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TEXT CHANGES IN THE “GOLDEN SPRING” OF GABRIEL MTSIRE IN THE IV-XX CENTURIES

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Abstract

For studying the development of world civilizations, textual sources that have undergone textological and worldview changes are of great importance. In this article we will explore the collection of the eighteenth century "The Golden Spring" compiled by Gabriel Mtsire, which contains texts by John Chrysostom. John Chrysostom lived in the 4th century and his writings correspond to the culture of readers of that time. In the 10th-11th centuries, the works of John Chrysostom were translated into Georgian by Euthymius of Athos. These texts correspond to the requirements of the Georgian society of the 10th-11th centuries. In the 18th century, Gabriel Mtsire collected and edited these texts to make them more understandable to his modern readers. In the 20th century, these texts were again adapted. Thus, the present study provides an opportunity to evaluate and outline the linguistic and content transformation process of the same work over 16 centuries.

Keywords: Gabriel Mtsire, The Golden Spring, Gareja, John Chrysostom, Euthymius of Athos

1. Introduction

To study the development of world civilizations, textual sources that have undergone textual or content changes at different stages of the course of centuries are of great importance.

The aim of our study is to examine the collection of the eighteenth century - "The Golden Spring", compiled by the Georgian writer St. Gabriel Mtsire, which contains texts collected from the works of John Chrysostom. John Chrysostom lived in the 4th century and his writings correspond to the culture of readers of that time. In the 10-11th centuries, the works of John Chrysostom were translated into Georgian by Euthymius of Athos (Kekelidze, 1951). Saint Euthymius was characterized by "adding and subtracting the text by the grace of the Holy Spirit." Thus, the texts translated by him into Georgian are in accordance with the requirements of the Georgian society of the 10-11th century and the ability to understand the text.

In the 18th century Gabriel Mtsire not only collected and consolidated the writings of John Chrysostom into a single book, but also edited the texts to make them more understandable to his modern readers. In the 20th century these texts were also adapted for modern readers. Thus, the present study provides an opportunity to evaluate and outline the linguistic and content transformation process of the same work over 16 centuries.

Georgia has a long literary tradition. In the 4th century, as soon as Christianity was declared the state religion, Georgian people began intensively translating sacred books and creating original theological literature. The best examples of these are: "The Life of St. Nino" (Ikalteli, 1900); "The Martyrdom of the Holy Queen Shushanik" (Tsurtaveli, 2019); "The Simplicity and Patience of St. Eustatius of Mtskheta" (Kekelidze, 1960), etc. For centuries, in monasteries both within the country and abroad (in Sinai, in Jerusalem, on Athos, in Petritson, etc.) the creation, translation and multiplication of religious literature in the Georgian language was going on.

At the end of the 18th century, after the signing of the treaty of friendship with the Russian Empire by Kartli-Kakheti (in 1783), the Muslim countries bordering Georgia became more violent. No less damage to the country was caused by frequent attacks by the Muslim tribes of the North Caucasus.

In general, part of the tactics of conducting military operations by Muslims was the conversion of the population of the conquered country to Islam. In such a situation, all the attention of the nation was directed to spiritual fortitude. The churches-monasteries continued to make great efforts to create, translate and reproduce religious literature from foreign languages. In this regard, the literary activity of the Mravalmta monasteries of Gareja in the

17th-18th centuries is especially interesting and important. At that time Gareja was the most powerful Georgian literary and educational center, where the traditions of the old Georgian educational centers were firmly preserved.

Original theological works and translations of Christian literature were created by Georgian priests in Georgian and foreign churches and monasteries. In this direction, the activity of people in the monasteries of Gareja Mravalmta in the 17th-18th centuries is especially important. In the depths of the Gareja monasteries, works were created depicting the lives of Georgian saints, collections on dogmatic issues, liturgical writings, original works and patristic collections, which are the treasures of Georgian theological literature.

At the end of the 18th century, Gabriel Mtsire lived in the Gareja complex, in particular in the monastery of John the Baptist. Gabriel Mtsire is the most prominent representative of the Gareja literary school of that time. Although more or less valuable information about him was scattered here and there, no fundamental scientific study of the life and work of this very important figure has been carried out.

Gabriel Mtsire has compiled eight collections: Jvarshemosili (Mtsire, 1801-1802), Gvirgvini (Mtsire, 1795), Samotkhis Quavili (Mtsire, 1796), Okhros Tskaro (Mtsire, 1795), Klyte (Mtsire, 1794), Supeva (Mtsire, 1798), Manana (Mtsire, XVIII century), Samaseuli (Mtsire, 1797). The work on finding the primary sources of the texts in these collections is partial and incomplete. Accordingly, it is an unexplored field to clarify the relation of Gabriel Mtsire's texts to their primary sources.

It is important to carefully study the literary heritage of Gabriel Mtsire of this outstanding figure and give him a worthy place in the history of Georgian theological literature.

In the framework of this study, I have carried out the textual-philological research of Gabriel Mtsire's collection "The Golden Spring" in relation to their primary sources, which has not yet been done in Georgian philological science. This collection selectively combines the teachings of John Chrysostom, which were translated into Georgian by St. Euthymius the Athonite in the X-XI centuries.

"The Golden Spring" contains one hundred teachings of Saint John Chrysostom. Manuscript (K 712) of "The Golden Spring" compiled by Gabriel Mtsire consists of 360 pages. The textual-philological research is carried out to find the primary sources of the teachings in the collection, we analyzed the relationships between them and outlined philological-content differences between "The Golden Spring" and its primary sources (texts of John Chrysostom, IV century and texts of St. Euthymius the Athonite, X-XI centuries).

Comparing the primary sources, the texts of the IV and X-XI centuries with the works of Gabriel Mtsire, reveals literary principles, stylistic tendencies and ideological foundations of the time. The writings of the IV-XI centuries and XVIII centuries are distinguished by several features. Also, the period between them is marked by linguistic changes. Some changes are due to the general principles of language development, while others are due to the protection of language purity. Linguistic research presents the main patterns of linguistic changes that took place in the Middle Ages. An important material in this regard will be given in the collection compiled by Gabriel Mtsire - "The Golden Spring" (XVIII century) in comparison with the primary sources.

The texts of "The Golden Spring" were adapted for modern Georgian readers in the 20th century. These texts differ from the 18th-century texts of "The Golden Spring", which themselves originate in 4th-century texts. The comparison of the 20th century texts with the primary sources reveals textual differences between them.

The combination of studies conducted in the above directions shows the main tendencies in the development of Georgian literature and ideological changes over time. Scientific work in this direction has never been done and is in itself a novelty.

2. Research Methodology

The introduction of digital technologies in the humanities, and in particular in Textual Scholarship and Editorial Studies, has taken scientific research opportunities to new heights. New computer programs written for the above disciplines make it easier for the scientist to work and improve the quality of research. The research makes maximum use of digital technology.

During our research, we utilized a variety of sources, including manuscripts that were preserved in antiquity repositories, articles, monographs, research papers from both Georgian and foreign scholars, and web pages that provided us with the diverse material we needed for our study. To read certain words in the text, we employed the exclusion method.

To study the general textual features, we created an electronic database of Gabriel Mtsire's 'The Golden Spring' and used a corpus-based research method. For authorship attribution of the works, we used the complex attribution method. To establish the date of some biographical events, we utilized the historical-comparative method. In order to properly select a manuscript for comparison we studied the manuscripts by inductive and hypothetical-deductive methods, paleographic as well as genealogical research methods; We used the corpus research

method to group terms, specific words, and other issues of interest to research and to classify them; Problematic and defective areas of manuscripts, among other approaches, are identified through a step-by-step method.

3. Discussion

We compared the 10-11th century Euthymius the Athonite translation of the teachings of John Chrysostom with the ancient Greek text. For comparison, we used the Greek edition of the Teachings of John Chrysostom (Chrysostom, 1972).

In the framework of this study, we have decided to compare the teachings of John Chrysostom translation Euthymius the Athonite with the teachings translated into English. In this connection we refer to the 1843 edition by George Prevost and published in the series - Library of the Fathers, Oxford.

Differences between them are highlighted.

In the Georgian translation, the text of the explanation of the Gospel of Matthew is divided into verses, which corresponds to its place in the Holy Scriptures. In the Georgian translation, the last part of the explanation is given a thematic name. For example: "For peace", "For humility", "About prayer" etc. The numbering of verses can no longer be found in this place. Georgian translation until the thematic passage follows the Greek text. They have the same verse numbering. After a thematic passage, the Georgian text has no verse numbering, but in Greek the verse numbering is present until the end of chapter. It is the same situation in the English translation as in the Greek. The Georgian translation at the end of each chapter indicates the main topics covered. That does not exist in the Greek and English translations. The approach of the Georgian translation of the 10-11th century enables the reader to quickly find a thematically interesting teaching for him.

A comparison of the ancient Greek text and the 10-11th century Georgian texts revealed that the 10-11th century Georgian text did not always follow the ancient Greek text. Sometimes a word is omitted, sometimes the text is paraphrased, and sometimes it is edited taking into account the specifics of the Georgian language and cultural attitude of Georgian readers of the 10-11th century.

Example 1:

Greek Original: Even though he brought them with a feeling of gratitude to God and offered everything to him, but even that was not enough for him.

Georgian 10-11th Century Translation: He joyfully mentioned his virtues to God and thought it pleased him.

English George Prevost translation: And yet it was with thanksgiving he made mention of them, and referred the whole to God. But not even did this suffice Him.

In Greek text is written: "he brought them with a feeling of gratitude to God". English translation has same content: "it was with thanksgiving he made mention of them". In Georgian translation we have different formulation: "He joyfully mentioned his virtues to God".

Example 2:

Greek original: That is why the devil took them from him.

Georgian 10-11th century translation: Therefore, the devil easily took them from him.

English George Prevost translation: Whence also the devil caught them away.

This example reveals that the word "Easily" is added in the Georgian text. This word we do not see in the Greek and English texts.

We compared the 10-11th century translation of Euthymius the Athonite with the texts of Gabriel Mtsire's collection "The Golden Spring". The comparison shows that words are sometimes missing in the texts of the 18th century. Sometimes - the other way around, new words are added. This fact does not change the meaning of the text, but it is done because of the literary-stylistic tendencies of the century.

Sometimes Gabriel Mtsire from the texts of the 10-11th century changes some words with synonyms in the texts of "The Golden Spring". These changes are made to make texts more understandable to the reader of the 18th century.

Sometimes in the primary source, in the texts of the 10-11th century, information is given when specific scripture texts were spoken. In "The Golden Spring" of the 18th century, this information is not given, but a text from the Holy Scripture is itself included. It is done with the reason to make text clear to the reader.

In the 10-11th century, letters ჳ, ჴ, ჵ, ჶ, Ⴀ were used as in spoken language, also in writings. At the end of the 18th century, the sounds expressed by the graphemes ჳ, ჴ, ჵ, ჶ, Ⴀ were not used in the spoken language any more, but they were used partially in writing. The same is in "The Golden Spring" by Gabriel Mtsire.

We compared the texts of the Gabriel Mtsires collection "The Golden Spring" with texts of the teachings of John Chrysostom, which have been adopted for the modern Georgian reader.

The comparison shows that the letters ჳ, ჴ, ჵ, ჶ, ჷ are no longer used in the adopted texts of John Chrysostom of the 20th century.

Sometimes 20th century texts some archaic words used in "The Golden Spring" is changed with synonyms. These changes are made to make texts more understandable to the reader of the 20th century.

It is necessary to mention that due to linguistic changes, the conception of content has not changed.

The title of the book - "The Golden Spring" is found only on 18th century manuscripts. The structure of "The Golden Spring" is thought out in advance. A symbolic meaning is given to the number of chapters and stories in "The Golden Spring", which does not exist in the primary sources. Texts included in "The Golden Spring" have been edited. The editorial work is adapted to the stylistic line of the Georgian language of the 18th century.

In "The Golden Spring", punctuation marks are organized and standardized. The period is used in place of a comma, while the colon is used as a full stop. To indicate the beginning of a new paragraph, the first letter of the first word is written in either Mtavruli or Asomtavruli script, sometimes with cinnabar. Citations from the Holy Scriptures are not enclosed in quotation marks but are instead placed alongside the citation on the margin.

4. Conclusion

By comparing Gabriel Mtsire's 18th century collection "The Golden Spring" with its primary sources: 4th century texts of John Chrysostom and the 10-11th century Georgian translation of Euthymius the Athonite, also with adopted text of the 20th century, we can conclude the following:

The Georgian 10-11th century translation at the end of each chapter indicates the main topics covered. That does not exist in the Greek and English translations. The approach of the Georgian translation of the 10-11th century enables the reader to quickly find a thematically interesting teaching.

10-11th century Georgian text did not always follow the ancient Greek text. Sometimes a word is omitted, sometimes the text is paraphrased, and sometimes it is edited. Comparison the 10-11th century translation of Euthymius the Athonite with "The Golden

Spring" shows that words are sometimes missing in the texts of the 18th century, sometimes new words are added.

In the texts of the 10-11th century, information is given when specific scripture texts were spoken. In "The Golden Spring" this information is not given, but itself a text from the Holy Scripture is included.

In the 10-11th century text, letters ჳ, ჴ, ჵ, ჶ, ჷ are used. In the 18th century text, they are used only partially, in the 20th century text they are not used.

The similar editorial and compilation approach of these collections, which are both free and of comparable quality, demonstrates the literary principles that Gabriel Mtsire established. These principles played a significant role in the renewal and development of Georgian theological writings. When writing the same word twice mechanically, the word for removal is enclosed in dots.

Comparison of texts - "The Golden Spring" with its primary sources: 4th-11th century texts and 20th century text revealed that texts by John Chrysostom have undergone linguistic changes over a period from the 4th to the 20th century. No changes in the ideological direction are observed.

Because we work with very old manuscripts, sometimes we only have one copy and it is spoiled, so there are limitations on research.

For future research, it will be useful to study other works of Gabriel Mtsire in the same direction as we did in the case of "Golden Spring", then we will better see what changes Georgian literature has undergone over time.

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