

Philology

Linguo-Stylistic Analysis of the Golden Spring (*Oqros Tskaro*), Compiled by St. Gabriel Mtsire, 18th Century

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(Presented by Academy Member Avtandil Arabuli)

St. Gabriel Mtsire is one of the prominent representatives of the Gareji Monastery School. He lived in the late 18th century. The present paper refers to Gabriel Mtsire's work, *The Golden Spring* (*Oqros Tskaro*), which contains texts by John Chrysostom, translated into Georgian by Euthymius of Athos in the 10-11th centuries. The purpose of the study is to identify the sources from which Gabriel Mtsire compiled *The Golden Spring*. To determine the origin of the narratives in *The Golden Spring*, we compared them with the Georgian translation of several works of John Chrysostom. We have outlined the main differences between *The Golden Spring* collection and its primary sources. The connection between the narrations of *The Golden Spring* and the compared texts has been proved, and the primary sources of the narrations have been identified. We also analyzed the compositional approaches and literary features of Gabriel Mtsire in relation to *The Golden Spring*. The text of *The Golden Spring* is organized thematically from the beginning to the end. The structure of the book prepares readers to fully understand the essence of each issue and its structure is monolithic. © 2024 Bull. Georg. Natl. Acad. Sci.

Gabriel Mtsire, Golden Spring, Gareja, textual scholarship

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.

Gabriel Mtsire has compiled eight collections: *Stavrophore* (*Jvarshemosili*), *The Crown* (*Gvirg-vini*), *The Flower of Paradise* (*Samotkhis Quavili*), *The Golden Spring* (*Okhros Tskaro*), *The Key* (*Klyte*), *The Reign* (*Supeva*), *Manna* (*Manana*), *The*

Three Hundred (*Samaseuli*) [1-8]. 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 research, 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 one hundred teachings of Saint John Chrysostom, which were translated into Georgian by St. Euthymius the Athonite in the 10-11th centuries.

Based on a comparison of the manuscripts, it has been established that the primary source of the *The Golden Spring* is the „Explanations of the Gospel of John“ by John Chrysostom, translated to Georgian no later than 980 [9], and the „Explanations of the Gospel of Matthew“ the translation of which into Georgian was completed by St. Euthymius in 1002 [9].

In manuscript repository centers 18 copies of *The Golden Spring* have been preserved, which indicates its popularity. Autograph of *The Golden Spring* compiled by Gabriel Mtsire consists of 360 pages [4: K 712]. 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, translated by St. Euthymius the Athonite, 10-11th centuries).

Comparing the primary sources, the texts of the 10-11th centuries with the works of Gabriel Mtsire, reveals literary principles, stylistic tendencies and ideological foundations of the time. The writings of the 10th-11th centuries and 18th 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* in comparison with the primary sources.

We used different methodologies for our research – for reading of some words in the text, we used the method of exclusion; for studying 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; for the establishment of the date of some biographical events, we made use of 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.

We compared the 10-11th centuries 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 centuries 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 centuries, 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 10th-11th centuries, graphemes ჰ, ჳ, ჳ, ჳ, ო were used as in spoken language, also in writings. At the end of the 18th century, the sounds expressed by the graphemes ჰ, ჳ, ჳ, ჳ, ო 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.

It appears that Gabriel Mtsire equally uses the vowel უ [u] and consonant ვ [v] in the new and archival spelling of the separate words and different spellings of both words and grammatical forms. In our view, the work done in this respect gives an idea not only about Gabriel Mtsire's language and style but also about his epoch and, therefore, is a good material for learning the history of the language.

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 texts, punctuation marks are arranged and systematized. The full stop is used with the function of a comma, the colon as a full stop. To mark a paragraph, the first letter of the word is written in Mtavruli and Asomatavturi, sometimes with a cinnabar. The citations from the Holy Scriptures are not enclosed in the quotation marks but they are put along the citation, on the margin.

By comparing Gabriel Mtsire's 18th century collection *The Golden Spring* with its primary sources: with texts by John Chrysostom, translated into Georgian in the 10th-11th centuries by Euthymius the Athonite, we can conclude the following:

comparison the 10th-11th centuries 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 10th-11th centuries, 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 centuries text, graphemes ჰ, ჳ, ჳ, ჳ, ო are used. In the 18th century text, they are used only partially.

The collections compiled by Gabriel Mtsire present the same editorial and compositional approaches, a clear and understandable language fabric, harmonious structures, which in unity represent the literary principles of Gabriel Mtsire, who made a significant contribution to the renewal and development of Georgian religious literature.

The orthography is not strictly observed in the autographs of *The Golden Spring*. Grouping and analyzing the distinctions presented in the spelling reveals that Gabriel Mtsire equally uses the sound „უ“ [u] and the consonant „ვ“ [v]; new or archaic spelling of individual words; different spellings of both words and grammatical forms. In our opinion, the work done in this respect, will provide insight not only into the language and style of Gabriel Mtsire but also reflects the literary background of that epoch.

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: 10th-11th centuries texts have undergone linguistic changes over a period from the 10th-11th to the 18th century. No changes in the ideological direction are observed.

This work was supported by Shota Rustaveli National Science Foundation of Georgia (SRNSFG) [Grant number YS-22-511 “Scholarly Edition of the Collection *The Golden Spring* Composed by Gabriel Mtsire”].

ფილოლოგია

წმინდა გაბრიელ მცირის მიერ შედგენილი „ოქროს წყარო“-ს ლინგვისტურ-სტილისტური ანალიზი, XVIII ს.

გ. კალანდაძე

ა(ა)იპ ტექსტოლოგიის, გამოცემამცოდნეობისა და ციფრული ჰუმანიტარის ასოციაცია

(წარმოდგენილია აკადემიის წევრის ა. არაბულის მიერ)

წმინდა გაბრიელ მცირე გარეჯის სამონასტრო სკოლის ერთ-ერთი თვალსაჩინო წარმომადგენელია. იგი XVIII საუკუნის ბოლოს მოღვაწეობდა. წინამდებარე კვლევა ეხება გაბრიელ მცირის კრებულს – „ოქროს წყარო“. მასში წარმოდგენილია იოანე ოქროპირის სწავლებანი, რომლებიც ქართულად X-XI საუკუნეებში ეფთვიმე მთაწმინდელმა თარგმნა. კვლევის მიზანია გამოავლინოს წყაროები, საიდანაც გაბრიელ მცირემ შეადგინა „ოქროს წყარო“. კრებულში შემავალ სწავლებათა წარმომავლობის დასადგენად ისინი შევადარეთ იოანე ოქროპირის ქართულ ენაზე არსებულ სხვადასხვა ნაშრომს. კვლევის საფუძველზე დამტკიცდა კავშირი „ოქროს წყაროს“ სწავლებებსა და მის პირველწყაროებს შორის, გამოიყო მათ შორის ძირითადი სხვაობანი. ასევე გაანალიზებულია გაბრიელ მცირის კომპოზიციური მიდგომები და ლიტერატურული თავისებურებები „ოქროს წყაროსთან“ მიმართებაში. კრებული „ოქროს წყარო“ თემატურად ორგანიზებულია. მისი სტრუქტურა მონოლითურია და იმგვარადაა შედგენილი, რომ მკითხველს თითოეული საკითხის სიღრმისეულ გაგებაში უწყობს ხელს.

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Received October, 2023