

Thamar Otkhmezuri (Tbilisi)

EPHREM MTSIRE AND COMMENTARIES
ON GREGORY OF NAZIANZUS' LITURGICAL SERMONS

In the Georgian literary tradition the translation of commentaries on 4th century Cappadocian father Gregory of Nazianzus' writings are closely connected with the rendering of these writings themselves. Almost every translator, who worked on Gregory of Nazianzus' sermons, simultaneously translated the commentaries on these sermons as well. These translators are: Grigol Oshkeli (X c.), Euthymius the Athonite (X c.), David Tbeli (XI c.), Ephrem Mtsire (XI c.) and anonymous representative of Gelati translation school (XII c.).

Of the Georgian translations of the commentaries on Gregory of Nazianzus' writings, Ephrem Mtsire's translation of the explanations on sixteen liturgical sermons stands out especially. The commentaries were written by a tenth-century Byzantine scholar, Bishop of Caesaria-Cappadocia, Basilius Minimus (known in Georgian sources as Basili Undo). According to the preamble of the *Commentaries - Basilius' Epistle* addressed to the Emperor Constantine Porphyrogenetos - he compiled the previous commentaries on Gregory's works, reduced their volume, made them more clear and easy to understand, appended his own explanations to these commentaries and submitted them to the Byzantine Emperor Constantine the Porphyrogenetos.¹ Basilius' commentaries concern Gregory's 42 sermons. In this vast compilation work, besides theological explanations by the earlier commentators on Gregory's works, for example, Maxi-

¹ The Greek and the Georgian versions of the *Epistle* are published; see Schmidt Th. S., *Basili Minimi in Gregorii Nazianzeni orationem XXXVIII commentarii* (Corpus Christianorum, Series Graeca, 46. Corpus Nazianzenum, 13), Turnhout - Leuven 2001; Otkhmezuri Th., *From the History of Commenting of Gregory of Nazianzus' Writings*, Mravaltavi, Philological and Historical Researches, XV, 1989, 18-31.

mus the Confessor, the explanations of philological and rhetorical nature are also attested. The influence of the grammarians and philologists of Hellenistic epoch, alongside with the rhetoric art theoreticians of the so called 'second sophistic' can be felt in these commentaries.

Manuscripts.

The Georgian translation of Basilius Minimus' *Commentaries* has come down to us in 4 manuscripts: *Jer.Iber.* 43-XII-XIII saec.; *Jer.Iber* 15-XII saec.; *Jer.Iber.* 13 – XIII saec. and *A-109-XIII saec.* (The text of this manuscript was written by the scribes of three different epochs: XIII c., XIV-XV cc., and XVIII c.).² In three manuscripts – *Jer.* 43, *Jer.* 15 and *A-109* commentaries are included in the margins. In manuscript *Jer.*13 commentaries are given at the end of the text. All the additions to the collection of Gregory's sermons-*Gregory of Nazianzus' Vita* by Gregory Presbyter, *Iambic Verses*, the *Pseudo-Nonnos Mythological Commentaries* and Basilius Minimus' *Commentaries*, as well as each detail – stichometry, marginal signs and marginal notes, have their equivalents in Gregory's Greek manuscripts. All these additions are compiled and decorated with a deep knowledge of Gregory of Nazianzus' Greek manuscripts.

While studying the texts of Basilius' *Commentaries*, available in Georgian manuscripts, attention should be drawn to two different aspects:

(1) *Correlation of the texts in regard to their structure, i. e. the number of explanations in each Commentary.* Manuscripts *Jer.* 15 and *Jer.* 13 contain equal number of *explanations* to the *Commentaries*; *Commentaries* in manuscript *Jer.* 43 have much fewer *explanations*. In manuscript *A-109*, the volume of the *explanations* by the thirteenth century scribe coincides with the volume of *explanations* in manuscript *Jer.* 43, which is the abridged version of the translation of Basilius' work. After the text of *A-109* was expanded by scribes in the fourteenth-fifteenth centuries and its damaged layers were reconstructed in the eighteenth century, the content of the manuscript became identical with the texts of *Jer.* 15 and *Jer.* 13.



(2) *Variant readings of the texts:* the texts of *Jer.* 43 and *A-109* coincide with each other in variant readings as well. However, certain differences among these texts exclude us to think that *A-109* derives directly from *Jer.* 43. Manuscripts *Jer.* 43 and *A-109* differ from *Jer.*15 and *Jer.*13 in variant readings. Some differences in variant readings can be noticed between

² Bregadzé T., Répertoire des manuscrits de la version géorgienne des Discours de Grégoire de Nazianze, in *Versions orientales, repertorium ibericum et studia ad editiones curandas*, ed. B. Coulie (Corpus Christianorum, Series Graeca, 20; Corpus Nazianzenum, 1, Brepols-Turnhout 1988, 79-82.

Jer.15 and *Jer.13* as well. In some cases variant readings of *Jer.13* are not attested in any other manuscript. The same interrelation can be observed also in the central texts of the manuscripts – Ephrem’s translations of Gregory’s sermons.³

Marginal Signs in the Collections of Liturgical Sermons by Gregory of Nazianzus.

In the manuscripts *A-109*, *Jer. 15*, *Jer. 43* and *Jer. 13*, in addition to Basilius Minimus’ *Commentaries* and marginal notes of Georgian scholars, four

marginal signs are attested – heliacal sign:  (ἡλιακόν-Georgian equivalent – ‘მზისთუჯალო’), asterix: * (ἀστερίσκος-Georgian equivalent – ‘ვარსკვლავი’), *beautiful*:  (ὠραῖον-Georgian equivalent ‘შეხბობი’) and *attention*: CHM (σημείον – Georgian equivalent – ‘შეისწავე’). The functions of these signs are explained in *Jer. 43*, in one of the notes, which is the translation of a commentary by the sixth century anonymous Byzantine author.⁴

According to the note, the heliacal sign has to mark those passages, in which Gregory of Nazianzus discusses theological issues, because in the Bible the God is named as the *Sun of the Truth* (*Malach.*, 4, 2). Asterix is used to mark those passages in Gregory’s sermons where the author talks about the human nature of Christ, as the birth of Christ was announced to the Magi by a star. The sign *შეხბობი* (*beautiful*) marks the particularly artistic and elaborate passages in the text, while the sign *შეისწავე* (*atten-*

³ Melikishvili N., Ephrem Mtsire’s Translation of Gregory of Nazianzus’ 16 Liturgical Sermons in Old Georgian Manuscripts, *Mravaltavi*, Philological and Historical Researches, XVIII, 1999, 195-204.

⁴ On this subject see Sakkellion J., Πατμιακή Βιβλιοθήκη, Athens 1890, 19. cod. Patm. Gr. 43 (X s.); Lambros S., Τὰ παλαιογραφικὰ σημεῖα ἡλοακόν, ὠραῖον καὶ σημεῖον καὶ ὁ Καισαρείας Ἀρέθας, Νέος Ἑλληνομνήμων, 11, 1914, 256; Бенешевич В. Н., Описание греческих рукописей монастыря Святой Екатерины на Синае, С.-Петербург 1911, 210; Otkhmezouri Th., Les signes marginaux dans les manuscrits géorgiens de Grégoire de Nazianze, Le Muséon, T. 104 – Fasc. 3-4, 1991. Ch. Astruc, Remarque sur les signes marginaux de certains manuscrits de S. Grégoire de Nazianze, Analecta Bollandiana 92, 1974, 290; Mossay J., Le signe héliaque. Notes sur quelques manuscrits de S. Grégoire de Nazianze, Rayonnement grec. Hommages à Ch. Delvoye, Bruxelles 1982, 275; Noret J., Les manuscrits sinaïtiques de Grégoire de Nazianze (I^{re} partie), Byzantion, 48, 1978; Otkhmezuri Th., Bezarashvili K., Codices Bulgariae (Serdicensens) in: Repertorium Nazianzenum, Orationes, Textus Graecus. 3. Codices Belgii, Bulgariae, Constantinopolis, Germania, Graeciae (pars prior), Heluetiae, Hiberniae, Hollandiae, Poloniae, Russiarum, Scandinaviae, Ucrainae et Codex Uagau, recensuit J. Mossay, Paderborn, Munchen, Wien, Zurich 1993, 47-54; 242-249.

tion) is used to denote the passages, outstanding in their importance. Therefore, marginal signs themselves serve as some kind of commentaries to Gregory's works, designed to help the reader navigate through his vast and comprehensive writings. The signs *შეობწავე* and *შეეხეიერი* have the same function in manuscripts containing the works of other Byzantine authors. However, according to the note, the heliacal sign and asterix acquired a completely distinctive function in Gregory's Greek manuscripts.

It is noteworthy, that the heliacal sign and asterix can be found in Georgian manuscripts as well. In most cases they are used as footnote marks, while asterix is also often used to decorate the capital letters. Besides, asterix is used as a technical sign by a well-known scholar Ioanne Zosime in his liturgical collection *Sin. Iber.* 34 (seac. X).⁵

In the margins of manuscripts, containing Ephrem's translation of Gregory's writings, the heliacal sign and the asterix are used according to the rule stated in the sixth century colophon. Manuscript *Jer.* 15 contains nine heliacal signs and four asterixes; *Jer.* 43 and *Jer.* 13 contain only one heliacal sign each. Unlike the similar signs in Greek manuscripts, the heliacal signs and asterixes in the manuscripts *A-109* and *Jer.* 15 are very expressive and ornamented.⁶

The Date of Translation of Liturgical Sermons and Basiliius Minimus' Commentaries.

The study of marginal notes and signs in manuscripts containing Gregory of Nazianzus' sermons with commentaries enables us to determine with relative accuracy the date of translation of Gregory's 16 liturgical sermons and Basiliius Minimus' *Commentaries* on these writings.

The marginal heliacal sign and asterix, attested in Ephrem's translations of Gregory's writings, can also be found in the manuscript *S-1276* – the collection of homiletical and hagiographical writings by Byzantine authors. The major part of the manuscript is considered to be Ephrem's autograph.⁷ There is no doubt, that Ephrem would use these marginal signs in his autograph only after he had already translated Gregory's liturgical sermons and had acquainted himself with the peculiarities of Gregory of Nazianzus' Greek manuscripts. Therefore, these two works – the translation of Gregory's sixteen liturgical sermons with Basiliius Mini-

⁵ The Description of Georgian Manuscripts. Sinaï Collection. I, H. Metreveli, Ts. Chankiev, L. Khevsuriani, L. Djgamaia eds., Tbilisi 1978, 132-133.

⁶ Otkhmezuri Th., Marginal Signs and Their Decoration in Byzantine and Georgian Manuscripts, *Literature and Arts*, 5-6, 1992, 94-103.

⁷ Otkhmezuri Th., About One Peculiarity of the Manuscripts of Ephrem Mtsire's Translation, *Philological Researches II*, 1995, 144-149.

mus' *Commentaries* and Ephrem's autograph – must have been accomplished in the same period.

In one of the marginal notes to S-1276 Ephrem mentions the Patriarch of Antioch John, who had clarified for Ephrem a difficult passage from John of Damascus' writing. In the collection of his translation of Gregory's sixteen sermons, namely, in his epistle, addressed to his contemporary scholar Kvirike of Alexandria, Ephrem again mentions the Patriarch of Antioch '*the most highly educated Father,*' who had helped him to determine the exact meaning of some Greek words. In the second case the name of the Patriarch is not provided, however, we consider it out of question that this is the same as Patriarch John, mentioned in Ephrem's autograph. Indeed, according to historical sources, during the second half of the eleventh century, the period of Ephrem's scholarly activities on the Black Mountain, the Patriarch of Antioch was a person named John V Oxites. He was the Patriarch of Antioch in 1089-1100. The fact that the historical figure of the last decade of the eleventh century is mentioned in the translation of Gregory's sixteen sermons with Basiliius' commentaries and Ephrem's autograph, enables us to attribute these works to the period between 1089-1100.⁸

In the Georgian scholarly tradition, based on stylistic and terminological analysis, Ephrem's translation of sixteen sermons by Gregory of Nazianzus is attributed to the final period of Ephrem's scholarly activities, when he had fully formed his translational concept as a hellenophile scholar.⁹ Analysis of colophons and marginal notes in Ephrem's writings supports this attribution.

Relation of the Georgian Translation with the Greek text.

Interrelation between the Georgian and Greek versions of Basiliius Minimus' *Commentaries* is analyzed in three major aspects:

(1) Interrelation of Georgian manuscripts of the *Commentaries* with Greek manuscripts in regard to the structure (placement of *Commentaries* in the collection). Two types of Basiliius Minimus' collections are attested in Greek tradition: the first type contains Gregory's homilies with *Commentaries* in the margins; the second type belongs to the so called lemmatized manuscripts, in which phrases from homilies are followed by Basil-

⁸ Otkhmezuri Th., On One of the Explanatory Notes of Ephrem Mtsire's Autograph cod. S-1276, Historical and Philological Collection dedicated to I. Djavakhishvili's 120th Jubilee, Tbilisi 1997, 78-80.

⁹ Chelidze E., Old Georgian Theological Terminology, I, Tbilisi 1996, 545-559.

ius' *explanations*.¹⁰ Manuscripts *Jer. 43*, *Jer. 15* and *A-109* belong to the first type. *Jer. 13*, in which the *Commentaries* are attached at the end of the homilies, does not belong to the Greek tradition.

In our opinion *Jer. 13* must reflect the first stage of Georgian translator's work on the *Commentaries*. The shift towards appending *Commentaries* in the margins of the collection of sixteen liturgical sermons must have occurred at a later period, obviously based on deep knowledge and understanding of Greek manuscript tradition. The collection of Gregory's sixteen liturgical sermons with Basilius Minimus' *Commentaries* in the margins (*Jer. 43*, *Jer. 15*, *A-109*) must have been compiled in Ephrem's scholarly circle, with his initiative and under his direct supervision. These collections obviously bear the trace of Ephrem's scholarly style.

(2) Interrelation of the Georgian version with the Greek version in regard to its composition (number of *explanations* in *Commentaries*). The study of the Greek composition and textual tradition of Basilius' *Commentary* on Gregory's *Oratio 38* has identified three different versions of the *Commentary*: the long version, consisting of 188 *explanations*, the abridged version, consisting of 93 *explanations* and the compilation version, the so called *Sylloge* (a compilation collection of commentaries by Basilius Minimus and George Mokenos), consisting of 342 *explanations*, out of which 195 *explanations* are ascribed to Basilius Minimus. It has been considered that the *Sylloge* version fully derives from the long version, which, on the other hand, is the original work of Basilius Minimus. The abridged Greek version derives from the long version.¹¹ Correlation of the Georgian translation with the Greek tradition is the following: the Greek long version was used by Ephrem Mtsire as a source for the Georgian translation of Basilius' *Commentary on Oratio 38*; the Georgian abridged version-the text preserved in *Jer. 43* and *A-109* (the part copied by a thirteenth-century scribe) does not correspond to the abridged Greek version and it has been compiled through reduction of the Georgian long version - the text preserved in *Jer. 15* and *Jer. 13*.

(3) Interrelation of the Georgian translation with the Greek textual tradition. While studying the textual tradition of *Commentary on Oratio 38*, two criteria were used to classify the manuscripts¹²:

¹⁰ Sajdak J., *Historia Critica Scholiastarum et Commentatorum Gregorii Nazianzeni. Meletemata Patristica I, Cracoviae 1914, Pars I, 37-59; Cantarella R., Basilio Minimo. I. Scolii inediti con introduzione e note. BZ 25, 1925, 295-297.*

¹¹ Schmidt Th. S., *Basili Minimi in Gregorii Nazianzeni orationem XXXVIII commentarii, xxxviii-xxxix.*

¹² Schmidt Th. S., *Basili Minimi in Gregorii Nazianzeni orationem XXXVIII commentarii, xxx-xxxii.*

External criterion – specific characteristics of text, such as: (a) title of the *Commentary*, (b) *Epistle* addressed to the Emperor Constantine and its title, (c) the last phrase of the *Commentary* (τέλος τοῦ εἰς τὰ γενέθλια), (d) configuration of the text (existence of the following elements in the text: the title of the *Commentary*, the last phrase, the *Epistle* addressed to the Emperor Constantine Porphyrogenetos, the *Prologue* to the *Commentary on Oratio* 38, implications about the authorship of various interpolations). Two out of four external components are attested in Georgian translation: the *Epistle* and the *Prologue*. This relates the Georgian version to a particular manuscript of the long Greek version-cod. *Paris. Coisl. 236* (saec. X).

Internal criterion – variant readings. Several variant readings in the Georgian translation, namely, several variants of lexical character coincide with a group of Greek manuscripts, among them the manuscript *Paris. Coisl. 236*.

Character of the Translation.

Ephrem has translated Basiliius Minimus' *Commentaries* with a combination of literal and free translation techniques. Selection of such a complex translation method in rendering the *Commentaries* into Georgian must have been conditioned by the genre of Basiliius' writing. In order to preserve the expositional function of Basiliius' text, it required certain adaptation in regard to the composition and content, as well as from linguistic point. For this purpose Ephrem used a very specific translation method which can be briefly described in the following way: in the Georgian translation of the *Commentary on Oratio* 38 some of the *explanations* of the Greek version are omitted, while others are compiled into one *explanation*; interpolations of expositional character are inserted into some *explanations*; the Georgian translation of certain *explanations* corresponds to the underlying Greek text only according to its content; a few *explanations* are translated into Georgian almost word-for-word, using the literal translation method. In our opinion these peculiarities of Georgian translation are closely connected with the nature of the *explanations* of Basiliius' *Commentaries*. The *explanations* are divided into the following categories: (a) *explanations* of various lexical units, as well as Gregory's reduced or allusive phrases; (b) *explanations* on the syntactical structure of Gregory's texts; (c) philosophical-theological *explanations* on Gregory's thoughts (Basiliius Minimus uses early theological commentaries to Gregory's writings, mostly the *Ambigua* by Maximus the Confessor); (d) *explanations* about the style and rhetorical art of Gregory (in these *explanations* Basiliius mostly uses Classical manuals about rhetoric, namely, the writings of Hermogenes as a

source; (e) *explanations* about punctuation (in Gregory's sermons Basilus introduces a punctuation system, consisting of eight signs, initiated by the II century AD grammarian Nikanor).¹³

Ephrem Mtsire translates the theological explanations of the *Commentary* with particular precision. In these parts the Georgian translation is a complete equivalent of the underlying text. *Explanations* about lexical units, also *explanations* of Gregory's short, allusive phrases and paraphrases are rendered into Georgian in free translation method – they only follow the content of Greek text. Basilus' *explanations* on Gregory's rhetoric art and style, also about punctuation system and syntax are also translated into Georgian in free translation method, sometimes with the Georgian translation deviating significantly from the content of the underlying text, some *explanations* of this character are completely omitted.

The Language of the Translation.

Those parts of the translation, which closely follow the Greek text of Basilus' *Commentaries* are hellenized linguistically as well. Special attention should be paid in this regard to Georgian translation of Basilus' *Epistle* addressed to the Emperor Constantine Porphyrogenetos. The elaborate style of the *Epistle*, which is achieved with the help of various linguistic tools, such as comparative degrees of adjectives and adverbs, frequent use of composites, is adequately rendered into Georgian. The syntax of Greek text has an influence on Georgian translation (copying of specific syntactic sequences of Greek sentence, omitting of a member of sentence, etc..

The translation of the theological *explanations* is also characterized by closeness to underlying text and hellenized language. Those *explanations*, which are rendered into Georgian with free translation method, also *explanations* which are not attested in Basilus' compilation and can be ascribed to Ephrem, are written in accordance with the linguistic norms of Georgian language. However, some tendency towards hellenization of Georgian language is felt even in this case. This can probably be explained by the fact, that Basilus' *Commentaries* were translated by Ephrem during the later period of his scholarly activities, after, or maybe simultaneously with *verbum e verbo* translation of sixteen liturgical sermons of Gregory of Nazianzus. The work of such a huge volume would undoubtedly have a considerable influence on the formation of Ephrem's style and language. The hellenization of the translation language is also determined by the lexis of Basilus' *Commentaries*: the philosophical-theological, as well as

¹³ Schmidt Th. S., *Basili Minimi in Gregorii Nazianzeni orationem XXXVIII commentarii*, xvii-xxiv.

rhetorical *explanations* on Gregory's work contained specific terminology and while rendering rhetorical, philosophical and grammatical terms into Georgian, Ephrem significantly depends on the Greek original.

The Influence of Basilius Minimus' Commentaries on Georgian Translation of Gregory of Nazianzus' sermons.

In his translation of Gregory of Nazianzus' liturgical sermons Ephrem often refers to *Commentaries* and uses Basilius' explanations while translating Gregory's homilies. The comparison of Ephrem's and Euthymius' translations of Gregory's sermons has revealed that in his translation Ephrem replaces certain words of Euthymius' translation with different lexical units. In some cases these changes are based on the *Commentaries* by Basilius Minimus. It is noteworthy, that Ephrem himself mentions this in his colophon to the translation of sixteen liturgical sermons: 'when I want to change a certain word [in my translation], I use the commentary in the first instance' ('რამეთუ რაჟამს ცვალებად მინდის სიტყვსაჲ, პირველად თარგმნითა გაეჭმარითი', Jer. 43, 2v.).¹⁴ For example, in Gregory's *Oratio* 15 (*In Maccabaeos*), the author mentions Eliazar as *προοίμιον ἀθλησεως δεξιόν* (PG 35, col. 913 C 7). Euthymius has rendered this phrase in the following way: *the nice beginning of martyrdom* ('დაწყებაჲ წამებისაჲ კეთილად'). While Ephrem has replaced all lexical units: *the fortunate prologue of deeds* ('წინაშესავალი ღუაწლისაჲ მარჯვენე').¹⁵ A commentary by Basilius Minimus, explaining two out of these three words must have served as a source for this translation: *under 'fortunate' [the author] means 'nice' and 'good', while [he] uses the word 'prologue' as [Eliazar] became the martyr before the young fellows* ('მარჯვენეობაჲ' კეთილისა და სახიერისა წილ უთქვამს, ხოლო 'წინაშესავალობაჲ' – რამეთუ პირველ ერმათასა იწამა'). Based on Basilius' *explanations*, Ephrem replaces Euthymius' expositional translation with the closer equivalent of the underlying Greek text. The scholars have noted that Gregory often uses common words in uncommon context: the word *προοίμιον-წინაშესავალი* (*prologue*) itself is a term, common in literary studies. It is

¹⁴ S. Gregorii Nazianzeni Opera. Versio Iberica, I. Orationes I, XLV, XLIV, XLI, editae a H. Metreveli et K. Bezarachvili, T. Kourtsikidze, N. Melikichvili, T. Otkhmezouri, M. Rapava, M. Chanidze (Corpus Christianorum. Series Graeca, 36. Corpus Nazianzenum, 5), Turnhout 1998, xxxiii.

¹⁵ Sancti Gregorii Nazianzeni Opera, Versio iberica, II, Orationes XV, XXIV, XIX. Corpus Christianorum, Series Graeca, 42, Corpus Nazianzenum, 9. Editae a Helene Metreveli et K. Bezarachvili, M. Dolakidze, T. Kourtsikidze, M. Matchavariani, N. Melikichvili, M. Raphava, M. Chanidze, Turnhout 2000, 9.

often used by Basilus Minimus in his *Commentaries* to discuss the composition of Gregory's homilies. Gregory uses this word in a rather uncommon context, to denote 'the beginning of martyrdom'. Usage of commentaries to convey the exact meaning of Greek lexical units is one more interesting method employed by Ephrem.

In his translation of liturgical sermons by Gregory of Nazianzus Ephrem also uses Basilus Minimus' *Commentaries*, in which Basilus provides explanations on Gregory's literary images, rhetorical passages and his oratorical skills.

Ephrem was trying not only to provide an adequate translation of Gregory's homilies, but also to preserve his specific literary style in his translation. Obviously, a word-for-word translation of Greek text may not always convey the style of the underlying text. For example, the word-for-word translation of Gregory's writings into Armenian does not at all give the reader any idea about the author's style.¹⁶ While, on the other hand, Ephrem's translation carries the specific features, characteristic of Gregory's literary style. Basilus' commentaries have contributed to this to some extent as well. For example, Ephrem uses Basilus' *explanation* to provide an adequate translation of the beginning of *Oratio* 38. The sermon starts with a passage, consisting of short, laconic phrases, the so called komma. This particular technique makes the passage an impressive example of rhetoric art: Χριστὸς γεννᾶται, δοξάσατε, Χριστὸς ἔξ οὐρανῶν, ἀντήσατε, Χριστὸς ἐπὶ γῆς, ὑψώθητε, Χριστὸς ἐν σαρκί ... Χριστὸς ἐκ παρθένου (PG 36, col. 312 A 3- 313 A 1). According to the *explanation* on this passage, the missing verbs, which are implied compositionally in each komma, are replaced with a pause. Ephrem's word-for-word translation of the passage is in accordance with the *explanation* – the verbs are omitted in Georgian as well. Due to Basilus' *explanation* the dynamics of the original text is preserved in the Georgian translation: 'ქრისტე იშვების, ადიდებდით! ქრისტე ზეცით, მიეგებოდით! ქრისტე ქუეყენასა ზედა, ამადლდით! ქრისტე ჳორციითა! ... ქრისტე ქადწუელისაგან!¹⁷

According to Basilus' *explanation*, one of the passages in Gregory's *Oratio* 19 (*Ad Iulianum exaequatorem*) should be read with 'interrogative intonation.' This place of sermon is rendered by Ephrem with interrogative

¹⁶ Sancti Gregorii Nazianzeni opera. Versio Armeniaca, I. Orationes II, XII, IX, editae a B. Coulie, cum prooemio a J. Mossay (Corpus Christianorum, Series Graeca, 28. Corpus Nazianzenum, 3), Turnhout 1994, xxxv-xxxvii.

¹⁷ S. Gregorii Nazianzeni Opera. Versio Iberica, III. Oratio XXXVIII, editae a H. Metreveli et K. Bezarachvili, T. Kourtsikidze, N. Melikichvili, T. Othkhmezouri, M. Rapava (Corpus Christianorum. Series Graeca, 45. Corpus Nazianzenum, 12), Turnhout 2001, 51.

sentences. Due to this, both the intonation and the stylistic effect of this passage are reflected in the translation: 'არა აღვიხილნეთ-ა ზეცად ზე? არა განვიფრთხოთ-ა, არა მოვიძარცვიოთ-ა კამში თუაღთად? ... არა შევემეცნნეთ-ა წმიდათა მოწამეთა? ... რადსოვს წყლულეზანი და კრულეზანი და მიმოქცევანი? ქადაგებად და ლესულობად მასკლთა?'¹⁸ This detail is missing in Euthymius' translation, as he rendered the text only with affirmative sentences.

Georgian Commentaries on the Sermons of Gregory of Nazianzus.

The work on the commentaries of Gregory of Nazianzus' writings – translation, copying, editing – has encouraged the creation of original commentarial writings in the Georgian hellenophile scholarly circles. Ephrem Mtsire's translations of Gregory's liturgical sermons contain marginal notes, belonging to Georgian scholars and scribes. The marginal notes can mostly be found in the margins of the passages with difficult or uncommon expressions, e.g. when a Georgian word is given in the feminine gender (მასა, მანამან, ქალწულად), a new, uncommon lexical unit is used (ზოგ-არიოზ, თავთნმდე, ჟამისმეორედად), central text is changed in quoting the *Bible* (მიიღე სწავლად – იმჟღელი სწავლად, *Psalms*, XXXIX, 179), Greek lexical unit is used (პიტუ), orthographically complex word is attested (e.g. a word with seven consonants – განვბრძნდეთა, a word with five consonants – ვმხნდებოდით), specific punctuation marks are used (სრულწერტილი, დიდმოქცევი), different variant readings, attested in Greek manuscripts are presented, etc. The marginal notes in the manuscript serve practical purposes. They are included in the margins of those parts of the central text, which could be misunderstood and changed by the scribes while copying the text. One marginal note even mentions its target reader-the scribe: *don't change the words, scribe* (ამისთვის ნუ განპრეკ სახელთა, მწერადლო *Kutais*. 9, 338r).

The majority of marginal notes of the collections of Gregory's sermons must have been composed by Ephrem, however, it is still possible that parts of the marginal notes were inserted in the manuscripts by some scribe or editor who perfectly understood the importance of such notes. From the current viewpoint these comments refer to the translation process. They describe the difficulties, which the translator encountered while rendering the text into Georgian and how he overcame these difficulties. The marginal notes enable us to reconstruct the process of adapting Gre-

¹⁸ Sancti Gregorii Nazianzeni Opera, Versio iberica, II, Orationes XV, XXIV, XIX, 169-171.

gory's writings to Georgian language, also forms and ways of this adaptation. In fact, these are philological commentaries, which in some way serve as scientific footnotes to the critical edition of the medieval text.¹⁹

The lexis of the marginal notes in the collections of Gregory of Nazianzus' liturgical sermons deserves special attention. Part of the lexemes in the notes are scholarly terms, mainly of grammatical character. Some of them are well familiar from previous Georgian sources, while another part is an innovation: თარგმანი (1) *commentary*, (2) *translation*; მამალი, დედალი, მამალ-დედლობისა სიტყუანი - *gender-related terms*; მზასიტყუაობა - *etymology*; მწერალი - *scribe*; უკმოი ასოი - *consonant*; მოკუეთა - *reduction of vowel*; შედგმა/შედგმულნი სიტყუანი - *word-composition / composite word*; შესაკრავი - *part of a composite*; ახალი სიტყუა - *neologism*; დიდმოქცევი - *interrogative mark*; წერილმოქცევი - *punctuation mark for a short pause*; ზიარი სახელი - *species*.

Thus, working on the commentaries on Gregory of Nazianzus' writings gave an impulse to the development of the eleventh-twelfth century Georgian scholarly thought. It was while translating these commentaries that Georgian scholars' new, scientific mindset was formed: literary-theoretical concepts were elaborated and respectively, scientific-grammatical and literary terms were formed.

¹⁹ Otkhmezuri Th., *Marginal Notes in the Georgian Collections of the Sermons by Gregory of Nazianzus*, Korneli Kekelidze 125, 2004, 194-206.