
 ხ(ოლო) ც(ო)დვილთათ(უ)ს; მრავალ
 გუჴმანი ც(ო)დვილთანი: და
 ჴირნიცა მრავალ, და გუჴ-
 მანი მრავალ: რ(ამეთუ) ამ(ათ) ვ(იდრ)ემე,
 აქუს მკურნალად, იგი, რ(ომლ)ისა-
 თ(უ)ს მოითმენენ ჴირთა: ხ(ოლო) უღ-
 მრთრთა გუჴმანსა, არა აქ-
 უს ნუგეჴინისცემა: არა
 თუ სინანულმ(ა)ნსადმე აღი-
 ტანცნეს იგ(ი)ნი ტანჯვისაგ(ან):

4 მ(ო)წ(ა)მეთა სიკ(უ)დრღი, პატვი
 არს უკუდავისი დ(იდებ)ისა:
 მოწ(ა)მეთა სიკ(უ)დრღმ(ან); გ(ან)აქი-
 ქა სიკ(უ)დილისა მძღვრებ(ა):
 რ(ამეთუ) მაცვ(ო)ვრისა მ(იერ) ჩ(უჴ)ნისა, გ(ან)ქი-
 ქებასა სიკ(უ)დილისა ძღვი-
 სანსა, შეუდგეს დიდნი ესე სა-
 ჴურველ-შემოსილნი და სტ-
 რატიორტნი, კუ[. . . თა] დიდისა
 მეფისათა: და მსგავსად
 მეუფისა მიიღეს სიკ(უ)დილისა
 ჴ(ედ)ა ძღვი: სიკ(უ)დილითა სი-
 კუდილისა დამათრგუნველ-
 [106rb] თა, და სისხლითა ალსა სი-
 კუდილისასა დამბრეხელთა:

Of the righteous it is said:
 “Many sufferings are there to the
 righteous: but the Lord delivers
 them out of them all,”²¹ and of the
 wicked: “Many are the blows of
 the sinner.”²² Many are the suffer-
 ings²³ and many are the blows,²⁴
 but for the former, the One for
 whom they endure suffering
 becomes their Healer, while the
 wicked have no comfort under
 the blows they endure (unless
 repentance frees them from
 punishment).

4. The death of martyrs is an hon-
 our of immortal glory! The death
 of martyrs has put to shame the
 tyranny of death! For after our
 Saviour put to shame the victory
 of death, there followed the great
 spearmen and soldiers in the
 wake of the great King, and like
 their King, they triumphed over
 death, trampling down death by
 death²⁵ [106rb] and extinguishing
 the flame of death with blood.

21 Ps. 34:19.

22 Ps. 31:10.

23 Ps. 34:19.

24 Ps. 31:10.

25 Cf. troparion of Easter, see S. Voicu, “L’*Encomium in sanctos martyres* di Severiano di Gabala (CPG 4950): l’autenticità e altre note,” *Prometheus. Rivista quadrimestrale di studi classici* 42 (2016), p. 231–248, at 237–238.

5 ნეტარ ვჰყოფ გუწმრდთა
 მოწამეთასა: და რ(ამეთუ) ყ(ოველ)ნი ვ(იდრ)ემე
 ნეტარ არიან ასონი: ხ(ოლო) აქუ-
 ს რამე უმეტესი ნეტარებაჲ,
 ასოსწვა ერთსა რ(ამელ)ი იქმნე-
 ბის ორღანო სათნ(ოე)ბისაჲ: და
 ყ(ოველ)ითურთ ვ(იდრ)ემე ნეტარ იქმ-
 ნების მართალი: რ(ამეთუ) ნეტარ
 არს მ(ა)მაკაცი მოშიში ო(ვფლ)ისაჲ.
 ა(რამედ) მ(ა)ს ყ(ოველ)სა შ(ი)ნა, ასოთა მათ
 მსახურ ქმნილთა სათნოება
 თასა, გ(ა)ნთავსებით მიიღებს
 პერობასა დ(იდრ)ებისასა ვ(ითარცა) რ(ა)ქ(ამ)ს
 ეტყოდის მაცხოვარი მოწა-
 ფეთა: ნეტარ არიან თ(უა)ლნი
 თქ(უწ)ნნი რ(ამეთუ) ხედვენი და ყურნი
 რ(ამეთუ) გესმის: ვინაჲთ(ა)ნ ორ-
 ღანო ექმნებოდეს სათნოე-
 ბასა თ(უა)ლნი მართალთანი,
 კ(ე)თ(ი)ლად მხედველნი მაცხ(ო)ვრ-
 ისა გ(ა)ნგებულებასა: მხედ-
 ველ უკუწ, და გარეშესა-
 ცა ტაძრისასა: ხ(ოლო) ს(უ)ლისა თუა-
 ლ[ითა . . . ტაძარ]სა
 შ(ი)ნა [.]:~
CR უკუწ ნეტარ არიან თ(უა)ლნი
 თქ(უწ)ნნი, რ(ამეთუ) ხედვენ: ნაცვალ-
 ად ამისსა ისწავებენ: და
 უკ(უწ)თუ ხედვისაგ(ა)ნ მაცხო-
 ვ[რისა] ნეტარებაჲ მოვალს:
 რ[აისათ(კ)ს იუდეანნი არა]
 [106va] ნეტარ არიან რ(ამეთუ) იხილეს იუ-
 დეანთა თ(უა)ლითა გრძნობა-
 დითა: გარნა ვინაჲთ(ა)ნ იხ-
 ილეს სხეული; ხ(ოლო) სხეულსა
 შ(ინ)ა ღ(მერთ)ი ვერ გ(უ)ლისკმაცვებს,
 ამისთ(კ)ს გ(ა)ნწადებინ ნეტარების(ა)გ(ა)ნ:

5. I bless the flanks of the mar-
 tyrs! Although all parts of their
 bodies are blessed, yet among
 them that part which becomes
 an organ of virtue has a bigger
 blessing. The righteous man, of
 course, is blessed in his entirety,
 “*Blessed is the man who fears
 the Lord!*”²⁶, but within this
 whole, some members render a
 special service to virtue, as when
 the Saviour says to the apostles:
 “*Blessed are your eyes, because
 you see, and your ears, because
 you hear.*”²⁷ Since the eyes of the
 righteous have become organs of
 righteousness, for they correctly
 see the Saviour’s Economy and,
 looking at the outer part of the
 temple,²⁸ [they see God dwelling]
 within the temple with the eyes
 of their souls, it is said: “*Blessed
 are your eyes, because they see*”²⁹
 (instead of saying, “Because they
 understand”)! And if blessing is
 given only for seeing the Saviour,
 why are the Jews [106va] not
 blessed? For the Jews saw Him
 with the eyes of their bodily
 senses. But because they did not
 recognise God in the body, they
 were deprived of the blessing.

26 Ps. 112:1.

27 Mt. 13:16.

28 By “temple” the body of Christ seems to be meant, cf. Jn. 2:19–20.

29 Mt. 13:16.

6 შოც(ი)ქ(უ)ლთანი უკუშ ნეტარ არიან თ(უა)ლნი რ(ამეთუ) ხედვენ: ხ(ოლო) ხე- დვად წერილისა მ(იერ); გონიერითა ს(უ)ლისა თ(უა)ლითა გ(ა)ნბრ- წყინვებად და ხედვად სიღ- რმედ მ(იმა)რთ ჭ(ე)შმარიტებისა, ჩუჭუ- ლ არს წოდებად: ამისთ(უ)ს ძუ- ელთა შ(ინ)ა, წ(ინა)სწ(არმეტ)ყ(უ)შლთა უწოდ- და მხედველთა: არა ვ(ითა)რ- მცა სს(უ)ანი კ(ა)ცნი ბრმანი იყვნეს ა(რა)მედ ვ(ითარ)ცა ჭ(ე)შმარიტად სიღრმეთა ჭ(ე)შმარიტებისათა მხედველთა: ამისთ(უ)ს სწულ მეფე რდეს იგი ეგულებოდა მეფობისა ზ(ე)და აღსლეა, გ(ა)ნსრული ძიებად კარაულთა მ(ა)მისათა, ჰკითხვიდა ვისმე დამთ- ხუჭულთაგ(ა)ნსა ქ(ა)ლ(ა)ქსა შ(ინ)ა უკ(უ)შთუ არს აქა მხედვე- [ლინაცვალად ვ(ითარ)მედ არ]სა აქა წ(ინა)სწ(არმეტ)ყ(უ)შლ[ი: და სს(უ)ა]გ(ა)ნ- ამოს წ(ინა)სწ(არმეტ)ყ(უ)შლსა, სხუან ნაც- ვალამოქ(ა)ლ(ა)ქე ეტყონა: მხედველი ვიდოდე და წა- რვედ ქ(უ)შყ(ა)ნად იუდაისსა და მუნ ცხორებდ და მუნ წი- ნ[ა]სწარმეტყუშლებდ[.]

7 [106vb] **CP** უკუშ მხოლოდ მართლად ხედვენ, მცნობელნი ღ(მერთ)ისანი ხოლო იხილვების ღ(მერთ)ი; არა კორც- იელთა თ(უა)ლთა მ(იერ) ა(რა)მედ გ(ა)ნწ- მედილისა გ(უ)ლისა მ(იერ) სიტყუ- სა მისებრ: ვ(ითარ)მედ ნეტარ იყვნენ წ(მიდა)ნი გ(უ)ლითა რ(ამეთუ) მ(ა)თ ღ(მერთ)ი იხილო- ნ:

6. So, “*blessed are the eyes*” of the apostles, “*because they see.*”³⁰ To see, according to Scripture, usually means to be illuminated in the rational eye of the soul and to see the depths of truth. That is why in ancient times the prophets were called “seers,” not because other people were blind, but because they truly saw the depths of truth. That is why King Saul, when he was about to ascend to the kingdom and went out to look for his father’s pack animals, asked one of the passers-by in the city, “*Is there a seer here?*”³¹ (instead of saying, “*Is there a prophet here?*”). And in another place, an opponent³² said to the prophet Amos: “*You, the seeing one, go and flee to the land of Judah and live there and prophesy there!*”³³

7. [106vb] So, only those who know God see in a correct manner! However, God is not seen with the eyes of the flesh, but with a purified heart, as it is said: “*Blessed are the pure in heart, for they shall see God.*”³⁴

30 Mt. 13:16.

31 1 Sam. 9:6–10.

32 ნაცვალ-მოქალაქე is a lexical calque of the Greek ἀντιπολιτευόμενος “a political opponent, member of the opposite party.”

33 Am. 7:15.

34 Mt. 5:8.

8 ნეტარ ჰყოფს უკუშ მაც-
ხოვარი სხეულსა შ(ინ)ა ორდ-
ანოთა სათნოებისათა, თუ-
ანლთა კ(ე)თ(ი)ლად მხედველ-
თა: და ყურთა გ(ან)შკობლად
მსმენელთა: ნეტარ არი-
ან ყურნი, არა გ(ან)მარტები-
თ მსმენელნი ა(რამე)დ გ(უ)ლისკში
სყრფით შემწყნარებელი: რ(ამეთუ)
ჯერ არს მსმენელისა, გ(უ)ლ-
ისკშისყოფად: და გ(უ)ლისკშის
მყოფელისა, მორჩილებად.
წერილისა მისებრ: ისმინე ა-
სულ და იხილე მოყავ ყუ-
რი შ(ენ): მაცვალად ვ(ითარმე)დ შეის-
მინე, გინა გ(უ)ლისკმაყავ:

9 ამიერ უკუშ მ(ო)წ(ა)მეთა ასო-
ები, ყ(ოველ)ი ნეტარ იქმნების-
და თ(უა)ლნიცა სხეულისა და
ს(უ)ლისანი: დ(მრთ)ისა კეთილად
მხედველი: კ(ო)რციელნი ვ(იდრ)ე-
მე, რ(ამეთუ) შემოქმედებულისაგ(ან),
შემოქმედი იცნეს: ხ(ოლო) გონები-
სანი, რ(ამეთუ) გ(ან)წმედილებითა გ(უ)ლ-
ისათა ღ(მერთ)ი იხილეს:·

ნეტარ იქმნეს მათნი, და ყუ-
[107ra] რნიცა შემწყნარებელი სი-
ტყუათა საღ(მრ)თოთანი: რ(ამეთუ)
ვ(ითარცა) შემწყნარებელი სოლი-
ნარი, მოუდრეკების რეცა მდი-
ნარესა მის შ(ორი)ს; ესრეთვე სას-
მენელი მართლისა, მოუდ-
რეკების საღ(მრ)თოისა შჯული-
სა წყალთა; თქუმულისა
მისებრ: მოუდრიკო იგავსა
ყური ჩ(ე)მი: რადსატ(უ)ს მოუპრ-
კო, რ(ამეთუ) ვინამთგ(ან) ყ(ოველ)ი სარწყ-
ული შემწყნარებელი წყ-
ლისა, მოდრეკილითა სახ-
ითა შეიწყნარებს; ესრ(ე)თ-
ვე ყ(ოველ)ი სასმენელი: მომდრე-
კელი თ(ა)ვისა თ(უ)სისა მორჩი-
ლებად: და შემწყნარებე-
ლი მდინარეთა საღ(მრ)თოისა
სიტყუსათა:

8. So, the Saviour blesses the
organs of virtue in the body: the
eyes that see well and the ears
that listen with discernment.
*Blessed are the ears*³⁵ not of those
who simply can hear, but of those
who perceive with understanding;
for it is necessary that the one
who hears should understand, and
the one who understands should
obey, as it is written: “*Listen, my
daughter; and see; incline your
ear!*”³⁶ (instead of saying, “Obey,
or understand!”).

9. So, all parts of the martyrs’
bodies are blessed: both the
physical and spiritual eyes, which
saw God in a good manner; the
physical ones because through
creation they came to know the
Creator, and the rational ones be-
cause in the purity of their hearts
they saw God.³⁷ Blessed too
became their ears, [107ra] which
received the divine words: just
as a pipe receiving water must
incline toward the stream, so the
attention of the righteous inclines
toward the waters of the divine
Law, according to what is said:
“*I will incline my ear to the par-
able.*”³⁸ Why “incline”? Because
every vessel that receives water
receives it in an inclined position,
so does every ear, inclining itself
to obedience and receiving the
streams of the divine word.

35 Mt. 13:16.

36 Ps. 45:10.

37 Cf. Mt. 5:8.

38 Ps. 48:5.

10 ნეტარ ვაჟ-

ოფ მათთა, დე გუწრდთა
 რ(ომელ)ნი უძლეველსა გუწრ-
 დისა კ(ეთ)ილმსახურებისა. დღ-
 ით, ვ(ა)მრჩნდეს ხუწრდად.
 და კ(ეთ)ილმსახურება არა
 გ(ა)ნადგეს: რ(ამეთუ) არა ცუდად
 იქმნეს მანო სატანჯველ-
 ნი ყ(ოვე)ლგ(ან) გუწრდთ(ა)ნ მო-
 წამეთაჲსა ვინათგ(ან) გუწრდისაგ(ან)³⁹
 იქმნა ც(ო)დვათ:
 ხ(ოლო) ცოდვად ვრტყუ; არა დე-
 დაკაცსა გუწრდისაგ(ან) ქმ-
 ნილსა ა(რამედ) მის მ(იერ) შემოსრულ-
 სა ც(ო)დვასა: რ(ამეთუ) არა შემოქმე-
 [107rb] დებულსა, ც(ო)დვისად აქუს
 ბუნება: ა(რამედ) ვ(ა)ნშორებისა
 მ(იერ) მცნებისაგ(ან), შემოვდა
 ც(ო)დვისა სიბორტე: ვ(ა)რნა
 ვინათგ(ან) მიზეზ იქმნა ც(ო)დ-
 ვისა გუწრდი: მოწ(ა)მეთანი
 იხუწნეს ასრნი: მ(ათ)თ(ა)ნ რ(ომელ)-
 თაგ(ან) იწყარა ც(ო)დვათ:
 ამ(იერ) უკუშ ქ(რისტ)ეცა ჯ(უარს)ა ზ(ედ)ა გუწრდსა⁴⁰
 შეიწყარა ლახუა-
 რი: და მ(იერ) გარდამრტა წყა-
 ლი დნ სისხლი: ვ(ა)ნსაწმედ-
 ლად ს(უ)ლთა: და წ(მი)დნ ქმნად-
 სხუელთა: მამაკ(ა)ცთა ვ(იდრ)ე-
 მე ზ(ედ)ა, ესრ(ეთ) მრ(ავ)აღვ(ა)ის ინე-
 ტარების დედაკაცი: ვ(ითარ)ცა ნე-
 ტარ იქმნა სანატრელი მა-
 რიამ: თქუმითა ვისმე მ(იერ);
 ნეტარ არს მუცელი მტურ-
 თველი შ(ენ)ი; და ძუძუნი რ(ომელ)-
 თა სწრვდი:

10. I also bless their ribs, which
 for the sake of the invincible
 Flank (*lit.* “rib”) of piety⁴¹
 were exposed to scraping, but
 piety was not deleted. And it is
 no coincidence, brothers, that
 torture was constantly inflicted
 on the ribs of the righteous, for
 it was from the rib that sin came.
 However, when I speak of sin,
 I do not mean the woman who
 came from the rib,⁴² but the sin
 that came through her; for it is
 not the creation itself [107rb]
 that has the nature of sin, but
 because of stepping away from
 the commandment the evil of
 sin entered. Nevertheless, since
 the rib was the cause of sin, the
 members of martyrs’ bodies were
 cut off because of the (mem-
 bers) of those from whom sin
 originated. That is why also the
 Saviour on the cross received
 a spear thrust between his rib,
 and water and blood came out of
 it,⁴³ for the purification of souls
 and the sanctification of bodies.
 Therefore, among men woman
 is often blessed, as blessed Mary
 was blessed by someone saying:
 “*Blessed is the womb that bore
 You, and the breasts that nursed
 You.*”⁴⁴

39 გუწრდისაგან] *sic cod.*

40 გუწრდსა] *sic cod.*

41 The image refers to Christ, pierced in the side, cf. Jn. 19:34. To convey the image, the military meaning of the word *πλευρά* (“flank”) is used.

42 Cf. Gn. 2:21–22.

43 Cf. Jn. 19:34.

44 Lk. 11:27.

11 ნეტარ არიან

ფერჳნი მოწ(ა)მ(ე)თანი რ(ო)მელნი
 არა გ(ა)ნდგეს ჳ(ე)შმარიტისაგ(ა)ნ-
 გზამყოფელნი მოწ(ა)მ(ე)თანი
 თქ(უ)მდ, დაამტკიცენ სღვ-
 ანი ჩ(ე)მნი ალაგთა შ(ე)ნთა: დ
 კ(უ)ალად: ფერჳი ჩ(ე)მი დადგა სიწრფ(ო)ეებით:
 ჳ(ამეთუ) ვ(ითარცა) ასონი წ(მიდა)თანი შეისხმ-
 ან კერძობითად, ესრეთ-
 ე ასონცა უღ(მრ)თოთანი გ(ა)ნი-
 ქიქებან კერძობითად:
 ვ(ითა)რ[ცა რ(ა)ე(ა)მს იტყვრდის დ(ავი)თ:
 [ნუ მოცალნ ჩ(ე)მ ჳ(ედ)ა] ფერჳი
 [107va] ამპარტავანებისა და ჳ(ე)-
 ლი ც(ო)დვილისა ნუ შემძრ-
 ვნ მე: კერძოთგ(ა)ნ, ყ(ო)ე(ლ)ივე
 ანუშნა: ჳ(ა)ნ არს ვ(ითარმე)დ ნუ
 მოვალნ ჩ(ე)მ ჳ(ედ)ა ფერჳი ამ-
 პარტავანებისა,⁴⁵ ნაცვ-
 ლად ამისსა ვ(ითარმე)დ ნუ ვალ-
 ნ ჩ(ე)მ ჳ(ედ)ა გზან ც(ო)დვისა: დ
 ჳელი ც(ო)დვილისა ნუ შემძ-
 რავნ მე: საქმენი ც(ო)დვი-
 ლისანიო, იტყვს: დ ვინ(ა)ი-
 თგ(ა)ნ ჳ(ედ)ლსა შ(ინ)ა არს მოქმე-
 დებითი: ხ(ოლო) ფერჳსა მავა-
 ლობითი; ამისთ(უ)ს იტყვს: ნუ-
 ცა საქმე ც(ო)დვილისა მ-
 ვალნ ჩემდა, და ნუცა წა-
 რმართება ცოდვისა
 მოვალს ჩემდა:...

11. Blessed are the feet of the martyrs which did not stray from the truth, and which lead the martyrs to say: “*Establish my steps in Your ways!*,”⁴⁶ and again: “*My foot stood on level ground.*”⁴⁷ Just as the parts of the bodies of the righteous are praised individually, so the parts of the bodies of the godless are condemned individually, as when David says: “*Do not let the foot [107va] of the arrogance tread on me, or the hand of the sinner touch me.*”⁴⁸ The whole is shown in its parts. What does “*do not let the foot of the arrogance tread on me*”⁴⁹ mean? It is instead of saying, “*Let not the way of sin come upon me.*” And the words “*do not let the hand of the sinner touch me*”⁵⁰ mean the actions of the sinner. And since the hand denotes action and the foot, direction of movement, so he, as it were, says, “*Let no sinful deed come near me, nor let the advance of sin reach me.*”

45 ამპარტავანებისა] *scripsi*, ამპარტავანებისა *cod.*

46 Ps. 16:5.

47 Ps. 26:12.

48 Ps. 36:11.

49 Ps. 36:11.

50 Ps. 36:11.

12 **წ**იერ სანატრელი მოსე ბრ-
 დანებულ იქმნების ღ(მრო)ისა
 მ(იერ) კრავისანგ(ან) მაცხოვ-
 არებისა, მიღებად სისხლ-
 ისა და ცხებად წუწრსა
 ზ(ედ)ა, ყურისა მარჯ(უწ)ნისა მღ-
 ელისასა: და წუწრსა ზ(ედ)ა,
 კ(ელ)ისა მარჯ(უწ)ნისა: და წუწ-
 რსა ზ(ედ)ა, ფერკისა მარჯ(უწ)ნი-
 სასა: მხ(ო)ლოდ მასწავლე-
 ლად ჩ(უწ)ნდა ხ(ა)ღ(მრო)თოდსა სიტყვ-
 სა ვ(ითარმედ) ჯერ არს სამთა ას-
 რთა სათნოებისა მ(იმა)რთ შე-
 ნაწევრებ[ა და სას]მენელი-
 სა, ვინაფთგ(ან) იქმნა სა]ღმ-
 [107vb] რთოდსა სიტყვსა შემწუნარე-
 ბელ: ხ(ოლო) კელისა, ვინაფთ-
 გ(ან) შემდგომად სმენისა, მო-
 ქმედებად: ხ(ოლო) ფერკისა ვინაფთგ(ან)⁵¹
 შემდგომად მოქმედებ-
 სა, წარმართებ(ან) მოქმედე-
 ბულისად: **ჭ**იიდე უკუწ
 და დღესცა მსწუმრპლივლ-
 ისანგ(ან) მოწ(ა)მეთანსა, პ(ა)ტიო-
 სანი სისხლი: და იცხე სასმე-
 ნელთა შ(ენ)თა რ(აფთ)ა ისწარ სმე-
 ნად კეთილად, სახარებათა-
 სა: უკმს უკუწ ამის ცხე-
 ბისად, მწვალებ(ე)ლთაცა სა-
 სმენელსა: გ(უ)ლისკმისსაყ-
 ოფებლად სიტყ(უ)ათა სახარე-
 ბისათა და არა შესმენად
 წ(მი)დათა: რ(ამეთუ) უკ(უწ)თუ არა შე-
 იწუნარნენ ბეჯედნი ესე
 სასმენელთა ბორბტად მე-
 ცნიერთასა, ვერ შემძლე-
 ბელ არიან გ(უ)ლისკმისყოფ-
 აღ:

12. For this reason, the blessed
 Moses receives from God the
 order to take the blood of the
 lamb of redemption and anoint
 with it the tip of the priest's right
 ear, the tip of his right hand, and
 the tip of his right foot,⁵² solely
 so that the divine word may
 teach us that these three parts
 of the body must serve virtue.
 The hearing, because it is like
 a cistern [107vb] for the divine
 word; the hand, because after
 hearing comes action; and the
 foot, because after action comes
 progress in the deed. Therefore,
 take today the precious blood
 from the sacrifice of the martyrs
 and anoint your hearing with it,
 so that you may learn to listen
 well to the Gospels! The hearing
 of heretics needs such anointing
 in order to understand the sayings
 of the Gospel and not to slander
 what is holy; for if the hearing
 of those who understand poorly
 does not receive this seal, they
 will not be able to understand.

51 ვინაფთგან] *scripsi*, ვინაიგან *cod.*

52 Ex. 29:20.

13 ა(რამედ) თვთ მ(ა)ს წყაროსა
 ზ(ედ)ა გ(ა)ნწმედისა მოვრდეთ:
 წყაროსა სიბრძნისა.
 გ(ა)ნწმედელსა ხ(უწ)ნსა და მო-
 მრწეველსა: რ(ამეთუ) ორთა
 იმოქმედებს სად(მრ)თოდ წყა-
 რომ სახარებისა: მოჰრ-
 წყანესცა, და გ(ა)ნწმედს:
 მოჰრწეავს ვ(იდრ)ემე წყუ-
 რელთა ს(უ)ლთა: ხ(ოლო) გ(ა)ნწმე-
 დს, ხენებთა გონებათა:
 [108ra] ხენებ ხარ ც(ო)დვითა, მოუკ-
 ედ წყაროსა და გ(ა)ნწმედი: გ-
 წყურისა სიტყ(უ)ად კეთილმსა-
 ხურებისა, მოუკედ ქ(რისტეს)ა და
 იწდ[-]: რ(ამეთუ) [იგ არს]
 მეტ[ყუწ]ლი, უკ(უწ)თუ ვინმე
 სწყურდის მოვედინ ხ(ე)მდა
 და სწმედინ: ხ(ოლო) კ(უაღ)ად მისივე
 არს აღთქუმა: აჰა თ-
 ქუწნ გ(ა)ნწმედილნი ხართ
 სიტყუსა მისგ(ა)ნ რ(ომელი)ი გარქუ
 თქ(უწ)ნ:

13. But let us turn to the very
 source of purification, the source
 of wisdom, which both sustains
 and purifies; for the divine source
 of the Gospel operates two
 things: it quenches thirst and pu-
 rifies. It waters thirsty souls and
 purifies unclean minds. [108ra]
 Are you unclean because of sin?
 Come up to the source and be
 purified! Do you thirst for the
 word of piety? Come up to Christ
 and drink, for behold, His [voice]
 says: “*If anyone thirsts, let him
 come to Me and drink;*”⁵³ and
 here again is His promise: “*Be-
 hold, you are already cleansed
 through the word which I have
 spoken to you.*”⁵⁴

53 Jn. 7:37.

54 Jn. 15:3.

14 და კ(უალა)დ იტყვს იგრეკ
 მაცხოვარი- სასყიდლისა
 აღმთქუმელი მრავლი-
 საა, წარმმართველთა
 სათნოებისათა: ნეტარ იყ-
 ვნენ დევნულნი სიმარ-
 თლისათ(უ)ს: და მეტარ იყ-
 ნეთ რ(ა)ქ(ამ)ს გყუღდრიდენ თქ(უ)ს-
 და გდევნდენ. და თქან
 ყ(ოველ)ი სიტყ(უ)ა ბოროტი თქ(უ)სნდა
 მომ(ა)რთ სიცრუით: გ(ი)ხ(არ)ოდენ და
 მხიარულ იყვნით რ(ამეთუ) სასყ-
 იდელი თქ(უ)სნი მრავალ არს
 ცათა შ(ინ)ა: ხ(ოლო) მრავალი და
 მცირედი, არა სახელითა
 გ(ა)ნიყოფების. ა(რამედ) ღირსე-
 ბითა მეტყ(უ)მლისადათა, ვ(ითა)რ
 რანსა ვიტყვ: ვ(ითარმედ) ჩ(ემ) მ(ი)ერ მდი-
 დრისა, მრავალი არა
 მრავალ არს: ხ(ოლო) გლახა-
 კისა მრავალი, მდიდრი-
 სა მცირე არს: სიმდიდრე
 [108rb] მთავართა, საუნჯეთა
 სამეფოთა არა შეესწო-
 რების: და რ(ა)თა კერძობი-
 თად ვთქუა; მდაბიოსა
 სიმდიდრე არარა არს
 სახლსა თ(ა)ნა მოქ(ა)ლ(ა)ქის(ა)სა:
 მოქალაქისა სიმდიდრე,
 არარა არს სიმდიდრესა
 თ(ა)ნა მთავრისსა: მთა-
 ვრისა სიმდიდრე; სამეფო-
 თა საუნჯეთა თ(ა)ნა, არა
 რა არს: ვიხილოთ უკ-
 უს: ვინ აღთქ(უ)ა სასყი-
 დელი მრავალი: უკ(უ)სთუ
 წ(ინა)სწ(არმეტ)ყ(უ)სლმ(ან) ვ(ითარ)ცა კაცმ(ან) ჰგო-
 ნა მრავლად, უკ(უ)სთუ მო-
 ციქულმ(ან) ვ(ითარ)ცა კაცმ(ან) მცირე-
 დი დიდად ჰგონა: ვინ იტ-
 ყვს ვ(ითარმედ) მრავალ არს:
 გ(ა)რნა თუ ცხად არს ვ(ითარმედ) მქ-
 ონებელი საუნჯეთა საუ-
 ლუნეთად, სიმდიდრისა მქონებელი, ზეშთამქონებელ-
 ისა ყ(ოველ)თა გონებათადათა:

14. And again, the Saviour
 Himself, promising a great
 reward to those who strive for
 virtue, says: “*Blessed are those
 who are persecuted for right-
 eousness’ sake*”;⁵⁵ and: “*Blessed
 are you when they revile you
 and persecute you and utter all
 kinds of evil against you falsely.
 Rejoice and be glad, for your
 reward is great in heaven!*”⁵⁶
 However, great and small things
 are compared not by name but by
 the value of the one who speaks
 about them. Here is what I mean:
 what is great for me is not great
 for the rich; what is great for a
 simple man is insignificant for a
 rich person; the wealth [108rb]
 of rulers is worthless compared
 to the treasures of kings. And if
 we list everything one by one,
 the wealth of a peasant is nothing
 compared to the household of a
 townsman; the wealth of a town-
 sman is nothing compared to the
 wealth of a ruler; and the wealth
 of a ruler is nothing compared to
 the treasures of a king! There-
 fore, let us see who promised a
 great reward: if it was a prophet,
 then he understood greatness as
 a man; if it was an apostle, then,
 as a man, he took the small for
 the great. Who, then, speaks of
 greatness? – It is evident that it
 is the One who possesses eternal
 treasures; the One who possess-
 es the wealth that surpasses all
 understanding!

55 Mt. 5:10.

56 Mt. 5:11–12.

15 ხ(ოლო) ვჰპრებ ორთა საქმეთა-
წერილთა შ(ინ)ა: შემიძლებ-
ლთა ყრმათმეყანებლო-
ბად ჩ(უწ)ნდა, კეთილმსახურე-
ბისა მიმართ: რ(ამეთუ) იგრევე აღ-
თქუმის სასყიდელი: კეთ-
ილმსახურებისა მიმართცა
კუწდრებულთა, და დ(იდებისა
შეურაცხმყოფელთა:
[108va] რ(ამეთუ) არს თუნიერ დევნულე-
ბისა, სასყიდლისა მიღება-
ვ(ითარც)ა იგი შეურაცხისმყოფე-
ლსაცა დ(იდებისა და პ(ა)ტივისა-
სა, ძალ უც მსგავსადვე
ყრფად, შეურაცხისმყოფე-
ლისა დევნულეობათა და
ჭირთასა: და ვ(რთა)რ; ისმინე
სასყიდელისა მრავლისა:
რ(ამეთუ) ერთგზის ვსტდავ
ძუწლად თქ(უ)მულსა შ(ინ)ა; დნ ერ-
თგზის ახალსა შ(ინ)ა აღთქ-
უმასა: და მეძიებელი ვე-
რ ვჰპრებ სხვთ სასყიდ-
ლსა, მრავლად სახელ-დე-
ბულსა: თუნიერ სახარება-
სა შ(ინ)ა ერთგზის; დნ ძუწლსა
აღთქ(უ)მასა შ(ინ)ა ერთგზის:

16 **CP** უკუშ სასყიდ(ე)ლ(ა)დ ოტყეს ახ-
ალი აღთქუმად, მიცემუ-
ლთა დაუნჯებასა: რ(ამეთუ) ნეტ-
არ იყენე თუ ეტყეს რ(ა)ქ(ამ)ს
გდევნიდენ, დნ გყუწდრდ-
ენ და თქ(უ)ან ვ(ოველი) სიტყ(უ)ად ბ(ო)რ(ო)ტი
თქ(უწ)ნდა მომ(ა)რთ სიცრუევით
ჩ(ე)მთ(ვ)ს: გ(ი)ხ(აროდ)ენ დნ მხიარ(უ)ლ იყე-
ნით რ(ამეთუ) სასყიდელი თქ(უწ)ნი,
მრავალ არს ცათა შ(ინ)ა:
სასყიდელი მრავალ არს,
დევნულთა: სასყიდელი
მრავალ არს მოწ(ა)მ(ე)თა ტა-
ნჯულთა: სისხლთა დამთ-
ხვეველთა: კ(ე)თ(ი)ლმსახურ-
[108vb] ებისათ(ვ)ს მოღ(უ)აწეთად მარხ-
ვისა მოთმინეთა: ჭირთა
ვ(ოველ)რთ(უ)რთ და ტკივილთა კ(ე)თ(ი)ლ-
მსახურ(ე)ბისათ(ვ)ს მტვრთვ(ე)ლთა:

15. I find two cases⁵⁷ in Scripture that can be pedagogical for us as for the piety: the same promise of reward is given to those who are reviled for the piety and to those who despise glory. [108va] For one can receive a reward without persecution, as long as he who despises honours and glory can be likened to one who despises persecution and suffering. And how? Listen! What is “the great reward”? Indeed, I see it only once in the Old Testament and once in the New; having searched, I find no other place where the reward is called “great” except once in the Gospel and once in the Old Testament.

16. So, the New Testament promises a reward for those who suffer persecution: “*Blessed art thou,*” it says, “*when they revile thee and persecute thee and utter all kinds of evil against thee falsely on my account. Rejoice ye and be glad, for your reward is great in heaven.*”⁵⁸ Great is the reward of those who are persecuted; great is the reward of the martyrs who are oppressed, who shed their blood, who strive for piety, [108vb] who endure fasting, who suffer and stand all kinds of pain for the sake of piety!

57 ორთა საქმეთა, lit. „two deeds;“ the Greek original omits any noun altogether: Εὐρίσκω δὲ δύο ἐν τῇ γραφῇ δυνάμεια ἡμῶν παιδαγωγῆσαι πρὸς εὐσέβειαν (K.-H. Uthemann, R.F. Regtuit, J.M. Tevel (eds.), *Homiliae Pseudo-chrysostomicae. Instrumentum studiorum*, vol. I, Turnhout: Brepols, 1994, p. 111, lin. 188–189).

58 Mt. 5:11–12.

17 რ(ომელს)ა აღუტქ(უ)ა სასკიდელღო მრავალი [. . .] მიმართ კ(ე)თ(ი)ლმსასურებისათა, აღუტქუამს და აბრაჰამსცა და ამორგუნველსა კ(ა)ცობრივისა დ(იდე)ბისასა: რ(ამეთუ) ოდეს თ(ვ)სთათ(ა)ნა სახლისწულთა მეფენი ასურელთანი და სდლნა; ოდეს სარწმ(უ)ნ(ოე)ბით მეფეთა შეეწია; აღისუნა მ(ა)თვ(ა)ნ ტყუზნი სოდომელთა და გომორელთანი, და ხუთქალაქელთანი: რ(ამეთუ) ჯერეთლა ეგნეს ქ(ა)ლ(ა)ქნი იგი: და იძლინეს რაჲ ხუთნი მეფენი, უმჯობეს მ(ა)თთა მძლეველთნსა ქმნილმ(ა)ნ დიდმ(ა)ნ ამან მძლემ(ა)ნ; რ(ამეთუ) სარწმ(უ)ნ(ოე)ბით მისრულმ(ა)ნ, წინააღმდეგომთა ზ(ე)და აღილო ყ(ოველი) ტყუზ დედანი და ყრმანი წარტყუზნულნი სოდომით: და მიმსუმიელი ყ(ოვე)ლთაჲ; უკუნტქცა: გამოვიდეს ძლეულნი მეფენი სოდომელნი: და ღომორელნი მიგებებად მძლისა: და ვ(ითარც)ა მძლესა, და მაცხ(ო)ვრებონა მათდა მიმნიჭებელსა: და დედნთა და შვილთა მ(ა)თთა [109ra] ტყუზობისაგ(ა)ნ მკუნელსა, ეტყოდეს მას: გატქუნდინ სასყიდელი ჩ(უწ)ნთ(ვ)ს ტყიუნეულ ქმნილთაძლით ჰუნეთა შეენთა: ნაცვალად ვ(ითარმედ) ყ(ოველი)სა მკედრობლისა ძალისა: ყ(ოველ)ნი ჩ(უწ)ნნი ჰუნენი და ოქრო და ვეცხელი მიიღო, ეტყოდეს: მხოლოდ მომცენ ჩ(უწ)ნ დედანი და ყრმანი ჩ(უწ)ნნი: მერმეცა ნეტარი აბრაჰამ ვ(ა)მომთხოვ(ი)ლი დ(იდე)ბისაგ(ა)ნ კ(ა)ცთაჲსა, და არა მნებებელი თ(ვ)სთა შრომათათ(ვ)ს კ(ა)ცთა მიერ მიღებად სასყიდლისა ეტყოდა: **ღ**ევიპურობ ვ(ე)ლთა ჩ(ე)მთა დ(მრთ)ისა მიმართ მაღლისა: რ(ომელმ)ან ქმნა ცაჲ და ქ(უწ)ყ(ა)ნაჲ: უკ(უწ)თუ მივი-

17. The same great reward that He promised [those who suffer] for the sake of piety, He also promises Abraham, who despises human glory. When he and the people of his household defeated the Assyrian kings, having overcome the kings with the help of faith, he took from them the captive citizens of Sodom, Gomorrah, and Pentapolis (for these cities still existed); and when the five kings were defeated, he, becoming greater than other victors, becoming a great victor because he walked in the faith, took from his adversaries all the captives, women, and children who had been kidnapped from Sodom, and, taking them all, he returned home. The defeated kings and inhabitants of Sodom and Gomorrah went out to meet the victor and said to him as to their conqueror, as to the one who brought them salvation and delivered their wives and children [109ra] from captivity: “Take as a reward for the labours you have endured for us, the cavalry for yourself”⁵⁹ (instead of saying, “all the horsepower”). “Take all our horses,” they said, “and our gold and silver; but give us back our women and children.” Then blessed Abraham, refusing human glory and not wanting to receive reward for his labours from men, said: “I raise my hands to God the Highest, who created heaven and earth, that I will take nothing, not even a thread or a shoelace, lest anyone say, ‘I have enriched Abraham’”,⁶⁰ for I have one who enriches me, and I have no need of the poorly wealth!”

59 Gn. 14:20.

60 Gn. 14:22–23.

ლო ღრმაღთ, ვ(იდრ)ე სფერო-
ტირანდმდე,⁶¹ ჳანმლთა: რ(აღთ)ა
არაენ თქ(უ)ას, ვ(ითარნე)დ მე გ(ა)ნ-
ვამდრე აბრაჳამ: მა-
ქუს გ(ა)ნმამდრეებელი ხ(ე)მი,
და არა მოქენე ვარ გლა-
ხაკისა სიმდირისა:·
ჴან უკუჴ ვ(ითარც)ა უკუჴ აქ-
ცრა კ(ა)ცთამიერი პატრივი, მეჴ-
სეჴლად შ(ემდგომა)დ მარცჴლისა
ერთისა, წერელი იტყუს: და
პრქ(უ)ა ღ(მერთი)ან აბრაჳამს: ნუ
გეშინინ აბრაჳამ სასყი-
დელი შ(ენი)ი, მრავალ იყოს
ფ(რია)დ: გ(ი)ხ(აროდენ) და მხიარულ იყე-
[109rb] ენით რ(ამეთუ) სასყიდელი თქ(უ)სნი მრ-
ავალ არს ცათა შინა:·
ზექსსა, ერთგვის ვიტყუ ძუ-
ელსნცა შ(ინ)ა, და ახალსნცა:
ხ(ოლო) დ(ავით), სხ(უ)ნგ(ა)ნ იტყუს ესე(ითა)რ-
თავე მგონებელი: დაცვასა
შ(ინ)ა ამანსა, მრსაგებელი
მრავალ: ნაცვალად ვ(ითარმე)დ
სასყიდელი მრავალ:·

What happens next? As soon as he rejects human honour, immediately—in a single sentence—Scripture says: “*And God said to Abraham, ‘Do not be afraid, Abraham, your reward will be great!’*”⁶² “*Rejoice and be glad, [109rb] for your reward in heaven will be very great!*”⁶³ I read this phrase once in the Old Testament and once in the New; David says it differently, though he means the same thing: “*For preserving them*”⁶⁴ *the recompense is large*”⁶⁵ (instead of saying “the reward is great”).

61 სფეროტირანდმდე] ᄆᄃᄃᄃᄃᄃᄃ: რ(ამეთუ) ღრმაღ ვ(იდრ)ემე ეწოდების ოქსინოისა და ბისონისა და ძოწეულისა მ(იერ) შექნილსა საოლაგსა ქუსქუსმოდსა სადა ვ(ითარც)ა ამისგამო ე(ოვ)ლისა ანტიპასა სამოსლისასა: ხ(ოლო) სფეროტირი, დუღდსა უწოდების სანდალთასა ვ(ითარც)ა წაღმართრე თვთ თარგმნის უცხადესად: *add. in marg. cod.*

62 Gn. 15:1.

63 Mt. 5:12.

64 *I.e. God's commandments.*

65 Ps. 18:12.

18 **ინ**ღე, რაოდენისა სასყიდ-
 ისა ღირს იქმნებიან მოწა-
 მენი: ხ(ოლო) რაოდენისა, და შ(ე)ნცა
 ღირს იქმნები წინაპატივ-
 ის მცემელი დ(მრ)თისათა კ(ა)ცო-
 ბრივთასა: არა მივიღო
 ღრმათ ვ(იდრ)ე სფეროტირ-
 დმდე ჰამლისა: რა არს
 სფეროტირი: ესე იგი არს
 თქუმული ჩ(უ)ნ შ(ორი)ს რ(ათა) ზოგადი
 ლექსი ვიკუმბო, ლუწდი-
 ხ(ოლო) რადასთ(უ)ს ითქუმის სფე-
 როტირად, ვინათგ(ან) ცხ(ა)ე-
 სა მრავალგზის მრგული
 ად მოქნილსა დასჭრის ჰე-
 ლოვანი: ჩ(უ)ნ ვ(იდრ)ემე ლექს-
 სა ვთარგმნი: ხ(ოლო) კ(ა)ვლე, და
 საქმითცა ქმნა: გარნა მ(ა)შ(ინ)
 ტყავთა მკუდართა მოქმე-
 დმ(ან); შ(ემდგომ)ად ამისსა ძალითა ს(უ)ლ-
 ისათა გონებანი ეშმაკთა-
 ნი დაჭრნა: და გ(ა)ნმგდველ-
 მ(ან) საკუთელითა საჭკლო-
 ვნოესამ(ან), მიწღლ მახუღი
 [109va] ს(უ)ლისა: მომკუთვლმ(ან) ყ(ოველ)ისა
 უდ(მრ)თოებისა გონებისამ(ან):
 ვ(ითარცა) იგი მისი არს სმენად მეტყ-
 უწლისად: ვ(ითარმედ) საჭურველ-
 ნი ჩ(უ)ნნი, არა არიან ჰ(ო)რცთა-
 ებრნი ა(რამედ) ძლიერნი დ(მრ)თისა
 მ(ა)თ გ(უ)ლისსიტყ(უ)ათა დამამჴო-
 ბელნი: და ყ(ოველ)სა სიმაღლესა
 აღებულსა მეცნიერებისა
 მ(იმა)რთ დ(მრ)თისა:·

18. See what reward the martyrs
 deign to receive, and what
 reward you can deign to receive
 by preferring the divine to the
 human: “*Not even a thread or
 a shoelace.*”⁶⁶ What is ‘lace’?
 It is what we call “ribbon,” if I
 use a common word. Why is it
 called a “lace”? Because when
 a craftsman works with leather,
 he cuts a ribbon out of it moving
 his hand many times in a circle.
 We are now explaining terms,
 while Paul was engaged in the
 craft itself.⁶⁷ However, at first he
 worked with dead skins,⁶⁸ and
 then he began to cut through the
 plans of demons with the power
 of the Spirit and, putting away
 the craftsman’s knife, took up
the sword [109va] *of the Spirit*,⁶⁹
 cutting through all the thoughts
 of the godless, as we can hear
 from him himself: “*Our weapons
 are not carnal but mighty through
 God, casting down imaginations,
 and every high thing that exalts
 itself against the knowledge of
 God.*”⁷⁰

66 Gn. 14:23. სფეროტირი *sperofiri* – a phonetic calque of the Greek σφαίρη “ribbon of leather, shoelace” (K.-H. Uthemann, R.F. Regtuit, J.M. Tevel (eds.), *Homiliae Pseudo-chrysostomicae. Instrumentum studiorum*, vol. I, Turnhout: Brepols, 1994, p. 112–113, lin. 233, 248, 249, 250).

67 Cf. Ac. 18:3.

68 The image refers to the tent-making activity of Paul (cf. Ac. 18:3); the preacher probably implies that the tents were made of leather, viz. skins.

69 Ep. 6:17.

70 1 Cor. 10:4–5.

19 **წ**ის მახვლისა მიმღებელთა მო-
ციქულთა, ეგულებს ათ-
ორმეტა საყდართა მჯდომა-
რეთა, სჯად: ჯერ არს უკუშ
მსაჯულთა, მახვლისცა ქო-
ნებად: რ(ამეთუ) არა ცუდად ჰმო-
სიეს მახვლი მსაჯულსა:
მახვლი მსაჯულთა, რკინა
გ(ა)მოქმნილ: მახვლი მოც(ო)ქ(უ)ლთ-
აი სიტყ(უ)აი სიბრძნისა: რ(ამეთუ) წ(მიდა)თა
მ(იერ) სჯის ღ(მერთი) სოფ(ე)ლსა: უტე-
ვებს უკუშ მაშინ წ(მიდა)თა, გ(ა)ნ-
სჯად სოფლისა: რ(ამეთუ) გ(ა)ნსაჯნენ
ათორმეტთა, ათორმეტნი
ტომნი ი(სრა)ცლისანი: გ(ა)ნსაჯოს
ჰ(ა)ვლევ(ა) სოფ(ე)ლი ქადამ(ა)ნ
სოფლისამ(ა)ნ: ხ(ოლო) გ(ა)ნსჯის, არა
მხ(ო)ლოდ პ(ა)ვლე. ა(რამედ) მისებრ და
მისთ(ა)ნა მზრახვალნიცა: ის-
მინე უკუშ მისი მეტყ(უშ)ლისა:
არა უწყით რ(ამეთუ) წ(მიდა)თა სოფ(ე)ლსა
გ(ა)ნსჯიან და უკ(უშ)თუ თქ(უშ)ნ შ(ორი)ს
გ(ა)ნიკითხვის სოფელი, უღირ-
[109vb] ს ხართ მცირისაგ(ა)ნ საკითხა-
ვისა: მსაჯულნი სოფლი-
სანი მართლნი, მსაჯულნი
სოფლისანი წ(მიდა)ნი:

19. Taking up this sword, the apostles will judge being seated on twelve thrones, whereas as judges they must carry a sword. For it is *not in vain* that a judge carries a sword.⁷¹ The sword of judges is forged iron, but the sword of the apostles is the word of wisdom. It is through the saints that God will judge the world; then He will let the righteous judge the world. For the twelve (apostles) will judge the twelve tribes of Israel;⁷² Paul will also judge the world, as a preacher to the whole world; and not only Paul will judge, but also all those who are with him and who think in agreement with him. Listen to what he says: “*Do you not know that the saints will judge the world? If the world is to be judged by you, [109vb] are you unworthy of judging trivial matters?*”⁷³ The righteous are the judges of the world, the saints are the judges of the world.

71 Rm. 13:4.

72 Mt. 19:28.

73 1 Cor. 6:2–3.

20 არცა ესე
 დააკლდა წერბრისა ძუწლ-
 სა ა(რამედ) ვ(ითარცა) აღწერასა შ(ინ)ა
 გ(უ)ლგებადისა მოსლვისა მა-
 ცხოვრისსა, შემოიყვანე-
 ბს მართალთა მეტყ(უწ)ლი:
 ამადლებანი დ(მრთ)ისანი, კორც-
 თა შ(ინ)ა მათთა და მახვლნი
 ორპირნი ვ(ე)ლთა შ(ინ)ა მ(ა)თთა:
 ყოფად სჯასა წარმ(ა)რთთა
 შ(ორი)ს და მხილებთა, ერთა შ(ორი)ს
 შეკრვად მეფეთა მ(ა)თთა ბო-
 რიკილითა და დ(იდე)ბ(უ)ლთა მ(ა)თ-
 თა ვ(ე)ლბორიკილითა რკინი-
 სადთა ყოფად მ(ა)თ შ(ორი)ს სასჯე-
 ელი წერბლი: რ(ამელ)ი სასჯე-
 ლი, დაწერბლი: ვ(ითარმედ) დასხ-
 დეთ ათორმეტთა საყდარ-
 თა გ(ა)ნსჯად ათორმეტთა
 ტომთა ი(სრა)წლისთა: ყოფად
 მ(ა)თ შ(ორი)ს სასჯელი წერბლი:
 და იხილეთ გ(ა)ნყოფილებად:
 გ(ა)ნჯსიან მართ(ა)ლნი სოფ(ე)ლ-
 სა მაშინ: წ(მიდა)ნი წ(ინაჲს)წ(არმეტ)ყ(უწ)ლნი, და
 მოც(ი)ქ(უ)ლნი: მომშუშაკებელ-
 ნი სოფლისანი ს(ა)ლ(მრ)თოფთა სი-
 ტყუთა: და რად იტყუს თუ
 მახვლნი ორპირნი ნაცვა-
 ლად ვ(ითარმედ) სად(მრ)თონი სიტყ(უა)ნი:
 რ(ამეთუ) სიტყუთ სჯის მართალი
 [110ra] რ(ამეთუ) ცხოველ არს სიტყ(უ)აჲ, და
 საქმიერ და უმკუწეთელეს
 უფროდ ყ(ოვლ)ისა მახვლისა ო-
 რპირისა:

20. And the Old Testament did not ignore this, but as if in an invitation list, it includes the righteous to take part in the future coming of the Saviour: *“The exaltation of God is in their mouths, and double-edged swords in their hands, to execute judgement on the nations, to rebuke the peoples, to bind their kings with bonds and their nobles with iron handcuffs, in order to execute on them the sentence which is written down.”*⁷⁴ What sentence which is written down? *“You will sit on twelve thrones, judging the twelve tribes of Israel,”*⁷⁵ to execute upon them the sentence which was written down.” And look at the precision: the righteous will then judge the world, the holy prophets and apostles, who cultivated the world with the divine word. And why does he say *“double-edged swords”*⁷⁶ instead of *“divine words”*? Because the righteous one will judge with the word, [110ra] *for the Word is alive and effective and sharper than any two-edged sword.*⁷⁷

74 Ps. 149:6–9.

75 Mt. 19:28.

76 Ps. 149:6.

77 Heb. 4:12.

21 და მახსენი ორპ-

ირნი ჳ(ე)ლთა შ(ინ)ა მ(ა)თთა ყრფა-
 დ სჯანსა წარმ(ა)რთთა შ(ორი)ს- და
 მხილებთა ერთა შ(ორი)ს: სხ(უ)ნა
 არს სჯანდ წარმართთა, და
 სხ(უ)ნა არს მხილებაჲ ერთთა:
 გ(ა)ნმკაცრდი გევედრებო: წა-
 რმართად უწოდს, ელლინ-
 ობანსა შ(ინ)ა დაშთომილთა: და
 დ(იდე)ბანსა ქ(რისტ)ესსა არა შემწყნა-
 რებელთა მათგ(ა)ნ, სჯანსა:
 ვ(ითარ)ცა იტყვს მაცხ(ო)კ(ა)რი: ხ(ოლო) მტ(ე)რნი
 ჩ(ე)მნი არა მნებებელნი ჩ(ე)მისა
 მეფობისანი მ(ა)თ ზ(ე)და, მომევა-
 ნებელთა, და კლენით წ(ინა)შე ჩ(ე)მ-
 სა:

22 ყრფად შჯანსა წარმართ-
 თა შ(ორი)ს ურწმ(უ)ნო ქმნილთა ყო-
 ლად: მხილებთა ერთა შ(ორი)ს:
 ერთად იტყვს, არა მნებებ-
 ელთა მოსლევად მეცნიერ-
 ებად: ამ(ა)თ არა შჯვის ვ(ითარ)ცა
 მტერთა: ა(რამე)დ ამხილებს ვ(ითარ)ცა
 მეუფე მცოდველობთა
 გ(ა)ნმკითველი:

23 შეკრვად
 მეფეთა მ(ა)თთა ბორკილითა:
 და დ(იდე)ბ(უ)ლთა მ(ა)თთა ჳ(ე)ლბორკი-
 ლითა რკინისაათა: მათთა,
 წარმართა ურწმ(უ)ნოთ-
 სა არა კეთილმსახურ(ე)ბანსა
 შ(ინ)ა ა[. . . .] კეთილ-
 [110rb] მსახურებით მმეფობნი, აწინ-
 დელთაცა შ(ინ)ა და ყოფანთა მე-
 ფობდენ: რ(ამეთუ) უკ(უ)მთუ გენებოს-
 ო, იტყვს: მეფეთა და მძლავ-
 რთა საუკუნოდ მეფობად,
 პატივ გცით სიბრძნესა რ(ა)თა
 საუკუნოდ ჰმეფობდეთ:

21. *With double-edged swords in their hands, to execute judgement on the nations, and to rebuke the peoples.*⁷⁸ One thing is to execute judgement on the nations,⁷⁹ and another is to rebuke the peoples.⁸⁰ Be attentive, I beg you! By “nations” he means those who remained in the Greek religion and did not accept the glory of Christ; upon such there will be judgement, as the Saviour says: “Bring here those enemies of Mine who did not want Me to reign over them, and beat them before Me.”⁸¹

22. *To execute judgement on the nations,*⁸² that is those who did not believe, and *to rebuke the peoples.*⁸³ By “peoples” he means those who did not wish to approach the knowledge; he will not execute judgement on them as on enemies but will rebuke them as a king investigating misdeeds.

23. *To bind their kings with bonds and their nobles with iron handcuffs:*⁸⁴ “their”—that is, of faithless nations, not of those who [have lived their lives in piety]; for those who reign in piety [110rb] will reign both in the present and in the future. “If you want, He says, kings and rulers, to reign forever, then honour wisdom, so that you may reign forever!”⁸⁵

78 Ps. 149:7.

79 Ps. 149:7.

80 Ps. 149:7.

81 Lk. 19:27.

82 Ps. 149:7.

83 Ps. 149:7.

84 Ps. 149:8.

85 Wisdom of Solomon 6:21.

24 შეკრვად მეფეთა მ(ა)თთა ბორკილითა: გ(უ)ლისკმანყენ ძმანო მდევარნი შეკრულნი ც(ო)დვისა მ(ი)ერ: **Რ(უ)ლისკმანყენ** მოწამენი შემწენარებ(ა)ნი კ(ე)ლმწიფებისანი, გ(ა)ნსჯად გ(ა)ნმსჯელთა: ტანჯვად მტანჯველთა: გ(უ)ლისკმანყეოდესმე მძღანერი საყდართა ზ(ედ)ა მჯდომარე, წარმოდგომილად მოწამისა და მწუენებელად⁸⁶ მოწ(ა)მე გუწერდისა თვისისა და მეტყ(უ)ლად: არა ესე შენ ჰხუშტენ: არა ქელი ესე ჩ(ე)მი შენ [. . .] უშეთა: რასა მქონებელმ(ა)ნ მიზეზისამ(ა)ნ, რ(ომლ)ისძლით სამდელთ-მკრეხველობისა: რ(ომლ)ისძლით უსამართლოებისა, ესრ(ე)თ შენ შჯე: მიმდებლმ(ა)ნ ღმ(რთ)ისა მ(ი)ერ კ(ე)ლმწიფებისამ(ა)ნ სჯად, მონთა ღმ(რთ)ისნთა ზ(ედ)ა: წარსთხივან გ(უ)ლისთქუმა

25 ბორკილთა და [კ(ე)ლბორკილ]ითა რკი[ნისათა] [110va] და კ(ე)ლთა შეკრვანდმდე ბორკილთა მ(ი)ერ, და კ(ე)ლბორკილთა: ბორკილთა, ფერკთა და კრძლევად: ხ(ოლო) კ(ე)ლბორკილთა, კ(ე)ლთა: ვინათ-გ(ა)ნ უკუშ მაცხ(ო)ვ(ა)რმ(ა)ნ ესე-ვ(ითა)რ აღმოუტევა გ(ა)ნხინე-ბა: ვ(ითარმე)დ შემკრველთა კ(ე)ლთა და ფერკთა მისთასა შთაგდეთ იგი ბნელსა გარესკნელსა: ესრეთვე წ(ინა)სწ(არმეტ)ყ(უ)ლი იტყუხ: შეკრვად მეფეთა მ(ა)თთა ბორკილითა და დ(იდ)ე(უ)ლთა მ(ა)თთა კ(ე)ლბორკილითა რკინისანთა ყოფად მ(ა)თ შ(ორი)ს სასჯელი წერლი:

24. *To bind their kings with bonds.*⁸⁷ Imagine, brother, that the persecutors themselves are bound—by their own sin! Imagine that the martyrs take over to judge those who judged; to torture those who tortured; imagine how the ruler, who once sat on the judge’s bench, stands before the martyr, and the martyr shows him his rib and says, “Is not this what you pierced? Was it not this neck of mine that you cut [through]? On what charge? For what sacrilege, for what crime did you impose such punishment? Having received from God the power to judge, you poured out wrath on the servants of God?”

25. *“With bonds and iron handcuffs,”*⁸⁸ [110va] [He says, so that both feet] and hands are bound with bonds and handcuffs; the bonds bind the feet, and the handcuffs bind the hands. And since the Saviour announced this decision: *“Bind his hands and feet, cast him into outer darkness,”*⁸⁹ the prophet also says: *“To bind their kings with bonds and their nobles with iron handcuffs, to execute upon them the sentence which is written down.”*⁹⁰

86 მწუენებელად] *sic cod.*

87 Ps. 149:8.

88 Ps. 149:8.

89 Mt. 22:13.

90 Ps. 149:8–9.

26 და ესე რად იქმნეს, რად იყ-
ოსა; დ(იდებ)ად იგი არსო იტყუ-
ს წმიდათა მისთა:·
ღმა არსო იტყუს წ(მიდა)თა დ(იდებ)ად
გ(ან)კითხვად გ(ან)მკითხვე-
[ლთა მ(ა)თ . . .] შეკრევად შე-
მკრველთად წარველინე-
ბად საუკ(უ)ნოდ სამსჯავროსოდ:
უსამართლონსა სამსჯავ-
რონსა დამდგმელთა ს(უ)ლ-
[თა] წ(მიდა)თასა: გ(იდრ)ეთა ესევ(ითა)რ-
ნი ჰ(რ)ქ(უ)ნენ წ(მიდა)თა მწუწნებე-
ლთა მ(ა)თად მ(ი)მართ წყლულე-
ბათასა რ(ომელ)ნი ქ(რისტ)ესთ(ვ)ს შემე-
თსუნეს: რ(ომლ)ისათ(ვ)ს იტყუს პა-
ვლე [ვ(ითარ)მედ ამ(ი)ერიოგ(ა)ნ] შრომა-
თა [ნუ ვინ შემამთხუშ]ეს
[110vb] რ(ამეთუ) მე წყლულებანი ქ(რისტ)ესნი
სხეულსა შ(ინ)ა ჩ(ე)მსა მიტვრთვა-
ნი: ვ(ითარ)ცა უკუწ აქუს წ(მიდა)თა კუ-
რნებად წყლულებათა მ(ა)თ
გ(ან) ძლევა შემოსილთა, ეს-
რეთვე უღ(მრ)თოთს(ცა რ(ომელ)ნი
ღმრთობედეს მრ(ა)ვ(ა)ლი შეც-
ვალება: ტყუნი მ(ა)თნი,
დ(იდებ)ით: გ(ან)კითხუნი, გ(ან)მკი-
თხველად: ტანჯუნი, საუ-
კუნოდ სასჯელად წარმა-
ვართა და ძლიერთა უღ-
მრთო ქმნილთა: რ(ამეთუ) გ(ან)ცვებრ-
დებინ ს(უ)ლითა გონებად მო-
მღებელნი კადრებულთანი
და მეტყ(უ)სლნი არა რაოდენ-
სა დღეს წუწულებად მოი-
ღებენ ა(რამედ რაოდენსა სა-
ღმრთოდ წყრილი იტყუს:

26. And when all this comes to
pass, what will happen next?
“*This glory,*” He says, “will be
to his saintly ones.”⁹¹ “It will be
enough,” He says, “for the saints
the glory to judge those who
used to judge, to bind those who
used to bind, to send to eternal
condemnation those who used to
unjustly condemn holy souls.”
When the saints say all this,
showing them the wounds which
they received for Christ’s sake
(as Paul says: “*From now on, let
no one trouble me, [110vb] for
I bear Christ’s wounds on my
body*”⁹²), just as the saints will
be healed from⁹³ these wounds,
being clothed with victory, the
godless who were deified⁹⁴ will
have a great change – their cap-
tives will be in glory, those who
were judged will judge, the tor-
tured will send the evil rulers and
the godless dignitaries to eternal
punishment. Their souls will be
overwhelmed, as they will finally
grasp what they have attempted
to do, and they will then say not
what they invent today in myths,
but what the divine Scripture
says:

91 Ps. 149:9.

92 Gal. 6:17.

93 Cf. the Greek original: ἐγκαλλωπιζέσθαι τραύμασιν “(the saints will be) adorned with the wounds” (K.-H. Uthemann, R.F. Regtuit, J.M. Tevel (eds.), *Homiliae Pseudo-chrysostomicae. Instrumentum studiorum*, vol. I, Turnhout: Brepols, 1994, p. 115, lin. 346–347).

94 A rare verb: ღმრთობედეს. The Georgian translator seems to have confused the forms of the verbs θεάομαι „see, inspect” and θεόω/θεοῦμαι „to divinize/to be deified;” cf. the Greek original: οἱ ἀσεβεῖς τότε θεώμενοι πολλὴν τὴν μεταβολὴν “the godless, seeing the great change...” (K.-H. Uthemann, R.F. Regtuit, J.M. Tevel (eds.), *Homiliae Pseudo-chrysostomicae. Instrumentum studiorum*, vol. I, Turnhout: Brepols, 1994, p. 115, lin. 347–348).

მაშინ მართალი პირისპირ
 ირ მაჭირებელთა თ(უ)სთა-
 სა დადგეს; და მხედველთა
 მისთა, თქ(უ)ან თავთა შ(ორი)ს თუ-
 სთა: არა ესე არსა რ(ომე)ლი
 გუაქუნდა ოდესმე უბუ-
 ნურთა საცინელად: ცხო-
 რებად მისი შეგუწმრცხა ბრ-
 რგად, და აღსასრული მი-
 სი, უპატროდ; ვ(ითა)რ აწ შეი-
 რაცხა ძეთა თ(ა)ნა ღ(მრთ)ისათა-
 და წ(მიდა)თა შ(ორი)ს სამკუდრებელი
 მისი:

27 [აზინვე]ბოდის რ(ა)დ უკუშ
 [111ra] დ(იდე)ბადა, გ(უ)ლისკმნევე რა-
 ოდენი იქმნების; მართალ-
 თა ვ(იდრ)ემე, სიხარული- და სა-
 ტანჯველი უსამართლო-
 თაა:⁹⁶ რ(ამეთუ) ნუ ჰგონებ მაშინ,
 ესოდენ შეტებად მ(ა)თდა სატ-
 ანჯველთა, რადენ სირ-
 ცხელისა რ(ამეთუ) კმ არს სირცხ-
 ვლიცა მ(ა)თდა, ნაცვალად
 ყ(ოვლ)ისა სატანჯველისა: ხ(ოლო) კმა
 ყვოფვის და მართალთა-
 ცა ნაცვალად სამეფოსა,
 სიხარული იგი სამეფოსაა:⁹⁷

*“Then the righteous one will
 stand before those who insulted
 him; and when they see him, they
 will say to themselves: ‘Is not
 this the man who was once with
 us, the senseless ones, whom we
 mocked? We considered his life
 madness and his death dishon-
 ourable! How is he now counted
 among the sons of God, and his
 lot with the saints?’”⁹⁵*

27. When this glory appears,
 [111ra] imagine what joy there
 will be for the righteous and what
 suffering for the unrighteous.
 Do not think that their suffering
 will then burn as much as shame
 does now. Shame alone would be
 enough instead of punishment,
 just as the joy of the Kingdom
 would be enough for the right-
 eous instead of the Kingdom
 itself!

95 Wisdom 5:3–5.

96 მართალთა – უსამართლოთა] შეისწავე *add. in marg. cod.*

97 ხოლო – სამეფოსა] ნოსელი *add. in marg. cod.*

28 შაშინ წარმოუდგეს ჰ(ა)ვლ-
 ე მაშინ მოიწიოს ისაია-
 და ვ(ითარცა) იგი ძმანო არა ოდ-
 ეს მხილველთა დიდისა ქა-
 ლაქისათა, მიუთხრობთ
 ვ(ითარმედ): მოვედ და იხილო ქა-
 ლაქი დიდი საერონი აბა-
 ნონი კეთილნი და სიდიდითა
 წარმატებულნი: ვინანთ-
 გ(ა)ნ უკუშ იგი, ოდესმე ღირს
 იქმნეს მოსლვად აღგიღ-
 ად; იწყებს წინამომთხრ-
 ობელი იგი სახილავისა
 რეცა ქადილად და თქუ-
 მანდ: ნუ უკუშ ვტყუოდენა:
 ნუ უკუშ არა გიწყნენა:
 და ვ(ითარცა) მეცნიერი ქალ(ა)ქი-
 სად გ(ა)ნაკურვებს უცხოთა:
 და უწყნებს მ(ა)ს არა ცნო-
 ბილთა და გტყვს ესე არს
 [111rb] ადგილი რ(ომლ)ისათ(უ)ს გეტყოდე
 შ(ენ) ესე არს ადგილი რ(ომლ)ისა-
 თ(უ)ს გაუწყებდ: ესრეთვე
 და მაშინ წარმოუდგებან
 წ(მიდა)ნი სამეფოსა შ(ინ)ა შეყვანე-
 ბულთა.

28. Then Paul will step forward,
 then Isaiah will appear; and
 brothers, just as we say to those
 who have never seen the great
 City:⁹⁸ “Come and see the great
 City, its public baths, beautiful
 and outstanding in size!”, and
 when they are someday able to
 come to this place, the one who
 told them about the sights begins
 as if to boast and say, “Well,
 did I not deceive you? Did I
 not describe this to you?” And
 just as someone who knows the
 City leads a stranger around and
 shows him what the other does
 not know and says, [111rb] “This
 is the place I told you about! This
 is the place I described to you!”,
 in the same way the saints will
 then show the Kingdom to those
 who will be let in there.

98 It is tempting to interpret the ‘great city’ mentioned by the preacher as the city of Constantinople where Severian delivers this sermon; it is common in the Greek sources to speak of Constantinople as of ‘the City’ (ἡ Πόλις) *par excellence*.

29 და ოწყებს მაშინ
 სიტყ(უ)ად ისაია: ნუ უკუე
 ვტყუოდება, მეტყუელი ვ(ითარმე)დ
 მაშინ იხ(ა)რ(ო)ბდენ და ქება
 ზესთა თავთა მ(ა)თთა აქ-
 უნდეს ს(ა)დათ წ(ა)რკდა
 ს(უ)ლოქ(უ)მადა ს(ა)დათ წ(ა)რკდა
 მწუხარებადა და კ(უ)ალად იგ(ი)ვე
 ისაია ეტყეს სხ(უ)ათა მ(ო)რ-
 ედ და გიწუნო შ(ე)ნ რ(ო)მელსა
 თ(ა)ყ(უ)ანისსცემდ რ(ო)მლისა არა მხი-
 ლველი ჰყუარობდ, და
 სარწმ(უ)ნოებით ესევდ:
 მოვედ გიწუნო მ(ო)მე-
 ველი ვმათა საწ(ინა)სწ(არ)მეტყ(უ)მლო-
 თადა აჰა ღ(მერთი) ჩ(უ)ნი რ(ო)მლისა
 მ(ი)მართ ვიხარევედით და ვე-
 სევდით: მერმეცა უკუე
 მხედველნი იტყუან: ო(უ)ფალ)ო საუ-
 კუნთ(ა)ნ არა მესმა არცა
 იხილეს თ(უ)ა)ლთა ჩ(უ)ნთა ღ(მერთი),
 თვნიერ შ(ე)ნსა:

29. And then Isaiah will begin to speak: “I did not deceive you when I said that then they would rejoice and praise *would be upon their heads; and that all sighing would be away from there, all sorrow would be away*”⁹⁹ And again, the same Isaiah will say to the others: “Come, and I will show you Whom you worshipped, Whom you loved without seeing, and Whom you honoured faithfully! Come, I will show Him to you, using the words of the prophets: ‘Behold, this is our God, in Whom we rejoiced and trusted’!”¹⁰⁰ Then they, seeing Him, will say: “Lord, in ages we have not heard and our eyes have not seen another (god) besides You!”¹⁰¹

99 Is. 35:10.

100 Is. 25:9.

101 Is. 64:4.

30 მაშინ იწყებ-

ბს დ(ავი)თცა სიტყ(უ)ად მეტყ(უ)ლი-
ვ(ითარმედ ვინუნო შე)ნ, მეცა ვ(ითარც)ა
მეფემ(ან, სანდა მჯდომარე არს
ჩ(ე)მც(ა)ნ [.] იხილ-
ეთ სანდა მჯდომარე არს
რ(ომე)ლსა [. ელ]ად ვთქუ;
[111va] ჰ(რ)ქ(უ)ა ო(კვალმა)ნ ო(კვალს)ა ჩ(ე)მსა დაჯედ
მა-

რჯუენით ჩ(ე)მსა: ხ(ოლო) წარმოდ-
გეს პ(ა)ველცა მეტყ(იშ)ლი: მიტ-
ვევთ მე ჩუენებად ჩ(ე)მთა
ჭ(ე)შმარიტებულთა: იხილეთ მაც-
ხოვარი უხენავს ყ(ოვლ)ისა მთა-
ვრობისა, და ჳ(ელ)მწიფებისა
და უფლებისა და ყ(ოვლ)ისა სახე-
ლისა სახელდებულისა: მე-
რმეცა მიყვანებულნი იტყუან:
ვისი არს მწყობრი ესე ბრწ-
ყინვალეთა: ესე არიანო
ეცყუან წ(ინაძს)წ(არმეტ)ყ(უ)ლინი: ხ(ოლო) ესე ელ-
ვარენი, მოც(ი)ქ(უ)ლინი: ესე წყ-
ლულებითა ბრწყ(ი)ნვ(ა)ლინი,
მეწ(ა)მ(ე)ნი: ესე ყუავილოვა-
ნი, მოღუაწენი: ესე სამო-
თისა მომწილველნი, მმა-
რხველნი: და რ(ადთ)ა შემოკლე-
ბულად ვთქ(უ)ან; ყ(ოველ)ნი ესე და
ყ(ოველ)ი ესე მწყობრი ცხოველი
და ცხ(ო)რ(ე)ბად ს(აუ)კ(უ)ნოდ შესრული
არს, დამაშურალი კეთილ-
მსახურებისაჲლით: ვ(ითარც)ა
იტყუს დ(ავი)თ: დაშურა ს(აუ)კ(უ)ნოდ,
და ცხო(ე)ნდეს ს(აუ)კ(უ)ნოდ: ესრეთ უც
[. . .]ანებულ იქმნებო-
ნ მონანი დ(მრთ)ისანი რ(ა)ქ(ამ)ს შევ-
იდენ დიდებასა მას:.

30. David will also begin to speak: “And I, as king, will show you where He who comes from me [and who is my Lord is enthroned]. Do you see where the One sits about Whom I spoke [truthfully]: [111va] ‘*The Lord said to my Lord, sit at My right hand.*’”¹⁰² Paul will also come out and say: “Let me, too, show what I was right about! Do you see that the Saviour is *above every authority and power and dominion and every name that is named?*”¹⁰³ Then the guests will ask, “Who are this shining choir over there?” “These,” they will be told, “are the prophets! And these shining ones are the apostles; and these, beaming in their wounds, are the martyrs; these, blooming, are the ascetics; these, enjoying paradise, are the fasters; and, to put it briefly, all of them and all this gathering of people are those alive and welcome into eternal life, having laboured for the piety’s sake, as David says: ‘*And he laboured forever and will live to the ages.*’”¹⁰⁴ Thus, [the Kingdom will be shown] to the servants of God when they enter into the glory.

102 Ps. 110:1.
103 Ep. 1:20–21.
104 Ps. 48:1.

31 **ჲ**(უალა)ჲ იგ(ინი) [.]ნი მუნ მიელ-
 [.]ია:
 და ოდეს გ(ა)ნვიდეს [ს(უ)]ლი მარ-
 თლისად ამ(იერ) წარგზავნი-
 [111vb] ღი კელთა წ(მი)დათა ანგ-
 ელოზთანთა, წარადგინე-
 ბენ სამეფოსა შ(ინ)ა ქალაქ-
 სა: რ(ამეთუ) მს(ო)ლოდ სამეფოდ ქალ-
 აქ არს ზენა იმ(რუსა)ლიმი: და
 დადგებიან, ვ(ითარც)ა ნავთსაყუ-
 დელსა შ(ინ)ა: და წინასწრობი-
 ლნი მ(ა)თნი, ხედვიდუნ რად, იტ-
 ყვან: ნავნი ესე, ვინად მო-
 ვიდეს რად მოიღეს- რად მოი-
 ვაჭრეს: ამათ იტყვან წი-
 ნასწრობლნი მართალნი:
 ვ(ითარც)ა ნავთსაყუდელსა სა-
 მეფოსა შ(ინ)ა მხედველნი, მრავალ-
 ვალსალმობიერისა ამის
 საწუთომსა, და მრავალ-
 მღელვარისაც(ან) შემავალ-
 თა: და უვნებელად მომღე-
 ბელთა ნავთასა: ვ(ითარ) იგი
 რ(ათ)ა სახესა შ(ინ)ა წარმოვადგ-
 ინო, მაშინ პ(ირვე)ლნი იობისსა, იკ-
 ითხვიდეს: რანსა ვაჭროდ
 მოიღო ნავმ(ან) ამ(ან) სავსე
 არსო, იტყოდეს მოთმინებო-
 თა: შევიდა ნავი დ(ავ)ითისი:
 და ჰკითხვიდეს ნავთსა-
 ყუდელისა მოდგომლნი:
 რად მოაქუს ნავსა და ეს-
 მის სალ(მრ)თომსა ძალისაც(ან)
 ვ(ითარმედ) სიმშუდე მოაქუს ტვრ-
 თი: ირსიფ, რადსა მოვიდა
 მომღებელი: სიწ(მი)დისა ტვრთ-
 სა: რანსა მოვიდა მომღებე-
 [112ra] ლად დანიილ- სიბრძნისა ტვ-
 რთსა: მრავალგერთა მა-
 დლთა მ(იერ) შევიდოდეს:·
ჟ(ამეთუ) რ(ომელმა)ნმე ვ(ილ)ემე სარწმ(უ)ნ(ო)ებად მო-
 ივაჭრა: უფრ(ო)დსლა ყ(ოველ)თა თუ-
 ნიერ სარწმ(უ)ნობისა ვერა-
 რად მოივაჭრეს: ხ(ოლო) რ(ომელმა)ნმე, სი-
 წმ(ი)დე: რ(ომელმა)ნმე მოთმინებად: რ(ომელმა)ნ-
 მე წამებისა ვნებანი: სხუა-
 მ(ან) მოლ(უ)აწებისანი: სხ(უ)ამ(ან) მარხ-

31. Also, those who [came] there before will wait [for those who are leaving this life]. And when the soul of a righteous person leaves this life, it is sent further [111vb] by the hands of holy angels and arrives at the capital¹⁰⁵ (for there exists only one Capital—the heavenly Jerusalem!); then the righteous ones will stand as if in a harbour, watching and saying: “Where are these ships coming from? What have they brought? What goods are they carrying?” Thus, the righteous who came before converse with each other as if in the capital’s harbour, watching those who arrive from this life after many suspires and storms and bring their ships intact. For example, if we imagine this figuratively, those who arrived before Job were asking, “What goods has this ship brought?” “It is carrying patience,” they are told. David’s ship enters, and those standing at the pier ask, “What is this ship carrying?” And they hear from the divine power that its goods is meekness.¹⁰⁶ What did Joseph bring with him? His goods is chastity. What did Daniel bring with him? [112ra] His goods is wisdom. They are driving in with different gifts! One acquired faith (or it is rather all those without faith who acquired nothing); another acquired chastity; one acquired patience, another acquired the sufferings of martyrdom; one acquired ascetic life, another acquired fasting, another acquired the profit of vigils, another acquired mercy and love of the poor. You know, indeed, that a merchant, if he does not find something cheap that he could sell at a high price, will not trade;

105 Lit. ‘reigning city.’

106 Cf. Ps. 131:1: “O Lord, remember David and all his meekness.”

ვისანი: სხ(უ)ამ(ან) მღვდარებრ-
 სა შესაძინელნი: სხ(უ)ამ(ან) მო-
 წყალებისა და გლსაკო-
 მოყ(უა)რებისა: რ(ამეთუ) უწყით ვ(ითა)რ-
 მოფარდული უკ(უწ)თუ არა
 პოს მცირედისა მიღებისა
 მრავლად ქმნა, არა მოფ-
 არდულობს. გარნა კ(უა)ლ(ა)დ
 დადაცათუ მრავალგზ-
 ის იხილის კმასაყოფელი
 მისდა მოფრდილი გამოსაზ-
 რდელად, ხ(ოლო) შესაძინელად
 სარგებელისა ვერ მომ-
 ფრდელი იტყვს: ესე მე
 ვერ მზრდის: ესრეთვე
 და შ(ენ) ოდეს მოივაჭრო სი-
 მართლე უკ(უწ)თუ იხილო
 ვ(ითარმედ) უძღურ ხარ ვაჭრო-
 ბად თქუ: ესე მე ვერ მა-
 ცხოვნებს: რ(ომელი) უმჯობე-
 სსა მომართუამს, ესე მო-
 ვავაჭრო: გიწუნო
 შ(ენ) ვ(ითა)რ მცირედითა მოისცი-
 [112rb] დების ამიერ სათნოებად-
 და მრავლად გ(ა)ნისციდების:
 რან უადვილეს არს გრი-
 ლისა წყლისა: იხილე სათ-
 ნოებათა ადვილი მოფა-
 რდულობა: რ(ამეთუ) შესაძლებე-
 ლ არს გრილისა მ(იერ) სასუ-
 მლისა, დან ნატეხისა პურ-
 სა, სასუფეველისა ცათამსა მოსყიდად:
 რ(ომლისა) მიმთხუჭვად მქყავნ ჩ(უწ)ნ ყ(ოვე)ლ-
 თა: მადღითა და კაცთ-
 მოყუარებითა ო(კუფლისა) ჩ(უწ)ნი
 სა ი(ესო)ჟ ქ(რისტ)ესითა რომლისა
 დიდება და სიმტკიცე
 საუკუნეთა სა-
 უკუნეთასა
 ამინ:.

often, if he sees that the deal is enough for him to live on but will not bring profit, he says, “This will not feed me!” So too, when you want to acquire righteousness and know that you will not be able to draw profit, say, “This will not bring me salvation! I will trade in what will bring me more profit!” And I will now show you how you can buy [112rb] virtue here for a pittance and sell it for a high price. What is cheaper than cold water? Look how easy it is to acquire virtue! Indeed, with a cup of cool water and a piece of bread,¹⁰⁷ you can buy the Kingdom of Heaven — may we all attain it, by the grace and love to mankind of our Lord Jesus Christ, Whose glory and power be for all eternity, forever and ever. Amen.

107 Cf. Mt. 10:42 (“Whosoever shall give to drink unto one of these little ones a cup of cold water ... shall in no wise lose his reward”). We would propose to understand the homily’s conclusion and the mention of water and bread as a voluntary allusion to the meal the preacher is eager to have after he finishes the preaching; particularly, the suggestion (albeit biblically founded) of the speaker to the audience to give him a cup of cold water is well understandable at the end of this lengthy homily.



Fig. 2: Ivir. georg. 6, fol. 112r: end of Severian of Gabala, On Martyrs.

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News from the Diaspora: Georgian Manuscripts in Germany

Jost Gippert

Abstract

Among German libraries, Georgian manuscripts are stored in four places. The largest collection is that of the Staatsbibliothek Preußischer Kulturbesitz in Berlin, which hosts eleven items today. The second largest collection is kept in the University Library of Leipzig, with Georgian manuscripts and fragments stored under five shelfmarks. A minor collection is preserved in the Staats- und Universitätsbibliothek of Göttingen, which houses 25 fragments of Georgian palimpsests with undertexts in Christian Palestinian Aramaic. Lastly, the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle owns one Georgian codex. As of today, a total of 29 items housed in German libraries have been catalogued and described, covering more than 2250 pages. In the course of the “DeLiCaTe” project (“The Development of Literacy in the Caucasian Territories”), most of these manuscripts have been critically reviewed, and some important new insights have been gained. In the present study these new insights are summarised, with a special focus on the provenance of the manuscripts and digital methods used to reveal this.

Preface

For more than 25 years, our jubilarian has played, alongside her many duties in teaching and research, an outstanding role in the community of Georgians living in Germany, organising, e.g., a Sunday school for children and literary and musical events for adults. However, the Georgian diaspora in Germany consists not only of human beings. Since the middle of the 19th century, Georgian manuscripts have travelled – or, rather, been brought – to Germany and found a new home here. As of today, a total of 29 items housed in German libraries, with more than 2250 pages, have been catalogued and described. In the course of the project “The Development of Literacy in the Caucasian Territories” (“DeLiCaTe”),¹ most of these manuscripts have been critically reviewed, and some important new insights have been gained. In the following pages, which are meant as an antidoron to Manana Tandashvili for all her cooperation and support over the years, I shall summarise these new insights, with a special focus on the provenance of the manuscripts and digital methods used to reveal this.

¹ <https://www.csmc.uni-hamburg.de/delicate.html>. My thanks are due to the members of the DeLiCaTe team for their steady support. All URLs quoted in this contribution were last accessed on 2 January 2026.

1. Stocktaking

Among German libraries, Georgian manuscripts are stored in four places. The largest collection is that of the Staatsbibliothek Preußischer Kulturbesitz in Berlin, which hosts eleven items today. The second largest collection is kept in the University Library of Leipzig, with Georgian manuscripts and fragments stored under five shelfmarks. A minor collection is preserved in the Staats- und Universitätsbibliothek of Göttingen, which houses 25 fragments of Georgian palimpsests with undertexts in Christian Palestinian Aramaic, all stemming from St Catherine's Monastery on Mt Sinai (hereafter: Sin.). Lastly, the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle owns one Georgian codex.

The Georgian manuscripts in Germany were described for the first time by Julius Assfalg in his catalogue of 1963, which comprised 26 items with a total of more than 1100 folios.² At Assfalg's time, the Berlin collection was still stored in Marburg where it had been transferred after the Second World War; it was only returned to Berlin when the new building of the Staatsbibliothek was erected in the 1970s. From this collection, Assfalg described eight items then pertaining to it; meanwhile, two more Georgian codices have been acquired, and one was omitted by Assfalg. The possessions of the three other libraries have remained the same since Assfalg's endeavour.

Mostly based upon Assfalg's descriptions, the Georgian manuscripts kept in Germany were dealt with in the Catalogue of Georgian Manuscripts Abroad published by the Korneli Kekekidze Georgian National Centre of Manuscripts (hereafter: KKNCM) in Tbilisi in 2018,³ which also includes the three additional codices of the Berlin Staatsbibliothek. More recently, in a joint effort of German libraries and supported by Deutsche Forschungsgemeinschaft, an online database named "Qalamos" has been set up which "provides direct access to metadata and digitised copies of manuscripts from Asian and African writing traditions in Germany, as well as from numerous international partners" and contains "approximately 175,000 datasets describing 120,000 physical objects written in 170 languages and 87 scripts (as of March 2023)".⁴ Searching for "Georgian" in this database yields 28 "objects", all from the Berlin Staatsbibliothek; this number comprises seven bound codices, two liturgical and one magic scroll, plus some individual units or parts of codices. In addition, the query yields one part of a collective Ottoman-Turkish manuscript (Ms. or. quart. 1488-6), which contains a few elements in Georgian language and script,⁵ and, curiously enough, the Armenian Evangeliary Hs. or. 14577, the description of which mentions a certain Astghik Georgian⁶ – one more interesting source of confusion, surprising even for somebody who has been used to be confronted with anything related to the time of the British King George when searching for "Georgian" manuscripts at the sites of British libraries or the Library of Congress.

The present stock of Georgian manuscripts in German libraries has been summarised in a poster that was prepared in the framework of the DeLiCaTe project for the workshop "Manu-

2 Assfalg (1963a).

3 Chkhikvadze et al. (2018).

4 <https://www.qalamos.net/content/team.xml>.

5 According to Götz (1968, p. 268, no. 383), the Georgian parts are found on fols 118b–120a and consist of a "short sketch of the Islamic faith" and "speech samples with interlinear translation in Turkish" ("Bl. 118b–120a: Kurzer Abriss des islamischen Glaubens auf georgisch, georgische Sprachproben mit türkischer Interlinearübersetzung"). According to Qalamos, Ms. or. quart. 1488 is a "Sammelhandschrift; Osmanisch-Türkisch, Georgisch, Arabisch" containing "Gedichte und Ratschläge [قصائد و نصائح]" by "Kelīmī, Aḥmed" and is not usable and not digitisable and there are no images available; see <https://tinyurl.com/MsOrQuart1488> and <https://tinyurl.com/MsOrQuart1488-6>.

6 <https://tinyurl.com/HsOr14577>. The reference actually means Gēorgean (1998, p. 739, no. 461).

script Cultures in the Caucasus” held at the Centre for the Study of Manuscript Cultures (hereafter: CSMC) in Hamburg on 24–26 March, 2025.⁷ In the following treatise, which starts with the Leipzig collection, “A” refers to Assfalg’s catalogue (with item numbers referred to), “C” to the catalogue of Tbilisi (with page numbers), and “Q” to the Qalamos database.

2. New insights

2.1 The Leipzig collection

The Leipzig collection of Georgian manuscripts consists of five objects that are kept under the successive shelfmarks V 1094 – V 1098, which reflect the numbers given to them in the general catalogue of the University Library by Karl Vollers of 1906.⁸ The five objects were first mentioned in the *Anecdota sacra et profana* of 1855 by Constantin von Tischendorf (hereafter: “T”), who referred to them as “Cod. Tisch. XXXIX” – “XLIII”,⁹ a designation that reflects the fact that he himself had acquired them during his travel to the Near East in 1844 and deposited them in Leipzig.¹⁰ Three of these objects are no codices proper but consist of several independent fragments, all but one on parchment and bound together with no overall principle discernible; V 1096 (T XLIII, A 13) even includes one Ethiopian fragment (3 folios of a psalter manuscript)¹¹ and one Armenian folio (an excerpt from the Euthalian materials to the Pauline Epistles).¹² Based on excellent colour images provided by Leipzig University Library, all five objects were successfully used for the development of a model for reading Georgian manuscripts on the eScriptorium platform in 2024.¹³

In October 2024, the complete Leipzig collection of Georgian manuscripts was subject to a thorough codicological and material analysis at the CSMC, which was undertaken by the members of the Artefact Lab¹⁴ with kind support by the staff of the University Library of Leipzig.¹⁵ Continuing investigations that had been applied to the collection of Georgian manuscripts of the University Library of Graz in Austria a few months before,¹⁶ the main focus was on the analysis of the different inks appearing in the various items of the collection, with a view to establishing the foundation for an overall database of inks used in Georgian manuscripts over time and

7 The poster is available online at <https://doi.org/10.25592/uhhfdm.16996>. See <https://www.csmc.uni-hamburg.de/register/workshop66/programme.pdf> for the programme of the workshop.

8 Vollers (1906, p. 432): “II 5: In georgischer und armenischer Sprache“.

9 Tischendorf (1855/1861, pp. XIV and 74).

10 Tischendorf (1855, p. VII / 1861, pp. V–VI).

11 Fols 1–3, comprising the first five psalms (Tischendorf, 1855, p. 74).

12 Another fragment of the Euthalian materials in Armenian was detected in the Georgian palimpsests Sin. georg. NF 13 and 55 among the New Finds of St Catherine’s monastery on Mt Sinai (see Gippert 2010, pp. I-1–5 for a description and pp. III-2–9 for an edition). This fragment cannot be related to that in V 1096 because of a different layout (20 vs 24 lines per column). The same is true of the palimpsest codex M 6424 of the Matenadaran in Yerevan which in its lower layer contains the Euthalian materials along with a large portion of the Pauline Epistles (19 lines per column).

13 Gippert and Stökl Ben Ezra (2024, pp. 15–17).

14 See <https://www.csmc.uni-hamburg.de/artefact-lab/artefact-lab.html>. My sincere thanks are due to Olivier Bonnerot, Sebastian Bosch, Kyle Ann Huskin, Greg Nehring, Ivan Shevchuk, and other members of the Lab for their invaluable work.

15 My sincere thanks are due to Fanny Barthold, Moritz Brock-Wenzek and Jörg Graf who transported the manuscripts to Hamburg and to Christoph Mackert who supported the endeavour.

16 Also at the CSMC, 22 April – 3 May 2024. Results of this work have been published in Gippert (2025); see also Paetzold, Ehteram et al. (2025) and Gippert (forthcoming).

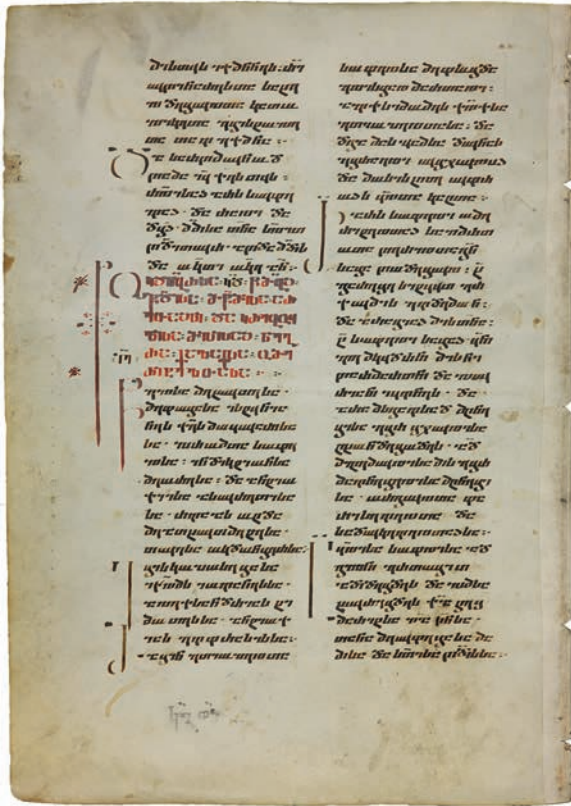


Fig. 1: Leipzig, UB, V 1094, fol. 1v: beginning of the legend of St Arethas *et soc.*

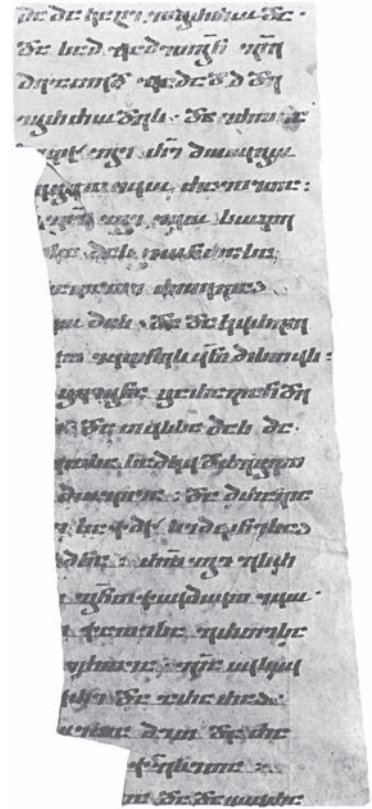


Fig. 2: Cambridge, UL, Georg. Ms. 5 (MS add. 1890.3), fol. 1r: continuation

across regions, thus facilitating the determination of their origin and – possibly – their age. At least one important first result of this will be dealt with below.¹⁷

2.1.1 Leipzig, UB, V 1094 (T XL, A 11, C 38)

V 1094 comprises nine parchment folios written in two columns in a nice *nuskhuri* minuscule with large *asomtavruli* initials; the folios were correctly determined by Assfalg as stemming from a hagiographical collection for October, with other fragments of the same codex being preserved in the University Library of Cambridge as Georgian Ms. 5 / MS Add. 1890.3; these fragments had been published by Robert Pierpont Blake in 1932. Of the five saints' legends contained in V 1094 (James, Brother of the Lord; Arethas *et socii*; Sergius and Bacchus; Gaiane; Artemius), the second has meanwhile been published by Vakhtang Imnaishvili on the basis of two different manuscripts (Sin. georg. 11; KKNCM, H-535),¹⁸ the passages contained in V 1094 correspond to § 1, line 1 – § 3, line 13 on fol. 1v and § 8, line 17 – § 16, line 36 on fols 2r–3v, both immediately succeeded by fragments in Cambridge, Georg. Ms. 5 (§ 3, line 14 – § 6, line 9 on fol. 1rv and § 16, line 36 – § 19, line 25 on fol. 2rv; see Figs 1 and 2).

¹⁷ For the first insights gained by the scientific analyses see the report by Bosch and Kvirkevelia (2025).

¹⁸ Version A of the legend; a second version is contained in KKNCM, H-341. See Imnaishvili (2000) and the online version at <https://titus.uni-frankfurt.de/texte/etcs/cauc/ageo/ghadd/ghadd/ghadd.htm>.

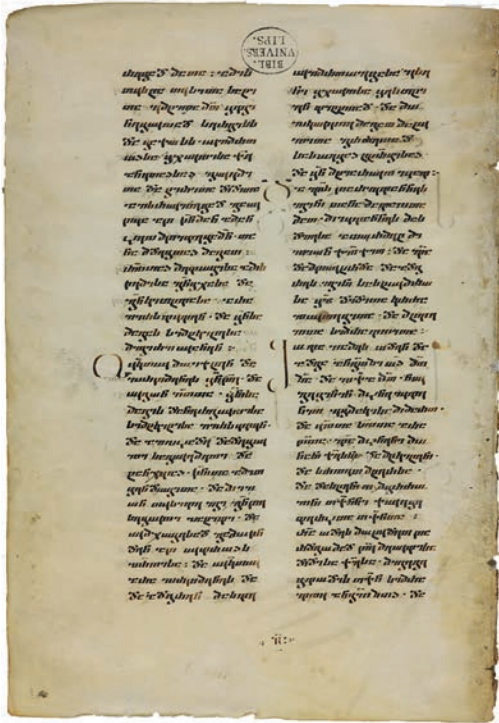


Fig. 3: Leipzig, UB, V 1094, fol. 5v: end of quire 11

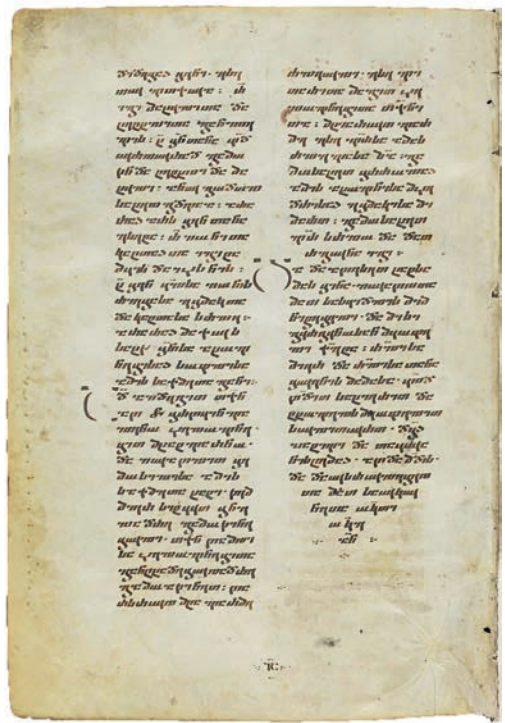


Fig. 4: Oxford, BodL, Georg. b1, fol. 86v: end of quire 11

In his edition of Cambridge, Georg. Ms. 5, Blake referred to another Georgian manuscript in England, namely, Oxford, Bodleian Libraries, Georg. 1, which according to him was written “undoubtedly by the same hand” as the Cambridge fragment. The hand in question had been identified by Paul Peeters as that of “Prochoré, who founded the Georgian colony at the monastery of the Holy Cross near Jerusalem between 1038 and 1042”.¹⁹ The famous Oxford codex, which is a hagiographical collection covering the months of March to August for male saints and the complete year for female saints, must indeed have been a sister manuscript of Georg. Ms. 5 and therefore also of V 1094, given their identical script and layout including quire numberings and additional notes as shown in Figs 3–6. The approximative dating arrived at by the identification of the scribe of the Oxford codex on the basis of colophons,²⁰ as well as Jerusalem as its origin, can thus be safely transferred to V 1094 (and the Cambridge fragments) and stored with the analyses of the inks of fol. 1v of V 1094 in our database.²¹

In addition, multispectral images of the badly damaged fol. 7 of V 1094 have now provided a basis for reading the illegible passages from the legend of St Gaiane in the right column of the recto. As Figs 7–9 show, several different images (here produced via Principal Component Analysis = PCA and Individual Component Analysis = ICA) may be necessary to make differ-

19 Blake (1932, p. 216), referring to Peeters (1912, pp. 303–304).

20 Peeters (1912, pp. 302–304).

21 See Bosch and Kvirkvelia (2025, p. 36).

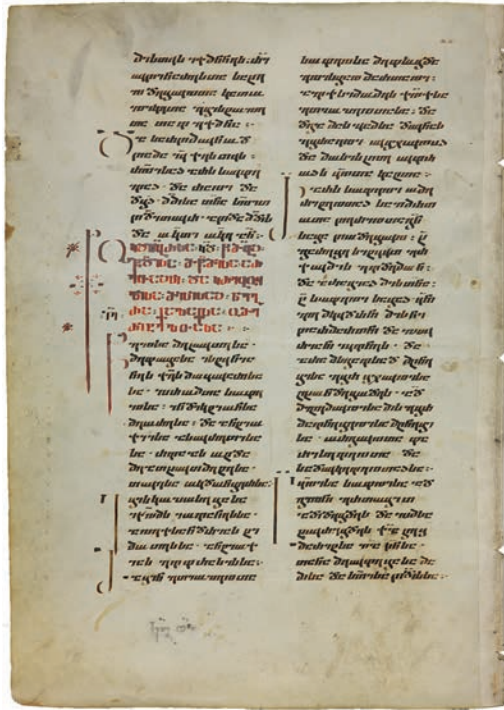


Fig. 5: Leipzig, UB, V 1094, fol. 1v: additional note in the bottom margin

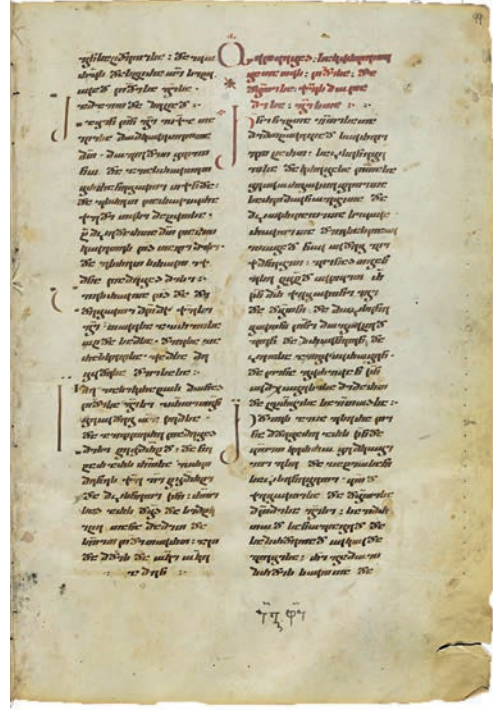


Fig. 6: Oxford, BodL, Georg. b1, fol. 99r: additional note in the bottom margin

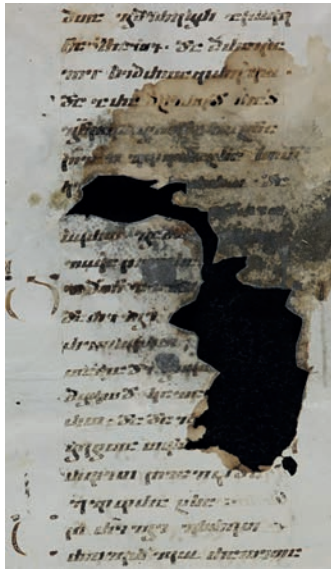


Fig. 7: Leipzig, UB, V 1094, fol. 7b: damaged lines 4–24

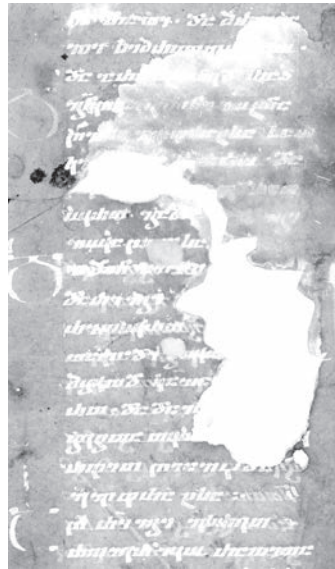


Fig. 8: same, multispectral image (ICA, band 18)

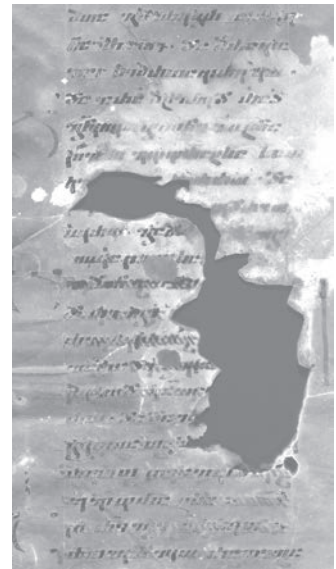


Fig. 9: same, multispectral image (PCA, band 19)

ent parts readable;²² we may also note that in some images, the text from the backside shines through. The text as constituted now is illustrated in Table I.²³

Table I: Damaged passage from the legend of St Gaiane on Leipzig, UB, V 1094, fol. 7rb, restored

| | |
|-------------------------|-----------------------------------|
| მთა გმირებზე აჩუქ- | ... like a hero he revealed |
| ნა ძალი · და მრავა- | (his) power. And many |
| ლი სიმძლავრე ყო | (acts of) bravery he did |
| და არა მცირედ რად | and to not a little extent |
| განწყობილნი იოტნა | he diminished troops |
| წიად ევფრატსა სარ- | beyond the Euphrates |
| კინოზთა კერძო . და | on the side of the Saracenes. And |
| <წყლული საჯ>ედრით- | with a <wounded> riding animal |
| ურთ გამო<ვი>და იგი | he came out |
| ღუაწლისა<გან :> | from the battle. |
| და მან აღიღო <საჯ>- | And he lifted up the <riding> |
| დარი იგი <ცხენისა ჭუ>- | animal with the <horse> |
| რითურთ : <და იგი> | tack, <and he> |
| თავადი ჭურ<ვილ იყო> | himself <was> armed |
| მშულდ-კაპა<რჩითუ>- | with bow and arrow. |
| რთ : და დაიკ<რა ზ(ედ)ა> | And he bound it <upon> |
| ბეჭთა თვს<თა და ც>უ- | his shoulders <and> swimming |
| რვით წიაღჯდა | he traversed |
| ევფრატსა :· | the Euphrates. |
| აწ რომელი-იგი ესრეთ | Now (he) who was so |
| ძლიერ იყო ძალითა | strong by (his) power... |

2.1.2 V 1095 (T XLII, A 15, C 38–39)

Under no. V 1095, three fragments of different codices are bound together. The first one, consisting of eight folios of V 1095 (fols 1–4, 6, and 9–11) plus the first two folios of V 1097, was correctly determined by Assfalg as stemming from a triodion-pentekostarion. Assfalg identified the chants by comparison with the Greek Triodion and Pentekostarion;²⁴ meanwhile an edition of the major Georgian triodia has been published by Lela Khachidze, which yields new comparanda.²⁵ The Leipzig fragment V 1095-1 covers the offices for St Theodore Tyron (celebrated

22 The multispectral images were taken by Ivan Shevchuk and Kyle Ann Huskin on 23 October 2024 and further processed using the HOKU software developed by Keith T. Knox (see <http://www.cis.rit.edu/~ktpci/Hoku.html>).

23 Reconstructed text in the hole is marked by angle brackets. The text on fol. 7r corresponds to the editions by Abuladze (1960, p. 176, lines 5–10) and Muradyan (1982, pp. 65, line 24 – 67, line 30).

24 Assfalg (1963a, pp. 55–59), with reference to the editions Venice 1897 for the *Triodion* and Venice 1896 for the *Pentekostarion*.

25 Khachidze et al. (2022).

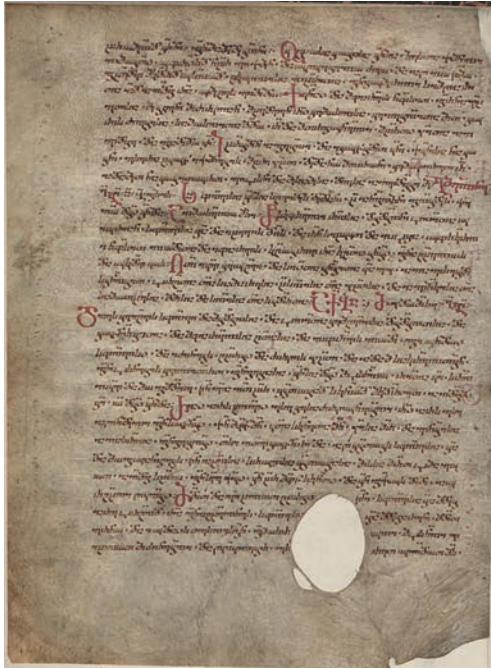


Fig. 10: Leipzig, UB, V 1095, fol. 1v

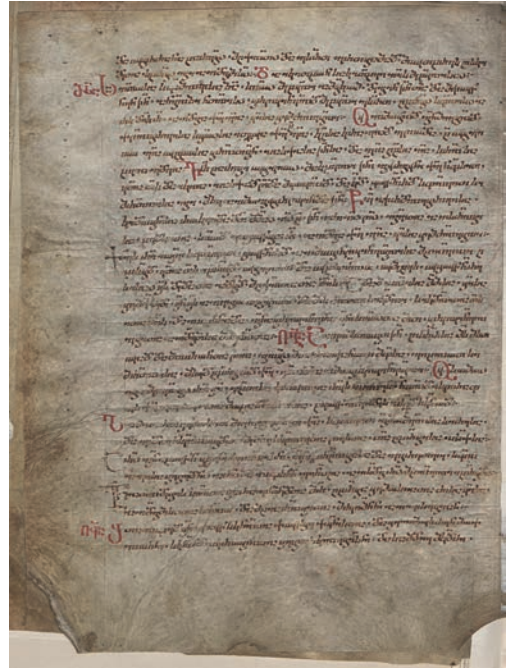


Fig. 11: Leipzig, UB, V 1095, fol. 9v

on 17 February or the 1st Saturday of Lent,²⁶ 1st Sunday of Lent,²⁷ Holy Saturday,²⁸ and Easter Sunday (Easter canon by John of Damascus in the translation by Ephrem the Minor).²⁹ The provenance of the fragment has not yet been determined with certainty, and it is not even sure that the part concerning the beginning of Lent and that covering Holy Saturday and Easter Sunday are from the same hand, in spite of great similarities (30 lines per page in one column, style of the script including the rubrics; see Figs 10 and 11). At least the latter part is likely to derive from a manuscript which is still in the collection of the Greek Patriarchate in Jerusalem (hereafter Jer.). This is the fragmentary codex Jer. georg. 101,³⁰ today consisting of 25 folios, which covers the period from Holy Monday to Maundy Thursday³¹ and which shares the features of the Leipzig fragment, including initial *Ow* being written with the *w* inserted into the *O* (see Fig. 14). The identification is also suggested by the quire numbers which in the case of Jer. georg. 101 end

26 Fols 6rv and 9r; the chants included correspond (partly) to those in the edition Khachidze et al. (2022, I, p. 331, lines 6 ff.; I, 314, line 18 – 315, line 16); cf. also the manuscripts Mt Athos, Iviron Monastery (hereafter: Ivir.), georg. 46, fol. 80v and 55, fol. 219r (see Gippert et al. 2022, p. 443 and pp. 503–504).

27 Fol. 9rv, corresponding (partly) to the edition Khachidze et al. (2022, I, p. 351, line 31 – p. 356, n. *).

28 V 1097, fol. 1rv, corresponding (partly) to Khachidze et al. (2022, II, p. 1275, line 22 – p. 1278, line 1 and p. 1271, line 30 – p. 1272, line 11); immediately followed by V 1095, fols 1r–4v, corresponding (partly) to Khachidze et al. (2022, II, p. 1272, line 12 – p. 1288, line 9). V 1095, fol. 10rv is without correspondent.

29 V 1095, fols 10v–11v, immediately followed by V 1097, fol. 2rv, corresponding to Ivir. georg. 63, fols 8r–11v; see Gippert et al. (2022, p. 558).

30 Identification first proposed by Eka Kvirkvelia within the DeLiCaTe project, 2024. Images of Jer. georg. 101 are available at <https://www.loc.gov/item/00271073070-jo/>.

31 Jer. georg. 101 begins within the prokeimenon in the 1st mode for the Matins of Holy Monday, corresponding to Khachidze et al. (2022, p. 1165, line 7), and ends with chants for Maundy Thursday corresponding to Khachidze et al. (2022, p. 1237, line 11).

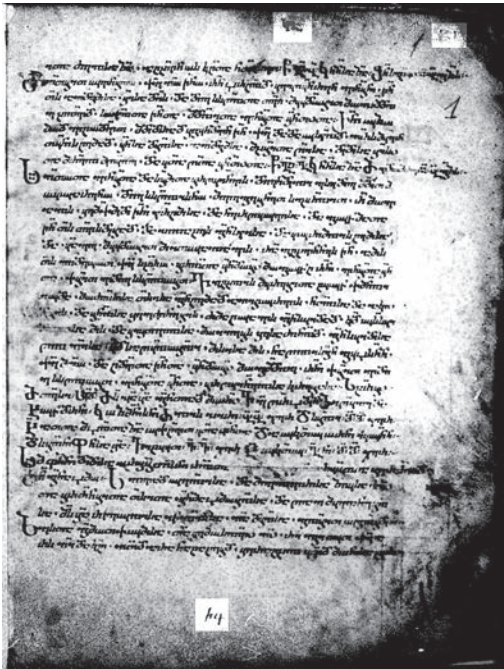


Fig. 12: Jer. georg. 101, fol. 1r with quire number 23 in Georgian, Greek and Armenian (highlighted)

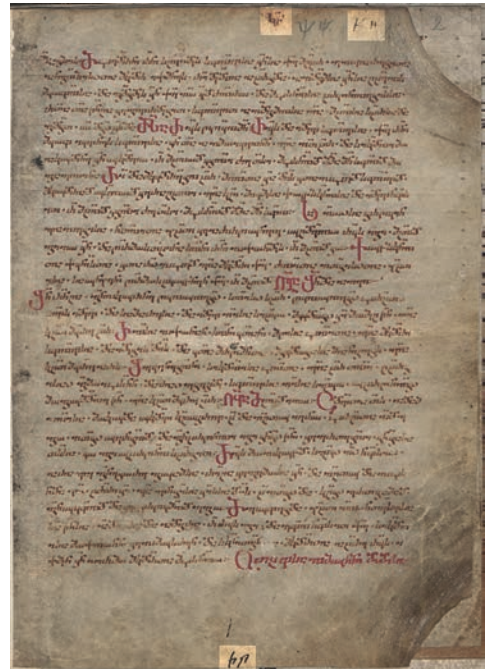


Fig. 13: fol. 1r of Leipzig, UB, V 1097 with quire number 28 in Georgian, Greek and Armenian (highlighted)

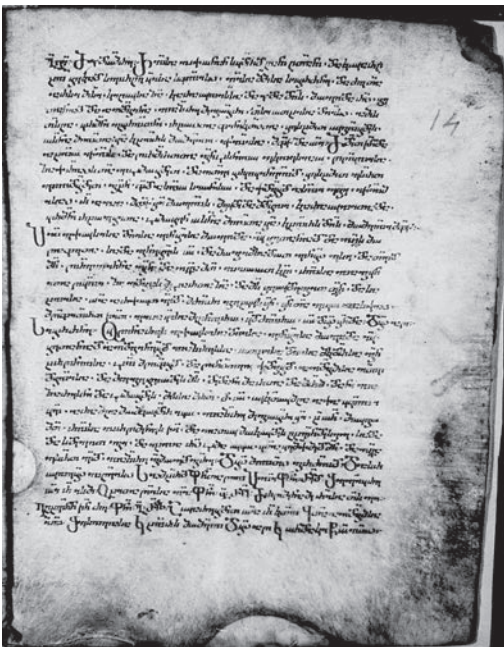


Fig. 14: Jer. georg. 101, fol. 14r

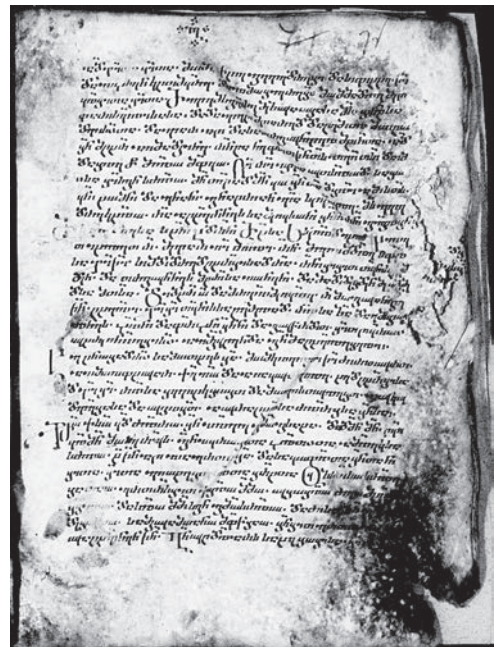


Fig. 15: Jer. georg. 141, fol. 72r

with no. 25 (on fol. 25r, the first folio of that quire) while the Leipzig fragment V 1097 shows the quire number 28 (on fol. 1r as its beginning and on fol. 2v as its end, with the six folios in between being represented by V 1095, fols 1–4 and 10–11); in addition, both in the Jerusalem codex and in the Leipzig fragment, the quire numbers are indicated in Georgian, Greek and, partly, Armenian (see Figs 12 and 13). A possible candidate for the part containing the beginning of Lent is a triodion today divided into two parts with the shelf numbers Jer. georg. 141 and 144;³² taken together, this undated and unprovenanced codex comprises the period from the Thursday of the 1st week of Lent up to Holy Wednesday.³³ However, as seen in Fig. 15, the script used in it is too different from the Leipzig fragment to be considered here. From the Leipzig fragment, our database now stores information on the inks used on fol. 2v.³⁴

The second fragment of V 1095 comprises fols 5, 7, and 8. It was identified by Assfalg as part of a menaion containing “chants on John the Baptist (probably for the feast of his Nativity on 24 June)”.³⁵ This identification must be corrected now: instead, we have to deal with John the Evangelist here, who was celebrated on 26 September; the fragment thus stems from a menaion of September.³⁶ Having these identifications at hand, the source of the fragment can be determined: it is the Jerusalem manuscript Jer. georg. 110,³⁷ a menaion for September breaking off with the 21st, which shows an identical layout including the indication of the names of hymn authors in cross shape in the margins (see Figs 16–17). The fact that the part covered by the Leipzig fragment once belonged to Jer. georg. 110 is proven by the index contained on fol. 2v of the latter, which lists the saints commemorated and their canons up to 30 September, including the Evangelist.³⁸ The Jerusalem codex is again undated and unprovenanced; from the Leipzig fragment, our database now stores information on the inks used on fol. 5v.³⁹

The third fragment of V 1095 is of a completely different type. It consists of four folios (12r–15v) containing notes written by various hands, most of them concerning the commemoration of deceased persons and requiem masses to be devoted to them (so-called *agapebi*).⁴⁰ They have for long been identified as belonging to the synaxary of the Georgian community in Jerusalem, which is preserved in the two codices Jer. georg. 24 and 25; both these codices contain many similar entries arranged as marginal notes.⁴¹ As the *agapebi* cover a long period

32 Ms. “G” in the edition Khachidze et al. (2022); images are available at <https://www.loc.gov/item/00271073410-jo/>.

33 Blake (1922–26, [IV], pp. 142–143), where “jusqu’au lundi (ou au mardi) de la semaine sainte” must be corrected: the manuscript ends on fol. 68v of Jer. georg. 144 within the third prokeimenon (3rd mode plagal) of the Matins of Holy Wednesday, corresponding to Khachidze et al. (2022, p. 1207, line 20). The two parts must already have been divided when the collection was inspected by Aleksandre Tsagareli in 1883; no. 76 of his catalogue (Tsagareli 1888, p. 168) can only be the same as Jer. georg. 141 because it comprised only 80 folios (Jer. georg. 141 actually has 81 folios). Among the unidentified Lenten triodia from Tsagareli’s catalogue (nos. 78, 80–82, 84), none matches Jer. georg. 144 as they are all on paper.

34 See Bosch and Kvirkevelia (2025, p. 37).

35 Assfalg (1963a, p. 60): “Gesänge auf Johannes den Täufer (wohl auf das Fest seiner Geburt)”. The information “Fragment II – Easter Triodion” in Chkhikvadze et al. (2018, p. 38) is by all means wrong.

36 The chants and stichera for John correspond to the edition by Jghamaia (2007, pp. 355b, line 4 – 357b, line 8 on fol. 5rv; pp. 317b, line 26 – 321a, line 35 and 321b, line 11 – line 20 on fols 7r–8r; and pp. 443b, line 32 – 444a, line 16 on fol. 8v, among stichera assigned to John’s father Zechariah).

37 Images are available at <https://www.loc.gov/item/00271073148-jo/>.

38 See <https://www.loc.gov/resource/amedmonastery.00271073148-jo/?sp=5>.

39 See Bosch and Kvirkevelia (2025, p. 37).

40 The Georgian word is a borrowing of Greek ἀγάπη, lit. “love”. A first account of the *agapebi* was published by Marr (1914, pp. XXV–XXVIII), not by Peradze (1937, pp. 181–246) as stated in Chkhikvadze et al. (2018, p. 39).

41 Another manuscript that was used to apply such notes in the Monastery of the Holy Cross in Jerusalem is the 18th-century Greek codex Hagiou Stavrou 34 (diktyon 39530; see <https://www.loc.gov/item/00279395566->

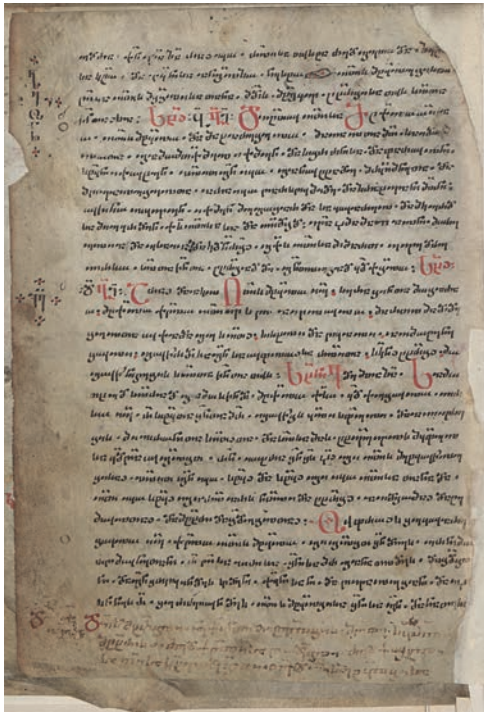


Fig. 16: Leipzig, UB, V 1095, fol. 5v

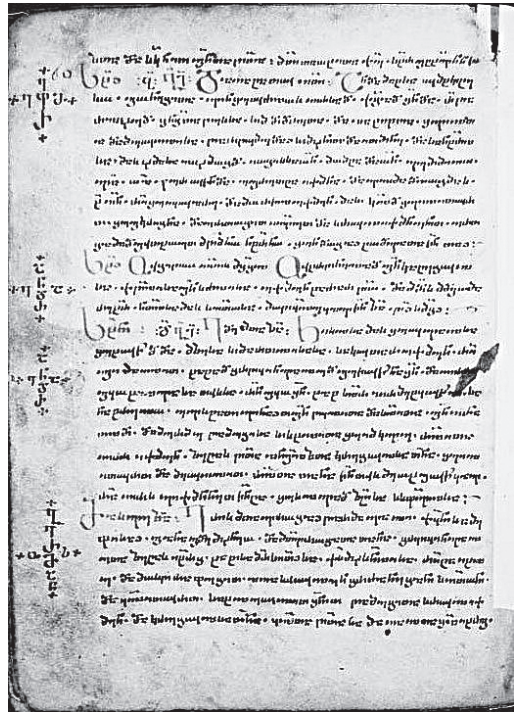


Fig. 17: Jer. georg. 110, fol. 115v

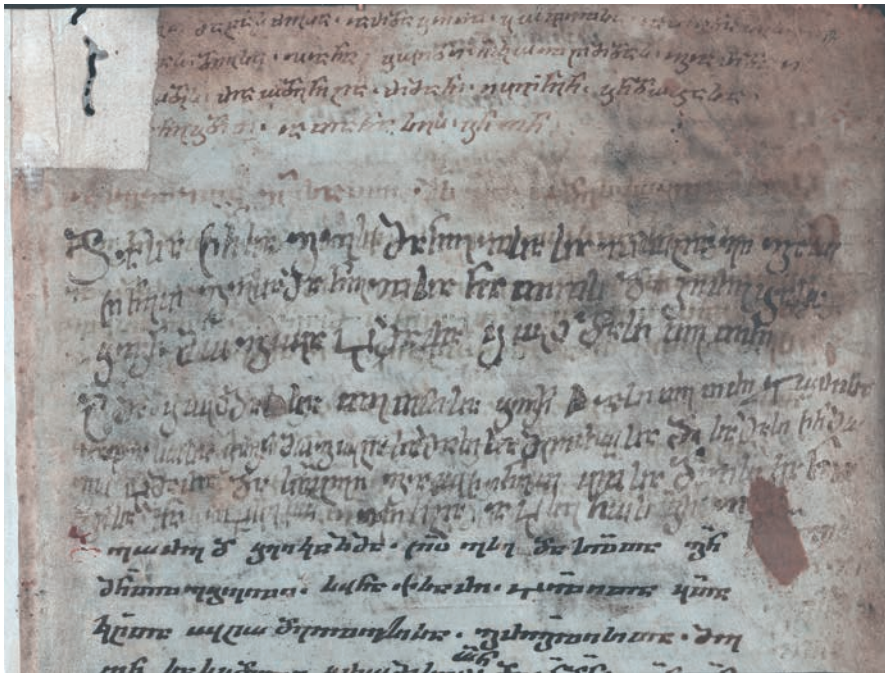


Fig. 18: Leipzig, UB, V 1095, fol. 12r (upper half), with overwritten note

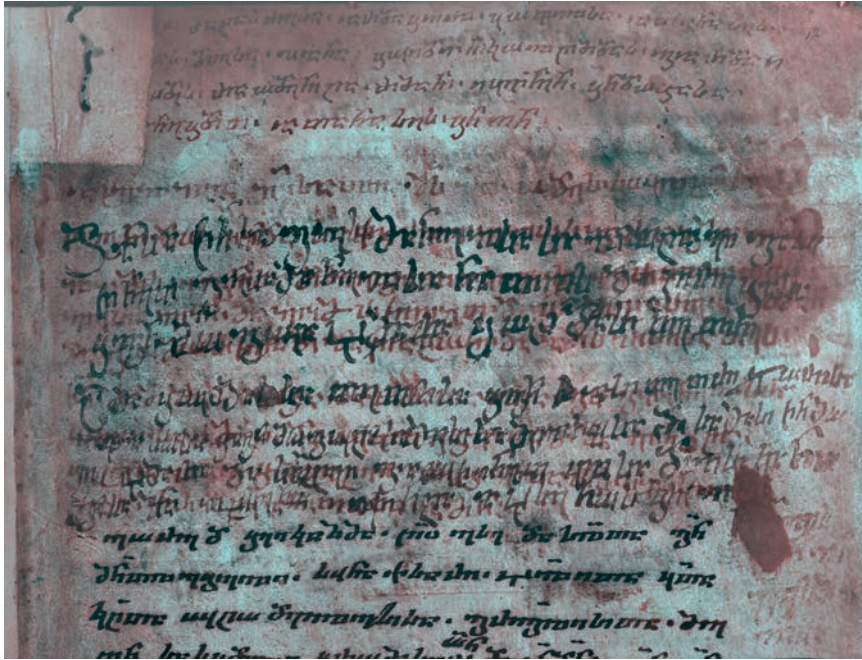


Fig. 19: same, pseudocolour (red-cyan) rendering of multispectral images

of time (13th–17th centuries),⁴² several of those of V 1095 were submitted to ink analyses at the CSMC;⁴³ in addition, multispectral images were taken for some illegible parts on fols 12r, 12v, and 13r that remained unedited in the transcripts by Nikolaj Marr, Elene Metreveli and Julius Assfalg.⁴⁴ On the basis of these images, most of the illegible parts can now be read, including the erased note in the upper half of fol. 12r which was overwritten by the *agapi* for one Nateli Gesamanieli (see Figs 18 and 19).⁴⁵ The erased text can be restored as given in Table II below; it is clearly of a different kind than the requiem notes.

Table II: Erased note on V 1095, fol. 12r

| | Translation |
|---|---|
| სახელითა ღ(მრო)ისადათა . მ(ა)ს ქ(ა)მს(ა) . ოდეს სულტნისა | In the name of God! At the time when the Sultan's |
| წიგნი მოვიდა საქართველოს გასაგზავნ[ე]- ლი . მის წიგნისა მიმღებ[ე]ლი . კა{ცი} . საქართველ[ოსა] | letter arrived, to be sent to Georgia, we could not make anyone in Georgia submit (as) |
| ვერავინ . დავიმ(ო)რჩილეთ . და შ(ე)ნ მახარებელ[ად] | the transferee of this letter, but (lit. and) you submitted to us |
| [და]გ[უ]მორჩილდი . და წახუე . და ამის პირისათჳს . | as the herald and went (there). And because of this consensus |

jo/); the notes contained in it were first published by Nikolaj Marr (1914: XXV–XXVIII).

42 Blake (1922–26, [I], p. 405).

43 See Bosch and Kvirvelia (2025, p. 38).

44 Marr (1914, pp. XXV–XXVIII); Metreveli (1962, pp. 72–78); Assfalg (1963a, pp. 61–71).

45 See Metreveli 1962: 78, no. 100 and 101; Assfalg 1963a: 61, no. 2 and 3.

| | |
|---|--|
| ჩ(უე)ნ მამამან საბა . და [ძ]მათა ყ(ოველ)თა გაგი[ჩი]ნეთ . სრ- | we, Father Saba, and all the brethren appointed it to you |
| ული . სამმო . დაუკლებლად . და ვინ_ცა . | full, brotherly, undiminishedly. And whoever |
| შეცვ[ალ]ოს შე-მცა-ცვალებულ არს . სჯულსა- | will alter it shall be removed from the |
| გან ქრისტეანეთასა . ამინ : | Christian faith. Amen! |

2.1.3 V 1096 (T XLIII, A 13, C 39–40)

The collective volume V 1096 consists of twelve folios belonging to five distinct parts, including the Ethiopian psalter fragment (fols 1–3)⁴⁶ and the folio containing the excerpt from the Euthalian apparatus in Armenian (fol. 11; see above).⁴⁷ The first Georgian part,⁴⁸ comprising fols 4–7, is from a hymnary (*iadgari*) for the Holy Week and Easter, written over palimpsested folios by the scribe Ioane Zosime; a first multispectral imaging campaign undertaken in Leipzig in May 2010 has proven that the erased undertext is another version of the hymnary, written by another hand. On the basis of the images taken then, six lines of the undertext were deciphered on fol. 7r;⁴⁹ with the new images now available, the complete page can be restored: it covers nearly the complete alternative hymn in the 2nd mode plagal for the foot-washing on Maundy Thursday,⁵⁰ which in Ioane Zosime’s oertext follows on the verso (see Figs 20–22). On the basis of both the outer appearance and the content, Lili Khevsuriani suggested convincingly that it belongs to the famous codex Sin. georg. 34,⁵¹ part of which also consists of palimpsested material overwritten with hymnographic content by Ioane Zosime (see Fig. 23);⁵² this codex has been proposed to be identical with the one described as no. 19 in the catalogue by Aleksandre Tsagareli.⁵³ Another part of the same codex, also brought from Mt Sinai by Tischendorf but during his second visit to the monastery in 1853, is kept in the National Library of Russia in St Petersburg under the shelfmarks Ф. № 906 (Греч.) VI (fols 1–3), VII (1–8), XLI (1 and 3), and Сир. Н. С. 16/1 (11–21, 24–29, 56, 57) and 16/3 (1–6),⁵⁴ with all folios being palimpsests with either Greek or Syriac (*recte*: Christian Palestinian Aramaic) undertexts as indicated by the

46 See Assfalg (1963a, p. 43) for the identification of the text passages.

47 See Assfalg (1963a, p. 47). The information in Chkhikvadze et al. (2018, p. 38) according to which “currently, it is not held together with other four fragments” is not valid today. Tischendorf himself counted 13 folios for his number XLIII (1855/1861, p. 74: “constans tredecim variis foliis membranaceis antiquissimis”); according to his description, the Armenian fragment consisted of three folios then, not one as today (and already in Assfalg’s time, see Assfalg 1963a, 47: “4. Teil besteht aus Bl. 11”). It is unclear whether this means that one or two folios have been lost since Tischendorf transferred the fragments to the library.

48 Curiously enough, Tischendorf considered this as Armenian, too (“alia quattuor palimpsesta sunt, bis Armeniace scripta”; 1855/1861, p. 74).

49 See Gippert (2016, p. 168 and [340]). The text passage quoted there corresponds to Khachidze et al. (2022, pp. 1224, line 39 – 1225, line 7).

50 Corresponding to Khachidze et al. (2022, pp. 1224, line 9 – 1225, line 7).

51 Metreveli et al. (1978, pp. 134–135).

52 The content of the palimpsested Georgian undertexts of Sin. georg. 34 have not yet been determined in detail; see “Georgian 34” at <https://sinai.library.ucla.edu/browse> (registration and login required) and the colour images at <https://sinaimanuscripts.library.ucla.edu/catalog/ark:%2F21198%2Fz1h13zqx>.

53 Tsagareli (1888, p. 206); see Javakhishvili (1947, p. 54); Garitte (1956, p. 10); Metreveli et al. (1978, p. 131).

54 See Metreveli et al. (1978, pp. 131–143). For a few images of the collection see <https://tinyurl.com/SPb-RNL-Sir> and Vasileva (2019, pp. 54–56).

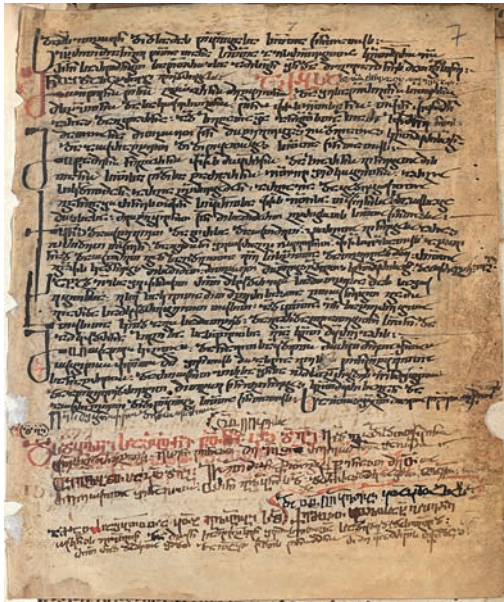


Fig. 20: Leipzig, V 1096, fol. 7r, colour image

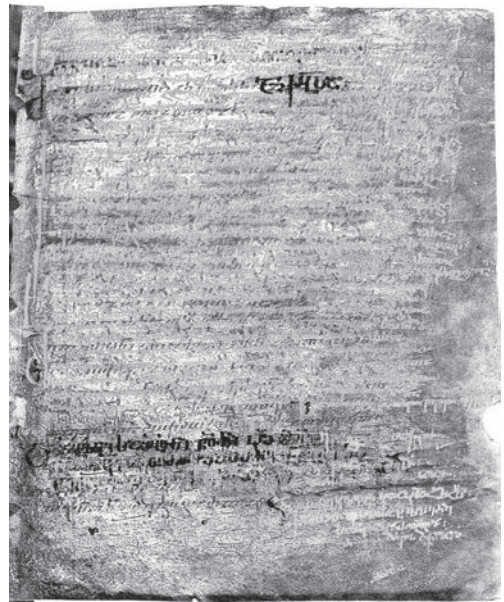


Fig. 21: same, multispectral image (PCA band 11)

collections they were shelved in.⁵⁵ This part provides several datings to the year 949⁵⁶ while Sin. georg. 34 mentions the years 932 and 940 in one of its units.⁵⁷ However, these dates are not relevant for Ioane Zosime's share, given that they appear within texts on the calculation of Easter written by other hands, partly in *asomtavruli* majuscules by a certain Toma; in Sin. georg. 34, they even seem to be later additions by a different hand. For the date of the unit the Leipzig fragment belonged to, we may instead refer to the colophon by Ioane Zosime which is found in St Petersburg on fol. 17 of Сир. H. C. 16/1; according to this, he "wrote, accomplished and bound this holy *iadgari* in the Laura of St Sabas in the deserts of Jerusalem in the days of the blessed Patriarch John⁵⁸ in the year 6569 after Creation and the chronicon 185",⁵⁹ which equals 965.

Other parts of the St Petersburg fragments are related to the manuscript described by Tsagareli as no. 81.⁶⁰ This codex is also the source of the manuscript which until recently was stored in the Schøyen Collection in Oslo as no. 35 (with no. 37 as an additional fragment) and has meanwhile

55 These fragments were transferred to St Petersburg in 1857 (Tischendorf 1861, p. [V]); they are listed with the remarks "Nunc Petropolitanus" or "Nunc bibl. Imp. Petropolitanae" in Tischendorf's index of the 16 manuscripts acquired by him during his second visit ("collectio codicum itinere orientali meo secundo conquistorum": Tischendorf 1861, pp. [X]–XI). In the index, Tischendorf corrects his own descriptions where he styled Ioane Zosime's overtext as Armenian ("Scriptura superimposita antiquissima scripturae Georgica est, non ut in textu diximus Armeniaca" *vel sim.*: Tischendorf 1861, pp. [X]–XI, nos. II, VIII, IX, XII, XIII, XV).

56 See Metreveli et al. (1978, pp. 131 and 140); the text in question was published with a French translation in Brosset (1868, pp. 1–20), the notes with the dates are found *ib.* on pp. 2/10, 6/17, and 7/18.

57 On fols 198v and 200v; see Javakhishvili (1947, p. 58); Kamil (1970, p. 58 under no. 35 [34]); Metreveli et al. (1978, p. 127).

58 John VII of Jerusalem, *sed.* 964–966.

59 See Brosset (1858, p. 180 / 267); Metreveli et al. (1978, p. 142).

60 Tsagareli (1888, p. 233); see Müller-Kessler (2022) for details.

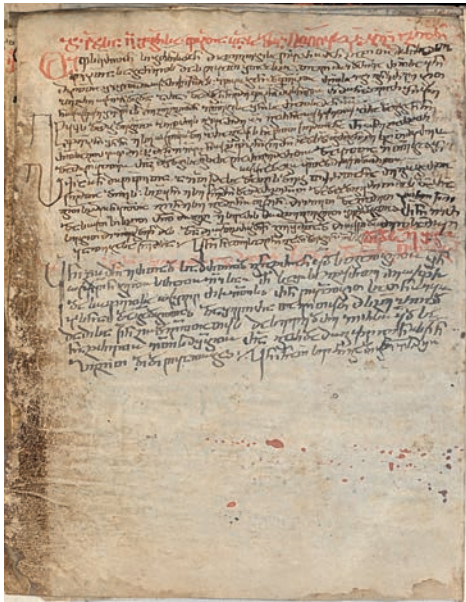


Fig. 22: Leipzig, V 1096, fol. 7v

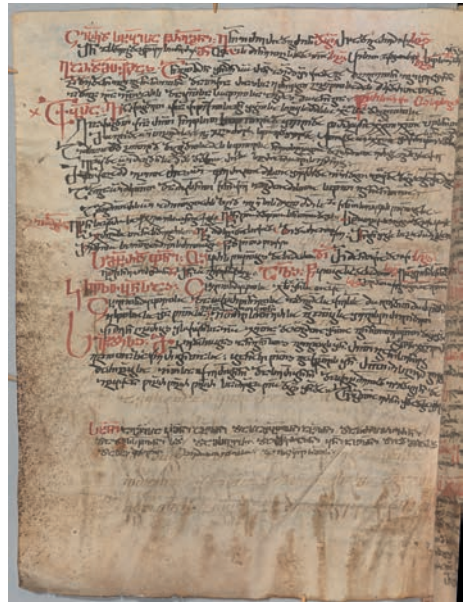


Fig. 23: Sin. georg. 34, fol. 131v

been sold to Tbilisi where it is kept in the National Museum.⁶¹ For his no. 81, Tsagareli provided another colophon by Ioane Zosime according to which it “was written and completed” in 979;⁶² this colophon has not yet been recovered. The content description of no. 81 clearly matches Schøyen’s nos 35 and 37, which comprise apophthegms concerning Poimen, i.e. Tsagareli’s part no. 4 of his no. 81, and passages from the Gospel of John, probably from Tsagareli’s part no. 5.⁶³ Only one image that belongs to this share of the St Petersburg fragments has been published, namely, of Сир. Н.С. 16/1, fol. 31v;⁶⁴ the page in question contains the end of the Catholic Letter of Jude, matching part no. 1 of Tsagareli’s no. 81, followed by two closing colophons of Ioane Zosime with an ornamental band. In any case, our ink analyses of V 1096-2⁶⁵ must be related to the fragments belonging to Sin. georg. 34 and, therefore, to the monastery of St Sabas⁶⁶ and the year 965. See 2.2 below as to other palimpsests overwritten by Ioane Zosime.

The second Georgian fragment in V 1096 consists of three folios (8r–10v) which contain theological Questions and Answers written in *asomtavruli* majuscules. The author, who was still “unnamed” for Assfalg,⁶⁷ has now been determined to be (Pseudo)Athanasius of Alexandria, of whose *Quaestiones ad Antiochum ducem* (CPG 2257) we here have questions no. 109, 110, and

61 The Georgian manuscripts of the Schøyen collection were brought from Mt Sinai to Europe by Friedrich Heinrich Ludwig Grote, probably between 1892 and 1893; see Tarras (2022, p. 115). The identity of the Grote manuscript with Tsagareli’s no. 81 was first noted by Gregor Peradze (1933, p. 191 / 2015, p. 101).

62 Tsagareli (1888, p. 233).

63 See the images at <https://www.schoyencollection.com/scribes-collection/colophons/codex-sinaiticus-zosimi-rescriptus-ms-035> and <https://www.schoyencollection.com/palaeography-collection-introduction/latin-book-scripts/east-european-book-scripts/georgian-khutsuri/ms-037>.

64 The image partly covers those of fols 18v and 18ar in Vasileva (2019, p. 56).

65 Taken from fols 4r, 4v, 5v, and 7r; see Bosch and Kvirkevelia (2025, p. 37).

66 The place is also mentioned in another colophon of Ioane Zosime’s in Sin. georg. 34, fol. 143v; see Garitte (1958, p. 16).

67 Assfalg (1963a, p. 45): “Fragen und Antworten eines ungenannten Verfassers”.



Fig. 24: Leipzig, V 1096, fol. 10v

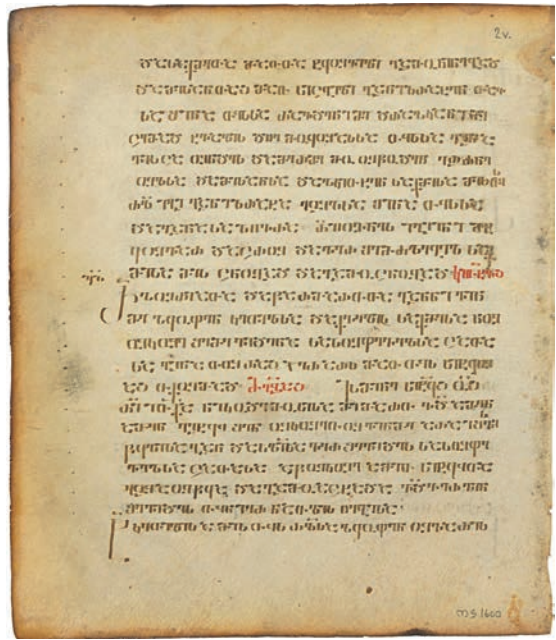


Fig. 25: Oslo, Schøyen, MS 1600, fol. 2r

113,⁶⁸ corresponding to nos. 113, 114, and 117 in the Greek tradition;⁶⁹ before question no. 113, the end of the preceding answer has been preserved.⁷⁰ Three further Erotapokriseis, numbered 96–98 (corresponding to nos. 100–102 in the Greek), have been preserved in the two-folio fragment stored as MS 1600 in the Schøyen collection in Oslo;⁷¹ given the identical ductus and layout (see Figs 24 and 25), they are likely to stem from the same original as the Leipzig fragment.⁷² Within the Georgian tradition, only a few later codices contain materials from the same work attributed to Athanasius; these are the unedited manuscripts Tbilisi, KKNCM, A-55 (fols 431r–434v), A-67 (fols 40v–43r) and A-1512 (fols 2r–40v), which begin with a question corresponding to no. 83 in the Greek tradition.⁷³ The provenance of the Leipzig and Oslo fragments remains unknown as there is no colophon or the like preserved.⁷⁴

In contrast to this, the third Georgian fragment in V 1096, consisting of the single fol. 12 and containing 1 Peter 1:11–22 written in a large *asomtavruli* majuscule, clearly stems from a manuscript of St Catherine’s Monastery on Mt Sinai, namely, the Apostolos codex stored in three parts under the shelf numbers Sin. georg. 58, 31 and 60. Considering its contents, the Leipzig

68 Not 115 as in Assfalg (1963a, p. 46). The original sequence of folios is 8rv–10rv–9rv.

69 *PG* 28 (1887, pp. 668–672); in the edition of the Armenian version (Tayetsi 1899), the first two correspond to nos. 45 and 46.

70 Corresponding to no. 112 in *PG* 28 (1887, pp. 665–668).

71 See <https://www.schoyencollection.com/palaeography-collection-introduction/latin-book-scripts/east-european-book-scripts/georgian-asomatavruli/ms-1600>; the no. “101” given there must be corrected. The original sequence of folios is 2rv–1rv; nos. 97 and 98 correspond to nos. 43 and 44 in the Armenian version.

72 According to the website, the fragment is only “very closely related to Leipzig University Library V. 1096 Part 3”.

73 *PG* 28 (1887, p. 644); see Bregadze et al. (1973, pp. 153, no. 28 and 235, no. 8); Kutateladze (1955, pp. 51–52, no. 1).

74 Ink analyses were carried out on fols 8r and 11r, see Bosch and Kvirkevelia (2025, p. 39) under V 1096-3.

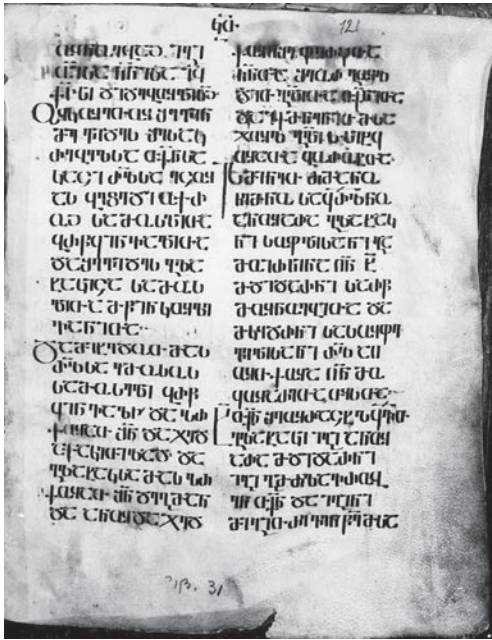


Fig. 26: Sin. georg. 31, fol. 121r

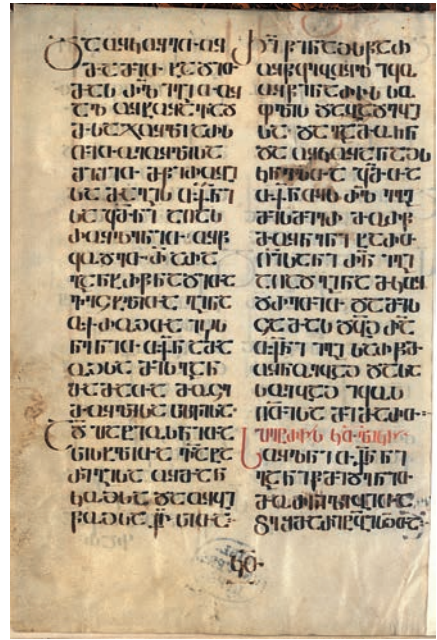


Fig. 27: Leipzig, V 1096, fol. 12v

folio must have followed after Sin. georg. 31, which ends on its fol. 121v with the Letter of James. This is proven by the quire numbers present on both: fol 121r is marked as the first folio of quire 29 and the Leipzig fragment, as the last folio of the same quire (see Figs 26 and 27), which means that six folios must have been lost in between. In Sin. georg. 60, which provides lection indexes, only one quire number has been preserved; this is no. 34 on fol. 8r, so quires 30–32 are lost *in toto*. The missing parts of the Apostolos must still have been present, at least partly, when the codex was inspected by Aleksandre Tsagareli in 1883;⁷⁵ however, the Leipzig fragment must already have been taken away with the others in 1844 as Tischendorf includes it in the description of his no. XLIII.⁷⁶ At its end, Sin. georg. 60 is provided with a lengthy colophon of its scribe, a certain *Ḳvirikē Soxastřeli* (Cyriacus the Hermit), according to which it was written in 977;⁷⁷ the ink probes of the Leipzig fragment (fol. 12r)⁷⁸ can now be assigned that date but it remains uncertain whether the codex was actually written on Mt Sinai or whether Cyriacus wrote it in his hermitage.

2.1.4 V 1097 (T XLI, A 14, C 40)

V 1097 consists of four parts. The first one, covering fols 1 and 2, belongs to the triodion-pentekostarion that is also represented by the first part of V 1095; see 2.1.2 above. The second part, comprising fols 3 and 4, stems from an Apostolos manuscript, with lections for 7–9 September and 3–14 October; its source has not yet been determined. In contrast to this, the source of the

75 The codex is described as no. 16 in his catalogue (Tsagareli 1888, pp. 205–206); Tsagareli lists 186 folios, reduced to 178 in the present state (see Garitte 1956: 189).
 76 “De reliquis tria uncialium quendam scripturam Georgianam antiquissimam habent” (Tischendorf 1855/1861, p. 74).
 77 See Garitte (1956, 195–196) for the colophon and a Latin translation.
 78 See Bosch and Kvirikvelia (2025, p. 37) under V 1096-5.

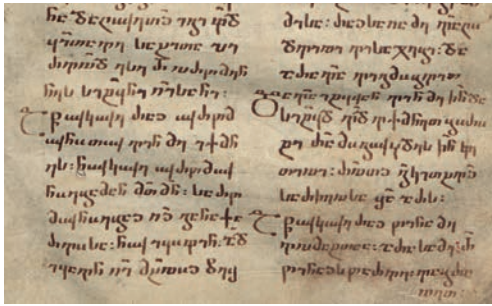


Fig. 28: Leipzig, V 1097, fol. 6r (excerpt)

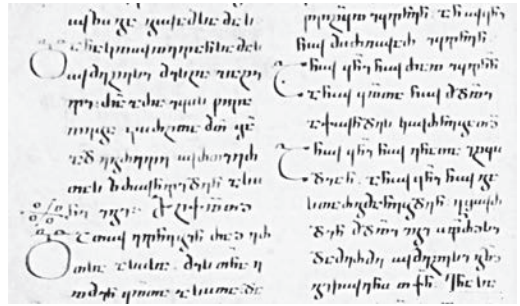


Fig. 29: Jer. georg. 94, fol. 2v (excerpt)

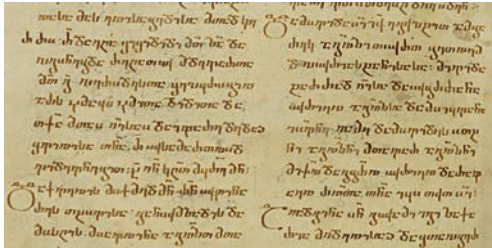


Fig. 30: Ivir. georg. 11, fol. 144v (excerpt)

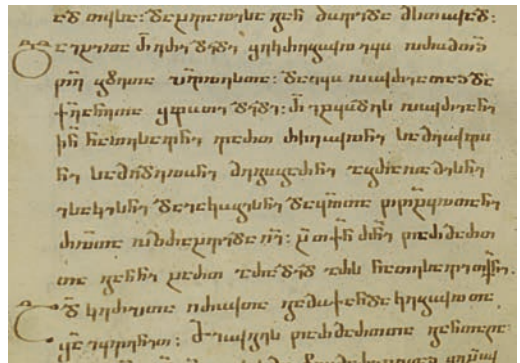


Fig. 31: Ivir. georg. 42, fol. 225v (excerpt)

third part is certain: its four folios (5–8) comprising Romans 2:5 – 5:13 belong to the Jerusalem Praxapostolos manuscript which is today kept under the shelf numbers Jer. georg. 94 and 82. More exactly, it must have been part of the first quire of Jer. georg. 94, which today only consists of quire 3, beginning with Rom. 13:4 on its fol. 1r and ending with 1 Cor. 4:11 on its fol. 8v; it is followed by 1 Cor. 11:23 on the first page of quire 5, which is the beginning of Jer. georg. 82. All in all, quires 1, 2, and 4 of the original codex are missing. Both the Jerusalem manuscripts and the Leipzig fragment are characterised by a peculiar hand which is also known from three codices kept on Mt Athos; these are Ivir. georg. 11, the famous Athos homiliary (*mravaltavi*); Ivir. georg. 25, a hagiographical-homiletic collection; and Ivir. georg. 42, another Praxapostolos codex (see Figs 28–31).⁷⁹ Of them, the last one is of special importance because it contains an (anonymous) scribe’s colophon⁸⁰ indicating the monastery of Ss Cosmas and Damian on Mt Olympus (in Bithynia) as the place, and the patriarchate of Polyeuctus (sed. 956–970) and the reign of Nikephoros (II Phokas, sed. 963–969) as the time of its production, which must thus have been between 963 and 969 (fol. 236r).⁸¹ The ink probes taken from fol. 6v of V 1097⁸²

79 See Gippert et al. (2022, pp. 113–161, 256–261, and 396–402 for descriptions of the three codices and plates II and CLVIII for images of Ivir. georg. 11 (fols 37v and 292v); for further images see <https://manuscripts.imiviron.gr/codices-and-scribes/>.

80 The scribe might have been a certain Iovane the Kakhian, who is mentioned as a supporter in the colophon of the commissioner, a monk named Mikael Zekepe, on fols 235v–236r; see Gippert et al. (2022, pp. 399 and 401).

81 See Gippert et al. (2022, p. 399).

82 See Bosch and Kvirkvelia (2025, p. 37) under V 1097-3.

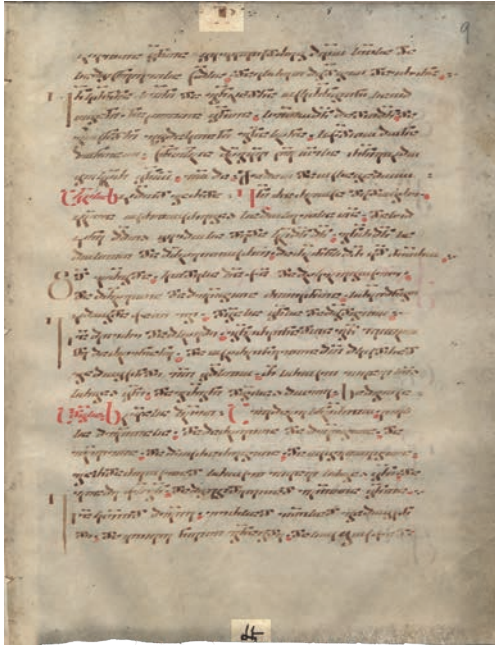


Fig. 32: Leipzig, V 1097, fol. 9r, with quire numbers highlighted

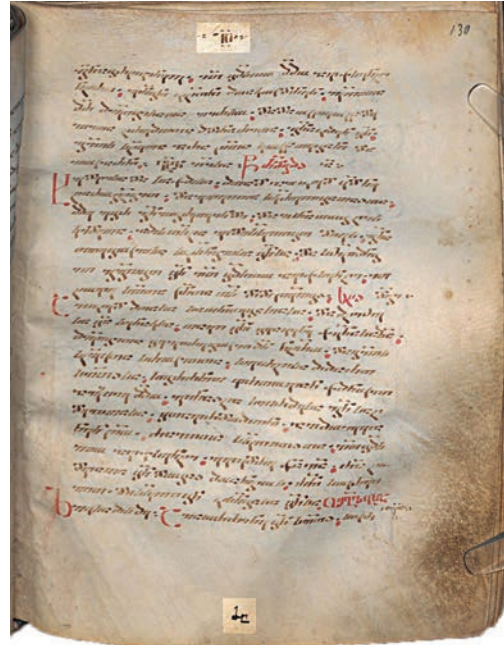


Fig. 33: Vienna, ÖNB, georg. 3, fol. 130r, with quire numbers highlighted

may therefore be regarded as indicative of this date and place, and indeed, a probe of red ink has proven to be substantially different from that used in manuscripts that were produced in or around Jerusalem.⁸³

For the fourth part of V 1097, consisting of fols 9–12, the origin has also been determined. It is a menaion of February that is today stored in the Austrian National Library in Vienna under the shelfmark Cod. georg. 3.⁸⁴ The part covered by the Leipzig fragment, which concerns the 13th and 14th of the month with hymns for Ss Martinianus, Anatolius, and Auxentius, represents the beginning and the end of the 18th quire of the codex, which is missing *in toto* between quires 17 and 19 in Vienna georg. 3; note that the quire numbers are again provided in Armenian alongside Georgian (see Figs 32–33, with quire numbers highlighted). The provenance of the Vienna codex has for long been clarified on the basis of the colophon of its commissioner, Ioane Khakhuleli, which is preserved on fol. 258v: georg. 3 is identical with the menaion described by Aleksandre Tsagareli as no. 35 of the collection of Jerusalem.⁸⁵ It is thus certain that the codex as well as the Leipzig fragment stem from the Monastery of the Holy Cross, but it remains unclear whether they were written there or somewhere else; possibly this information was contained in the seven lines that were deliberately erased within the colophon.⁸⁶ This question will hopefully

83 See Bosch and Kvirkvelia (2025, p. 44 and 47).

84 Identification first proposed by Eka Kvirkvelia within the DeLiCaTe project in 2024.

85 Tsagareli (1888, p. 164); for the identification and the colophon see Peradze (1940, pp. 225–226).

86 In contrast to Peradze's information (1940, p. 225 n. 2), the verbal form for "ich ließ abschreiben" written in the colophon is not *davaçerine* but *davaçerie*, an older form also met with in the donor's colophon of Ivir. georg. 51 (Fr. 11, f. 5v; Gippert et al. 2022, p. 475) and in the apophthegms translated by Teopile (Tbilisi, KKNCM, A-1005, fol. 423rb, line 18); cf. also the 3rd person form *daaçeria* in the colophon of Ivir. georg. 21 (fol. 329v; Gippert et al. 2022, p. 237).

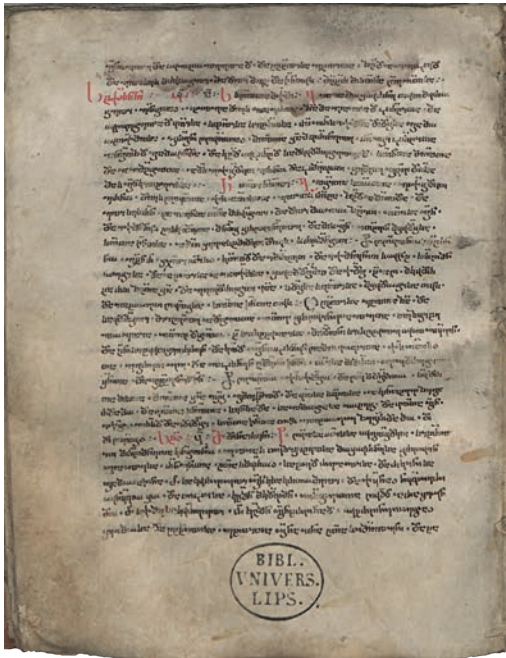


Fig. 34: Leipzig, V 1098, fol. 56r

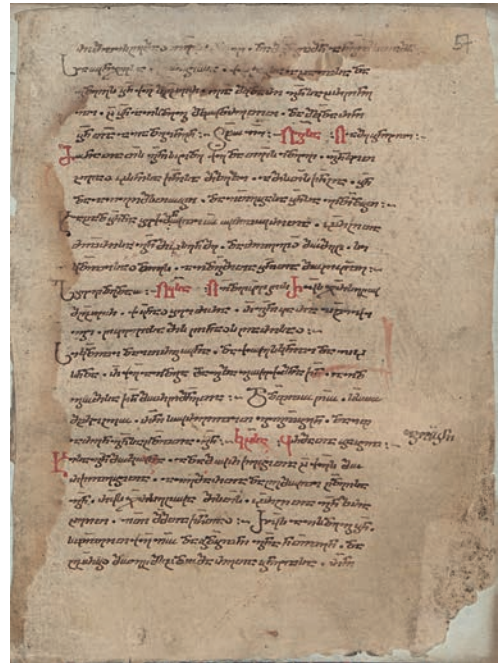


Fig. 35: Leipzig, V 1098, fol. 57r

be solved when the ink database has been completed;⁸⁷ in addition, multispectral images of fol. 258v might help reveal the erased text.

2.1.5 V 1098 (T XXXIX, A 12, C 41)

Different from the preceding items, V 1098 consists basically of the remnants of one codex, a menaion of July, with the period of 4 to 20 July covered on its 56 parchment folios representing quires 3–9 of the original manuscript.⁸⁸ There is no indication whatsoever of its provenance. It is possible that it stems from one of the several menaia in parchment of the Jerusalem collection that were described by Aleksandre Tsagareli but were no longer present or identifiable when Robert P. Blake compiled his catalogue in the 1920s; candidates are Tsagareli's nos. 31 and 40, both beginning within August in his time.⁸⁹ Added to the menaion is a single leaf of paper (fol. 57; see Figs 34 and 35) which contains the text of the 5th ode from a hymn, also attributed to a menaion by Assfalg;⁹⁰ instead, this belongs to a hymn for the Resurrection in the 3rd mode plagal by Mikael Modrekili,⁹¹ which is likely to have been integrated in a *paraklētikē* as in George the Athonite's

⁸⁷ Ink analyses were carried out on fol. 12v; see Bosch and Kvirkvelia (2025, p. 39) under V 1097-4.

⁸⁸ Only quires 3–8 are marked by quire numbers.

⁸⁹ Tsagareli (1988, pp. 163 and 165). Ink analyses were carried out on fol. 4r; see Bosch and Kvirkvelia (2025, p. 40) under V 1098-1.

⁹⁰ “Blatt aus einem Menaion” (Assfalg 1963a, p. 42), accepted as a “fact that it also contains the Menaia text” in Chkhikvadze et al. (2018, p. 41).

⁹¹ Corresponding to Gvaramia (1978, p. 481, line 39 – p. 482, line 21).

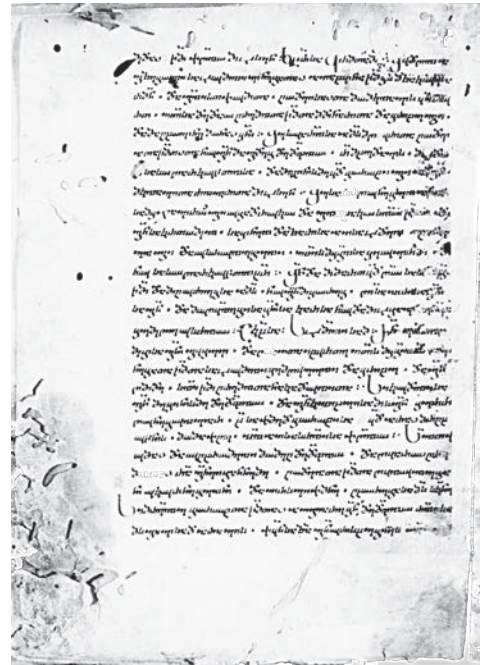
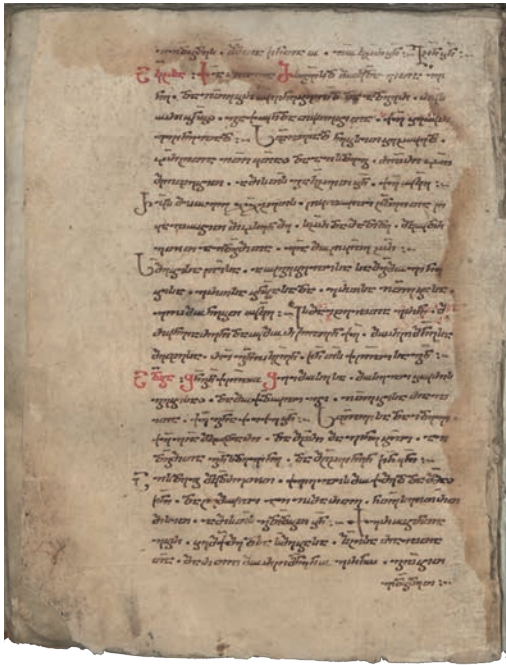


Fig. 36: Leipzig, V 1098, fol. 57v

Fig. 37: Jer. georg. 123, fol. 115v

autograph, Ivir. georg. 45 (fols 197v–203r).⁹² A candidate for the source is the defective paper codex Jer. georg. 123 (see Figs 36 and 37); this, however, requires further investigation.⁹³

2.1.6 Summary

As we have seen, most of the items of the Leipzig collection can be traced back to Jerusalem; only for two of them, Mt Sinai is likely to be the place of provenance. The complete picture is given in Table III.⁹⁴

| Shelf no. | Cat. | fols | Content | Dating | Relations |
|-----------|------|------|-----------------------------|--------------|----------------------------|
| V 1094 | A11 | 9 | Hagiography | (XI) | + Cam. georg. 5, ~ Oxf. b1 |
| V 1095-1 | A15 | 8 | Triodion-Pentekostarion | (XII-XIII) | < Jer. georg. 101 |
| V 1095-2 | A15 | 3 | Menaion, September | (XII-XIII) | < Jer. georg. 110 |
| V 1095-3 | A15 | 4 | Commemorative Notes | (XI-II-XVII) | < Jer. georg. 24-25 |
| V 1096-1 | A13 | 1 | Psalter (Ethiopic) | ? | |
| V 1096-2 | A13 | 4 | Hymnary (Iadgari) / Liturgy | 965 | < Sin. georg. 34 / Ts. 19 |
| V 1096-3 | A13 | 3 | Erotapokriseis | (IX-X) | + Oslo, Schøyen MS 1600 |

92 The content of V 1098 fol. 57rv corresponds to fol. 199v, lines 10–39 of Ivir. georg. 45.

93 Ink analyses were carried out on fol. 57r; see Bosch and Kvirkevia (2025, p. 40) under V 1098-2.

94 In the Table, “Ts.” refers to the catalogue numbers in Tsagareli (1988).

| | | | | | |
|----------|-----|----|-------------------------|------------|-------------------------------------|
| V 1096-4 | A13 | 1 | Euthalius (Armenian) | ? | |
| V 1096-5 | A13 | 1 | Catholic Epistles | 977 | < Sin. georg. (58-)31(-60) / Ts. 16 |
| V 1097-1 | A14 | 2 | Triodion-Pentecostarion | (XII-XIII) | < Jer. georg. 101 |
| V 1097-2 | A14 | 2 | Apostolos | (XII-XIII) | |
| V 1097-3 | A14 | 4 | Pauline Epistles | (X) | < Jer. georg. 94(+82) |
| V 1097-4 | A14 | 4 | Menaion (February) | (XI) | + Vienna, georg. 3 < Jer. Ts. 35 |
| V 1098-1 | A12 | 56 | Menaion (July) | (XII-XIII) | < Jer. Ts. 31? 40? |
| V 1098-2 | A12 | 1 | Hymn (Mikael Modrekili) | (XII-XIII) | < Jer. Ts. 123? |

2.2 Göttingen (A 10, C 41–42)

The Göttingen collection of Georgian manuscripts comprises a total of 25 fragments stored under the shelfmarks Ms. Syr. 17, 19, 21, 22, 23, 24, and 25, all palimpsests with a lower layer in Christian Palestinian Aramaic⁹⁵ and all overwritten by Ioane Zosime with the text on the Invention of the Holy Cross by Alexander of Cyprus (*CPG* 7398). Other fragments from the same manuscript by Ioane Zosime were identified by Gérard Garitte in Princeton (University Library, Manuscripts Division, Department of Rare Books and Special Collections, Garrett MS 24, fols 63–99)⁹⁶ and Birmingham (Selly Oak College, now Cadbury Research Library, The Mingana Collection, Georg. 4);⁹⁷ as early as 1929, the Princeton fragments had been proposed by Robert P. Blake to be remnants of the Sinaitic codex described by Aleksandre Tsagareli under no. 93.⁹⁸ One more part of Ioane Zosime’s codex was detected by Mzekala Shanidze during the cataloguing of the New Finds of St Catherine’s Monastery, in the codex stored as Sin. georg. NF 20;⁹⁹ the same author also found out that Tsagareli’s nos 92 and 93 represent one codex, with the Göttingen fragments stemming partly from the former, partly from the latter.¹⁰⁰ According to the colophon of no. 92, Ioane Zosime “wrote, finished and bound” his codex in 986 on Mt Sinai;¹⁰¹ this date and provenance can thus be noted for the Göttingen fragments. It is deplorable that the many palimpsested folios that were overwritten by Ioane Zosime have hitherto attracted scholarly attention only concerning their undertexts; a virtual reunion of the scattered Zosimean materials, in a similar way as it has been provided for the Greek Codex Sinaiticus,¹⁰² is overdue. For the time being may it suffice to illustrate the distribution of the three *codices rescripti* dealt with above as given in Table IV below.

95 The CPA undertexts are from Apophthegms and writings by Ephrem the Syrian and John Chrysostom; see, e.g., Müller-Kessler (2022). The fragments, which were donated to the library by Hugo Duensing, were also described by Assfalg in his catalogue of Syriac manuscripts (1963b, pp. 184–194) under the catalogue numbers (not “shelfmarks” as in Chkhikvadze et al. 2018, p. 41) 84, 86, 88, 89, 90, 91, and 92.

96 For a thorough description see Kotzabassi & Ševčenko (2010, pp. 126–130 with figure 171). The Georgian text of Garrett MS 24 was used in the edition by Mgaloblishvili (1978), marked with the siglum “G”.

97 Garitte (1967, pp. 37–52, with images of the verso of the Birmingham fragment and fol. 1r of Garrett MS 24 contrasted on pp. [49] and [50]).

98 Tsagareli (1888, p. 240); see Hiersemann (1922: 6–8); Rice (1960, p. 238); Skemer (1996, p. 336 n. 4).

99 Shanidze (1999, p. 119).

100 Shanidze (1999, pp. 120–122); Aleksidze et al. (2005, pp. 83–85; 266–267; 393–395).

101 Tsagareli (1888, p. 240).

102 See <https://www.codexsinaiticus.org>.

| Table IV: <i>Membra disiecta</i> of Ioane Zosime's manuscripts | | | |
|--|---------------------------|---|----------------------------|
| | dated 965 | dated 979 | dated 986 |
| 1844: Tischendorf | > Leipzig, V 1096-2 | | |
| 1853: Tischendorf | > SPb, Сир. Н.С. 16 | | |
| | > SPb, Греч. VI–VIII, XLI | | |
| 1883: Tsagareli | 19 | 81 | 92+93 |
| 1892–93: Grote | | > Oslo, Schøyen 35 > Tbilisi, National Museum | > Göttingen, 17, 19, 21–25 |
| | | > Oslo, Schøyen 37 | > Princeton, Garrett MS 24 |
| | | | > Birmingham, Mingana 4 |
| 1922: Blake | Sin. georg. 34 | | |
| 1999: Shanidze | | | Sin. georg. NF 20 |

2.3 Halle (A 7; C 42)

The Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle (Saale) hosts one Georgian codex, as part of the collection of the Deutsche Morgenländische Gesellschaft (DMG). On its 37 folios written in *mkhedruli* characters, the paper manuscript Georg. 1 contains a part of the *Qaramaniani* romance, including two “awkward pen and ink drawings” on fols. 35v and 36v.¹⁰³ In March 2025, the library kindly produced digital images of the manuscripts for the DeLiCaTe project; Figs 38 and 39 show the two pages with drawings. As we can see, only the one on fol. 35v can be styled a “miniature”,¹⁰⁴ representing, as indicated by the caption above, the figure named *Aiari* which is mentioned in the accompanying text;¹⁰⁵ the drawing on fol. 36v is rather ornamental, marking the beginning of a story told by Sarvikhuraman, the daughter of the Indian king.¹⁰⁶

2.4 Berlin

When Julius Assfalg compiled his catalogue, the collection of the “Preußische Staatsbibliothek”, at his time temporarily stored in Tübingen and Marburg, comprised eight Georgian manuscripts;¹⁰⁷ meanwhile, three numbers can be added, plus the collective Ottoman-Turkish Ms. or. quart. 1488-6 with its few Georgian elements (see 1 above). In the following listing, we begin with the codices that were not yet described by Assfalg.

103 Assfalg (1963a, p. 20): “2 unbeholfene Federzeichnungen”.

104 Chkhikvadze et al. (2018, p. 42).

105 The text passage on fol. 35v corresponds to p. 88, lines 7–25 in the edition by Gvakharia & Tsaishvili (1965); *Aiari* appears ib. in line 14.

106 Corresponding to p. 89, lines 17–18 in the edition by Gvakharia & Tsaishvili (1965).

107 Assfalg's numbers 1–6, 8, and 9 (1963a, pp. 1–19 and 21–28).

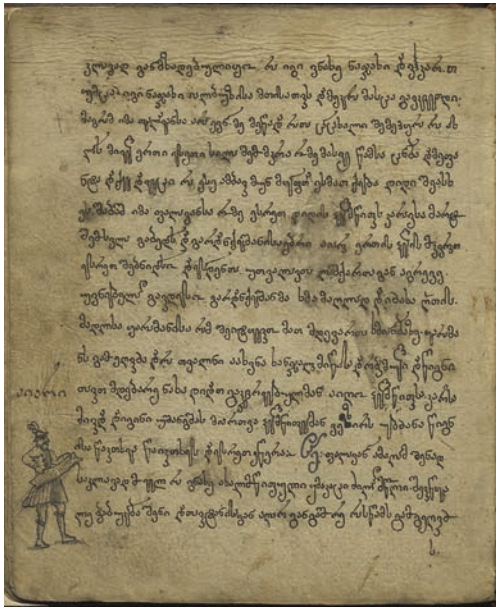


Fig. 38: Halle, ULB-SA, Georg. 1, fol. 35v

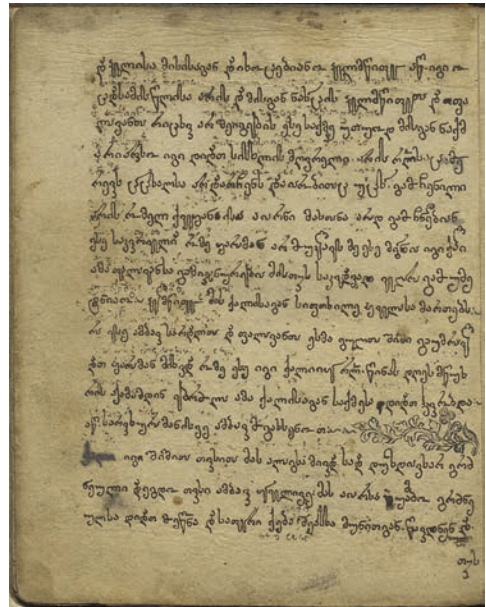


Fig. 39: Halle, ULB-SA, Georg. 1, fol. 36v

2.4.1 Ms. or. oct. 169 (C 37; Q 3982)¹⁰⁸

The little codex consisting of 51 folios¹⁰⁹ written in a slightly cursive *mkhedruli* hand was acquired by the Staatsbibliothek in 1846;¹¹⁰ it is unclear why Assfalg omitted it in his catalogue. This was the first Georgian manuscript that our jubilarian and myself were shown in Berlin when we visited the library about 25 years ago; as we were interested in working on it, a black-and-white microfilm was produced for us in May 2000. Meanwhile much better colour images are available on the “Digitalisierte Sammlungen” website of the Staatsbibliothek.¹¹¹ The manuscript contains a tale including a conversation between a girl and a boy which, according to the scribe’s colophon on fol. 50v,¹¹² was written by a certain Melania Gedevanois asuli;¹¹³ this might be the Melania Gedevanishvili who together with two other family members (Petre and Pavle) donated three rubles for the old church of Zemo Nikozi near Tskhinvali¹¹⁴ in 1889.¹¹⁵ A peculiar

108 Qalamos numbers are here given after the static URLs indicated in the database (here: https://www.qalamos.net/receive/DE1Book_manuscript_00003982).

109 Not pages as in Chkhikvadze et al. (2018, p. 37).

110 According to the Qalamos website, it was sold to the Staatsbibliothek for 200 Thaler by the linguist Georg Rosen (21.9.1820 – 29.10.1891), who had sojourned in the Caucasus in 1843; among his works resulting from this are his grammatical sketches of the Laz, Ossetian, Megrelian, Svan, and Abkhaz languages (1844 and 1846). Rosen had been accompanied by the botanist Karl Heinrich Emil Koch (6.6.1809–25.5.1879) who published, among others, a report on his travels to Georgia, the Caspian Sea and the Caucasus (1847).

111 See <https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN873038444>.

112 See https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN873038444&PHYSID=PHYS_0104.

113 Not Gedevantasi as in Chkhikvadze et al. (2018, p. 37).

114 42°11'44.9" N, 43°57'30.6" E.

115 Journal *Iveria*, 22.4.1889, p. 2; see <https://dspace.nplg.gov.ge/handle/1234/49552>. See also <https://prosopography.iliauni.edu.ge/persons/40559-melania-gedevanishvili>.

element of the manuscript is fol. 51r which contains the prayer of Our Father written from right to left in mirrored script.¹¹⁶

2.4.2 Hs. or. 7931 (C 37; Q 26850)

The codex with the shelfmark HS or. 7931, acquired by the Staatsbibliothek in 1979, is a psalter of c. the 18th century,¹¹⁷ written in a *mkhedruli* hand with remarkable Armenian elements: the portal on fol. 2r¹¹⁸ contains a short prayer (see Table V) and two monograms, possibly indicating a certain Bartowlimē (?) Amirza¹¹⁹ as the scribe, commissioner or owner of the codex, and both the quire numbers and the numbers of psalms are in Armenian (according to the Hebrew and Latin, not the Greek order as usual in both Georgian and Armenian: e.g. Ps. “19” instead of 18 on fol. 30r).¹²⁰ The manuscript includes the Odes (e.g., Lk. 1:68 on fol. 77v, introduced as “Prophecy of Zechariah”)¹²¹ but ends with Ps. 150:6 on fol. 81r.¹²²

| Table V: Armenian prayer in Berlin, SBB, Hs or. 7931, fol. 2r | |
|---|-------------------|
| oqñtaw hnqññ | Support this soul |
| u(nłp)ř u(sunnłw)ð | Holy God |
| u(łp) | Lord |
| j(hunł)u p(pñuunn)u | Jesus Christ |
| u(sunnłw)ð | God |

2.4.3 Hs. or. 14561 (C 37)

For the Four-Gospels manuscript (“Evangeliar”) Hs. or. 14561, there is no information available beyond the short description in Chikvadze et al. (2018, 37); the Qalamos database lists the codex but provides no access to the data.¹²³

2.4.4 Ms. Minutoli 135a (A 1; C 35–36; Q 58827)

The two-folio fragment comprises Mk. 14:9–31 and Jo. 14:19 – 15:7. It remains open whether this fragment stems from a Four-Gospels manuscript or a lectionary, given that both passages are part of lections for Maundy Thursday;¹²⁴ however, the overall appearance is not that of a lectionary.¹²⁵

116 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873038444&PHYSID=PHYS_0105; this text is not shining through from the back side, which contains several small notes in Georgian and Russian.

117 Chkhikvadze et al. (2018, p. 37) give the date of 1795 but without any indication where it is found.

118 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0005.

119 Reading proposed by Arsen Harutyunyan, e-mail of Anahit Avagyan of 25 September, 2025. For the name Amirza see Acharyan (1942, pp. 129–130 s. v. *Amirzadē*).

120 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0061.

121 *çinasçarmetqveleba zakariasi*; see https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0156.

122 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205107&PHYSID=PHYS_0163.

123 As of 28 February 2026; see <https://tinyurl.com/HsOr14561>.

124 See Tarchnishvili (1959–1960, pp. 115–116, nos. 639e with Mk. 14:2–26 and 644 with Jo. 13:31 – 18:2).

125 See <https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN874206499>.

2.4.5 Ms. or. fol. 573 and 926 (A 2 and 3; C 34 and 36; Q 2754 and 3112)

The two objects comprise a total of five separate parchment scrolls containing parts of the Liturgy of John Chrysostom; they have been restored and are accessible online *in toto*.¹²⁶ Together with other witnesses of the Liturgy (Ivir. georg. 89; Graz, University Library, MS 2058/5), the scrolls are at present being studied by Sandro Tskhvedadze within the DeLiCaTe project.

2.4.6 Ms. or. fol. 2096 (A 6; C 35; Q 15157)

Ms. or. fol. 2096 is an amulet scroll (*avgarozi*) in three parts on paper with several coloured miniatures, acquired by the Staatsbibliothek in 1893.¹²⁷ It obviously belonged to a young lady named Mariam Abashidze (*abašizis kali mariam*) as witnessed to by eleven indications of her name between the individual prayer texts. In contrast to Assfalg's description, it is only the first (= family) name that was written over an erasure, thus possibly indicating a change of ownership (see Fig. 40);¹²⁸ the other elements of the name were probably added over empty space. It would be tempting to identify the "new" owner with the actor Mariam (Maḳo) Saparova-Abashidze (18.2.1860 – 25.5.1940), wife of a certain Vaso Abashidze,¹²⁹ who was well acquainted with Arthur Leist (8.7.1852 – 22.3.1927), the first translator of Shota Rustaveli's epic into German;¹³⁰ he might have brought the scroll to Berlin after his third travel to Georgia in 1892. However, it would be rather unexpected that a married woman would be addressed with her husband's name and *kali* "maiden". In any case, the erased name is likely that of a Papuna,¹³¹ which once also appears struck out on p. "9" of scroll 3 (see Fig. 41); this assumption has recently been confirmed by multispectral images taken in the Berlin Staatsbibliothek.¹³²

2.4.7 Ms. or. quart. 279 (A 9; C 37; Q 4597)

According to a colophon on fol. 5^{bisv} dated 22 October / 4 November 1836, the copy of Sulkhan-Saba Orbeliani's Dictionary stored in the Staatsbibliothek¹³³ was presented to King Frederick William III of Prussia by the Georgian Prince Teimuraz (Bagrationi, 23.4.1782 – 25.10.1846) during his sojourn in Berlin.¹³⁴ This is contradicted by a note in Latin on the verso of the front flyleaf, also dated 4 November 1836, which reads: *Donum Alexandri L. B. de Humboldt a. d. IV m. Nov MDCCCXXXVI*;¹³⁵ it thus seems that Alexander von Humboldt was somehow involved in the transfer of the book to the Prussian king.¹³⁶

126 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN743677218> and <https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN872928527>.

127 See <https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873233433>, where several images appear upside-down.

128 Assfalg (1963a, p. 19): "nach Tilgung des Namens des Vorbesitzers durch Rasur".

129 See <https://feminism-boell.org/ka/2014/06/06/mako-saparova>.

130 See, e.g., Leist (1963, p. 9).

131 It is a mere guess that this might be the 18th-century historiographer Papuna Orbeliani.

132 My thanks are due to Ivan Shevchuk and Kyle Ann Huskin who undertook the imaging on 7 November 2025.

133 See <https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN874205786>.

134 See Assfalg (1963a, p. 29); the colophon is not written in *asomtavruli* as stated in Chkheidze et al. (2018, p. 37) but in *mkhedruli* and accompanied by a note in Russian; see https://digital.staatsbibliothek-berlin.de/werkansicht/?PPN=PPN874205786&PHYSID=PHYS_0016.

135 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN874205786&PHYSID=PHYS_0004.

136 See Assfalg (1963a, p. 25): "Geschenk Alexander von Humboldts".

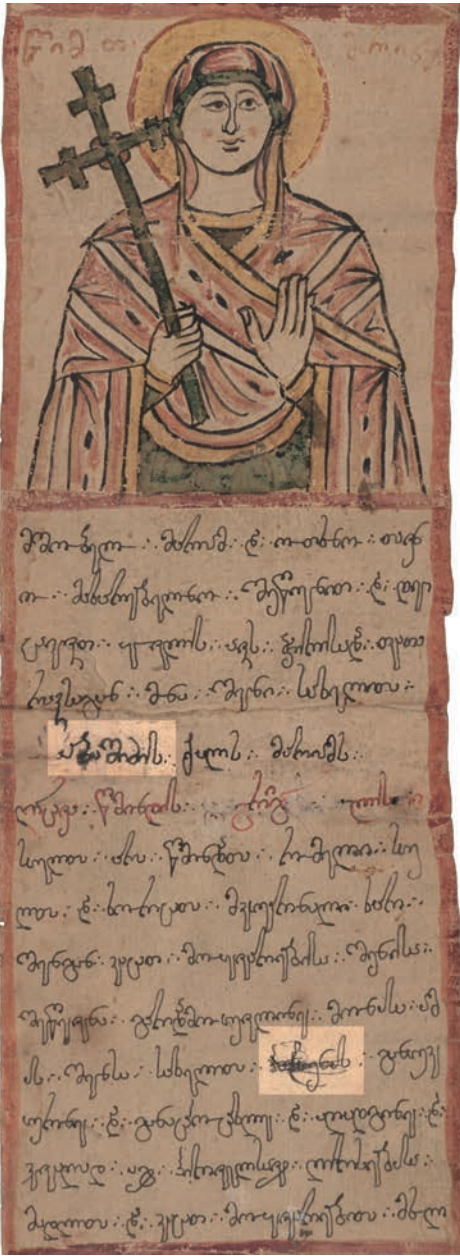


Fig. 40: Berlin, SPK, Ms. or. fol. 2096: magical scroll with owner's name deleted and overwritten

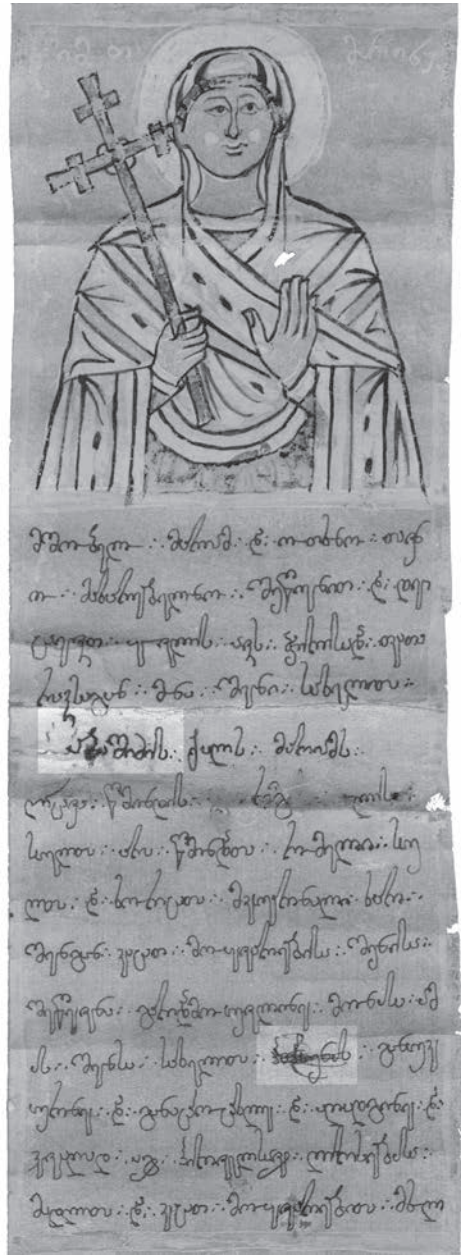


Fig. 41: same, multispectral image (PCA band 8)

2.4.8 Ms. or. quart. 345 (A 8; C 36; Q 4663)

The scribe of part II (on the Crucifixion) of the “historical-theological collective codex” Ms. or. quart. 345, named in a lengthy colophon on p. 113,¹³⁷ is a certain Stepan Lomuovi from Gori (*gorelma stepan lomouovma*).¹³⁸ This is probably the same person as Stepana Lomuašvili who wrote manuscript 1446/145 of the Central Archives of Georgia in Tbilisi, dated to 1828.¹³⁹ Within Ms. or. quart. 345, only part IV is dated, namely, to 18 November 1838, in the colophon of its scribe, Soloman Kostantinisdze, on p. 170; this colophon contains an erasure after the name, probably of a title,¹⁴⁰ which cannot be restored even with multispectral images.¹⁴¹

2.4.9 Ms. or. oct. 168 (A 5; C 34–35; Q 3981)

The small prayerbook comprising 74 folios, probably from the Catholic community of Georgia, was acquired together with Ms. or. oct. 169 (see 2.4.1 above) in 1846.¹⁴² It consists of two distinct parts, the first one dated to 1778 (colophon on fol. 69v) and the second one, to 1790 (colophon on fol. 73v).¹⁴³ The manuscript is peculiar because of the 32 coloured miniatures it contains, all of them combining a scene from the life of Jesus Christ in their upper part, provided with a caption in Georgian, and a scene from the divine service with a caption in Latin language and script (majuscules) below.¹⁴⁴ The colophon of the second part, added after the text in *nuskhuri* script, contains the name of the scribe abbreviated as *b̃na*, not the word *š(i)na* “inside” as supposed by Assfalg,¹⁴⁵ which makes no sense here; the first letter is clearly distinct from the *š*- in *š(eičqal)e* “have mercy” at the beginning of the colophon. A name form that might be meant here is Bidzina.

2.4.10 Ms. or. oct. 283 (A 4; C 34; Q 4096)

According to the colophon in red ink of a scribe named Luarsab on fol. 214v, the small codex Ms. or. oct. 283 containing a horologion (*žamni*) and additional material was written in Astrakhan in the year 1728.¹⁴⁶ Several notes concerning personal events were applied to it over the years 1742–1757 by a certain Papuna Solagov (i.e. Sologhashvili) who was obviously the owner of the manuscript;¹⁴⁷ the latest one (on the verso of the front flyleaf),¹⁴⁸ is about a battle between

137 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN778292363&PHYSID=PHYS_0117.

138 See Assfalg (1963a, p. 22: “Stephan Lomuov”); “Lomouvi” in Chkheidze et al. (2018, p. 36) must be corrected.

139 Colophons on fols 19r, 41r and 105v; see Kakabadze & Gagoshidze (1949, pp. 148–150) and Abralava et al. (2018, pp. 197–203).

140 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN778292363&PHYSID=PHYS_0174.

141 The images taken by Ivan Shevchuk and Kyle Ann Huskin on 7 November 2025 only reveal the ergative ending of the title, *-ma*.

142 According to the Qalamos website, it was sold by the same two scholars as the latter and for the same price (see n. 110 above).

143 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872921557&PHYSID=PHYS_0140 and https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872921557&PHYSID=PHYS_0148.

144 Only the first image (on fol. 2v) lacks the Latin caption; see Assfalg (1963a, pp. 13–14). The information given in Chkhikvadze et al. (2018, pp. 34–35) is erroneous in several aspects.

145 Assfalg (1963a, p. 16).

146 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0432.

147 See the notes in Georgian and Russian on the pastedown of the front cover, https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0002.

148 See https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN873238567&PHYSID=PHYS_0004.

the armies of Prussia and Russia (*paruis*¹⁴⁹ *da rusetis armi(i)s omi*), which took place on 19 August 1757 at 8 o'clock, with "fire uninterrupted for three hours and eight minutes" (*cecxi ižo gaučqvefeli sami sa(a)ti da rva minuți*). This is with no doubt the battle of Groß-Jägersdorf (today Motornoe near Izvilino) in East Prussia,¹⁵⁰ the first major battle on the continent of the Seven Years' War, which is neatly described in a historical account as follows:¹⁵¹

[...] erst um 5 Uhr avancirte die Preußische Linie mit klingendem Spiele, machte jenseit Groß-Jägerndorf Halt, und wurde sie nun vom Lager aus entdeckt, wo hierauf nach einigen Allarmschüssen Alles zu den Waffen griff. [...] Um 10 Uhr war die Schlacht beendet.

Another depiction is given in an undated and anonymous booklet, obviously representing the legend of a copperplate engraving, which reads:¹⁵²

Anderthalb Stunden mochte das Treffen ungefähr gedauert haben, und während dieser Zeit war von beiden Theilen ohne Aufhören gefeuert worden. Der Pulverdampf, welcher von einer Menge feuchter und dicker Dünste darnieder gedrückt wurde, wälzte sich in Wolkengestalt auf dem Schlachtfelde herum.

The note in Ms. or. oct. 283 ends with the information that the Russians won the battle (*g(a)-emaržva rusebs*), plus four further words which Assfalg obviously regarded as one more indication of time ("*dilas da [...]ts šua*"); it is much more probable though that this was meant to locate the battle, with *vilas* (thus to be read instead of *dilas*) and the illegible element being place names. Indeed, *vila* may stand for Wehlau (today Znamensk), the administrative centre c. 19 km west of the battle field.¹⁵³ Correspondingly, we should expect the second name to denote a major borough to the east of Groß-Jägersdorf; this can only be Insterburg (today Chernyakhovsk), the centre of the eponymous Prussian district since 1752, at a distance of about 24 km.¹⁵⁴ However, the damaged word in Solagov's note can by no means be read as Insterburg; it clearly ends with *m̄ts* (with a line break after the *m*), and the letters before can only be restored as *asruda*, yielding *asrudam̄ts*. Considering that the Lithuanian name of the city was *Isrutis* and that Insterburg was the seat of an *Amt*, i.e. a regional office, in the 18th century,¹⁵⁵ we may suppose that Papuna Solagov meant something like *Isrut-Amt* here.

Curiously enough, our jubilarian and myself have come across the owner's name in another context some years ago. In December 2015, we received an e-mail from our Russian colleague Denis Sdvizhkov who was about to edit letters of Russian army officers from the Seven Years' War that he had detected in the Geheimes Staatsarchiv Preußischer Kulturbesitz in Berlin; several of them were written in Georgian. Together, we took on the task of transcribing and translating these letters, which have meanwhile been published in Sdvizhkov's book.¹⁵⁶ They were all meant to be sent from the Russian camps near Landsberg (today Gorzów Wielkopolski)¹⁵⁷ to Russia or Georgia in September 1758, after another important event of the Seven Years' War, the

149 Thus to be read, not *paruia* as in Assfalg (1963a, p. 13). See below as to the name form.

150 54°37'47.8"N, 21°26'44.3"E; today there is a monument with an obelisk at the site (54°36'40.2" N, 21°29'05.9" E), see <https://tinyurl.com/grossjaegerndorf>.

151 Mebes (1861, pp. 187–189).

152 *Schlacht* (s.d., p. 12).

153 54°37'08.1" N, 21°13'53.1" E.

154 54°38'30.3" N, 21°48'26.3" E.

155 Cf., e.g., Büsching (1770, p. 1048) concerning the "Aemter Tilsit, Ragnit und Insterburg".

156 Sdvizhkov (2019, pp. 386–401, letters no. 83–88).

157 52°44'00.0" N, 15°14'00.0" E.

battle of Zorndorf (25.8.1758);¹⁵⁸ on their way to Russia, they were confiscated by the Prussian army and taken to Berlin. One of these letters (no. 86), dated 30 August (~ 10 September), was signed by a Papuna Salagovi, who sent it to his mother-in-law, a princess named Elene Paridonuna, i.e., Pridonovna; the letter contains important information indeed as it reports that two of Salagovi's fellow-Georgians, Davit Guramishvili and Davit Turkestanishvili, had been taken prisoner.¹⁵⁹ For the sake of convenience, I provide the text of the letter again¹⁶⁰ together with an English translation in Table VI.

Table VI: Letter by Papuna Salagov of 30.8./10.9.1758

ჩემს მოწყალე ბატონს დედას, კნეინა ელენე ფარიდონუნას, მდაბლად თაყვანისცემას და ხელს კოცნას მოგახსენებ. გვიბმანეთ თქვენ და თქვენის ქალის ანბავი. ვიცი, ჩემს ანბავს იკითხავთ, უჭირველად მოვრჩი დიდს განსაცდელს. თქვენს ქალს მისწერეთ, შეწუხებული იქნება.

საბრლო გურამიშვილი დადევ[ვე]ვდა და თურქისტანი შვილი დავით. სხვანი უჭირველათ არიან. სტეფანემ თითონ მოგწერათ.

თქვენი სიძე პაპუნა სალალოვი მოგახსენებ.

To my kind lady mother, princess Elene Pridonovna, I humbly convey (my) reverence and a kiss on the hand. Provide me with news on yourself and your daughter. I know, you (too) expect news from me – I have remained unharmed in the big ordeal. Write your daughter, she will be troubled.

Pitiful Guramishvili was taken prisoner, and (also) Davit Turkestanishvili. The others are unharmed. Stepane wrote you himself.

(I,) your son-in-law Papuna Salagovi, will keep you informed.

In an extra line in the margin, Papuna added:

როდამ მომიკითხეთ, თქვენი მული და ვისაც ვიცნობდე.

Greet Rodam, your sister-in-law, and whomever I might know.

The letter ends with the indication of the date (30 August 1758) and the place where it was written: *daiçera parusaşi*. In contrast to the proposal that this might mean the town of Pyritz¹⁶¹ (today Pyrzyce), c. 62 km north-east of the battle field and 58 km north-west of Landsberg, we may now suggest that Papuna's *parusaşi* simply meant "in Prussia", with the name of the country spelt in a similar way with *anmeţoba*¹⁶² as the name of his mother-in-law, *Paridonuna*, and in the mention of Prussia in Solagov's note in Ms. or. oct. 283, which should read *parusis* instead of *paruis*. That the author of the note and the author of the letter are one and the same person, can easily be proven by comparing the two hands (see Figs 42–44).¹⁶³

158 52°40'19.0" N, 14°39'16.0" E, near present-day Sarbinowo.

159 Sdvizhkov (2019, p. 397 n. 548) provides some information from Russian archives on "Давид Прокофьевич/Прангистанивич Туркистанов/Туркистанишвили", according to which he was a sergeant ("вахмистр") of the Georgian Hussar Regiment ("Грузинский гусарский полк") during the war. Whether this is the Davit Turkestanishvili mentioned in legal documents of 1767 (Dolidze 1981, p. 126, no. 122: document KKNCM, Hd-2648) and 1778 (Dolidze 1974, p. 44, no. 26: document KKNCM, Hd-866) remains unclear.

160 See Sdvizhkov (2019, p. 397).

161 Sdvizhkov (2019, p. 397): "Пиритц".

162 Assfalg (1963a, p. 13).

163 The pastedown of the back cover of Ms. or. oct. 283 shows the names Книзь (sic!) Солаговъ and Кнеина (sic!) Елене Давидоуна; the latter might be the name of Papuna's wife. The notes on the preceding flyleaf require further investigation.

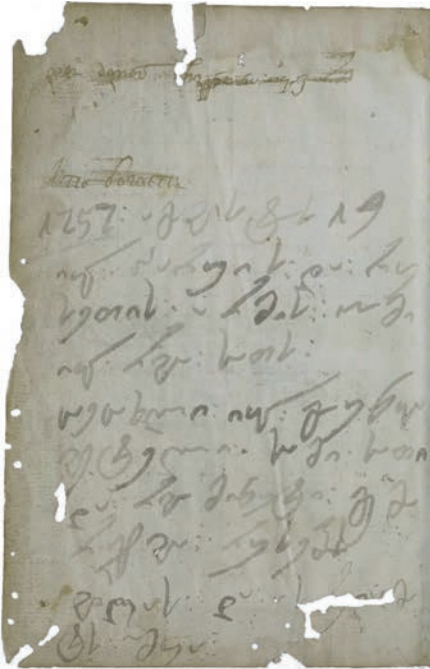


Fig. 42: Berlin, SPK, Ms. or. oct. 283, verso of back flyleaf: note of Papuna Solagov

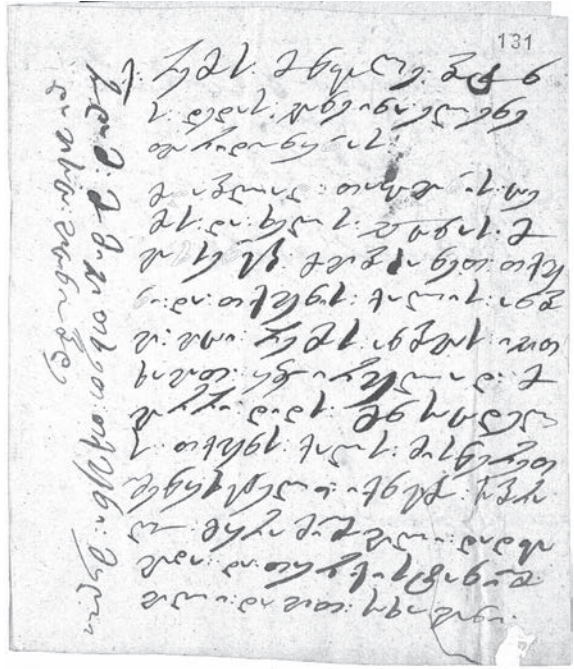


Fig. 43: Berlin, GSPK, no. 1453, Bl. 131r: letter of Papuna Salagov, first part

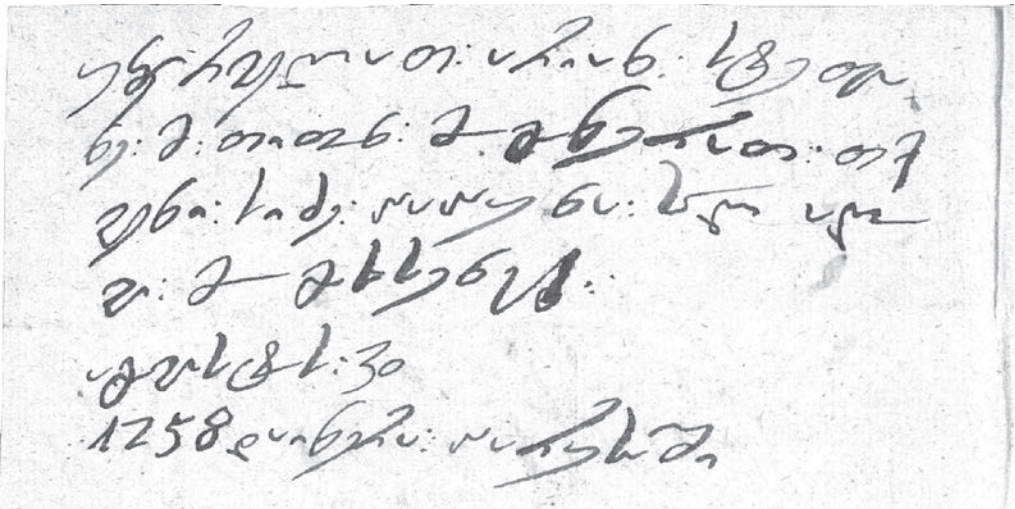


Fig. 44: Berlin, GSPK, no. 1453, Bl. 131v: letter of Papuna Salagov, end with dating.

Having identified Papuna Solaghashvili¹⁶⁴ as the author of the letter¹⁶⁵ and as the owner of Ms. or. oct. 283, the question remains how his book arrived in the Berlin Staatsbibliothek. According to Assfalg's catalogue, it was a "present of the king";¹⁶⁶ there is no information on the source though. According to the Qalamos website, the book was acquired in 1877 from the orientalist Julius Heinrich Petermann, known as the author of an Armenian grammar of 1837; this can only mean that it stems from his bequest, as the scholar had died on 10.6.1876. On behalf of the Prussian king, Petermann himself had travelled to the Near East between 1852 and 1855 to buy manuscripts, provided with a credit of 1,000 Thaler;¹⁶⁷ many of these manuscripts, mostly in Armenian, Arabic, Ottoman Turkish, or Persian, can be found in the Berlin collections. During his travels, Petermann did not reach the Caucasus because of the Crimean War of 1853–56,¹⁶⁸ so he cannot have bought the book in Georgia. Possibly, he received Ms. or. oct. 283, together with other books, from a certain Mehemed Reshid Pasha, governor of Baghdad, whom he had met during his travels and who was of Georgian origin.¹⁶⁹

3. Conclusion and Outlook

In addition to traditional methods such as codicological and palaeographical investigations concerning quire structures, ruling and line counts, colour choices, letter sizes and shapes, ligatures, ductus, and paratexts (indices, marginalia, colophons), most of the new insights introduced here have been made possible by the availability of digital resources and methods such as multispectral imaging facilitating the recovery of erased text. The primary precondition for the study of all the manuscripts dealt with here was the availability of digital images, which have kindly been provided over the years by the hosting institutions. In addition, the study profited a lot from text corpora like TITUS or the Georgian National Corpus,¹⁷⁰ digitised books of various repositories,¹⁷¹ the eScriptorium platform for automatically reading manuscripts,¹⁷² or databases of various kinds, esp. the Qalamos database.¹⁷³ Our jubilarian has contributed immensely to building up such corpora and databases, and we all wish her many more fruitful years for these endeavours!

164 The Georgian National Corpus attests both the name forms *soloğašvili* (202 instances; <https://tinyurl.com/sologhashvili>) and *solağašvili* (94 instances; <https://tinyurl.com/solaghashvili>) but no Papuna bearing this name; in the TITUS database we have 15 instances of *soloğašvili* (<https://tinyurl.com/sologhashviliT>) and 92 of *solağašvili* (<https://tinyurl.com/solaghashviliT>) but likewise none with the name first name Papuna.

165 According to Sdzvzhkov (2019, p. 397, n. 545), Papuna was also a sergeant ("вахмистр") of the Georgian Hussar Regiment ("Грузинский гусарский полк") during the war; Sdzvzhkov tentatively proposes 1714 as the year of his birth.

166 Assfalg (1963a, p. 7): "Geschenk S. M. des Königs".

167 Petermann (1860, I, p. V).

168 Petermann (1860, I, p. VI).

169 Petermann (1860, II, pp. 296–297). In the Staatsbibliothek collection, Ms. or. oct. 283 is the last of a set of six manuscripts that were acquired from Petermann in 1877, the five other ones being Armenian (beginning with Ms. or. oct. 278). The manuscripts that Petermann bought on behalf of the king are stored in the collection "Petermann I"; this collection entered the Staatsbibliothek before 1858 and comprises Arabic, Armenian, Ottoman Turkish, Persian, and Syriac items (see <https://tinyurl.com/PetermannI>).

170 <https://titus.uni-frankfurt.de/texte/texte.htm> and <http://gnc.gov.ge>.

171 E.g., the *Iverieli* website of the National Library of Georgia (<https://dspace.nplg.gov.ge/>), the corresponding website of the National Science Library at Tbilisi State University (<http://dspace.gela.org.ge/>), Google Books (<https://books.google.com/>), or the Internet Archive (<https://archive.org/>).

172 See Gippert and Stökl Ben Ezra (2024).

173 <https://www.qalamos.net/>.

Acknowledgements

This publication is part of a project that has received funding from the European Research Council under the European Union's Horizon 2020 research and innovation programme (Grant agreement No. 101019006) and from the Deutsche Forschungsgemeinschaft (German Research Foundation) under Germany's Excellence Strategy – EXC 2176 ‘Understanding Written Artefacts: Material, Interaction and Transmission in Manuscript Cultures’, project no. 390893796. The research was conducted within the scope of the Centre for the Study of Manuscript Cultures at Universität Hamburg.



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Figs 1, 3, 5, 7, 10, 11, 13, 16, 18, 20, 22, 24, 27, 28, 32, 34–36: Universitätsbibliothek, Leipzig

Fig. 2: Blake 1932.

Figs 4, 6: Bodleian Libraries, Oxford

Figs 8, 9, 19, 21, 41: Ivan Shevchuk, Kyle Ann Huskin, Jost Gippert

Figs 12, 14, 15, 17, 26, 29, 37: Library of Congress, Washington DC

Fig. 23: Sinai Palimpsests Project / Saint Catherine's Monastery, Mt Sinai

Fig. 25: The Schøyen Collection, Oslo

Figs 30, 31: Iviron Monastery, Mt Athos

Fig. 33: Österreichische Nationalbibliothek, Vienna

Figs 38, 39: Universitäts- und Landesbibliothek Sachsen-Anhalt, Halle

Figs 40, 42: Staatsbibliothek Preußischer Kulturbesitz, Berlin

Figs 43, 44: Geheimes Staatsarchiv Preußischer Kulturbesitz, Berlin

