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**THE GEORGIAN LIFE OF JULIAN-SABA (COD. SIN. GEORG. 6)  
AND ITS GREEK AND SYRIAC SOURCES  
(HISTORIA PHILOTHEA BY THEODORET OF CYRUS)**

The Georgian translations of the writings of the blessed Theodoret of Cyrus (393-466), one of the most prominent representative of the Antiochene theological school, are mostly rendered in Georgian from the Greek, a few from the Russian and Armenian sources. During the research of the Georgian translations of Theodoret's writings one of them appeared a work, the direct source of which seems to be the Syrian.

The *Life of Julian-Saba*, the 2<sup>nd</sup> chapter of the *Historia Philothea* by the blessed Theodoret of Cyrus, rendered by an anonymous translator, is preserved in the cod. *Sin. Georg.* 6, copied in 981 by an anonymous copyist. In the manuscript the author of the work is not mentioned. His name was ascertained by Korneli Kekelidze.<sup>1</sup> The work had been published by Simon Janashia (*Arili Festschrift*, 1925, 1-24; *Works*, vol. III, Tbilisi 1959, 160-180 (*in Georgian*)), who did not have an access to the Greek original and compared the *Life* to another Georgian translation (cod. A 689) by Ephrem Mtsire. He pointed to the differences and admitted that these two translations represent two different versions. The Greek source of the work is published by P.Canivet and A.Leroy-Molinghen in *Théodoret de Cyr, Histoire des Moines de Syrie* (= HMS). SC 234. Paris: Cerf, 1977, 194-245.

The first part of the manuscript *Sin. Georg.* 6 includes three pieces: *On the Life of the Virgin* (2r-12r), *Life of Symeon the Stylite the Elder* (12r-66v) and the aforementioned work (66v-83r). It seems that these three works represented the manuscript separate from the works that follow. The *Life*

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<sup>1</sup> Janashia S., *Works*, vol. III, Tbilisi 1959, 156.

of *Symeon the Stylite* is the only work from this part, the source language of which is established. It is Syriac.<sup>2</sup>

The rendition of the proper names in the *Life of Saba* indicates that the *Life* was also translated from the source written in consonant script. The sources could be Syriac or Arabic. Our attention to the Syriac sources draw the title of the Georgian translation, where the name of Julian (“იულიანა” *iuliana*) is represented in a same way as it is pronounced in Syriac, that is “iouliana”/“ivliana” (ܐܘܠܝܢܐ), as well as other proper names rendered after their Syriac equivalents.

The Syriac translation of the *Life of Julian-Saba* is preserved in the 7 manuscripts: Berl. syr. 26/321<sup>3</sup> (740-741, 173v-179v), Par. syr. 235 (XIII c., 25v-32r),<sup>4</sup> Brit. Mus. Add 14644 (V-VI cc., 52v-63v),<sup>5</sup> Add. 14612 (VI-VII ss., 186r-193v),<sup>6</sup> Add 12160 (VII c., 117r-128v),<sup>7</sup> Add 14645 (935-936, 118v-126r)<sup>8</sup> and Add 12174 (1197, 283r-285r). It has been published after Berl. (=B) and Par. (=P) manuscripts in the *Acta Martyrum et Sanctorum*. Ed. P. Bedjan. T. VI. Parisiis, Lipsiae, 1896, 380-404 (=AMS).

The Syriac translation is quite good rendition of the Greek original, however, sometimes divergences also reveal. They can be admitted at the very beginning of the work, where one toponym is changed, another – omitted. In the Greek text is written that Julian-Saba built his cell in the place called before “of Parthians” and now “of Osroene”. In the Syriac translation instead of “Osroene” is written ܐܪܘܫܐ ܐܝܟܐ (*arza ayka* B) and ܐܘܪܝܢܐ (*azrayna* P).<sup>9</sup> Though *arza ayka* in Syrian writing somehow resembles Osroene – ܐܘܪܘܫܐ ܐܝܢܐ (*osra 'yne*, cf. Ὀσροήνη), still it is

<sup>2</sup> Garitte G., *Vies Géorgiennes de S. Syméon Stylite L'Ancien et de S.Éphrem*, CSCO 171, t. 7, Louvain, Imprimerie Orientaliste L. Durbecq, 1957, I.

<sup>3</sup> Sachau E., *Verzeichnis der Syrischen Handschriften der Königlichen Bibliothek zu Berlin*, Berlin 1899, 94, 98, 99; HMS 1, 62; *Acta Martyrum et Sanctorum*, Ed. P. Bedjan. T. VI. Parisiis, Lipsiae 1896, IX.

<sup>4</sup> Zotenberg, Hermann, *Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque Nationale*, Paris: Imprimerie Nationale, 1874, 185, N 6; 187; AMS 6, IX; HMS 1, 62.

<sup>5</sup> Wright W., *Catalogue of the Syriac Manuscripts in the British Museum*, Part III, London 1872, 1083, 1084.

<sup>6</sup> Wright W., *op. cit.*, 700, N 30.

<sup>7</sup> *Ibidem*; 1090, N 2.

<sup>8</sup> *Ibidem*; 1111, 1113, N 8.

<sup>9</sup> AMS 6, 380<sub>20</sub>, n. 1.

mistake. Another toponym mentioned in the Greek original, Ἀδιαβήνη (ἢν Ἀδιαβήνην οἱ μετὰ ταῦτα ὠνόμασαν “was called *Adiabene* by those who came after”), is omitted in the *Life of Saba*, as it is omitted in the Syrian translation that says instead: “which previously had been called *differently*” (ⲗⲓⲛⲟ ⲛⲓⲛⲁⲗⲁ ⲗⲁⲣⲁⲛⲁⲣ ⲛⲁⲛⲁ ⲛⲁⲗⲁ ⲛⲁⲗⲁ ⲛⲁⲗⲁ, AMS 6, 3815). It seems that translator either could not read these toponyms or could not understand them.

*Life of Saba**Life of Saba*  
(translation)

## HMS, 2.1.

ამას ნეტარსა პირველად სახელი ეწოდა ივლიანა... ესე ნეტარი იყო ქუეყანისა, რომელსა ეწოდების *არზინი* და იქმნა მან მთასა ზედა მცირს გალავარი და მუნ დაემკვდრა განმორებულად კაცთაგან. და ეწოდა მას მკვდრთა მიერ მის ქუეყანისათა სახელი 'საბა', რომლისა თარგმანებაჲ არს 'მთხეცებული', რამეთუ ყოველსა ბერსა ასურებერ ეწოდების საბა. ესე მთაჲ არს ფრიად მაღალი და საზღვარი მისი მიაწევს კიდემდე დიდისა მის მდინარისა, რომელსა ეწოდების ეფრატე; და ესე ესაზღვრების ბერძენთა საკელმწიფოსა და ეწოდების *ათორ*, რომელი შესდგამს სამეფოსა სპარსთასა. ესე იყო პირველად სახელი ქუეყანისაჲ მის. ხოლო უკუანასკნელ ეწოდა მკვდრთა მისთაგან *ლადიბ*.

This blessed (man) was from the country, that is called *Arzini* and made a small tent for himself on the mountain and began to live there far from people. And he was called by inhabitants of this country by the name *Saba*, the translation of which is 'old man' since every old man in Assyrian is called *Saba*. This mountain is very high and its boundary reaches to the end of the large river, which is called *Euphrates*; it borders with the country of the Greeks (=Romans) and is named *Athor*, which joins the kingdom of Persians. At first it was the name of this country, but at a later time it was called *Ladib* by its inhabitants.

Ἰουλιανὸς, ὃν Σάβαν ἐπῆκλην οἱ ἐπιχώριοι τιμώντες ὠνόμαζον - τὸν δὲ πρεσβύτην τῇ ἐλλάδι φωνῇ σημαίνει τὸ ὄνομα -, ἐν τῇ πάλαι μὲν Παρθυαίῳ, νῦν δὲ Ὀσσογιῶν ὀνομαζομένη, τὴν ἀσκητικῇ καλύβῃ ἐπήξατο διατείνει δὲ αὐτῇ πρὸς μὲν ἑσπέραν μέχρις αὐτῆς τοῦ ποταμοῦ τῆς ὄχθης - Εὐφράτης δὲ ὄνομα τοῦτω -, πρὸς ἥλιον δὲ ἀνίσχοντα τὸ τέρμα ἔχει τῆς Ῥωμαίων ἡγεμονίας· ἡ γὰρ Ἀσσυρία διαδέχεται, πέρασ οὕσα ἑσπέριον τῆς Περσικῆς βασιλείας, ἢν Ἀδιαβήνην οἱ μετὰ ταῦτα ὠνόμασαν.

**AMS (translation)**

The Blessed Juliana is he, whom inhabitants with respect call Saba, since this name, Saba, indicates “elder”. At first he settled in the place, called *Of Parthians*, and now is called *Arza Ayka (Azrayna P)*. On it he set up monastic cell. This place to the West attains to the bank of river, called Euphrates, to the East - to the boundary of the Romans’ Empire. Then follows *Athor (=Syria)*, which borders upon the Persian Empire and which previously had been called *differently*.

**AMS, 380<sub>1</sub>-381<sub>5</sub>.**

Կաթողիկոս Եղիշ: զի կոչուի ի անբնակ  
 քաղաքս ի անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս  
 Եղիշ անբնակս: զի Եղիշ անբնակ քաղաքս

Toponyms in the *Life of Saba* do not follow the Greek original. They are rendered without Greek -ηση suffix, following Syriac pronunciation:

<i>Life of Saba</i>	HMS	Syriac equivalent	AMS
Արզինո (Arzin)	[Ἐρζανήνη] Ἐσροήνη (2.1)	Արզին Arzoun Օսրա Կնե 'Osra 'yne	Արզա Կնե Arza ayka (B) Արզայնա Azrayna (P)
Աթոր (Athor)	Ἀσσυρία (2.1)	=	Իծին Athor
Լադիվ (Ladib)	Ἀδινάβηνη (2.1)	Խա. Ե. (Խ. Ե.) Khdya(b)	-
Գանժիրոս (Ganshiris)	Γίνδαρος (2.9)	=	Գանժար Gandares
Քալաբո (Halab)	Βέροια (2.9)	=	Քալալ Khalab

Syria (Ἀσσυρία), the equivalent of which in the *Life of Saba* is “սֹܘܪ” *athor*, in Syriac is pronounced similarly: ܝܳܘܪ (AMS 6, 381<sub>3</sub>). The same can be said about Βέρουα (2.9) of the Greek text, instead of which in the *Life of Saba* appears “ჰალაბი” *Halab*, the Syriac equivalent of this form (AMS 6, 391<sub>8</sub>).

Another toponym, “ლადიბ” *Ladib* (Ἀδιαβήγη of the Greek original, which is spelled in Syriac as ܟܳܠܳܕܳܝܳܒܳܗ *khadyb* or ܟܳܠܳܗܳܕܳܝܳܒܳܗ *khadyab*) does not preserve in Georgian Greek -ηγη suffix and is written in the same way as it could be represented in the consonant source: as *khdyb* (resp. *ladib*). As to the difference of the first letters “la” and “kh”, it seems that in the Syriac manuscript source ܟ (‘kh’) was written in a greater size and the Georgian translator read it as “la” (cf. ByD1/ByDx *ladyb/khdyb*). In the Syriac edition *Adiabene* or *Ladib* is not mentioned. Instead there is written: ܕܳܝܳܘܳܬ ܠܳܕܳܝܳܒܳܗ ܕܳܠܳܕܳܝܳܒܳܗ ܕܳܠܳܕܳܝܳܒܳܗ (AMS 6, 381<sub>5</sub>), that it “previously had been called *differently*”. These two words, ܕܳܠܳܕܳܝܳܒܳܗ (“*differently*”) and ܟܳܠܳܗܳܕܳܝܳܒܳܗ (“*khadiab*”), somehow resemble each other, that could make a ground for the mistake.

In the same fragment “არზინი” *arzini* (“the country Arzin”, Arzanene) is mentioned. Arzanene in Syriac is pronounced as Arzoun (ܳܠܳܘܳܢ).<sup>10</sup> In the AMS edition ܳܠܳܘܳܢ ܳܠܳܘܳܢ (arza ayka, B) and ܳܠܳܘܳܢ ܳܠܳܘܳܢ (azrayna, P, 380<sub>20</sub>) represent the equivalents for this toponym, being the misreading of the Greek Ὀσροήνη and Syriac ܳܠܳܘܳܢ ܳܠܳܘܳܢ (‘osra’yne).

The equivalent to the next toponym, “Ganshiris”, is “Gindaros” in Greek original (ἐν τοῖς περὶ τὴν Γίνδαρον χωρίοις, 2.9<sub>5</sub>, HMS 1, 214). The term alike with *Ganshiris* in the *Encyclopedia of Islam* only “Hanshir” can be found, however, it is not a geographical name, but a form of land tenure in the ancient Maghrib.<sup>11</sup> The most relevant explanation of the word can be made in Syriac ground. To this toponym in Syriac translation of the AMS

<sup>10</sup> Thesaurus Syriacus, Ed. R. Payne Smith. Hildesheim, New York: Georg Obms Verlag 1981, 374; Vööbus A., History of Asceticism in the Syrian Orient, vol. I. Louvain: Secrétariat du Corpus SCO, 1958, 324, n. 166; Encyclopaedia of Islam, vol. I, Leiden, London: E.J.Brill and Luzac&Co 1960, 679 (Arzan, Syriac Arzōn).

<sup>11</sup> Op. cit., 661.

corresponds ܒܝܘܢܘܨ (*b-gndrs*, ܒ ‘b’ being preposition “in”, AMS 6, 391<sub>1</sub>). It seems that while translating into Georgian the Syrian (D) ‘d’ and (i) ‘sh’ consonants were confused (cf. *gnshrs/gndrs*), which is easily assumed in written Syrian text but not in Arabic (cf. ܕ ‘d’ and ش ‘sh’), or in Greek where ‘sh’ consonant does not exist.

The comparison of the toponyms of the *Life of Saba* with those of the Greek original reveals that mistakes in the *Life* are the result of translating from the consonant source, particularly, from the Syrian.

The *Life of Saba* and the *Historia Philothea* differ also in translation of anthroponyms.

<i>Life of Saba</i>	HMS	Syriac equivalent	AMS
ასტრიოსი, ოსტროსი ( <i>Astrios, Ostros</i> )	ἼΑστέριος (2.7; 2.10, 2.12, 2.16; 2.21)		ܐܣܬܪܐ <i>Asteris</i>
ივლიანა ( <i>Ivliana</i> )	Ἴουλιανός (title, 2.1)		ܝܘܠܝܐ <i>Ivliana</i>
ივლიანომ/ ივლიანე ( <i>Ivlianoz/Ivliane</i> )	τοῦ ὀνομασμου (2.14)		თჳს ܘܨܗܐ “his namesake”
ვალის ( <i>Valis</i> )	Ὀυάλης (2.15)		ܘܠܝܐ <i>Valis</i>
დიარუროს ( <i>Diaruros</i> )	Διόδωρος (2.16)		ܕܝܕܝܘܪܘܘܣܐ <i>Diadoros</i>
ფარლიტ ( <i>Pharlit</i> )	Ἐφραάτης (2.16)	ܐܦܪܐܬ <i>Afra’at</i> ܐܦܪܐܬ <i>Afrahat</i>	-

Three anthroponyms are represented in 2.16: “saint men Pavlios and Diaruros and Pharlit”. They correspond in the Greek original to “Φλαβιανός καὶ Διόδωρος... καὶ Ἀφραάτης” (2.167,9). In the second name, *Diaruros* (ܕܝܕܝܘܪܘܘܣܐ *Diadoros*, AMS, 397<sub>1</sub>, cf. Διόδωρος), it seems that instead of syriac ܕ ‘d’ the translator read ܝ ‘r’. These two letters differ from

each other only with the dot which is placed under the letter in 𐌗 'd', and above in 𐌖 'r'. As to the third name, *Pharlit*, the AMS edition does not mention him. However, it seems that in the immediate Syriac source of the *Life of Saba*, the name had been represented by its Greek equivalent (cf. V"Rp" *afra'at*). The first letter of this name is not translated since by the rules of the Syrian pronunciation " *Alef*, if it is the first consonant and is written without vowel, is not pronounced.<sup>12</sup> As to the letter 𐌌 in this name, in written Syriac " *Alef* and 𐌌 *Lamed* can be easily mixed up (cf. frlt/(a)fr(a)at).

The pronunciation of the name "ვალის" *Valis*, Οὐάλης in Greek (2.15), can also be explained by the rules of the Syrian pronunciation. The name is written in Syriac as ܘܠܝܣ *u(a)lis* (AMS, 395<sub>17</sub>), however, since first letter ܘ 'u', before the vowel is pronounced as *v*, the name has to be rendered as "valis", as it is represented in the *Life of Saba*.

There can also be found in the *Life of Saba* other proper names. It is remarkable that the translator attempts to make semantic difference in the same names by their different vocalization. In the *Historia Philothea* the name Asterios (Ἀστέριος, 2.7, 2.9, 2.15) is represented as the name of two different persons, of the disciple of Julian-Saba, and of the heretic sophist Asterios. In the Georgian translation the disciple is named as "Aistrios" (2.7) and "Astrios" (2.10, 2.12, 2.16), and the sophist - "Ostros" (2.21). It seems that the translator did not know how to render the name. It is significant that the Syriac edition for both persons, for ascetic (2.7, AMS, 389<sub>4</sub>; 2.10, 391<sub>14</sub>; 2.16, 397<sub>6,13</sub>), as well as for the heretic (2.21, 402<sub>15</sub>) has the same name: "Asteris" (ܐܣܬܪܝܫ).

There is another attempt to make semantic difference in the anthroponyms. The name Julian in the *Life of Saba* is represented as the first name of the ascetic Julian-Saba, *ivliana* (title, 2.1) and as the name of the emperor Julian the Apostate - *ivlianoz/ivliane* (2.14). However, in the Greek and Syriac texts the name of the emperor is not indicated but mentioned that he was Julian-Saba's namesake: "Then he learned about threats of his namesake (ܡܘܠܝܫܐ ܠܘܠܝܐ) impious emperor" (AMS, 394<sub>10-11</sub>; Μαθὼν δὲ τοῦ ὀμωνήμου μὲν, δυσσεβοῦς δὲ βασιλέως τὰς ἀπειλάς).

<sup>12</sup> A Compendious Syriac Dictionary. Ed. J. Payne Smith, Oxford, 1903, repr. 1976, 1.

The rendition of the proper names with mistakes can be found in other Georgian translations that were rendered from Syriac. There are many examples of it in the *Life of Symeon the Stylite*, that is preserved in the same manuscript as the *Life of Saba* (*Sin. Georg.* 6 and A 397).<sup>13</sup> These names are: “სკილიპიოსი” *Skilipios* (that is “Asclepiades”, ch. 121/ch. 101 in the Georgian translation), “დობენიანოსი” *Dobenianos* (“Domna”, 54/84), “არდობროსი” *Ardobris* (“Ardabourios”, 125/119), “დადიანოსი” *Dadianos* (“Dionysios”, 83/65), “დალანტი” *Dalanti* (“Dalmatius”, 83/65), “ბარაქლონი” *Baraklon* (“Barathon”, 27/25), “საბა” *Saba* (“Sheba”, 79/62), “ჰალბაია” *Halbaya* (“Khalab”, 39/73), “გიდრისაბა” *Of Gidr* (“Of Gindar”, 64/92), “მთაბა თოქამისაბა” *Mount Tokam* (“Ukkama”, that is Black Mount, 88/71), “ანზიტო” *Anzit* (“Anazit”, 65/65) and etc. Such incorrect translation frequently occurs when the translator either does not know the meaning of the word or is not acquainted with proper names mentioned.

The traditional proper names are translated correctly, for example: “მელეტო” *Meleti* (cf. ΜΕΛΕΤΙΟΣ, 2.15, ܡܠܝܬܘܢ *Militos*, AMS, 396), “აკაკი” *Akaki* (cf. Ἀκάκιος, 2.9,16, ܐܟܝܩܝܘܣܐ *Akakis*, AMS, 391, 397), “დიონოსი” *Dionosi* (ΔΙΟΝΟΣΙΟΣ, 2.21; ܕܝܘܢܘܣܝܘܣܐ *Dionesios*, AMS, 402).

There can be found some other fragments which are closer to the Syrian text and can be better explained by the Syrian source than by the Greek. The 5<sup>th</sup> subchapter contains the following phrase:

<i>Life of Saba</i>	HMS	AMS
2.5. “მურგმორეკით თაყუბნისმცემელ” (“gave to the Lord due adoration bending down <i>the back</i> ”).	τὸν δὲ εἰς γῆν κατακύπτουσα προσκυνεῖν.	<p>ܠܝܘܨ ܕܝܠ ܡܘܪܓ ܡܘܪܓ</p> <p>ܠܝܘܨ ܕܠܘܘܬܐ</p> <p>“He bend down his <i>back</i> towards the <i>earth</i>” (385<sub>19-20</sub>).</p>

Syrian ܠܝܘܨ means ‘the loin’ and ‘the back’. Thus the fragment is closer to the Syrian translation than to the Greek.

<sup>13</sup> For the Syriac text of the *Life of Symeon the Stylite the Elder* see: AMS 4, 507-644; For its English translation: Doran R., *The Lives of Simeon Stylites*, Cistercian Studies 112; Kalamazoo M., Cistercian Publications 1992, 103-198, for the Georgian rendition: Garitte G., *Vies Géorgiennes de S. Syméon Stylite L’Ancien et de S.Éphrem*. CSCO 171, t. 7. Louvain: Imprimerie Orientaliste L. Durbecq 1957, 1-77.



	<b>Life of Saba</b>	<b>HMS</b>	<b>AMS</b>
2.6.	“აღღგეს მუნთქეესვე და მოიქცეს ადგილადვე თვსა, სადა იგი მკვღრ იყვნეს. და კუალადცა ენება წმიდასა საბას <i>განსლვად უღაბნოდ ხუეულებობიებო</i> ” (“He stood up instantly and turned to his place, where he dwelt. And again desired Saint Saba to go <i>away to the desert as usual</i> ”).	Οὕτω τὸ διήγημα συμπεράνας, ἀναστὰς εἶχeto τῆς ἐπὶ τὸ ἀντρον ὁδοῦ.	<p>ܪܘܚܘܐ ܕܝܘܠܝ ܡܘ</p> <p>ܪܝܘܝ ܝܗܘ ܡܘܝܢ</p> <p>ܘܠܘܚܘܐ ܪܘܒܐ</p> <p>“He stood up and to the cave, where he dwelt, turned to go <i>in/go on a journey</i>” (გვ.388<sup>15-16</sup>).</p>

The Greek text says that the ascetic went to his cave. The Georgian text follows the Syriac source, where ܠܘܪܘܐ means to ‘go’, ‘walk’, ‘journey’. The translator rendered its last meaning, specifying where Saba could walk.

Another example from 2.10:

	<b>Life of Saba</b>	<b>HMS</b>	<b>AMS</b>
	“ღეღ ღარხეული, ორი მოღი” (“selected figs, two modios”)	ἰσχάδας... δύο δὲ μεδίμνους.	<p>ܪܘܚܘܐ ܘܠܘܚܘܐ ܘܠܘܚܘܐ ܘܠܘܚܘܐ</p> <p>“two modios of figs” (391<sub>10</sub>).</p>

Modius (ܪܘܚܘܐ, plur.: ܘܠܘܚܘܐ) is the Roman measure of weight and it values 1/6 of medimnus. It is noteworthy that the Georgian text does not match “medimnus” of the Greek original, but follows the Syriac source.

One more example from the same chapter:

	<b>Life of Saba</b>	<b>HMS</b>	<b>AMS</b>
	“გარღამოღე ეღ ქეეყანაღ, რაღათა ვღამო აწვე წინაშე შენსა!” (“put it down, for I will eat it now in front of you!”)	Ποίησα... τὸ κελεύόμενον, μόνον ἀπόθου τὸν θύλακον ὅτι τάχιστα.	<p>“I’ll do, what you order to me, but put quickly down from your shoulders the load, <i>that you brought!</i>”</p> <p>(ღარ ܘܠܘܚܘܐ) (გვ. 392<sub>11</sub>).</p>

In the Greek original of the sentence neither “to eat”, nor “to bring” is mentioned. It seems that the mistake in the Georgian translation arose from similarity of the verbs ܘܠܘܚܘܐ *ten* ‘to bring’, and ܡܘܝܢ *tem* ‘to eat’.<sup>14</sup> These verbs differ only with the last consonant.

<sup>14</sup> A Compendious Syriac Dictionary, 179.

The Syriac text can explain the mistake in the Georgian translation, which narrates about the sickness of Saba's disciple, while in the Greek original Saba himself becomes ill (2.18). Perhaps the translator did not pay attention to the punctuation mark between two sentences:

<i>Life of Saba</i>	HMS	AMS
<p>“ზოლო აკაკიოს მოწაფებს ბერისასა ვიყვლად ვან-მღერებულ იყვნეს ჯორცნი მისნი, და ვითარცა იხილა ყოველი იგი კრებულო, რომელნი მოვიდოდეს ბერისასა კურნებისათჳს სენთა მათთაჲსა, შეწუხნა ფრიად” (“But the body of Acacius, the disciple of the monk (Saba) was gravely taken ill, and when he saw all the plentitude (of the people) that came to the monk for healing of their diseases, became sad”).</p>	<p>Αλλ' Εὐθύς, ἵνα μάθωσιν ἅπαντες ὡς ἄνθρωπος εἶη, καταβολή τις αὐτῶ πυρετοῦ γίνεται σφοδροτάτη. Ἀκακίου δὲ τοῦ μεγάλου τὸ μὲν πλήθος τῶν συνειλεγμένων ὀρώντος καὶ τὴν συμβάσαν δυσχεραίνοντος ἄρρωστίαν πληγίσεισθαι γὰρ τοὺς συνελθούσους ἐνόμισεν, εἰ τὸ νόσημα μάθουεν ἄνδρες διὰ τῆς ἐκείνου χειρὸς θεραπείαν εὐρέσθαι προσδοκῶντες.</p>	<p>“But soon, to realize that he (Saba) also was a man, (he) became ill with violent fever. Blessed Acacius  <span style="font-family: monospace;">ⲕⲁⲗⲏⲁ ⲕⲁⲕⲓⲕⲓ ⲕⲁⲓⲁⲓⲁ</span>  <span style="font-family: monospace;">ⲛⲁ ⲕⲁⲓⲁⲓⲁ ⲛⲁⲛ</span>  <span style="font-family: monospace;">ⲛⲁⲛⲁⲛⲁⲛⲁ</span>          (...ⲛⲁⲛⲁⲛⲁⲛⲁ          looking at the approaching plentitude (of visitors), became sad about his (Saba's) disease” (400<sub>15</sub>-401<sub>1</sub>).</p>

It seems that the disease of Acacius in the *Life of Saba* originates from the misreading of the Syriac text and, especially of its punctuation marks. Perhaps the translator read the dot after “the blessed Acacius”. It is obvious that for the Georgian translator it was difficult to understand the sentence, since in the whole subchapter there is only one proper name mentioned and this proper name is Acacius.

In the last, 2.22 chapter occurs one more mistake caused by misreading of the consonant text.

<i>Life of Saba</i>	HMS	AMS
<p>“ვითარ-იგი ბოროტად მოაკუდინა ღმერთმან მეფე იგი, და დაადგინა სხუა მეფე” (“God made this King die maliciously and appointed another King”).</p>	<p>Ἀνόσια δὲ κατ' αὐτοῦ τῷ Βαλᾶκ συμβουλευσας, αὐτοῦ δέδωκε δίκην ὑπὸ δεξιᾶς Ἰσραηλιτικῆς δεξάμενος τὴν σφαγὴν.</p>	<p>“and when (he) advised to the King the impious advice”  <span style="font-family: monospace;">ⲕⲁⲗⲏⲁ ⲕⲁⲕⲓⲕⲓ ⲕⲁⲓⲁⲓⲁ</span>  <span style="font-family: monospace;">ⲛⲁⲛⲁⲛⲁⲛⲁ</span>          (,ⲛⲁⲛⲁⲛⲁⲛⲁ          (403<sub>16</sub>-18).</p>

It is clear, that the reason of the mistake lies on misreading of Syriac text, particularly, of these three words:

ܥܠܐ 'to counsel', 'advise'; 'to reign', 'be king', 'begin to reign', 'come to the throne'; 'to make king', 'crown king';

ܡܠܝܚܐ, ܠܡܠܝܚܐ 'a king', 'ruler';

ܥܠܐ, ܠܡܠܝܚܐ 'counsel', 'advise'.<sup>15</sup>

It seems that translator could not understand the real meaning of his unvocalized source to be rendered.

The influence of the Syriac text can be found once more in the same, 2.22 chapter:

<i>Life of Saba</i>	HMS	AMS
“ზოლო წმიდაჲ საბა წარვიდა <i>საცოლოად</i> ” (“But the saint Saba went to the <i>dwelling</i> ”).	Ἐνθίνδε τοῖσιν ἀποδηήσας καὶ τοὺς θιασώτας καταλαβών.	“But after this the blessed set off and went to his monastery (ܛܘܚܘܐ) and disciples” (404 <sub>5,6</sub> ).

“The dwelling”, that is the monastery of Saba, is not mentioned in the Greek text, but only in the Syriac.

In the *Life of Saba* the Bible is frequently cited. Each citation corresponds to the Greek original of the *Historia Philothea*. However, the citation of the Psal. 36.4 differs from the Greek text and follows the Syriac, both of them including the citation of the Psal. 36.7:

<i>Life of Saba</i>	HMS,Septuagint	AMS
“(36.7) დაემორჩილე უფალსა და ემონე მას, (36.4) და მან მოგცეს შენ ყოველი თხოვად გულისა შენისაჲ” (36.7: “Subordinate yourself to the Lord and enslave (yourself) to him”; 36.4: “and he shall give you each desire of your heart”) (2.2).	Κατατρέψῃσιν τὸν κυρίου, καὶ δέη (δώσει Sept.) σοι τὰ αἰτήματα τῆς καρδίας σου.	ܠܘܗܐ ܥܒܕܐ (36.7) :ܘܡܢܗܘܐ ܠܥܝ :ܠܘܗܐ ܥܒܕܐ (36.4) ܥܠܐ ܛܘܚܘܐ ܠܥܝܢܐ (“(36.7) Ask from the Lord and pray before him, (36.4) and ask from God and and he’ll give you the desires of your heart”, 382 <sub>8,9</sub> ).

<sup>15</sup> A Compendious Syriac Dictionary, 277.

In the Greek text of the sentence only Psal. 36.4 is cited. It makes the citation different from the Greek source and adjacent to the Syriac. In the Syriac the first part of the citation is identical to the Psal. 36.7 of the Syriac Psalterium (ܣܘܠܬܘܢ ܠܥܒܕܝܢܘܢ ܕܥܒܕܝܢܘܢ),<sup>16</sup> while another one, with some differences follows the Psal. 36.4 (ܥܒܕܝܢܘܢ ܠܥܒܕܝܢܘܢ ܕܥܒܕܝܢܘܢ).<sup>17</sup> It is significant, that the first part of the *Life of Saba*, that is the 36.7 (“Subordinate yourself to the Lord and enslave (yourself) to him”) does not exactly match the Syriac translation (ܣܘܠܬܘܢ ܠܥܒܕܝܢܘܢ ܕܥܒܕܝܢܘܢ ‘Ask from the Lord and pray before him’), nor the Greek text of the Bible (ἱκετεύσου αὐτόν), but is identical to the earlier Georgian translations of the Psalms, especially, to the cod. *Sinaiticus* of the 10<sup>th</sup> c.: “დაემორჩილე უფალსა და ემონე მას” (“Subordinate yourself to the Lord and enslave (yourself) to him”). The same can be said about the second part of the citation, Psal. 36.4: “და მან მოგცეს შენ ყოველი თხოვამ გულისა შენისაჲ” (“and he shall give you each desire of your heart”).<sup>18</sup> Thus, this citation represents the noteworthy example of the influence of the Syriac edition and simultaneously, of the earlier translations of the Georgian Bible.

Nothing indicates that the *Life of Saba* was rendered from the Greek source. Besides, for the toponym *Ganshiris* ‘sh’ consonant cannot be found in Greek. It is not rendered from Arabic either, since in this case the toponym *Ganshiris/Gandares* should have ‘j’ as its first letter. Herewith, in the same toponym in Arabic handwriting ‘sh’ and ‘d’ letters cannot be mixed (cf. د ‘d’ and ش ‘sh’). Moreover, the only earlier Arabic manuscript, which preserves few chapters of the *Historia Philothea* (*Jer. S. Marc* 38A: 1732, 1178 v.),<sup>19</sup> does not include the *Life of Julian-Saba*. As to the rest of Arabic manuscripts, G.Graf indicates only one, *Šarfeh syr.* 11/6, 29, but it is of the 17<sup>th</sup> c.<sup>20</sup>

<sup>16</sup> "Pete a domino, et ora coram eo" (*Psalterium Syriacum*. Halae, 1768, 83).

<sup>17</sup> "(Spera in Domino), et dabit tibi petitionem cordis tui" (*Psalterium Syriacum*, 1768, 83).

<sup>18</sup> *ფსალმუნნი, ფსალმუნის ძველი ქართული რედაქციები X-XIII საუკუნეთა ხელნაწერების მიხედვით, ძველი ქართული ენის ძეგლები*, გ. XI, გამომც. შვექალა შანიძე, თბილისი 1960, 88, 020 (C manuscript).

<sup>19</sup> Graf G., *Geschichte der Christlichen Arabischen Literatur, Studi e Testi* 18, Città del Vaticano: Bibliotheca Apostolica Vaticana, 1944, 367; HMS 1, 63.

<sup>20</sup> Graf writes: "Bezüglich der Geschichte des Einsiedlers Julian Sabas in Šarfeh syr. 11/6, 29 (karš., 17 Jh.) ist die Übereinstimmung mit dem Text bei Theodoret (ebd. 1305-1324) ungewiss" (Graf, op. cit, 366-367).

On the basis of comparing the examined fragments, we may assume that the *Life of Saba* is rendered from the source written in unvocalized consonant script, to be exact, from the Syriac source. It is also clear that the Syriac AMS version, though stands close to the *Life of Saba*, is not the immediate source of the work. Therefore, the Georgian translation should be compared – and at the next stage we intend to compare – with the rest of the Syriac translations preserved in the rest of the manuscripts.

Despite intensive cultural relations with Syria, there are very few works that claim to be translated from this language. Therefore the Georgian *Life of Julian-Saba* is an important literary work not only for the history of the Georgian translations, but for the history of the translations of Theodoret's writings.