

Homilies of Aphrahat the Persian Sage and Their Georgian Translations

Author(s): Victoria Jugeli

Source: *Phasis. Greek and Roman Studies* 18 (2015): 111-129

ISSN: 1512-1046

E-ISSN: 2346-8459

Published by: The Institute of Classical, Byzantine and Modern Greek Studies of the Ivane Javakhishvili Tbilisi State University

DOI: <https://doi.org/10.48614/phasis.18.2015.111-129>

This work is licensed under a [Creative Commons Attribution NonCommercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/)

HOMILIES OF APHRAHAT THE PERSIAN SAGE AND THEIR GEORGIAN TRANSLATIONS

VICTORIA JUGELI

Abstract. During my research on the writings of Theodoret of Cyrus, I encountered the homilies of Aphrahat the Persian Sage, since their authorship in the Armenian translation was ascribed to the first Syrian ascetic, Jacob of Nisibis, hero of the first chapter of Theodoret's *Historia Philothea*. It incited me to discover the Georgian translations of the *Demonstrations* and analyze their reliability. This article represents a preliminary study of both homilies of Aphrahat rendered into Georgian: the 10th century Georgian translation of Homily VI, rendered by an anonymous translator from an Armenian source, and the modern rendition of Homily VIII translated by Lasha Bezhanishvili from English.

Aphrahat the Persian Sage (c. 270-345), the Syriac theologian and writer, is one of the most eminent authors of the early centuries of Syriac literature. There is almost no record of his life. It was suggested, relying on his *Demonstrations* and the notices of later authors,¹ that his name was Jacob² and that he drew up a circular epistle to the bishops council to the Churches of Ctesiphon and Seleucia on Tigris.³ ܐܦܪܗܬܐ (‘‘Demonstra-

¹ Aphrahat is mentioned by Abu l’Hassan bar Bahlul, Eliya bar Shinaya, Grigor bar Ebraya, Abd Isho bar Berika (AbouZayd 1993, 53-55).

² Some scholars believe, Aphrahat was a convert from Zoroastrianism and Jacob, consequently, his Christian name (AbouZayd 1993, 55).

³ Cf. *Demonstration* 14.1 in PS 1, 573-74.

tions”),⁴ the only known work from Aphrahat’s writings, represents one of the most ancient religious texts of the Syriac Christian Church and deals with the central topics of Christianity: faith, love, prayer, resurrection, ascetic vows, fasting, etc.⁵ The *Demonstrations* consists of 23 homilies composed in 336-337 (I-X hom.), 343-344 (XI-XXII hom.) and 345 (XXIII hom.), tied together by alphabetic acrostic. The Syriac text of the homilies was edited twice: by William Wright (1869, *editio princeps*, only Syriac text) and Joannes Parisot (1894 and 1907, Syriac text with the Latin translation) after three manuscripts: BL Add. 17182 (I-X hom. – 474; XIII-XXIII hom. – 512),⁶ BL Add. 14619 (6th century),⁷ and BL Or. 1017 (1364).⁸

The *Demonstrations* was rendered already at an early stage, being ascribed to different authors in the translations. There are 19 homilies rendered from Syriac into Armenian⁹ (the translation is dated variously to c. 430,¹⁰ the first¹¹ or the second¹² half of the 5th century) and 3 homilies rendered into Ethiopic (Ge’ez), nos V, VIII and XVII;¹³ in both versions the work is ascribed to Jacob of Nisibis, who died in 337/338 prior to the composition of the second half of Aphrahat’s homilies (XI-XXIII). The five

⁴ The word has a meaning of “an example,” “sermon” and “exhortation” in the homilies (2.15,17,20; 20.6,7) and of “an appearance, showing forth, manifestation; a token, example, specimen; a demonstration, argument” in the *Syriac Dictionary* (Payne Smith 1976, 609).

⁵ For more on the homilies and their translations see: AbouZayd 1993, 51-107; Vööbus 1958, 173-78; Lehto 2010; Pierre 1988 and 1989.

⁶ The manuscript handwriting is Estrangela. It lacks folia from the I, V, VI, VII homilies and entire XI and XII homilies. The author is mentioned in the colophone on 99r, as ܐܦܪܗܬܐ ܕܝܫܘܒܐ (Wright 1871, 403-04).

⁷ The manuscript is written in Estrangela. It lacks few lines from the beginning of the I homily. The rest of the text is preserved in full. The author of the *Demonstrations* is indicated on 1v, between the columns, by a later hand, as ܐܦܪܗܬܐ ܕܝܫܘܒܐ (Wright 1871, 402, 401-403).

⁸ The manuscript handwriting is Jacobite script. The author of the *Demonstrations* is indicated as ܐܦܪܗܬܐ ܕܝܫܘܒܐ ܡܪ ܕܡܬܝܐܝܐ ܕܡܪܝܢܐ ܕܡܬܝܐܝܐ ܕܡܪܝܢܐ ܕܡܬܝܐܝܐ (“[Persian] Sage Aphrahat Jacob bishop of the convent of Mar Mattai,” 160r; Wright 1871, 401).

⁹ Antonellus 1756 (Armenian text with the Latin translation); Lafontaine 1977.

¹⁰ Sasse 1879.

¹¹ Bonwetsch 1907, 4.

¹² Lafontaine 1977, IX.

¹³ Pereira 1906, 877-92 (only Ethiopic text). Pereira’s edition follows Par. aeth. 146 (17th century, 245v-252r) and BL Or. 818 (18th century, 187r-191r). For more on the Ethiopic translation see: Baarda 1980-1981, 632-40.

ied in 973-976 in the monastery of Shatberdi in Tao-Klarjeti, 203v-215r), Ath. 11 (10th century, 275v-288r) and Jer. 44 (12th-13th centuries, 235r-245v).²¹ The mss S 1141 and Jer. 44 lack folia,²² the Ath. 11 is the only manuscript that preserves the *Demonstration* in full and represents the text most faithful to the original. G. Garitte, describing the manuscripts, admitted that “les manuscrits J [= Jer. 44] et T [= S 1141] d’une part, et le manuscrit A [= Ath. 11] d’autre part représentent deux branches nettement différenciées de la tradition; des trois témoins, c’est A qui conserve le texte le meilleur et le plus fidèle à l’original; il est exempt de nombreuses omissions, modifications et corruptions qu’ont subies J et T; ces deux derniers manuscrits sont proches parents, mais n’ont pas entre eux de liens de dépendance directe; J est moins corrompu que T et a conserve maintes leçons attestées par A contre T.”²³ G. Garitte applied to his edition the Latin translation, the most precise translation available. He briefly touched upon the relationship between the old Georgian and Armenian renditions, though he did not define the Armenian manuscripts’ recension that served as a source for the Georgian translation.

ARMENIAN TRANSLATION AS THE SOURCE OF THE GEORGIAN TEXT. The homilies of Aphrahat, according to G. Garitte, were translated from Syriac into Armenian after approximately the 5th century. The early version, preserved in a relatively large number of manuscripts, was published by Antonelli.²⁴

There are two editions of the Armenian translation of the *Demonstrations*: 1. Antonellus, Nicolaus. *Sancti Patris Nostri Jacobi Episcopi Nisibeni Sermones*. Roma: Typis Sacrae Congregationis de Propaganda Fide, 1756.²⁵ The edition was made on the basis of a single manuscript, Vat. Borg. arm. 59 (18th century, c. 1740),²⁶ where authorship is ascribed to Jacob of Nis-

²¹ The Georgian text is also preserved in the cod. A 165 (17th-18th centuries, 705-31), a copy of S 1141. It had not been considered in the editions.

²² S 1141 lacks folia between ff. 205/206 (1.18/3.1), Jer. 44 lacks the last part from 17.7 (Garitte 1964b, 302).

²³ Garitte 1964b, 304-05.

²⁴ Sasse 1879, 24-26; Garitte 1964b, 303.

²⁵ The edition has been reprinted in 1769 (Gallandius 1769, vol. 5, iii-clii), in 1765 (Venice) and 1824 (Constantinople).

²⁶ Lafontaine 1977, IX, XII. The cod. Vat. Borg. arm. 59 is copied from Venice, Mechitarists’ Library, cod. arm. 1551. There are two columns on each folia of the Vat. Borg. arm. 59, writ-

ibis.²⁷ A few important lacunas, alterations, and orthographic mistakes were identified in this edition;²⁸ 2) The most recent critical edition of the Armenian translation belongs to Guy Lafontaine.²⁹ The text was edited after the 12 most important manuscripts of the 13th-18th centuries, the earliest ones dating from the 13th-16th centuries (Venice, Mechitarists' Library 254/526), 15th-16th (Venice, Mechitarists' Library 194) and 1623 (Tubingue, Königsberg University Library, arm. Ma XIII 95).³⁰ This edition is applied with the Latin translation by Lafontaine. It represents an almost word-for-word rendition and is indeed precise and reliable. As for the Armenian translation, Lafontaine admits that, comparing it to the Syriac original, in

ten by the same hand, a column of the Armenian text and a column of its Latin translation, the translator of the Latin text being Khachatur Aragelean (Խաչատուր Առաքելեան), mentioned in the 1v of the ms: "Sermones de variis rebus Sancti Jacobi Nisibensis Episcopi, ex Lingua Armena traducti in linguam Latinam, a Cacciato Arachiel Sacerdote, et doctore armeno, Missionario Apostolico pro Armenis venetiis degentibus" (Lafontaine 1977, XII-XIII, IX; Lafontaine also quotes Tournebize 1924, col. 1436-38). Lafontaine indicates that Antonelli in his edition published both texts of the manuscript, Armenian and its Latin translation, and supplied them by his own notes and commentaries (Lafontaine 1977, XII).

²⁷ In the foreword Antonelli questions the authorship of Jacob of Nisibis, nevertheless, to affirm it, he indicates to Athanasius of Alexandria and to Gennadius (*Lives of Illustrious Men*, ch. 1), who ascribes the homilies to "Jacob, surnamed the Wise, bishop of Nisibis" (Antonellus 1756, I-X), and finds out arguments to support his thesis from the *Demonstrations* themselves (Antonellus 1756, X-XVI). The foreword includes the 1st chapter, "Vita Sancti Jacobi Episcopi Nisibeni", from the *Historia Philothea* by Theodoret of Cyrus, and fragments from the writings of Armenian authors (Antonellus 1756, XIX).

²⁸ Lafontaine 1977, IX, XXIII.

²⁹ Lafontaine 1977, 1979, 1980. The edition, relying on the ms Erevan, Matenadaran 497 (1671), has the same order of homilies as that of the *Patrologia Syriaca*, and after XI homily, in XII-XIX *Demonstrations*, it differs from the order of Antonelli: Dem. 12A (of Lafontaine) = Dem. 14.1-3 (of PS), Dem. 13 = Dem. 19, Dem. 14 = Dem. 13, Dem. 15-18 = Dem. 15-18, Dem. 12B = Dem. 14.4-till the end; Dem. 19 = Dem. 12 (Lafontaine 1977, VII, XXIV).

³⁰ The twelve manuscripts of Lafontaine's edition are the following: E – Erevan, Matenadaran 496 (1669); F – Erevan, Matenadaran 497 (1671); N – New Julfa 387 (1797); R – Tubingue, Königsberg University Library, arm. Ma XIII 95 (1623); S – Rome, Vatican Library, arm. B 59 (1740); T – Rome, Vatican Library, arm. V 9 (1719); U – Venice, Mechitarists' Library 98 (18th century); V – Venice, Mechitarists' Library 194 (15th-16th centuries); W – Venice, Mechitarists' Library 360 (18th century); X – Venice, Mechitarists' Library 562 (18th century); Y – Venice, Mechitarists' Library 1357 (18th century); Z – Venice, Mechitarists' Library 254 (anc. 526) (13th-16th centuries) (Lafontaine 1977, VI, X-XVII). Lafontaine examines another 14 Armenian manuscripts in his "Post-scriptum" and admits that they do not adduce any new element to the edition (1977, XXV-XXVII).

Armenian and Georgian translations, indicating once again that the Armenian translation is the source for the Georgian text. The following sentence represents an additional proof: the Syriac ܠܥܘܠܐ (“maiestatis”), which means “greatness, grandeur, magnitude, importance, majesty,”³⁹ is rendered in the Armenian translation as մեծութեանցն “grandeur/majesty,” “wealth.”⁴⁰ In the Georgian text the second meaning, “wealth,” is translated (that is, “wealth of divinity,” not “maiestate,” as it is rendered by Garitte).

6.1. Իքսուր Լ՛՛՛՛ ճճճ Նճճճ :Իճճճճ Օճճճճ Լճճճ

(“Ipsius orationem cum puritate proferamus, ut ea ad Dominum *maiestatis* accedat”).

“Կացցուք յաղաթս նորս սրբութեամբ, զի մտցն արաջի մեծութեանցն [in fine verbi < ն T, < ցն UVX] աստուածութեանն” [in fine verbi < ն ENSTWXY].

(“Oremus ad-eum cum-sanctitate ut (preces) intrent coram *magnitudine* divinitatis”).

„ვილოცვიდეთ მისა მიმართ სიწმიდით, რათა შევიდეთ წინაშე *სიბჭიდრესა* ღმრთეებისა მისისასა.“

(“Oremus ad eum cum-sanctitate, ut intrem coram *maiestate* [lege: *divitiae* V. J.] divinitatis eius”).⁴¹

It is firmly established with other examples where the Georgian translation follows the Armenian source and not the Syriac that the Georgian text

qacqaraskn ს ეყანან იქ ი նმა” (“Qui vult *mercator* fieri, vendat *agrū* et thesaurum qui in eo (est)”, „რომელსა უნდეს ვაჭარ-ყოფა, იყიდენ აგარაკი სავაზისოურთ“ (“Qui volet *negotiator* esse, emat *agrū* cum thesauro”; PS 1, 248¹⁴⁻¹⁵/247; Lafontaine 1979, 48⁹/311-12; Gigineishvili and Giunashvili 1979, 306²⁻³; Garitte 1964b, 315-16, 4). Another example: Լճճճ Թոտո Լճճճ Լճճճճ Թճճճ Լճճճ Լճճճ” (“Qui se convivio parat, ne se excuset, nec *Mercator* fiat”), “Որ գանն իբ հրախրեաց յընթիս, մի հրաժարեցեց և մի լիցի *վաճառական*” (“Qui se ipsum invitavit in caenam, ne se-excuset et ne fiat *Mercator*”), „რომელი თვთ იხინა პურსა მას ზეცისა სიძისას, ნუ იუნჯებნ ვაჭრობად ამას სოფელსა“ (“Qui ipse invitatus est ad-caenam (litt. ad-panem) caelestis sponsi, ne se-excuset, *ad-negotiandum* in-hoc mundo; PS 1, 249¹⁰⁻¹²/250; Lafontaine 1979, 421-22/325-26; Gigineishvili and Giunashvili 1979, 306¹⁷⁻¹⁸; Garitte 1964b, 317, 17).

³⁹ Payne Smith 1976, 526.

⁴⁰ Khoudabashyan 1986, II, 141.

⁴¹ PS 1, 241²⁰⁻²²/242; Lafontaine 1979, 213-14/1-2; Gigineishvili and Giunashvili 1979, 304³⁰⁻³¹; Garitte 1964b, 311, 6. Cf. “Oremus ad eum cum sanctitate, ut preces nostrae intrent ante *Majestatem* Divinitatis” (Antonellus 1756, 205).

sentence in the Georgian version that does not correspond to either the Syriac original or the Armenian rendition, and since the Georgian text, in general, represents the literal translation, this sentence must not have been augmented but rendered from the Armenian source:

- 6.1. „და მივართუთ მას შესაწევნელი აღთქუმაჲ, სიმართლჲ და ვერწმუნნეთ აღთქუმასა. და განვერნეთ ცეცხლსა მას უშრეტსა.“
 (“et afferamus ei adiutoriam promissionem, iustitiam, et fideles-simus promissioni et effugiamus ignem inexstinguibilem”).⁴⁵

THE RECENSION. The aforementioned differences draw our attention to the recensions of the source of the Georgian rendition – the Armenian translation. The editor of the Armenian text, Lafontaine, specifies five recensions: the UV (both include 1-9 hom.), EF (19-19 hom.), WY (18-18 hom.), NSTX (NST – 19, X – 17 hom.), and RZ (R – 19; Z – 8.8, 10.5) recensions.⁴⁶ From these recensions the lacking parts of the 1st and 2nd chapters⁴⁷ of the Armenian version are preserved only by the UV recension. The rendition of the aforementioned part of the Armenian text is represented in the Georgian translation; nevertheless, the Georgian text shows a number of differences from the source. Thus, in the following sentence, the Syriac ܩܘܝ ܐܦܦܪܝܒܝܬ (“qui apparebit”) is translated into the Armenian as “յայտնութեան նորա” (“apparitionis eius”), the reading of the V ms being: “լարութեան նորա և յայտնութեան” (“virtutis eius et apparitionis”). The Georgian „გამოჩნებისა მისისაჲ“ (“apparitionis eius”) follows the main text of the translation and not the reading of the V ms:

(“Qui confidentiam in Dominum suum reposuit, arbori iterum similis erit super flumen constitutae”), “Որ յոյս իւր ի տէր է, դարձեալ նման է ծառոյ որ հաստատեալ է ի վերայ սիւղոյ” (“cuius spes in Domino est, rursus similis est arbori quae fermata est super gramen”; PS 1, 253/254¹⁻²; Lafontaine 1979, 4¹⁷⁻¹⁸/4¹⁹⁻²⁰); (4) ԾԻԾ ԴՅԾ ԸՅԾ ԵՅՐԵ Ե (“Quem Sponsus invitavit, praeparat animam suam”), “Որ հրապրեցաւ ան փեսայն, հանդերձեցէ զանձն իւր” (“Qui invitatus est apud Sponsum, parat se ipsum”; PS 1, 253⁴-5/254; Lafontaine 1979, 5¹⁹⁻²⁰/4²¹⁻²²).

⁴⁵ Gigineishvili and Giunashvili 1979, 305³⁵⁻³⁷; Garitte 1964b, 315, 13.

⁴⁶ Lafontaine 1977, XIX-XXI.

⁴⁷ More than half of the first 2 chapters, from almost the beginning of the first chapter till the middle of the second, is missing in most of the Armenian manuscripts (cf. Antonellus 1756, 205; Lafontaine 1979, 2¹⁷⁻⁶¹/2³⁻⁴³³).

6.1. 𐌰𐌱𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 : [A 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰] 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰

(“Oculos nostros ad superna [ad excelsa caelorum A] extollamus, ut splendorem *qui apparebit* contemplemur”).

“Ամբարձցուք զաչս մեր ի բարձունս զի տեսցուք զծագել
[յայտնութեան նորս] [լարութեան նորս և յայտնութեան V].

(“Extollamus oculos nostros ad excelsa ut videamus splendorem *apparitionis eius*” [virtutis eius et apparitionis]).

„ձեռքերով տալանի խեղճի մաղաճ, թագաճ շնորհով
ճրճեցնելով զամօհեցեցեալ մեզս“.

(“Elevemus oculos nostros ad-excelsum, ut videamus splendorem *apparitionis eius*”).⁴⁸

In another sentence, the Georgian „ღმერთმან“ (“God”), 𐌹𐌳𐌹𐌭𐌰 (“God”) of the Syriac original, corresponds to “Աստուած” (“God”) in the Armenian main text, while the readings of the UV recension are “քրիստոս” (“Christ” V) and “քրիստոս և” (“Christ and” U):

6.1. 𐌸𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 : 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰 𐌹𐌳𐌹𐌭𐌰

(“Simus misericordes sicuti est scriptum, ut *Deus* nostri misereatur”).

“Տիկուք ողորմաճք [f < ք U –], որպէս և գրեալ է, զի ողորմեսցի մեզ
Աստուած [քրիստոս V, քրիստոս և U].”

(“Simus misericordes, sicut et scriptum est, ut misereatur nostri *Deus*” [“Christ” V, “Christ and” U]).

„Յիշմե՛տ մո՛հալե, Յիտարճա ճերիլ արս, թագաճ Յիշմե՛տ
ճերտման“.

(“Fiamus misericordes, sicut est scriptum, ut misereatur nostri *Deus*”).⁴⁹

The Georgian translation in the next example follows the UV recension while also demonstrating notable differences from it. The Syriac 𐌹𐌳𐌹𐌭𐌰 (“honor”) has no correspondence in the Armenian translation apart from the mss U and V, where it is rendered as պատուի (“honor”) with the corresponding „პატոսան” (“pretiosus”) in the Georgian text. Along with it,

⁴⁸ PS 1, 245¹⁶⁻¹⁷/246-247; Lafontaine 1979, 3²⁶⁻²⁷/232-33; Gigineishvili and Giunashvili 1979, 305²⁸⁻²⁹; Garitte 1964b, 314, 12.

⁴⁹ PS 1, 240¹⁷⁻¹⁸/239-242; Lafontaine 1979, 1¹³⁻¹⁴/113-14; Gigineishvili and Giunashvili 1979, 304¹⁵⁻¹⁶; Garitte 1964b, 309, 3.

In the next example, the Georgian „ვობჳათ“ (“aequiremus”) also corresponds to the reading of the Syriac A ms, ܠܒܘܘܢ (‘‘habeamus’’), contrary to the main Syriac text (ܠܘܥܡܘܢ ‘‘vocemus’’) and to the Armenian version (կոչեսցուք ‘‘vocemus’’).

6.1. ԼԻՆԻՆ ԼԵՐԼ ԼԵՆՆ ԼՈՒՄԱ :ԼՆՆՆ Ե [A ԼԼԼ] ԼՆՆՆ ԼՆՆ ԼՆՆ

(‘‘Patrem neminem *vocemus* (*habeamus* A) nobis super terram, ut simus filii Patris qui in caelis est’’).

‘‘Հայր մի կոչեսցուք յերկրի զի լիցուք որդիք հարն երկնաորի.’’

(‘‘Patrem ne *vocemus* in terra, ut simus filii Patris caelestis’’).

„մամա արա *ვობჳათ* ქუეყანას ზედა, რათა ვიქმნეთ შვილ მამისა მის ზეცათამსა.“

(‘‘Patrem non *aequiremus* super terram, ut fiamus filii Patris caelorum’’).⁵²

However, not all the readings of the Syriac A ms have correspondences in the Georgian text. The next sentence serves as an example:

6.1. ԼՆՆԼԵՐԼ ԵՄԼ ԵՄՆ [A ԵՄԼ] ԵՄՆ ԼԵՆՆ ԼՈՒՄՆ ԵՄՆ ԵՄՆ ԵՄՆ ԵՄՆ

(‘‘Qui templum Dei vocatus est, *corpus suum* [animam suam A] ab omni purget immunditie’’).

‘‘Որ կոչեսցաւ տաճար Աստուծոյ, սրբեսցէ *գոսարսին* իւր յասնայն պոծութեն.’’

(‘‘Qui vocatus est templum Dei, purificet *corpus suum* ab omni immunditia’’).

„რომელი იწოდა ტაძრად ღმრთისა, წმიდად იპყრებინ კორცნი თჳსნი ყოვლისაგან ბილწებისა.“

(‘‘Qui vocatus est templum Dei, ut purum teneat (litt. prehendat) *corpus suum* ab omni foeditate’’).⁵³

Thus, the 10th century Georgian translation of the VI homily, rendered by an anonymous translator from the Armenian source, mostly represents its faithful rendition, though it also reveals a number of significant differ-

⁵¹ PS 1, 243/244-5; Lafontaine 1979, 2-3/26-7; Gigineishvili and Giunashvili 1979, 304³⁸⁻⁴⁰; Garitte 1964b, 311, 7.

⁵² PS 1, 244²⁴⁻²⁵/246; Lafontaine 1979, 3¹⁵⁻¹⁶/220-21; Gigineishvili and Giunashvili 1979, 304¹⁴⁻¹⁵; Garitte 1964b, 311, 7.

⁵³ PS 1, 251¹⁸⁻²⁰/251¹⁰⁻¹²; Lafontaine 1979, 4⁸⁻⁹/57-8; Gigineishvili and Giunashvili 1979, 306³⁵⁻³⁶; Garitte 1964b, 318-19, 20.

8.2. *ⲙⲁⲃⲁⲛ ⲛⲓⲗⲓⲛ ⲓⲟⲩ ⲓⲥⲣⲁ ⲛⲓⲟⲩ ⲛⲓ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲓⲟⲩ ⲓⲟⲩ
ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ*

(“et quod seminas non speciem habet huius quod in herbam crescit, sed nudum granum est tritici, aut hordei, aut alicuius ceterorum seminum”).

“and that which thou sowest is not like that which grows up into blade, but one bare grain of wheat or barley or some other seedling.”

„და როცა თესავ, მომავალ სხეულს კი არ თესავ, არამედ შიშველ მარცვალს, სულერთია, იქნება ეს პურისა თუ სხვა მარცვლეულის თესლი.“

(and when thou sowest, you do not sowest the future body, but bare grain, it does not matter, whether it will be a seedling of wheat or of other cereals).⁶⁰

4. Two phrases of similar meaning are rendered as one:

8.2. *ⲙⲁⲃⲁⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ
ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ ⲛⲓⲗⲓⲛ*

(“et unicuique seminum datur proprium corpus; Deus autem semen tuum corpora induit sicut vult”).

“And to each one of the seeds is given its own body. But God clothes thy seed with its body as He wills.”

„მაგრამ ღმერთი აძლევს მას სხეულს, როგორც ნებავს, თვითეულ თესლს – საკუთარ სხეულს.“

(But God gives to it a body, whatever [one He] wills, for single seed – [its] own body).⁶¹

There are additions, omissions, and alterations throughout the entire text. In total, the translation of the VIII chapter of the *Demonstrations* is significant since it represents the only rendition of this homily in Georgian and since it is the only modern translation of Aphrahat’s *Demonstrations* in Georgian. The rendition is good enough to read and understand the content of the text, though for a scholarly use it must be treated with caution.

⁶⁰ PS 1, 364¹¹⁻¹⁴/363; NPNE, 375.

⁶¹ PS 1, 364¹⁴⁻¹⁷/363; NPNE, 375.

CONCLUSION. At this stage of our preliminary study, it can be stated that from two Georgian translations of the homilies (VI and VIII) by Aphrahat the Persian Sage, the translation of the VI homily rendered by an anonymous translator in the 10th century, essentially represents a faithful and word-for-word rendition of the Armenian source. Nevertheless, the Georgian text reveals significant differences from the recensions edited by Lafontaine, even from the UV recension that stands closer to it, and maintains correspondences to the Syriac A ms recension (BL Add. 14619, 6th century) reflected in the Georgian, presumably through the unknown Armenian source, – the recension, not considered in the edition of Lafontaine. The second, modern translation of the VIII homily, *On the Resurrection of the Dead*, rendered by Lasha Bezhanishvili from the English source, is good enough to understand the content of the text, though for scholarly purposes it must be referred to with caution, since, having the English translation as the direct source, it is not always sufficiently precise.

Tbilisi State University, Georgia

BIBLIOGRAPHY

AbouZayd, Shafiq. 1993. *Ihdayutha: A Study of the Life of Singleness in the Syrian Orient: From Ignatius of Antioch to Chalcedon 451 AD*. Oxford: ARAM Society for Syro-Mesopotamian Studies.

Abuladze, Iliia, ed. 1973. *Dzveli k'art'uli leksikoni* [Dictionary of the Old Georgian Language]. Tbilisi: Metsniereba.

Antonellus, Nicolaus. 1756. *Sancti Patris Nostri Jacobi Episcopi Nisibeni Sermones*. Roma: Typis Sacrae Congregationis de Propaganda Fide.

Baarda, Tjitze. 1980-1981. "Another Treatise of Aphrahat the Persian Sage in Ethiopic Translation: A Short Note." *New Testament Studies* 27/5: 632-40.

Bert, Georg, ed. and trans. 1888. *Aphrahat's, des Persischen Weisen Homilien*. TU 3-4. Leipzig: J. C. Hinrichs.

Bezhanishvili, Lasha, trans. 2011. *Cminda Afraati, sparsi brdzeni, 'mkvdart'a agdgoma-ze'* [St. Aphrahat the Persian Sage, *On the Resurrection of the Dead*].

<http://documentsingeorgian.wordpress.com/2011/11/08/წმინდა-აფრათის-სპარსი-ბრ/>

Bonwetsch, Gottlieb Nathanael, ed. 1907. *Die unter Hippolyts Namen überlieferte Schrift über den Glauben. Nach einer Übersetzung der in einer Schatberder Handschrift vorliegenden Georgischen Version.* TU 31/2. Leipzig: J. C. Hinrichs.

Gallandius, Andrea, ed. 1769. *Bibliotheca Veterum Patrum Antiquorumque Scriptorum Ecclesiasticorum.* Venice.

Garitte, Gerard. 1964a. "L'Entretien VI d'Aphraate en géorgien." *Bedi Karthlisa* 17-18: 82-87.

— 1964b. "La version géorgienne de l'Entretien VI d'Aphraate." *Le Muséon* 77: 301-66.

— 1980. *Scripta Disiecta* II. Louvain-La-Neuve: Université Catholique de Louvain.

Gigineishvili, Bakar and Elguja Giunashvili, eds. 1979. *Shat'berdis K'rebuli X sauk'unisa* [Shatberdi Collection of the 10th century]. The Monuments of the Old Georgian Literature. Vol. I. Tbilisi: Metsniereba.

Khoudabashyan, Alek'sandr, ed. 1986. (= Խոսիքաբայան, Ալեքսանդր. 1986. *Հայ-Ռուսերէն Բառարան*. Երևան). *Hay-rōwseren bařaran* [Armenian-Russian Dictionary]. Erevan.

Lafontaine, Guy, ed. 1977, 1979, 1980. "La version arménienne des oeuvres d'Aphraate le syrien." CSCO 382-83, 405-06, 423-24, *Arm.* 7, 9-10, 11-12. Louvain: Louvain Secretariat du CorpusSCO.

Lehto, Adam, ed. 2010. *The Demonstrations of Aphrahat, the Persian Sage.* Gorgias Eastern Christian Studies 27. Piscataway, NJ: Gorgias Press.

NPNF = Gwynn, John, ed. and transl. 1898. *Aphrahat, Select Demonstrations.* A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series. Vol. 13. New York: The Christian Literature Company.

Parisot = PS.

Payne Smith, Jessie, ed. 1976. *A Compendious Syriac Dictionary.* Oxford: Clarendon Press.

Pereira, Franciscus Maria Esteves, ed. 1906. "Jacobi, episcopi Nisibeni, *Homilia de adventu regis Persarum adversus urbem Nisibis.*" In *Orientalische Studien Theodor Nöldeke zum siebenzigsten Geburtstag (2 März, 1906) gewidmet von Freunden und Schülern und in Ihrem Auftrag herausgegeben*, edited by Carl Bezold, 877-92. Gieszen: A. Töpelmann.

Pierre, Marie-Joseph, ed. 1988, 1989. *Aphraate le Sage Persan: Les Exposés*. Traduction du syriaque, notes et index. Sources Chrétiennes 349 and 359. Paris: Éditions du Cerf.

PS = Parisot, Joannes, ed. 1894, 1907. "Aphraatis Sapientis Persae *Demonstrationes*." *Patrologia Syriaca* 1-2. Paris: Firmin Didot.

Sasse, C. I. Franciscus. 1879. *Prolegomena in Aphraatis Sapientis Persae Sermones Homileticos*. Lipsia: Aphraates.

Sauget, Joseph-Marie. 1979. "Entretiens d'Aphraate en arabe sous le nom d'Éphrem." *Le Muséon* 92/1-2: 61-69.

Tournebize, François. 1924. "Aragélian Khatchatur." In *Dictionnaire d'Histoire et de Géographie Ecclésiastique* 3: 1436-38.

Vööbus, Arthur. 1958. *History of Asceticism in the Syrian Orient*. Vol. I: *The Origin of Asceticism, Early Monasticism in Persia*. CSCO 184, subs. 14. Louvain: Secrétariat du CorpusSCO.

Wright, William, ed. 1869. *The Homilies of Aphraates, the Persian Sage, edited from Syriac Manuscripts of the 5th and 6th centuries in the British Museum*. London: Williams and Norgate.

— 1871. *Catalogue of Syriac Manuscripts in the British Museum II*. London: Longman.

Yousif, Pierre and Khalil Samir. 1986. "La version arabe de la troisième démonstration d'Aphrahat (sur le jeûne)." In *Actes du deuxième Congrès International d'Études Arabes Chrétiennes*, edited by Khalil Samir, 31-66. Rome: Pontificium Institutum di Studiorum Orientalium.