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Georgian collections of apophthegmata have not been hitherto the object of special studies. The investigation of this complex of interesting problems was held back by the lack of published texts. C. KEKELIDZE has given some general information on Georgian translations of apophthegmata; N. MARR investigated Georgian copies of apophthegmata from Mt. Athos; R.P. BLAKE also makes mention of them; the Sinai copies of Georgian translations of apophthegmata have been described by G. GARITTE.

At present, we have at our disposal all copies from the collections above, either in original or photographic. Each of them has been thoroughly studied and published.

Georgian collections of apophthegmata form two groups, containing a total of six principal copies:

[1] An alphabetic-anonymous collection:
   1. Ath-12
   Sin-35
   Sin-8

[2] Systematic collections:
   A-35 (Institute of Manuscripts, Tbilisi)
   A-1105 (Institute of Manuscripts, Tbilisi)
   Ath-17

In the notes, Georgian and Russian titles are given in English translation.


(2) N. MARR. Hagiographic Materials from Georgian Manuscripts by Peter the Iberian: 16.


All three mss of the alphabetic-anonymous collection of apophthegmata have been published. The systematic collection has been published in part (the 13 chapters translated by Euthymius the Iberian (A-35)); the other mss (A-1105, Ath-17) have also been made use of.

THE ALPHABETIC-ANONYMOUS GROUP

_Ath-12_ (X-XIth c., 235 fol. parchment):
defective copy of 'Lives of Holy Fathers' in alphabetical order, beginning with dicta by Arsenius, ending with dicta by Koma. 'In this ms we are dealing with the translation of a special redaction of a Greek monument concerning Egyptian monks, known under the title 'ΑΠΟΦΗΓΜΑΤΑ ΤΩΝ ΑΓΩΝ ΠΑΤΕΡΩΝ (PG 65:71-440)'.

_Ath-12_ is the most complete Georgian ms of the alphabetic collection. As far as the alphabetic list of fathers is concerned, it is a fairly exact reflex of the picture we find in those Greek mss which J.-C. GUY describes as the 'normal' alphabetic collection (7 mss) and which, according to him, form a separate group that follows Coteler's original (Paris.gr. 1599).

A comparison of _Ath-12_ with the Greek text published by MIGNE makes it clear that a number of its dicta have no parallel in the Greek text: these are dicta by Komasios, Maximios, Makarios, Moses the Ethiopian, Makarios the Great, Mark the Monk, Epyrichios, Isdamon, John of St.Sabbas' monastery, Klementos, Pitimios and Paesios.

_Sin-35_ (copied in 907 by an Arsenios at St.Sabbas' monastery, 320 fol. parchment):
collection of ascetic texts. The dicta are on f.275-320; the alphabetic collection proper begins with Antonios and ends with Or (275v-307r). It is followed by anonymous apophthegms and texts of ascetic content.

(7) **N. MARR.** Hagiographic Materials...: 16.
(9) **PG 65:71-440.**
Sin-35 is a unique collection of 'Lives of Holy Fathers', containing various patristic translations, including apophthegms. In contrast to the Greek original, it transmits narratives that are missing there, such as the 'Dicta of Sukestos'. All we can say so far is that the 'Dicta of Sukestos' are part of only the Georgian patristical heritage.

Sin-8 (IXth c., 149 fol. parchment, initial leaves missing): contains both alphabetically arranged and anonymous apophthegms and edifying narratives. The alphabetic dicta begin with John the Persian and end with Or.

The comparison of Greek and Georgian patrological mss of the alphabetic-anonymous group allows us to draw the following conclusions:

1. In the Georgian mss, as in the Greek, the alphabetical order of names and the order of the dicta per name was subject to change.
2. Georgian patrological mss contain material as yet unknown in Greek. This is what makes the Georgian mss so very important to the study of the development of the patrological heritage.

THE SYSTEMATIC COLLECTIONS

The usual kind of systematic collection does not proceed directly from the 'normal' alphabetic collection. Each of them had, as early as the VIIth c., an independent aspect, and both developed independently of each other. Even if they do contain certain materials in common, they differ in other respects, which gives no ground to consider a systematic collection a reorganized variety of an alphabetic-anonymous collection. It might be suggested that the coincidences and differences between these two kinds of collections be attributed to an incomplete, intermediate form, the initial form from which the two independent groups subsequently developed. The common (diffuse) fund was arranged according to different principles and given different shape by two different editors.

The two groups of Georgian mss studied by us are worthy of attention both because of their antiquity and their arrangement. To the first group belong the following mss:

A-35 (Xth c., 331 fol. fine parchment; translated by Euthymius of Mt.Athos)
A-1105 (XIth c., translated by the Georgian scholar Theophilos)

A-1105 is both more completely preserved and more comprehensive. It contains 26 chapters, preceded by a short preface which belongs, as we think, to the pen of the translator Theophilos. In it, its author determines the nature and significance of the book. The first chapter contains the index and an introduction to the book, as well as a characterization of chapter 21 from the viewpoint of man’s spiritual improvement. Thus, prologues mentioning the structural aspects of a collection and the history of their creation are found to be appended not only to mss of the alphabetic-anonymous collection, as has been hitherto known, but also to mss of the systematic collection. In connection with Theophilos, one circumstance is noteworthy: the index shows 26 chapters, in accordance with the ms, while the introduction, devoted to the problems of morality raised in the collection, dwells only upon 21 chapters, the traditional number of chapters in Photius’ redaction. No mention is made of chapters 23-26 of Theophilos’ translation. This warrants the conjecture that the detailed preface preserved in Theophilos’ redaction must have originally been written for a redaction, which in the number of chapters followed that of Photius, i.e. the ‘normal’ systematic collection. The introduction must have been written not earlier than the latter half of the Xth c., as it is lacking in both the VIth c. Latin translation and in the Moscow (Slavonic) ms of the Photian redaction, as well as in Euthymius’ of Mt.Athos collection A-35, the initial part of which has reached us in complete form. However, a similar introduction is found in one of the Armenian translations of a systematic collection of Apophthegmata Patrum.

Theophilos’ translation is akin to the Armenian translation not only as regards the introduction, but also in the number of chapters (26) and the material contained in them. We must point out, however, that the Armenian text is more voluminous than Theophilos’ translation.

The close affinity between the Armenian and Georgian translations of Apophthegmata Patrum both in number of chapters and contents, testify to the fact that the Greek original of the mss must have been widespread in its

(12) J.-C. GUY. Recherches...:120.
(13) Հայոց գրականության. This collection was published in Persia (Djuga) in 1641.
time (Xth c.).

_A-3_e Xth c. contains neither prologue, nor introduction; its omissions are numerous (the ms contains only 13 chapters)_14

We have compared the translations done by Theophilos and Euthymius to the 'normal' systematic collection of the Greek ms 452 of the Moscow Synodal Library15 and have come to the following conclusions:

1. Theophilos arranges the apophthegms in thematic chapters, beginning with chapter 2; his chapter 1 contains the introduction and the index of contents, as a result of which the numbering of the chapters in Theophilos' ms (within the 20 chapters) exceeds by one the numbering of the Photian and Moscow mss.

2. The titles of the chapters and their order in Euthymius' ms exactly follow those in the Photian and Moscow mss, with the exception of chapter 13.

3. The titles of the first 20 chapters are identical in the Photian and Moscow and in Theophilos' mss. The deviations start from chapter 21. The number of chapters in the Photian ms is 21, in the Moscow edition 23, and in Theophilos' ms (if we disregard chapter 1 introduction and index) 25. Beside the traditional 20 chapters, the redaction translated by Theophilos contains another 5 chapters.

As for Euthymius' translation, it does not contain chapter 13 of the Photian and Moscow redactions (14 in Theophilos' ms). Euthymius' chapter 13 corresponds to chapter 14 in the Moscow edition and to chapter 15 in Theophilos' ms. On the whole, the 13 chapters of Euthymius' translation (after which the text breaks off) follow the others as far as titles and order of chapters are concerned. In volume, Theophilos' translation greatly exceeds both the Moscow edition and Euthymius' translation.

As regards the material contained, Euthymius' ms is much closer to that of Theophilos than it is to the Moscow redaction. It is also noteworthy that


(15) An Ancient Paterikon, Arranged in Chapters, translated from the Greek. Moscow 1874.
in Euthymius' redaction the sequence of narratives fully coincides with the arrangement of the apophthegms in Theophilos' ms (if we disregard the additions). This suggests that Euthymius had at his disposal the same redaction of the Greek collection as Theophilos; only, following his method of work on translations from the Greek, Euthymius made a selection from the material and thus created an abridged variant.

Even if A-35 was arbitrarily abridged by the translator Euthymius, and notwithstanding its conciseness, we may safely say that it follows neither the most ancient concise redaction of of the systematic collection which has come down to us in Latin translation, nor the Moscow edition of what is known as the Photian redaction. Euthymius must have had at his disposal a comprehensive Xth c. redaction of the type of which Theophilos' translation must have been a faithful rendering. Euthymius' ms being incomplete, i.e. lacking the last chapters, after ch. 13, which usually contain additional material, we cannot make any more definite statements as to the redactional peculiarities of the text translated by Euthymius. It is hard to say why Euthymius' translation lacks the traditional prologue or introduction; it might have been a feature of the Greek original, but we cannot exclude the supposition that Euthymius omitted it deliberately.

Making use of Greek mss of the systematic collection's comprehensive redaction, Euthymius at his own discretion not only selected narratives, but also omitted an entire chapter. Thus, the treatment of the text of the collection is conditioned, on the one hand, by Euthymius' method of translating and, on the other, by the literary specificity of the genre itself. Euthymius had at his disposal not an abridged redaction of the systematic collection, but a comprehensive redaction, a ms of the type of the Greek original used by Theophilos, but not the same original that Theophilos translated.


(18) Adding to a Greek original, or curtailing it at his own discretion was the method of translation practised by Euthymius of Mt.Athos.

(19) M.R. DVALI. Ancient Georgian Translations.... 015; B. OUTTIER. Le modèle grec...
The second group is represented by the following ms:

*Ath-17* (X-XIth c., parchment, copied by a Basil):

the greater part of the ms is devoted to hagiographic material; the apophthegmata are on f.261r-348v, under the following title: Dicta of Holy Fathers Selected from Various Sources. The ms was described by BLAKE\(^2\) and MARR\(^1\); the latter writes: 'These selected dicta of holy fathers John Climax, St. John Chrysostom, Basil the Great, Clemens, Ephraim the Syrian, Marc, Martyrius, Amnom, Isaac, Hilarion, Neil et al. are subdivided into a number of chapters, each under its own title. Each of these chapters contains a question and an answer, one or several, on the topic which is the subject of the given chapter. According to its structure, the monument belongs to the same type as the '\'Ανδρον διάλων βίβλος described by Photius (PG 103:664-665)'\(^2\) 22

\(^{20}\) R. BLAKE. *Catalogue des manuscrits géorgiens...*

\(^{21}\) N. MARR. *Hagiographic Materials.... 16.*

\(^{22}\) N. MARR. *Hagiographic Materials.... 9.*