

Victoria Jugeli (Tbilisi)

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 Syriac 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.

¹ 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.

³ *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*: „არზანოგო“ and „ჟუხანგო“, 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 Mkrtych 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 Hexameron* 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.

⁶ 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.

⁷ 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 დიდმან წინაასწარმეგუელებან, რომელმან განაპო ზღუაჲ მეწაშული და განიყვანნა კმელსა ძენი ისრაჲლისანი და აღმოუქენა წყალი უდაბნოსა ურწყულსა კლდისაგან კმელისა და განაძლო ბევრეული იგი ერი, და აღვიდა მთასა სინასა გარდაბორთუჲად მათა წიგნი შჯულისაჲ. და ვიდრე გარდაბმოსლვადმე მისა უღმრთო იქმნა ერი იგი. და იქმნეს თავისა მათისა კერპი და თავუანის-სიცეს მას. ამან წინაასწარმეგუელებან ესე ყოველი არა თუ თავით თუ[სით] რაჲმე ყო, არამედ ღმრთისა მოწყალებითა], რომელი-იგი მის ზედა გარდაბოკდა, მის მიერ შემძლებელ იყო ამას ყოველსა საქმედ“ (ch. 1).⁹

HMS

Μωϋσῆς, ὁ θεὸς νομοθέτης, ὁ τῆς θαλάττης τὸν πηθμένα γυμνάσας καὶ τὴν ἀνικμοὶ ἔρημοι ἕδασι κατακλύσας καὶ τὰ ἄλλα πάντα θαυματουργήσας, τῶν πάλοι γεγεννημένων ἀγίω τὴν πολιτείαν συτέγραψεν, οὐ τῆ σοφία χρῆσάμενος, ἢ παρά τῶν Αἰγυπτίων παρέλαβεν, ἀλλὰ τῆς ἄνωθεν χάριτος τὴν αἴγλιον δεξάμενος.

Ակայաբանութիւն Սրբոյ Յակովբայ

Մովսէս աստուածային օրհնադիրն՝ որ եհերձ գԿարմիր ծովն, և եհան գծողովորդն յանապատ անօրդի, և արար այլ սբանչելիս մեծամեծս, զոր գրեալ է մի ըստ միոջէ, յորժամ էառ ՚ի պատմել զվարս սրբոց առաջնոցն, ոչ ասանդութեամբ զոր ընկալաւ յԱստուծոյ՝ որ տուաւ ննա յայն ժամանակի (p. 83).

⁸ Abuladze I., *The Georgian and Armenian Literary Relations in the 9th-10th cc.*, Tbilisi 1944, 034 (in Georgian).

⁹ “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

„მოცე დიდმან შჯულისმღებელმან, რომელმან მოხრებლნი ზღვსანი წყალთაგან განაშისულნა და ურწყული უდაბნოა წყალთა მიერ დაპროთო, და სხუანი ყოველნი საკურველებანი ქმნნა, მათ ყოველთა თანა მოქალაქეებანიცა აღწერნა ძუნღლადმე ყოფილთა წმიდათანი, არა კუმევითა სიბრძნისა მეგუპეკელთა მიერ სწავლულისაათა, არამედ ზეგარდამთა მადლთა ბრწყინვალებისა შემწყნარებლობითა“ (19Irv).¹²

The next chapter of these texts resemble each other even more, since they also pursue one source – the *Historia Philothea*. However, the 3rd and the following chapters of the Armenian text have nothing common with its 1st 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

Ἐν τούτοις διατρέπων καὶ πᾶσιν ἐπέραστος ὤν, καὶ ἐν ταῖς ἀπάντων περιφερόμενος γλώτταις, εἰς τὴν τῆς ἀρχιερασύνης ἔλκεται λειτουργίαν καὶ τῆς πατρίδος λαγχᾶσαι τὴν προστασίαν. Ἐιναλλάξας δὲ τὴν ὄρειον ἐκέλιον διατριβὴν καὶ τὴν ἐν ἄστει διαγαγῆν, οὐ κατὰ γυῶμαρ ἐλόμενος, οὕτε τὴν τροφίην οὕτε τὴν ἀμπεχούην ἐνῆλλαξεν (ch. 7).

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).

Translation by Ephrem Mtsire

„ესრეთ ამათ შინა რაჲ განშუწმდებოდა, ყოველთა მიერ საწადელ იყო და ყოველთა ენებითა მიმოდაითქემოდა, დიდი იაკობ მღვდელთმთავრობისა პატივსა აღყვანებულ იქმნა, და წილ-სულა ზედამღომელ-ყოფაჲ თვისისა მამულსაჲ. მიერთიგან უკუწ, დაღაცათუ მთათა ზედა მავალობაჲ ცვალა მკვდრობად ქალაქისა, არამედ არა შეცვალა კეთილთა მიმართი ნებაჲ თვისი უცვალებელობითა მისვე სამრდელისა და სამოსლისაათა, და ცვალებამან ადგილთამან არა მოაგეგუა მას შეცვალებაჲ მოქალაქობისაჲცა“ (ch. 7).¹³

¹⁰ 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.

¹¹ Peeters P., *La Légende de Saint Jacques de Nisibe*, *Analecta Bollandiana* 38, 1920, 285-373.

¹² “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.”

¹³ “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

Ավայարանություն Սորոյ Յակովբայ	Translation by Peeters	Житие Блаженного Мар Евгена ¹⁴
<p>Ի ժամանակին յայնմիկ ննջեաց եպիսկոպոսն Մծբբնայ, և եղև ընտրություն 'ի քաղաքին, թէ ու արժանի իցէ աթոռոյ եպիսկոպոսութեան. և էին արք հինգ, զորս ասէին նմանք արժանի լինել. և բազում հակառակություն էր 'ի քաղաքին վասն արանցն այնոցիկ թէ ով 'ի նոցանէ յառաջ մատչիցի յաթոռ հայրապետութեանն. զի ոմն զայս անուն ասէր և ոմն զայն. և 'ի տրտմութենէն 'ի միաբանութիւն ոչ եկին. Յայնժամ խորհեցան արք քաղաքին որք զվիսաորքն էին ելանել առ սուրբն Մարուգէ՛ յանապատ նորա, տեսանել թէ զինչ հրամայեցէ (p. 84).</p>	<p>Hoc tempore vita functus est Nisibis episcopus et in civitate suffragio scitum est quis sede episcopale dignus esset. Erant autem homines quin- que, quos nonnulli dignos esse dicebant; multaque contentio erat in civitate de ho- minibus illis, quis eorum prae ceteris ad sedem patriarchalem eveheretur: alius enim hoc nomen pronun- tiabat alius illud, neque ex dissensione ad concordiam perve- nerunt. Tum viri, qui optimates erant civitatis, sanctum Ma- rugam in eius solitu- dinem adire constituerunt, ut eius sententiam explorarent (Peeters, 1920, 347²⁷-348⁸, ch. 3).</p>	<p>В эти именно дни почил епископ митро- полит города Низи- бии. И когда горожа- не производили из- брание того, кто достойн быть управи- телем Церкви, а таких было 4-5 человек, на которых обратили внимание жители го- рода, то были из них, которые говорили, что такой-то достойн а другие говорили, что тот достойн быть епископом. И когда пришли к такому зат- руднению, как это, то все они не хотели дать одного решения делу, т.е. решения относи- тельно одного из тех лиц. Тогда все они собрались вместе, что- бы идти к св. Мар Евгену и видеть, что он им посоветует об этом (p. 395).</p>

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 Ararat”) 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).¹⁹ 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

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

¹⁶ Vööbus A., *History of Asceticism in the Syrian Orient*, vol. 1. CSCO 184, subs. 14. Louvain 1958, 219.

¹⁷ Peeters P., 1920, 344.

¹⁸ The text title: **ܐܘܓܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ**.

The description of the manuscript can be found in: Zotenberg, Hermann. *Catalogues des Manuscrits Syriaques et Sabéens (Mandaïtes) de la Bibliothèque Nationale*, Paris 1874, 183, n. 19 and 185.

¹⁹ The text title is:

ܐܘܓܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ

ܐܘܓܝܢ. 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 manuscrit 234, fol. 167; mais l'ayant collationnée avec le manuscrit du B.M. add. 12174, fol. 283, nous avons préféré en grande partie cette dernière rédaction 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: **ܐܘܓܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ ܕܡܪ ܐܘܓܝܢ ܕܢܝܫܝܒܝܢ**. 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 literal 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 referred in the *Life* as a town in Persia: "მიიწია იგი კარად ქალაქისა ერთისა, რომელსა ეწოდა ბედა, რომელი იყო სამღვართა შინა სპარსეთისათა" ("He approached the gates (literally: door) of a town named *Beyda*, which was within the Persian boundaries", cf. Κατ' ἐκεῖνον τὸν καιρὸν τῆν Περσίδα κατέλαβε, ch. 4). The toponyms alike are mentioned in the Islamic world. In the *Encyclopaedia of Islam*, Arabic al-Bayḍā' (el-Beizā') represents "the white town (castle), a common Arabic place-name, designing localities scattered all over the Islamic territory. Hamdānī (Şifa) quotes four places with this name; Yākūt has sixteen different al-Bayḍā's. Most important of these is the Persian town al-Bayḍā',

²² Compare, for example, ოზიდირ, რიანი (cf. AMS 4, 271₁₉), 𐌌𐌆𐌔𐌆 (272₅). Both manuscripts similarly change some fragments (𐌆𐌔𐌆𐌔 𐌆𐌔𐌆) 𐌆𐌔𐌆𐌔𐌆, 272₄; 𐌆𐌔𐌆 𐌆𐌔𐌆 𐌆𐌔𐌆) 𐌆𐌔𐌆 𐌆𐌔𐌆 ოთ, 273₁) and similarly add (𐌆 + 𐌆𐌔𐌆, 272₁₅;

𐌆𐌔𐌆𐌔𐌆𐌔𐌆 𐌆𐌔𐌆𐌔𐌆 𐌆𐌔𐌆𐌔𐌆 𐌆𐌔𐌆. 𐌆𐌔𐌆𐌔𐌆 𐌆𐌔𐌆𐌔𐌆 + .𐌆𐌔𐌆𐌔𐌆, 273₁). These readings diverge these two manuscripts from the Brit. Mus. Add. 12174.

²³ Along with other divergencies, that is additions, omissions, 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 𐌆𐌔𐌆𐌔 (AMS 4, 272₈), and in the Brit. Mus. Add. 14609, as 𐌆𐌔𐌆𐌔, that stands closer to the πύργος.

situated in the province Fārs, North of *Shīrāz* and West of *Iṣṭākhr*".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 ܠܒܝܬܐ ܕܦܪܫܝܐ (p. 2654, ܕ being a prefix of direction), literally, 'to the house of Persia', or simply 'to Persia', and "Beyda" does not imply a toponym, but "house" (ܒܝܬܐ, emphatic status ܒܝܬܐ). 'Beyda' resembles also an

Arabic equivalent of Syrian بيت - ܒܝܬܐ, that has the same meaning. However, in the only Arabic version of the *Life*, that is preserved in the manuscript of the 18th 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 Syriac it reads as ܢܝܣܝܒܝܢ (*Nisibin*), in Arabic - نزيب (*Nzib*) or نيزيب (*Nizib*),²⁶ in Armenian - Մծբին (*Mtsbin*), Նեսեբին (*Nesebin*) or Նեսպին (*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 Հայրուսերեն Բառարան. Ed. Ա. Խուղարբաճյան. vol. 2. Երեվան, 1986, 536.

²⁸ AMS 4, 269.

HMS	<i>Life of Jacob</i>	Translation by Ephrem Mtsire	AMS 4
1.13. ἀλλὰ τοῖς ζῴσις ἐκείνοις καταπρω- θήναι.	“მწერი ესე და <i>მკენარზ</i> უძღური, რომლისა მიერ განიოგნა მგერნი”. ⁴⁵	“მცირეთა მათ ცხოველთა მიერთთა დაწერგითა”. ⁴⁶	Is lacking.
1.11. σκιφῶν αὐτοῖς καὶ κωνῶπων ἐπιπέμψαι νέφος ἰκέτευσεν τὸν θεόν. Καὶ ὁ μὲν ἔλεγεν, ὁ δὲ ἔπειπε.	“ესე ხოლო ილოცა, რაათა მოუკვლინოს მათ ღმერთმან <i>ბილი</i> და <i>ბმიკი</i> ფესანგი... და გამოკდა ქუეყა- ნით მათ ზედა ბილი კაცთა ზედა და ბმიკი”. ⁴⁷	“ევედრა ღმერთსა მივლინებად მათ ზედა ღრუბელი მაწუმბელი <i>ბმიკისა</i> და <i>მუმლისა</i> ... და ზედა-მიუკვლინა მათ”. ⁴⁸	<p>Ⲡⲉⲛⲓ Ⲡⲉⲛⲓ Ⲡⲉⲛⲓ ...Ⲡⲉⲛⲓ ⲛⲓ ⲛⲉ ⲛⲉⲛⲓ ⲛⲉ ⲛⲉⲛⲓ ⲛⲉ Ⲡⲉⲛⲓ Ⲡⲉⲛⲓ Ⲡⲉⲛⲓ (“but he beseeched from the God <i>mosquitoes and gnats</i>... and along with his prayer a cloud of <i>mosquito- es and gnats</i> came from abo- ve”, 272⁹⁻¹⁰, 12-13).</p>

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 ܠܥܘܘܠܐ (“of gnats”, where ܐ is preposition “of”). Perhaps the translator considered the preposition ܐ as a part of the stem and understood the word as a ܠܥܘܠܐ (“an elm-tree”),⁴⁹ that is, a plant, and not as ܠܥܘܠܐ (“a gnat”),⁵⁰ which writes in the same way, has the same vocalization and differs from the first only by ܐ.

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” – Ἀβραάμ, cf. *Historia*

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

⁴⁶ “Through pricking by this small creatures.”

⁴⁷ “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.

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, occurred in the *Life*.

The Georgian *Life*, though approaches to the Syriac *Life of Mar Jacob* edited by Bedjan, especially to its main text, meanwhile 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.