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The Georgian *Life of Jacob from Nisibis* and Its Greek and Syriac Sources

(Historia Philothea by the Blessed Theodoret of Cyrus)

Despite the intensive cultural relations with Syrians during the ages, there are very few pieces of writings translated from Syriac to Georgian, all of them being rendered at the earlier stage of the Georgian literature. During the research of the Georgian translations of the blessed Theodoret's writings, two of them appeared to be directly rendered from the Syrian source: the *Life of Julian-Saba* (the 2nd chapter of the *Historia Philothea*, preserved in the cod. Sin. Georg. 6, copied in 981)¹ and the *Life of Jacob from Nisibis*.

The Life of Jacob, the extended version of the 1st chapter of the Historia Philothea is preserved in two manuscripts: S 1141,² the so-called Shatberdi Collection (10th c., 248v-256r, a leaf is missing between ff. 250/251, consequently 5-7 chapters) and A 165 (17th-18th cc., a copy of S 1141, preserves ch. 1-2, 10-11). The Life of Jacob was edited after the cod. S 1141 by Bakar Gigineishvili and Elguja Giunashvili.³ The Greek source of the work was published by P. Canivet and A. Leroy-Molinghen: Théodoret de Cyr, Histoire des Moines de Syrie (= HMS). SC 234. Paris: Cerf, 1977, 160-193.

Jugeli V., The Georgian Life of Julian-Saba (cod. Sin. Georg. 6) and Its Greek and Syriac Sources (*Historia Philothea* by Theodoret of Cyrus), Phasis. Greek and Roman Studies, 13-14, 2010-2011, 259-271.

² The manuscript is preserved in the Georgian National Centre of Manuscripts.

The Shatberdi Collection of the 10th c., ed. by B. Gigineishvili, E. Giunashvili, The Monuments of Ancient Georgian Literature, vol. 1, Tbilisi 1979, 356-364 (in Georgian).

The *Life of Jacob* is rendered by an anonymous translator, who did not mention a name of the author. It does not appear in the scholarly literature either. I am very grateful to the French kartvelologist, professor Bernard Outtier for his kind and helpful indication to this work as one of Theodoret.

The cod. S 1141 that preserves the *Life* is copied in the Shatberdi Lavra and includes 14 works, rendered from the Greek,⁴ Arabic⁵ and Armenian⁶ languages. It is extremely difficult to determine the language the translation is made from, since its text and proper names do not give any hint. Two more or less foreign words are represented in the *Life*: "არმანიგი" and "ვესანგი", however, they have already been used in Georgian of that time, as they are found in other earlier works.

The *Life* frequently shows divergences from the readings of the critical edition of the *Historia Philothea* (HMS). In most cases these are interpolations, repetitions, extended episodes and other changes, and, in total, the *Life* represents the different recension compared to the Greek original.

The thorough investigation of the *Life* in comparison with the Greek, Armenian, Arabic and Syriac sources resulted in different outcomes.

Armenian Translations of the *Life*. P. Peeters, investigating the *Life*, supposed its Armenian provenance.⁷ However, Ilia Abuladze rejected it and pointed to the Armenian scholar, who examined Armenian editions of the *Lives of Jacob* and indicated that all of them were so-called "metaphrases", corrected and extended versions of the original. Ilia Abuladze wrote: "The *Life of Jacob* is represented also in Armenian, in a few editions, one of them being almost the same as the Georgian one. The same beginning can also be found in the Greek Book of the *Life*, ascribed to Theodoret. The books of the Armenian *Lives*, observed by Mkrtich Augerian, have not reached us in their original form. If the *Life of Nisibites* had

⁴ The Shatberdi Collection of the 10th c., 38.

⁵ Abuladze I., The Most Ancient Recensions of the *Hexemeron* by Basil of Caesarea and of the *On the Making of Man* by Gregory of Nyssa, Tbilisi 1964, 23-24 (in Georgian); *The Shatberdi Collection of the 10th c.*, 37.

This consideration was held by N. Marr, K. Kekelidze, L. Melikset-Beg and R. Blake: Kekelidze K., The History of the Ancient Georgian Literature, vol. 1, Tbilisi 1980, 462 (in Georgian); The Shatberdi Collection of the 10th c., 38.

According to Peeters: "Le Recueil de Šatberd (973) contient une autre Vie de S. Jacques de Nisibe, dont l'incipit répond au texte de Théodoret, mais qui a pu aussi être traduite de l'arménien (BHO, 408)" (Peeters P., Syméon Stylite et ses Premiers Biographes, Le Tréfonds Oriental de l'Hagiographie Byzantine, Subsidia Hagiographica 26, Bruxelles: Société des Bollandistes 1950, 209, n. 4).

any traces of Armenisms, we could say that it preserved a lost edition of the Armenian version, however, as they were not found in the *Life*, it seems to be of Greek provenance."8

The comparison of the *Life* with the Armenian text, rendered in Latin by Peeters himself, reveals the following results. The beginning of the *Life* and the first two chapters of the Armenian text stand close to each other since they both stand close to the original, that is, to the first three chapters of the first vita in the *Historia Philothea*:

S 1141

"მოსე ღიღმან წინაჲსწარმეტყუელმან, რომელმან განაპო ზღუაჲ მეწამული ღა განიყვანნა კმელსა ძენი ისრაწლისანი და აღმოუცენა წყალი უღაბნოსა ურწყულსა კლდისაგან კმელისა და განაძღო ბევრეული იგი ერი, და აღვიდა მთასა სინასა გარღამორთუმად მათა წიგნი შჯულისაჲ. და ვიღრე გარღამოსლვადმდე მისა უღმრთო იქმნა ერი იგი. და იქმნეს თავისა მათისა კერპი და თაყუანის-სცეს მას. ამან წინაჲსწარმეტყუელმან ესე ყოველი არა თუ თავით თჯ[სით] რაჲმე ყო, არამედ ღმრთისა მოწყალები[თა], რომელი-იგი მის ზედა გარდამოკდა, მის მიერ შემძლებელ იყო ამას ყოველსა საქმედ" (ch. 1).9

HMS

Μωϋσῆς, ὁ θεῖος νομοθέτης, ὁ τῆς θαλάττης τὸν πυθμένα γυμνώσας καὶ τὴν ἄνικμον ἔρημον ὕδασι κατακλύσας καὶ τὰ ἄλλα πάντα θαυματουργήσας, τῶν πάλαι γεγενημένων ἀγίων τὴν πολιτείαν συνέγραψεν, οὐ τῆ σοφία χρησάμενος, ἢν παρὰ τῶν Αἰγυπτίων παρέλαβεν, ἀλλὰ τῆς ἄνωθεν χάριτος τὴν αἴγλην δεξάμενος.

Վկայաբանութիւն Սրբոյ Յակովբայ

Մովսէս աստուածային օրէնսդիրն՝ որ եհերձ զԿարմիր ծովն, և եհան զժոզովուրդն յանապատ անջրդի, և արար այլ սքանչելիս մեծամեծս, զոր գրեալ է մի ըստ միոջէ, յորժամ էառ ՛ի պատմել զվարս սրբոց առաջնոցն, ոչ աւանդութեամբ զոր ընկալաւ յԱստուծոյ՝ որ տուաւ նմա յայնմ ժամանակի (p. 83).

 $^{^8}$ Abuladze I., The Georgian and Armenian Literary Relations in the $9^{th}\!\!-\!\!10^{th}$ cc., Tbilisi 1944, 034 (in Georgian).

[&]quot;Moses, the great prophet, who cleaved the Red sea and led out to the land the sons of Israel and extracted the water to the barren desert from the dry rock and satiated the numerous people and ascend the Sinai mountain to carry to them the Book of Law. And before his return those people became godless, and made an idol for themselves and worshipped it. This prophet did not make all this by himself, but he was able to perform all these deeds by the God's grace, that came above him."

Translation by Ephrem Mtsire¹⁰

"მოსე ღიღმან შჯულისმღებელმან, რომელმან მთხრებლნი მღვსანი წყალთაგან განაშიშულნა და ურწყული უღაბნოჲ წყალთა მიერ ღაჰრთო, ღა სხუანი ყოველნი საკურველებანი ქმნნა, მათ ყოველთა თანა მოქალაქებანიცა აღწერნა ძუნლსაღმე ყოფილთა წმიდათანი, არა კუმევითა სიბრძნისა მეგუპტელთა მიერ სწავლულისაჲთა, არამედ მეგარდამოთა მაღლთა ბრწყინვალებისა შემწყნარებლობითა" (191rv).12

Armenian text translated by Peeters¹¹

Moyses divinus legislator qui mare Rubrum aperuit, qui traduxit populum per aridam solitudinem, aliaque miracula permagna patravit, quae singillatim perscripsit, cum priscorum sanctorum vitas narrare institueret, non tradita sibi ab Aegyptiis disciplina <id fecit>, sed infusa Dei gratia, quae in ipso illo tempore data fuit (346, ch. 1).

The next chapter of these texts resemble each other even more, since they also pursue one source – the *Historia Philothea*. However, the $3^{\rm rd}$ and the following chapters of the Armenian text have nothing common with its $1^{\rm st}$ chapter, nor with the Georgian *Life of Jacob*, but repeat word-by-word a passage from the *Life of Mar Augen*, the Syrian ascetic:

HMS

Έν τούτοις διαπρέπων καὶ πασιν ἐπέραστος ὤν, καὶ ἐν ταῖς ἀπάντων περιφερόμενος γλώτταις, εἰς τὴν τῆς ἀρχιερωσύνης ἕλκεται λειτουργίαν καὶ τῆς πατρίδος λαγχάνει τὴν προστασίαν. Ἐναλλάξας δὲ τὴν ὄρειον ἐκείνην διατριβὴν καὶ τὴν ἐν ἀστει διαγωγὴν οὐ κατὰ γνώμην ἐλόμενος, οὐτε τὴν τροφὴν οὕτε τὴν ἀμπεχόνην ἐνήλλαξεν (ch. 7).

Translation by Ephrem Mtsire

"ესრეთ ამათ შინა რაჲ განშუწნდებოდა, ყოველთა მიერ საწადელ იყო და ყოველთა ენებითა
მიმოდაითქუმოდა, დიდი იაკობ მდღელთმთავრობისა პაგიესა აღყვანებულ იქმნა, და წილ-ხუდა
გედამდგომელ-ყოფაჲ თუსისა მამულისაჲ. მიერითგან უკუწ, დაღაცათუ მთათა გედა მავალობაჲ
ცვალა მკუდრობად ქალაქისა, არამედ არა შეცვალა კეთილთა მიმართი ნებაჲ თუსი უცვალებელობითა მისვე სამრდელისა და სამოსლისაჲთა,
და ცვალებამან აღგილთამან არა მოაგყუა მას
შეცვალებაჲ მოქალაქობისაჲცა" (ch. 7).¹³

The only complete Georgian version of the Historia Philothea, directly rendered from the Greek original, belongs to Ephrem Mtsire (XI c.), a Georgian monk, theologian and translator.

Peeters P., La Légende de Saint Jacques de Nisibe, Analecta Bollandiana 38, 1920, 285-373.

[&]quot;Moses the great lawgiver, who laid bare from waters the abysses of the sea and saturated with waters the barren desert, and did all other miracles, together with all these described the deeds of saints who were of old, having not applied the wisdom learned from Egyptians, but by having received the splendour of graces from above."

[&]quot;Thus, being adorned in these, long desired to all and spoken by all tongues, the great Jacob was elevated to the honour of bishopric and the lot fell upon him to rule his own fatherland. Hence forth, though the walking on the mountains he changed to the

Վկայաբանութիւն Սրբոյ Յակովբայ

Ի ժամանակին յայնմիկ ննջեաց եպիսկոպոսն Մծբրնալ, և եղև րնտրութիւն 'ի քաղաքին, թէ ո արժանի իցէ աթոռոլ եպիսկոպոսութեան. և էին արք հինգ, զորս ասէին ոմանք արժանի լինել. և բազում հակառակութիւն էր **՛**ի քաղաքին վասն արանցն այնոցիկ թէ ով 'ի նոցանէ լառաջ մատչիցի լաթոռ հայրապետութեանն. զի ոմն զայս անուն ասէր և ոմն զայն. և 'ի տրտմութենէն 'ի միաբանութիւն ոչ եկին. Յայնժամ խորհեցան արք քաղաքին որք գլխաւորքն էին՝ ելանել առ սուրբն Մարուգէ՝ յանապատ նորա, տեսանել թէ զինչ հրամայեսցէ (p. 84).

Translation by Peeters

Hoc tempore vita functus est Nisibis episcopus et in civitate suffragio scitum est quis sede episcopale dignus esset. Erant autem homines quinque, quos nonnulli dignos esse dicebant; multaque contentio erat in civitate de hominibus illis, quis eorum prae ceteris ad sedem patriarchalem eveheretur: alius enim hoc nomen pronuntiabat alius illud, neque ex dissensione ad concordiam pervenerunt. Tum viri, qui optimates erant civitatis, sanctum Marugam in eius solitudinem adire constituerunt, ut eius sententiam explorarent (Peeters, 1920, 347₂₇-348₈, ch. 3).

Житие Блаженного Мар Евгена¹⁴

В эти именно дни почил епископ митрополит города Низибии. И когда горожане производили избрание того, кто достоин быть управителем Церкви, а таких было 4-5 человек, на которых обратили внимание жители города, то были из них, которые говорили, что такой-то достоин а другие говорили, что тот достоин быть епископом. И когда пришли к такому затруднению, как это, то все они не хотели дать одного решения делу, т.е. решения относительно одного из тех лиц. Тогда все они собрались вместе, чтобы идти к св. Мар Евгену и видеть, что он им посоветует об этом (р. 395).

The main text of the Georgian translation stands aside from the Armenian version of the *Life of Jacob* edited by Peeters. Apart from the textual divergencies the frequent mention of Mar Augen ("Sanctus Maruge") in the text and indication of the discover in the mount Ararat ("in monte Airarat") of the Noah's ark, narrated in the *Life of Mar Augen*,

dwelling in town, however, he has not change his will toward (heavenly) goods by invariability of his nourishment and clothes, and a change of the places has not caused him to change a rule of life."

¹⁴ Житие блаженного мар Евгена, Блаженный Феодорит Кирский. История Боголюбцев. Библиотека Отцов и Учителей Церкви, III, Москва 1996, 386-445.

also point to the difference.¹⁵ These stories do not appear in the *Historia Philothea*, moreover, Mar Augen is mentioned only in the later legends. According to scholars, the first notes about Mar Augen appear only in the 9th c.¹⁶ Consequently, this Armenian text can not be earlier than 9th-10th cc. and, according to Peeters, who himself stated, that this text represents the extracts from the writings by Theodoret, Faustus of Byzantium and the *Life of Mar Augen*,¹⁷ it can not be a source to the Georgian *Life*. Besides, as rightly stated Ilia Abuladze, in the Georgian translation do not exist any data that could confirm the *Life* had been rendered from Armenian.

Syriac Translations as a Source of the *Life*. The Syriac *Life of Mar Jacob from Nisibis* was edited only once, by P. Bedjan in *Acta Martyrum et Sanctorum* (=AMS). T. IV. Parisiis, Lipsiae 1894, 262-273. The edition is based on two manuscripts: Bibl. Nat. Par. syr. 234 (13th c., 167r-172r)¹⁸ and Brit. Mus. *Add.* 12174 (1197, 283r-285r). The *Life of Mar Jacob*, preserved in the Brit. Mus. *Add.* 14609 (586-7, 10rv), 20 maintains only the last few chapters: 12, 11b and 14th chapters²¹ (the whole recension lacking ch. 13). It mainly

ב מצייא נין מיידא עולי ישטי אפישטטיא ניק הדים איידי עניידא ב

¹⁵ Peeters, 1920, 285-373, esp. 348; 367.

Vööbus A., History of Asceticism in the Syrian Orient, vol. 1. CSCO 184, subs. 14. Louvain 1958, 219.

¹⁷ Peeters P., 1920, 344.

¹⁹ The text title is:

αλ. Bedjan believes this manuscript is more reliable: "Nous avons fait copier la Vie de St. Jacques de Nisibe à la Bib. Nat. de Paris sur le manuscript 234, fol. 167; mais l'ayant collationnée avec le manuscript du B.M. add. 12174, fol. 283, nous avons préféré en grande partie cette dernière redaction don't le style nous a paru plus sobre et beaucoup plus correct", AMS 4, IX; HMS, 60-62; Baumstark, 1922, 106, n. 12. The description of the manuscript Brit. Mus. *Add.* 12174 is respresented in: Wright W., Catalogue of Syriac Manuscripts in the British Museum, acquired since the year 1838, vol. 3, London 1872, 1123, 1131 (N. 45).

²⁰ The text title is: מבילא הבילה, המלי, בחסר אבחסר א. The description of the text can be found in: Wright W., vol. 3, 1872, 1088, N 2.

 $^{^{21}}$ The beginning of the fragment corresponds to the 271₁₇ of the AMS 4.

follows Par. 234 recension,²² though divergences frequently appear.²³

When comparing the Syriac edition with the Greek original, it is clear that the Syriac text diverges from the latter's recension. It lacks three chapters: the 5th, 9th (being translated only the last sentence) and the 13th chapters (the Georgian Life fully preserves ch. 9 and 13), ch. 14 lacks episode about Jacob's reburial, the 12th chapter is inserted in the middle of the 11th, or, to be more exact, ch. 11 and 12 represent the litteral translation of 2.30 chapter from the Church History by the blessed Theodoret, where the same story is narrated. This chapter from the Church History caused Ephrem the Syrian mentioned in the second part of the 11th chapter (p. 2724), though he never appears in the Historia Philothea, neither in the Georgian Life. In total, the Syriac Life does not represent the perfect translation of the Greek original. As the Georgian Life fully maintains the Greek original, it is clear that it cannot be translated from the recension similar to the Bedjan's edition. However, it preserves some lines that diverges it from the Greek source and approaches to the Syriac version.

The main word in the *Life* that attracts an attention is the word "Beyda" (ch. 4), that is not found in the Greek original, has no meaning in Georgian and is refered in the *Life* as a town in Persia: "θουξου οξου 3560 τος βρανοδου 3660 τος βρα

[&]quot;אטרז" + בפורמדי ביב בוניטאאי ובייבאי ובייבאי + יבשרצי יראועצי

^{273&}lt;sub>1</sub>). These readings diverge these two manuscripts from the Brit. Mus. *Add.* 12174.

23 Along with other divergencies, that is additions, omittions, changes, metatheses and some other orthographical differences, it is worthy to mention a lexical calque of the Greek πύργος, preserved in the Par. syr. manuscript as καμέρα (AMS 4, 272₈), and in the Brit. Mus. *Add.* 14609, as καμέρα, that stands closer to the πύργος.

situated in the province Fārs, North of Shīrāz and West of Iṣṭakhr". ²⁴ Toponyms having similar name are situated in Yemen, Lybia, Sudan and Persia, in the southern part of Iran, in the North of Shiraz. However, if "Beyda" of the *Life* implies the town near Shiraz, it is not clear, why Jacob went to this small town and not to another, more important city, as for example Shiraz itself. It is not historically proved that Bayda/Beiza played any significant role in the history of Christianity.

A comparison of the Georgian Life with the Syrian translation of the same text ascertained the place of "Beyda" in the sentence and the reason of its usage. The corresponding line in the Syrian Life of Mar Jacob reads as $(p. 265_4, \Delta)$ being a prefix of direction), literally, 'to the house of Persia', or simply 'to Persia', and "Beyda" does not imply a toponym, but "house" ((a), emphatic status (a)). 'Beyda' resembles also an

Arabic equivalent of Syrian $\frac{1}{2}$, that has the same meaning. However, in the only Arabic version of the *Life*, that is preserved in the manuscript of the 18^{th} c., JerMkl 38 (see below), it is not found, and there are no traces of earlier Arabic translations of the text. Therefore, a connection of the word with the Syriac translation seems to be relevant.

Another toponym mentioned in the *Life* is "Nasibin", that appears in this form in the title, as well as in the text itself. The Greek name of the town is Νάσιβις and Νίσιβις, as it appears in the *Historia Philothea* (other texts mention also Νέσιβις).²⁵ In Syrian it reads as (Nisibin), in Arabic – نزیب (Nzib) or نزیب (Nizib),²⁶ in Armenian – Մծբին (Mtsbin), Նեսեբին (Nesebin) or Նսեպին (Nsepin).²⁷ Therefore, it seems that the Georgian *Life* reflected either the Syriac spelling of the toponym, or the Greek one, rendered in Georgian with the ending of the accusative case.

Three proper names are omitted in the Georgian *Life*: Zerubbabel, Zambri and Phineas (ch. 10). Supposedly the translator could not read or did not understand them and therefore, did not render. It is significant, that these three names are not mentioned in the corresponding lines of the Syriac text either.²⁸

²⁴ Encyclopaedia of Islam, vol. 1, Leiden, London: E. J. Brill and Luzac & Co 1960, 1128.

²⁵ Enzyklopaedie des Islam, ed. M. Th. Houtsma, A. J. Wensinck, W. Heffening, B. 3. Leiden, Leipzig 1936, 926-927.

²⁶ Enzyklopaedie des Islam, 1004.

²⁷ ՀայռՌուսերեն Բառարան Ed. Ա. Խուդաբաշյան vol. 2. Երեվան, 1986, 536.

²⁸ AMS 4, 269.

There are other fragments of the translation that also point to the Syrian source. The 4th chapter of the Greek Life narrates that while travelling in Persia, Jacob walked near the river, at the moment when girls were washing clothes, the Life continues that they began to stare intently at Jacob (ἀναιδέσιν ὀφθαλμοῖς τὸν θεῖον ἄνθρωπον ἐθεώρουν).

HMS

οὐδὲ τοῦ σχήματος τὸ καινοπρεπές κατηδέσθησαν, άλλὰ τὴν αίδώ ρίψασαι, ἀπηρυθριασμένω προσώπω καὶ ἀναιδέσιν όφθαλμοῖς τὸν θεῖον ἄνθρωπον έθεώρουν.

Translation by Ephrem Mtsire "არა შეიკღიმეს სახილველისა მისგან უცხოდ შუწნიერისა, რომელი იყო მუნ მისლვაჲ იგი წმიდისაჲ, არამედ სირცხვლი განაგღეს, პირითა კაღნიერითა ღა თუალითა ურცხვნოჲთა საკურველსა მას კაცსა განიცდიდეს" (ch.4).²⁹

Life of Iacob

"ღა ვითარცა *იხილეს* მათ მონაზონი იგი... იწყეს კმითა მაღლითა სიცილად და ჰბასრობღეს და ეკიცხევდეს მას. არცა შეირცხვნეს მისგან, ვითარცა მოხუცებულისა, და არცა შეიკღიმეს სქემისა მისგან პაგიოსნისა, რომელი ემოსა წმიღასა ბერსა, არამედ თუალითა ურცხვნოჲთა ჰხედვიდეს და კმობდეს მის 8ეღა სიგყვთა უშუერითა ღა საქიქელითა, ბილწად ღა უგუნურაღ *ეცინოღეს* მას" (ch.4).30

Life of Mar Iacob

سلب الب حاد سار אמבילת ועבלא יחידא: לא אלידה אראג אלא מסני אל בשמאא גאבא: مدتب دلامحمه دراءه אראיזשטר שעשם אןיו אמלים: וכעבלא מה

حیت حسلہ

("When they saw schema of the honorable man, they did not ashame, but discard the shame from their faces, and insolently dared the immodesty and shamelessness gazing intently the man of God", 265₈₋₁₁).

The Syrian text states: "that the girls were intently staring at the God's man" (אסקבי, 265₈₋₁₁). As to the Georgian translation, the girls are not only staring, but also mocking at Jacob (,,ofygle კმითა მაღლითა სიცილად და ჰბასრობდეს და ეკიცხევდეს მას"; "ჰხედვიდეს და კმობდეს მის ზედა სიგყჳთა უშუერითა და საქიქელითა, ბილწად და უგუნურად ეცინოდეს მას"). Evidently, the translator was not certain about the exact root of the verb ____ used in his Syrian source,

²⁹ "They did not feel deference to the strangely delightful spectacle, that was the arrival of the saint there, but discarded the modesty, staring at the amazing man with insolent faces and shameless eyes."

^{30 &}quot;And when they saw the monk... they began to laugh with loud voice and mocked and derided him. Neither they were ashamed of him, an old man, and nor were ashamed of the honorable schema, wore by the saint monk, but were looking by shameless eyes, calling on him indecent and mocking words, obscenely and foolishly laughed at him."

whether it was $\frac{1}{2}$ ($\frac{1}{2}$, 'to fix the eye', 'to gaze intently', 31 cf. θεωρέω (ἐθεώρουν) "to see"), or $\frac{1}{2}$ ($\frac{1}{2}$, 'to mock'), 32 and rendered meanings of both verbs.

Almost the same kind of the mistake is found in the ch. 8, that also points Syriac as its source:

HMS

Καὶ δήποτε εἴς τινα κώμην αὐτῷ ἢ πόλιν ἀπαίροντι – οὐ γὰρ ἔχω λέγειν ἀκριβῶς τὸ χωρίον – προσίασί τινες πένητες, ἔνα τινὰ τῶν συνόντων ὡς τεθνεῶτα προτεθηκότες καί τινα πρὸς τὴν ἐκείνου ταφὴν ἐπιτήδεια λαβεῖν ἱκετεύοντες (ch. 8).

Translation by Ephrem Mtsire "ერთსა უკუв ჟამსა წარვიღოდა რაჲ წმიღაჲ ესე გზასა სოფლად გინა ქალაქაღ რომლაღმღე მიმყვანებელსა, რამეთუ გედამიწევნით თქუმად სახელი აღგილისაჲ მის არა მისწავიეს, საღა იგი მივიღოდა, მოუკღეს მას გლახაკნი ვინმე და ერთი მოყუასი მათი სახედ მკუდრისა ჩემებული წინა დაუღვეს წმიდასა მას და ითხოვდეს მისგან ვედრებით, რაჲთა მისცნეს მისთვს *საკმარნი ღასაფ*ლველნი".³³

Life of Jacob "ამისა შემდგომად განვიღოდა იგი კართა თანა ქალაქისა რომლისათამე და იხილნა კრებულად გლახაკნი მთხოველნი. და ვითარცა იხილეს იგი შორით მომავალად, აღღგეს იგინი მყისა შინა და განსხირპეს ერთი მოყუასთა მათთაგანი *ქუეყანასა 8ეღა* ღა ღაბურეს იგი *გეწრითა* მსგავსად მკუღრისა. ღა ვითარცა მოიწია მათა, ევედრებოდეს მას, რაჲთა *ლოცვაჲ* მკუდრისაჲ აღასრულოს მის გედა ბერმან და დაჰმარხონ

Life of Mar Jacob ستسلا حــــ عملا :لاعد: مل مدبلہ ہر ישמבים גידשם פושעם ארע ארן ארע סאלעיי ערואא: דבי הסביד מנת תות. חני אבם سة محسور حجله مكسمر ستمري محصت سناه الم **بصحبة الألا المول** . ("For also, the men behave insidiously against the saint, and said to their friend: 'vou lie down as a dead, perhaps we will receive something from him'. Then, one of them lav down on the earth and his friends carried him, and beseeched him (Jacob), to give (things for) burial to them", 267₁₃₋₁₆).

ogo" (ch. 8).34

³¹ Payne Smith, 1976, 473.

³² ibid

^{33 &}quot;After this he went through doors of a town and saw the group of beggar paupers. And when they saw him coming from far off, they rose up at once and laid one of their friends on the earth and muffled him with the bedsheet (cloak) as if dead. And when he approached them, they beseeched him, to fulfill the prayer for dead on him and they will bury him."

The Greek text does not mention "the bedsheet" or "a cloak" 35 of the pretended dead, though says \sim , where \supset is a preposition "on". 36 The reason for such a difference lies supposedly on the unvocalized consonantly written source of the Georgian Life, so that translator could easily make a mistake, since \sim with "vowel means "earth" (\sim),

whereas with $\tilde{}$ vowel - "cloak" ($\tilde{}$). 37 It seems that translator did not guess, which meaning his source implied, and not to miss anything, he translated both meanings.

There is one more coincidence of the Georgian *Life* and the Syriac text. The Greek original never mentions that Jacob of Nisibis went to the Council of Nicaea with companions (cf. *Historia Philothea*, 1.10), indicating that among other bishops at the Nicaea Council Jacob of Nisibis also arrived. However, the Syriac text and the Georgian translation

[&]quot;On one occasion when the saint was walking on the road that led to a village or town, – for I did not thoroughly specify to say the name of the place, where he was going, – few paupers approached him and laid in front of the saint their friend as a pretended dead and asked from him, beseeching to give for him things (clothes) for burial."

³⁵ "8ງຽະທາ" in the old Georgian means "cloak" Sardjveladze Z., Old Georgian Language, Tbilisi 2004, 433 (in Georgian).

³⁶ Lexicon Syriacum auctore Carolo Brockelmann. Halis Saxonum: Sumptibus max niemeyer, 1928, 33b.

³⁷ Payne Smith J., A Compendious Syriac Dictionary. Oxford: Clarendon Press 1976, 69.

³⁸ Compare to the Ephrem Mtsire's translation: "πορών δουμβου δουστι υριβορών ωριβορών ("to give for him things (clothes) for burial"), πρός τὴν ἐκείνου ταφὴν ἐπιτήδεια λαβεῖν ἰκετεύοντες.

³⁹ AMS 4, 267₁₆.

⁴⁰ לאוֹם "burying, a burial, funeral, funeral rites, a shroud" (Payne Smith, 1976, 487).

state that Jacob came to Nicaea with bishops (the Georgian *Life*), or with friends, companions⁴¹ (the Syriac *Life of Mar Jacob*):

HMS

έπειδὴ τοίνυν οὖτος πάντας τῶν ἐκκλησιῶν τοὺς προέδρους κατ' ἐκεῖνον τὸν καιρὸν συνήγειρεν εἰς τὴν Νίκαιαν, ἀφίκετο μετὰ τῶν ἀλλων καὶ ὁ μέγας Ἰάκωβος (ch.10).

Translation by
Ephrem Mtsire
"ამას ყოველსა თანა
ყოველნივე მის ჟამისა *წინამძღუარნი*ეკლესიათანი ნიკეას
შემოკრიბნა (კონსტანტინე
ღიღმა), *რომულთა თანა*მივიღა ღიღიცა იაკობ".⁴²

Life of Jacob

"ბრძანა მეფემან, რაჲთა მსწრაფლ შეკრბენ ყოველნი მღღელთმოძღუარნი, განმგებელნი ეკლესიათანი, ქალაქსა შინა ნიკეაჲსასა, რაჲთა განაგონ შფოთი იგი და წვალებაჲ. და ვითარცა ეუწყა ესე წმიღასა იაკობს მონაგონსა, განემზადა იგიცა აღსლვად ნიკეად ებისკოპოსთა თანა" (ch.10).43

Life of Mar Jacob

μετὰ τῶν ἄλλων of the Greek original means simply "among others", "together with others", whereas the Syriac text and the Georgian translation define, with whom Jacob could arrive at the Council.

The Georgian *Life* maintains a mistake of the translator, that could occure on the Greek ground as well as on the Syriac. The line reads as follows: "This insect and feeble *plant*, by which the hosts have been driven away" (ch. 13). The corresponding chapter of the Greek text (*Historia Philothea*, 1.13) does not mention a plant. What concerns with insects, they are mentioned once, in the ch. 11, as "mosquitoes and gnats" (σκυτφῶν… καὶ κωνώπων). Perhaps the Syriac translator of the Greek text mixed up κύνωψ ("ribwort plantain")⁴⁴ with κώνωψ ("gnat"), and instead of the latter rendered "a plant".

[&]quot;companion, comrade, fellow, equal to, like" (Payne Smith, 1976, 125).

^{42 &}quot;Together with all these he gathered at Nicaea all the church leaders of that time, together with (among) them arrived also the great Jacob."

^{43 &}quot;The king ordered to all bishops, church leaders, to be gathered at once in the town Nicaea, to solve the tumult and heresy. And as it was reported to the saint Jacob the monk, he also prepared to go to Nicaea together with bishops."

⁴⁴ Plantago Lanceolata: Makashvili A., Botanical Dictionary, Tbilisi 1991, 232 (in Georgian).

HMS	Life of Jacob	Translation by Ephrem Mtsire	AMS 4
 1.13. ἀλλὰ τοῖς ζωϋφίοις ἐκείνοις κατατρω- θῆναι. 	"მწერი ესე და <i>მცენარზ</i> უძლური, რომლისა მიერ განიოგნა მ _ტ ერნი". ⁴⁵	"მცირეთა მათ ცხოველთა მიერითა ღაწერტითა". ⁴⁶	Is lacking.
1.11. σκινφών αὐτοῖς καὶ κωνώπων ἐπιπέμψαι νέφος ἱκέτευσε τὸν θεόν. Καὶ ὁ μὲν ἔλεγεν, ὁ δὲ ἔπεμπε.	"ესე ხოლო ილოცა, რაჲთა მოუვლინოს მათ ღმერთმან გილი და ბზიკი ფესანგი და გამოკდა ქუეყანით მათ ზედა ზილი კაცთა ზედა და ბზიკი". ⁴⁷	"ევეღრა ღმერთსა მივლინებად მათ მედა ღრუბელი მაწკმებელი <i>ბმიკისა</i> და <i>მუმლისაა</i> და 8ედა-მიუვლინა მათ". ⁴⁸	רבות הלמלי הלוררמלר יש לרבי ליש ליש ליש ליש ליש ליש ליש ליש ליש לי

The same mistake could occur on the Syriac ground. Although the Syriac text, edited by Bedjan, lacks ch. 13, "gnats" are mentioned twice in the ch. 11. In the Syriac text "gnats" corresponds to $\begin{align*}[t]{0.9\textwidth}$$\sim$is preposition "of"). Perhaps the translator considered the preposition <math>\begin{align*}[t]{0.9\textwidth}$$ a part of the stem and understood the word as a <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and not as <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a gnat"),50 which writes in the same way, has the same vocalization and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}\simis a plant, and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and differs from the first only by <math>\begin{align*}[t]{0.9\textwidth}$$\sim$is a plant, and begin{align*}[t]{0.9\textwidth}$$\sim$is a$

One more, though a weak argument that the *Life* is translated from the Syriac source, is an anthroponym "Abraham". It does not correspond to the Greek (in Greek it is spelled without "h" – ʾAβραάμ, cf. *Historia*

⁴⁵ "This insect and a feeble *plant*, by which he compelled enemies to recede."

^{46 &}quot;Through pricking by this small creatures."

^{47 &}quot;He only prayed to God to send upon them gnats and motley wasps... and came upon them from a country gnats upon the men and wasps."

⁴⁸ "He begged God to send upon them a cloud raining wasps and gnats... and he send upon them."

⁴⁹ Payne Smith, 1976, 82.

⁵⁰ Payne Smith, 1976, 52.

Philothea, 1.1), but rather to its Syriac form: point ("Abraham", p. 263₂). On the other hand, "Abraham" appears in the original works of Georgian writers, as well as in the translations from Greek sources. Along with this, the name of the Persian king, which is mentioned in the Life as "bədəmo" ("Sabur", ch. 11), in Syriac is spelled as include ("Shabur", p. 270₅), while in the Historia Philothea and Historia Ecclesiastica it is represented as $\Sigma \alpha \beta \omega \rho \eta s$ ("Sabores"). If the Georgian Life is translated from Syriac, it has been rendered from such a manuscript, where the Greek spelling of this anthroponym was thoroughly reflected.

When comparing the Georgian and Syriac *Lives of Jacob*, important matching passages are found and the irrelevances of the first one can be easily explained by the latter. It gives a ground for suggestion that the Georgian text was rendered from the Syriac source. However, to complete the research, the Georgian translation at the next stage is to be compared with the last unresearched Syrian manuscript that preserves the Syriac *Life*: Brit. Mus. *Add.* 14612 (6th-7th cc., 182v-186r).⁵²

⁵¹ For example, in the *Historia Philothea* rendered by Ephrem Mtsire.

⁵² Wright W., Catalogue of Syriac Manuscripts in the British Museum, acquired since the year 1838, vol. 2, London 1871, 700, N 30. The manuscript preserves the prologe of the Historia Philothea and the lives of the first two ascetics. It is significant that it indicates to its source after the Greek title το καλω. (Philotheos), though its author is not mentioned. The Life of Jacob has the following title in the manuscript:

בבבא הפספא בתביא הסביסה, הסביסה לביבע (Wright W., vol. 2, 1971, 700, N 30).

⁵³ Baumstark A., Geschichte der Syrischen Literatur mit Ausschluss der Christlichpalastinensischen Texte, Bonn 1922, 106, n. 12.

Manuscripts in Syriac, Garshuni, Arabic. Final inventory of the Microfilmed manuscripts of the St. Mark's Convent, Jerusalem, prepared by William F. Macomber, Brigham Young University; Harold B. Lee Library; Provo, Utah, USA 1995, 115.

and differs with the Georgian *Life*, which preserves all the chapters that are lacking in the Syriac one. In addition, "Beyda" of the Georgian *Life* is not mentioned in the corresponding sentence of the Arabic manuscript, and, in total, there is not any prove in the text to associate the *Life* to the Arabic translation.

The Georgian *Life of Jacob* does not give a ground to state that it had a Greek, Armenian or Arabic source, for in this case it would not be clear, how the word "Beyda", not being represented in these versions, occured in the *Life*.

The Georgian *Life*, though approaches to the Syriac *Life of Mar Jacob* edited by Bedjan, especially to its main text, mainwhile shows not a few divergences, especially concerning its structure, and certainly does not represent the litteral rendition. The *Life*, most probably, had the Syriac translation for the immediate source, but definitely not the Bedjan's recension.