

The Parable of the Prodigal Son (Luke 15:11-32). A Comparison of Georgian and Abkhaz Translations (in relation to the Greek original)

George Hewitt (London)

DOI: <https://doi.org/10.62235/dk.4.2025.10522>
gh2@soas.ac.uk || ORCID: [0000-0002-7330-4107](https://orcid.org/0000-0002-7330-4107)

Abstract: In my contribution to *Digital Kartvelology* 3, I took the well-known chapter 13 of St. Paul's First Epistle to the Corinthians and compared the Georgian renditions with the sole existing version in Abkhaz, included in the late Mushni Lasuria's privately published New Testament (2004). Since the Institute for Bible Translation published in 2023 four parables from the Gospel of St. Luke by Arda Ashuba (unnamed in the booklet itself), I have here repeated the exercise by comparing the Georgian versions of the Parable of the Prodigal Son with the four Abkhaz translations, comparing, as in the previous article, all renderings with the Greek original.

Keywords: Abkhaz, Georgian, Greek, Latin, Bible, New Testament, Vulgate, Tyndale, Institute for Bible Translation, Patriarchate; St Paul, Epistle, St Luke, Gospel, Parable; Gulia, Khiba, Lasuria, Ashuba

In an earlier article,¹ I offered a comparison based on the translations into Abkhaz and Georgian of the 13th chapter of St. Paul's 1st Epistle to the Corinthians. For that text, whilst several Georgian publications were available for consultation, only one translation into Abkhaz existed (viz. that by the late Mushni Lasuria (ML) from his New Testament of 2004). For the Parable of the Prodigal Son, whilst the same sources for Georgian as consulted in 2024 naturally also contain the Parable, three additional versions exist for Abkhaz. These are the translations by: (a) Dmitri Gulia (1874–1960), whose four Gospels were first published in 1912 (DG) and then reprinted both in 1975 and in 2006 (in the script employed in 1912), as well as in 1998 (in the then-contemporary script); (b) the late Zaira Khiba (1944–2025), whose translation of the Gospels (Khiba 2021 = ZK) was first produced in the late 1970s/early 1980s but reworked/edited in the 2010s based on my input from the perspective of the Greek original; and (c) Arda Ashuba (2023 = AA). The authors for (a) and (c) are not named in their respective published works.

For those unfamiliar with my earlier comparison I recapitulate the details of the Modern Georgian translations consulted. Of the five in my possession three present the whole Bible, whereas the other two offer the New Testament (NT) along with the Psalms. Four of the five publications (viz. those of 1980/91, 1982, 1989–90, and 2002) were printed in Stockholm under the imprint of *The Institute for Bible Translation* (hereafter: IBT). The IBT versions turned out to be very close to one another, but the publication from the Georgian Patriarchate of 1989 (hereafter: PV) was clearly divergent. Ashuba's translation (hereafter: AA) is the final text (pp. 33–45) in a booklet containing four parables from St. Luke's Gospel prepared for the IBT, which is now based in Moscow.

For Old Georgian we still have the New Testament published in 1963 by the Georgian Catholicosate, but that is now supplemented by three other editions of the Gospels as edited by: (a) Ak'ak'i Shanidze (1945); (b) Ivane Imnaishvili (1979); and (c) as contained in volume

¹ *Digital Kartvelology* 3, 2024, 109–124 (<https://doi.org/10.62235/dk.3.2024.8516>). This and all other URLs quoted in this article were last accessed on 30 December 2025.

five of the *Mtskheta Manuscript*, which was prepared for publication by E. Dochanyashvili (1986) under the editorship of Zurab Sarjveladze.

Given the number of translations available, it would take up too much space to include copies of them all in full, and so, although I quote throughout from the five texts listed below, I include illustrations of only two, namely, (a) the start of *Bagster's Critical New Testament* (NT n.d.), which combines the Greek original along with both English interlinear glosses and a more literary English rendition (Fig. 1);² and (b) the full text of the Modern Georgian text printed in the Patriarchate's large-format volume (PV) (Figs 2 and 3); for (c) the two Old Georgian (OG) redactions (MSS DE versus MS C, this latter being the Adishi manuscript), presented side-by-side in Shanidze's 1945 volume; (d) Khiba's Abkhaz text (ZK), chosen since it is rather close to Gulia's; and (e) Lasuria's version (ML), online-locations are given in the references.

¹¹Jesus continued: "There was a man who had two sons. ¹²The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

¹³"Not long after that, the younger son got together all he had, set off for a distant country and there squan-

drachma one, does not light a lamp and
 σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς
 sweep the house and seek carefully
 ἔως οὐ εὑρῇ; 9 καὶ εὑροῦσα συγκαλεῖ
 until she finds? and finding she calls together
 τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ
 the friends and neighbours saying: Rejoice with
 μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
 me, because I found the drachma which I lost.

10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον
 So, I tell you, there is joy before
 τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ
 the angels - of God over one sinner
 μετανοοῦντι. 11 Εἶπεν δέ· ἄνθρωπός τις
 repenting. And he said: A certain man
 εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος
 had two sons. And said the younger
 αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ
 of them to the father: Father, give me the
 ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν
 falling upon share of the property. And he divided
 =share of the property falling to [me].

αὐτοῖς τὸν βίον. 13 καὶ μετ' οὐ πολλὰς
 to them the living. And after not many
 ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς
 days having gathered all things the younger son
 ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
 departed to country a far, and there

⁵⁸ Greek drachmas, each worth about a day's wage

Fig. 1: Beginning of the parable in *Bagster's Critical New Testament*

It might be useful to note at the start that, although our chosen text does not have a title within the NT itself; it is universally known in English as 'The Parable of the Prodigal Son', where 'prodigal' refers to one who squanders money or spends it recklessly, thereby capturing the Greek adverb ἀσώτως describing the son's lifestyle after leaving the family-home as 'profligate, debauched'. In the Georgian IBTs (NT 1980 and NT 1982), we find a little insert highlighting this section of Chapter 15 as [იგავი] დაკარგულ ძეგლი [igavi] *dak'argul dzege*

² Note my correction of the misprint in verse 12!

‘[Parable (*igavi*)] on/concerning (-*zε*) the Lost (*dak’argul*) Son (*dze*’); *NT* 2002 inserts a heading to this section of Chapter 15 which reads *დე შეცოდილი dze setstomili* ‘The son gone astray’. In general, however, Georgians know this parable by the title *უდღები შვილი udzkebi svili* ‘The insatiable/profligate/prodigal son’. Ashuba gives his translation the formal title *აპა ქალა იზკუ აჯეამაანა apa q’ala jəzku: aʒwama:na* ‘Parable (*aʒwama:na*) about (*jəzku:*) the son (*apa*) who lost his way (*q’ala*)’, which borrows from, and slightly adapts, Lasuria’s insert, viz. [აჯეამაანა] *აპა ქალა იზ* [Parable] for/about the lost son’, where *изы jəzə* means ‘for/about him’. And so, we see three different aspects of the story highlighted by those responsible for providing the summary, viz. lack of wisdom in controlling personal finance (English) vs family-division (Georgian) vs the going astray of a family member (Abkhaz).

Since we have more material to examine than in my afore-mentioned Abkhaz-Georgian comparison, I shall look at the translations verse-by-verse, concentrating (for Georgian) on PV, *NT* 2002 and Shanidze (1945): note that Ashuba does not number the verses, presenting the material as a continuous story interspersed with large illustrations to appeal to young readers.

11. მერე თქვა: ერთ კაცს ორი ძე ჰყავდა;
12. და უთხრა უმცროსმა მამას: მამა, მომეცი ჩემი წილი, რომელიც მერგება სამკვიდრებლიდან. და გაუყო მათ თავისი ქონება.
13. ცოტა ხანძა რომ განვლო, შეკრიბა უმცროსმა ყველაფერი, შორეულ მხარეს გაემგზავრა და იქ გაფლანგა

(34) მათ. 5,13. მარკ. 9,50.
თავი 15. (4) მათ. 18,12.

1031

Fig. 2: Beginning of the parable in PV.

Verse 11. Corresponding to the Greek ‘a certain man’, three of the Abkhaz translators use the single word pronoun seen in ZK, whilst ML opts for ‘a man’ (ხაცა *χats’ak*).

OG does not use the root *-q’-* for ‘have (an animate entity)’ but employs *-sx-*, which in the modern language is used for plants producing an abundance of fruit.³

Verse 12. Greek’s ‘the younger of them’ provides the pattern for ZK ‘the (one who was the) younger of them’, whilst DG and ML simply write ‘the younger (one)’ (*აიცბა aits’ba*) against AA’s ‘the younger son’ (*აპეიცბა ape:jts’ba*). Greek’s Aorist ‘said’ is switched to the (Historic) Present in ML and AA. The Greek phrase ‘the portion of the property which falls to me’ is perfectly acceptably reduced by DG and ZK to just ‘my share of the property’, whilst

³ See Deeters 1954.

ML and AA have the full phrase, though the differences need to be noted. ML literally translates the Greek as *исатэоу ахэта jəsat^wo:w aχ^wta* ‘the part which befits me’, whereas AA offers *исықэнагоу сыхэтаа jəsək^wnago:w səχ^wta:* ‘my portion which is appropriate for me’. Apart from the different roots for capturing the notion of ‘befitting, being appropriate for’, one could say that AA’s version is pleonastic insofar as ‘my portion’ (*səχ^wta:*) makes the addition of the relativised verb *jəsək^wnago:w* redundant.

In Georgian PV shares AA’s pleonasm by saying ‘my share which falls to me from the inheritance’, whilst *NT 2002* avoids it by saying *ჩემი კუთვნილი წილი ქონებისა tsemi k'utvnili nats'ili konebisa* ‘my due share of the property’. OG-DE’s ‘the portion of the inheritance which befits me’ aligns with ML, whilst OG-C’s ‘a portion of the inheritance’ is the most minimal of all.

Verse 13: Whilst ML and AA agree with ZK in rendering Greek’s ‘after not many days’ as ‘when some days had passed’, DG is perhaps somewhat closer in writing ‘not many days having passed’ (шьарда мыш мыртыкә *ʃarda məs mərts'ək^w'a*). Between the four translators three different verbs are selected to render ‘gather (together, up)’ (viz. *аизгара ajzgara*, *аидкылара ajdk'əlara*, *аашьтыхра a:stəχra*), and for Greek’s (single word for) ‘all things’ both DG and ZK also use a single word ‘everything’ (зегъ(ы) *zeg^j(ə)*), whereas ML adds ‘which he had’ (имаз *jəmaz*), and AA adds ‘which he had received’ (иоуз *jo:w(ə)z*). DG is the outlier for the phrase ‘to a far(-off) country’, for instead of employing the postposition *ахъ aχ^j* ‘to it’, it seems that the old oblique case-marker *-n* with locative (allative) force is used, and the indefinite marker *-k* then attaches to it (viz. *хара тъыланк xara t^w'əlank*). However, the most interesting feature of this verse is the translation of ‘he squandered his property living prodigally’, which is the specific interpretation of the Greek adverb *ἀσώτως*. The main verb is common to all four translators, the simplest sentence being formed by DG who just offers the adverbial *хнымкылараала xnamk'əlarala* ‘with *-la* no *-m-* self *χ-* restraint *-nk'əlara-*’. ZK expands to incorporate an equivalent to the Greek participle ‘living’ (viz. *дныкәан dnəq^w'an* literally ‘he walked and’ => ‘conducted himself and’). So, what further expansions do we see in the interpretations made by ML and AA? Both start with *акы дамеичаха ak'ə dame:jf/əha* ‘having taken no care of anything’. AA then follows this with *хырхагада xərħagada* ‘without advantage’ and caps off his interpretative expansion with *калтшьтаныкәарала k'altstanəq^w'arala* ‘by chasing after (?women’s) hems, licentiously’, clearly an importation conditioned by the content of Verse 30. ML does not go to the same lengths as his younger colleague but adds *хнымкылараада xnamk'əlarada*, which I initially took to be a misprint for the word used by both DG and ZK. I felt the form as printed could not be correct, as the suffix *-da* is a postposition meaning ‘without’, which would give ‘*without no self-restraining’, whereas ‘with no self-restraint’ is what is logically required. To my astonishment, three native speakers, including ZK, assured me that the printed form is indeed perfectly acceptable!

PV turns both Greek’s prepositional phrase ‘after not many days’ and the participial phrase ‘living profligately’ into full subordinate clauses, whereas *NT 2002* has a postpositional phrase and *Masdar* respectively, viz. *რამდენიმე დღის შემდეგ ramdenime dzis semdeg* ‘after some days’ and *თავაშვებული ცხოვრებით tavaʃvebuli tsχəvreibit* ‘by unselfrestrained living’. OG-DE and OG-C impeccably follow Greek’s prepositional phrase (including the word-order) but turn the participial phrase into a full clause, viz. respectively *შემდგომად არა მრავალთა დღეთა semdgəmad ara mravalta dəeta* ‘after not many days’ and *რამეთუ ცხოვნდებოდა არაშიდება (DE) vs ცხონდებოდა არაშიდებით (C) rametu tsχəvndebəda arats'midad vs tsχəndebəda arats'midebit* ‘since he was living impurely’.

მთელი თავისი აკლა-დიდება, ვინაიდან თავაშვებულად ცხოვრითბდა.

14. და როცა უველავეური შემთხვარდა, დიდი შიშილობა ჩამოვარდა იმ ქვეყანაში, და ძლიის გაუტირდა.

15. წავიდა და ერთ იქაურ კაცს შემქედლა, ხოლო მან მანდორტი გაზიგნა ღორქის მწევებსად.

16. ნაცრობდა, ნეტავი ღორქის საჭმელი რქით მომავსებინა მუცელიო, მაგრამ ვინ აღირსებდა.

17. გონს რომ მოეგო, ოქეა: მამაჩემის რამდენ მოჯამაგირეს თავზე საყრელადა აქვს პური და მე კი აქ შიძულით გევდები.

18. ავდები, მიგალ მამაჩემთან და გეტშეი: მამა, ვცოდე ცის იმიართ და შენს წინშე,

19. და აღარა ვარ იმისი ღილის, რომ შენი ძე მერქვას, მაგრამ მოჯამაგირედ მაინც დამიუკრენ.

20. ადგა და მამამისის გასწია. ჯერ კიდევ შორს იყო, რომ მამამ დაინახა და შეებრალა იგი; ხოლო ის გამოიქცა, კისერზე მოეჭდო და ჰერცინდა მას.

21. და უთხრა მამას: მამა, ვცოდე ცის იმიართ და შენს წინშე, და აღარა ვარ იმისი ღილის, რომ შენი ძე მერქვას.

22. ხოლო მამამ თავის მონებს უთხრა: მოიცანეთ უკეთესი სამოსი და შემოსეთ იგი, გაუკეთეთ ბეჭედი სელზე და ხამლები ჩაცვით მას.

23. მოიცანეთ ნასუქი სბონ და დაკალით; ვჭამოთ და ვიმსიარულოთ.

24. რადგან ეს ჩემი ძე მეგდარი იყო და გაცოცხლა, დაკარგული იყო და გამოჩნდა; და დაიწყეს მხიარულება.

25. ხოლო უფროსი ძე ყანაში იყო, და როცა შინ მიმავალი მიუახლოვდა სახლს, შემოესმა სიმღერისა და უერსულის სხა.

26. მოეხმო ერთ მოანთავანს და ჰერთსა: რა ამბავია?

27. მან მიუგო: შენი ძმი მოვიდა და მამშენმა ნასუქი სბონ დაკლა, რაკი საღ-საღმამთი დამიარუნდაო.

28. ხოლო ის გაბაზდა და აღარ უნდოდა შესვლა. გამოვიდა მამამისი და მიეხმო იგი.

29. მაგრამ მან უთხრა მამას: აგერ, რამდენი წელია გამსახურები და ერთხელაც არ გადავსულვინ შენს მტებას, და არ ერთი თიკანი თუ მოგიცია ოდესმე ჩემთვის, რომ მეგობრებში მომელხინა.

30. სამაგიროდ, მოვიდა თუ არა ეს შენი ძე, რომელმაც მოელი თავისი აკლა-დიდება მემავებს გალავო, ხელად პიმულდა ხბო დაუბალი.

31. ხოლო მამამ მიუგო მას: შვილო, შენ ყოველთვის ჩემთანა სარ და უველავერი, რაც მაქვს, შენია.

(24) ეფე. 2,1; 5,14. კოლ. 2,13. გამოცხ. 3,1.

32. ამჯერად კი გვმართებს ვიხართ და ვიმსიარულოთ, ვინაიდან ეს შენი ძმა მევდარი იყო და გაცოცხლა, დაკარგული იყო და გამოჩნდა.

თავი მათემავსმოვა

1. და თავის მოწაფეებსაც უთხრა: იყო ერთი მდიდრი კაცი და ჟყავდა მოურავი, რომელიც დააბეზღუს მას წინაშე, შენს ქანქას ანიავებსო.

2. მოიხმო იგი და უთხრა: ეს რა მესმის შენზე? ჩამანარე შენი სამოურაოს ანგარიში, რაღაცაც შიგრილი აღარ გიწერი მოურაობა.

3. მაშინ მოურავმა თავის თავს უთხრა: რა ვქნა? აქერ ჩემი ბატონი მოურაობას მართმევს; თოხნა მე არ შემიძლია და თხოვნა კი მერცხინება.

4. თუმცა, ვიცი, რაც უნდა ვქნა, რომ თავიანთ სახლებში მიმღების საღსმა, როცა მოურაობას ჩამომართოვენ.

5. მოიხმო სათითადო თავისი ბატონის მოვალეული და ჰერთსა პირველს: რამდენი გმართებს ჩემი ბატონისა?

6. მან მიუგო: ასი კასრი ზეთი. და უთხრა მას: აა, ინებე შენი თამასუქი, დაჯექი სასწრავოდ და ღწერე არმოცდათი.

7. ახლა მეორეს ჰერთსა: შენ რამდენიდა გმართებს? და მან მიუგო: ასი კადა პური. და უთხრა მას: აა, ინებე შენი თამასუქი და დაწერე თოხმოცა.

8. და შეაქო ბატონმა ორგული მოურავი: გონიერულად მოიქციო; ვინაიდან ამ სოფლის ძენი თავიანთ მოდგმაში უფრო გონიერი არაან, ვიდრე ნათლის ძენი.

9. ამიტომაც გეუბნებით თქვენ: შეიძინეთ მეგობრების უსამართლო სიმღიდილით, რათა როდესაც გაღარიბებით, საუცნონ სამყოფელში მიგიღონ თქვენ.

10. მცირებში სახდონ დიდშიც სახდა, და მცირებში უნდონ დიდშიც უნდოა.

11. და თუ ამ ცრუ და უსამართლო სიმღიდილიში უნდონ იყავით, ჰერთმარიტს ვინ განდობთ თქვენ?

12. ანდა თუ სხვისაში უნდონი იყავით, თქვენსა ვინ მოგვიმოთ თქვენ?

13. არცერთ მსახურს არ შეუძლია თარი ბატონის მონია: რაღაცან არ ერთს შეიძულებს და მეორეს შეიძულებს, არ კადეგ ერთს შეითვისებს და მეორეს შეიზღუდებს. კერ შესმღებთ ღმერთისაც ემონთ და მამონსაც.

14. ისმენდნენ კოველივე ამას ვერცხლის მოყვარე ჭარისებულები და დასცინოდნენ მას.

15. და უთხრა მათ: თქვენა სართ, მართლებად რომ მოგაქმოთ თავი კაცთა წინშე, მაგრამ ღმერთი იცნობს თქვენს გულს, რაღაცან ას, რაც მაღალია კაცთა მორის სიბილწევა ღმერთის წინაშე.

თავი 16. (9) მათ. 6,19; 19,21. (10) მათ. 25,21. (13) მათ. 6,24.

(14) 1 ტომ. 6,10. (15) 1 ტომ. 16,7. იურ. 11,20.

Verse 14: Both ML and AA adapt Greek's simple past 'having spent', AA by saying 'when nothing became left to him' (акагы анизаанымха *ak'ag'ə anjəza:nəmχa*), whilst ML slightly alters the timeline to give 'as he was on the verge of spending everything' (зегы аанихуаны аиңш *zeg'ə a:ni:χwanə ajps*). The closest match for Greek's two words meaning 'he began to suffer want' is found in DG's ыгхуа⁴ далагеит *jəgχwa dalagejt* 'he began being in need', though ZK too has just two words meaning 'he began to suffer'. ML transforms the original into 'he remained/was left having become an object to be pitied' (дрыщахәха дықәхеит *drətshaxʷχa dəkʷχe:jt*). AA places two extra words in front of these, namely акагы имамкәа *ak'ag'ə jəmamkʷ'a* 'having nothing'. Greek has two different verbs in verses 13 and 14 for the son's treatment of his property, firstly 'scatter' and then 'spend up', and this distinction is mirrored in Georgian. Modern Georgian opposes გაფლანგა *gaplanga* to გემოებარჯა *seməexardza*, which latter includes the compound preverb *semə-*. This sometimes replaces a root's normal preverb (for this root it is *da-*), motivating a shift from transitive to indirect verb (as here), and conveys the nuance that the verbal action is carried out inadvertently or accidentally⁵. Here, then, the suggestion is that the dispersal of monies results in unwitting exhaustion of the wealth. OG simply contrasts two transitive verbs, viz. განაბია *ganabnia* 'he scattered it' with წარწერდა *ts'arts'q'mida* 'he ruined it'. Modern Georgian's single (inchoative) verb გაუჭირდა *gautʃ'irda* 'it became difficult for him' corresponds to OG's (and Greek's) main verb plus Masdar/infinitive (in the Adverbial case) იყო მოკლებად *its'q'c mək'lebad* 'he began to suffer want'.

Verse 15: DG and ZK agree in rendering Greek 'he got attached to a local resident' as 'he attached himself to...', whereas ML says 'he really pestered (a local) and [he sent him to the fields to herd swine]' (дыхтеикзан *dəxte:jk'dzan*). AA also employs this verb but in a temporal clause preceding the last finite verb of the sentence, so that we have დიხეით დიდიკილარц *djəħʷe:jt djədi:k'əlarts* 'he entreated him to receive him (sc. as labourer)', followed by დახტეიკვა *danəxte:jk'dza* '[and] when he really pestered him', after which the local employer then sends the supplicant into the fields to feed the pigs, which is exactly how DG and ZK translate albeit with differing syntax.⁶ ML and AA, on the other hand, translate as 'he sent him to be swineherd/herd swine', viz. ხეახъчара დიშტიტ *ħʷaχ'tsara di:sti:t*.

NT 2002 is closer to the Greek than PV. They both have the same root for 'attaching himself to someone (for protection)', but PV selects the preverb გე-/*ε-* against მი- *mi-*, producing ერთ იქაურ კაცს შეეკედლა *ert ikaur k'atss seek'edla* 'he attached himself to a man of that locality' vs იმ ქავების ერთ მცხოვრებს მიეკედლა *im kveq'nis ert mtskhovrebs miɛk'edla* 'he attached himself to a resident of that country'. OG-C resembles PV in saying გეეყო ერთსა მოქალაქეთაგანსა *feeq'o ertsə məkalaketagansa* 'he joined one of the citizens' vs OG-DE's closer rendition of the Greek, viz. გეუდგა ერთსა მოქალაქესა მის სოფლისასა *feudga ertsə məkalakesa mis səplisasa* 'he united with a citizen of the country'. If PV resembles ML and AA's Abkhaz translation ('he sent him to the field(s) as a guardian of the pigs'), NT 2002 does not diverge from the Greek, sending him to the fields ლორების საძოვებლად *κορεბις sadzəvəblad* 'to feed the pigs'. OG-CDE all concur with the Greek, saying 'to feed the pigs', viz. ძოვნად ლორთა *dzəvnad კორთა*, where we note the Greek word-order is maintained.

⁴ Today this would be ыгхуа *jəgχwa* in the literary dialect.

⁵ Abkhaz has a similar morpho-syntactic procedure for transforming a verb to indicate action carried out unintentionally or unwittingly, namely the infix -амха- *-amχa-* (see Hewitt 1979).

⁶ DG's purpose clause is structured like this: იხეაკეა იხъчар აзы *jəħʷakʷ'a jəχ'tsar aza* 'for the purpose that he guard his pigs'.

Verse 16: DG and ZK perfectly reflect the Greek, the only point for discussion being what they say the pigs are eating. ML and AA start by adding a phrase translateable as ‘in his starving state’, viz. үи дызламлашыуаз ала *wi: dəzlamlaʃwaz ala*. Then AA has for the object of eating non-specific аχәақәа ирымтәрыжыуаз *aħʷakʷa jərəm̥ts 'arəʒwaz* ‘that which they were casting before the pigs’, whilst ML inserts after this sequence his non-specific specification аңынхамынха *atəʷənχa-mənχa* ‘scraps, odds-and-ends’. The only specific identification of the pigs’ food is found in DG, who has аңырыц *adʒrəts* ‘acorn(s)’. Bagster’s *The Analytical Greek Lexicon* (undated: 229) has a discussion of the word used in the Greek original, namely: ‘*κεράτιον* [...] a little horn; in N[ew] T[estament] *a pod, the pod of the carob tree, or Ceratonia siliqua* of Linnaeus, a common tree in the East and the South of Europe, growing to a considerable size, and producing long slender pods, with a pulp of a sweetish taste, and several brown shining seeds like beans, sometimes eaten by the poorer people of Syria and Palestine, and commonly used for fattening swine’. The Latin *Vulgata* (2007) here uses the syntactically context-determined case (viz. the ablative) of *siliqua* as the food the pigs are eating in this verse, and Tyndale’s English translation (NT 1526) has *coddes* (i.e. ‘pods, husks’), whilst the English Authorised Version (*Bible* 1611) has ‘husks’, which means that these three are the closest to the original Greek of the translations discussed here.

The Georgian versions offer at least four translations for the opening verb ‘he was longing’: PV ნატრობდა *nat'rəbda* vs *NT 2002* ენატრებოდა *enat'rebəda*⁷ vs OG-DE გული ეტყოდა *guli et'q'əda* vs OG-C სტადინ *sts'adin*.⁸ The complement is then expressed in different ways: OG Masdars in the Adverbial case directly correspond to the Greek infinitive ‘to fill’ (viz. OG-DE განხდებად *gandzəvəbad* vs OG-C აღვსებად *avvsebad*), whereas *NT 2002* prefers a clausal representation (viz. მუსელი... ამოეფორა *mutseli...aməeq'əra* ‘...that he gorge full (his stomach)'). But PV employs a totally different strategy, namely *oratio recta* in order to present the form of the wish that was in the son's head: ნეტავი ღორების საჭმელი რქო ამომავსებინა მუცელიო *net'avi kɔrebis satʃ'meli rkit aməmavsebina mutseliɔ* ‘would that he [sc. God] let me fill my stomach with the pigs' carob-pod fodder, saying (= -ო)’! Rayfield (2006: 802b) gives კერატი *k'erat'i*, clearly a loan from Greek, as a synonym for რქა *rka* in the sense of ‘carob’ (its commoner meaning being ‘horn’), and this is the word found in the OG texts, but in *NT 2002* the foodstuff is given as რკოთი *rk'ɔti*, Instrumental case of რკო *rk'ɔ* ‘acorn’.

Verse 17: DG and ZK faithfully and identically follow the original. Again, we find ML and AA offer slight adaptations, including a shift of the quantifier from the employed labourers to the bread available to them. They both start with: зны ихахыы ихшың анааи *zna jəχaχ̥ a jəχsəy ana:j* ‘one day when his common sense came into his head’. ML continues with a time-shift for the verb (‘said’ to ‘says’) but AA, while keeping the original tense, translates as ‘he said in his heart / silently mused’, viz. *игэы итихэаант jəg^{wj}a jət̥i:h^wa:jt*’. ML continues: *саб иаанкыланы имоу аяаа зака ртаку ача иалажьуп sab ja:nk'əlanə jəmo:w awa: zaq'a rtaχu: atsa jalazu:p* ‘the men whom my father has taken on are in the midst of as much bread as they want’, which can be compared with AA’s adaptation, viz. *саб ионы қырала аyc зуа урт зака ртаку ача рымоуп sab jəqna k'ərala awəs zwa wərt zaq'a rtaχu: atsa rəmo:wp* ‘those who

⁷ Two earlier IBT translations have მონაგრული იყო *mənat'ruli iq'* 'he was in a state of longing' (1990) and მოხარული იყო *məxaruli iq'* 'he was pleased (sc. to fill his stomach)' (1982), which clearly deviates from the Greek.

⁸ Whilst the first three verbs just quoted are in the Imperfect, this verb-form is the Permansive, used for regular, repeated actions in the present or past; the other two finite verbs in this verse are also in the Permansive in the OG versions.

work for hire in my father's house have as much bread as they want'. For 'I am dying of hunger' AA gives the usual verb, viz. амла сып̄сует *amla səpswe:jt'*, whereas ML has амла сынт̄сояит *amla sənə:w'ojt'* 'I am perishing with hunger'.

Both PV and NT 2002 use the standard expression for 'he came to his senses', and OG-C captures this with its მოდგა გონებასა თვისა *mədga gənebasa twissa* 'he came to stand in his (own) sense(s)'. But OG-DE are to be compared with AA's Abkhaz version – cp. განიზრახა თავსა თვისა *ganizraха tavsa twissa* 'he mused in his (own) head'. Modern Georgian მოჯამაგირე *mədžamagire* 'hired labourer' has two equivalents in the old manuscripts (viz. OG-DE სახით დადგინდული *sasq' idlit dadginebuli* vs OG-C მორეწე მორეწე 'e'), and the quantifier in all instances correctly qualifies these nouns. If in the modern version თავზე საყრელი *tavze saq'reli* 'to be cast over the head' serves to indicate a superfluity (here of bread), the OG manuscripts present us with two verbs signifying '[bread] is in super-abundance [for them]', viz. OG-DE პატს *hmat's* vs OG-C გადაერევის *gadaerevis*.

Verse 18: GD and ZK are once again in agreement in their renditions, though interestingly they do not distinguish between the different prepositions of the Greek (and the English of the Authorised Version), viz. '*against* heaven and *before* you' but coordinate the two nouns with a single token of the postposition 'before'; both ML and AA coordinate two tokens of the identical postposition (-ჲათხა -*ts'apx'a*), each governing its own noun. For 'I have sinned' ML has აგენახა სიმოუп *agʷnaħa səmo:wp* 'I have a sin', but AA prefers აგენახა ჰასცეით *agʷnaħa q'asts'e:jt* 'I have committed a sin'.

All the Georgian versions follow Greek in using two distinct adpositions for 'against [heaven]' and 'before [you]'.

Verse 19: Both DG and ZK adhere to the Greek with the slight difference that for 'to be called' ZK prefers the Masdar 'the name/title being upon me' to DG's protasis in *-r* 'if/that the name/title be upon me'. The next sentence is presented by AA as follows: უაჯეშთა უქა სიუ ხეა ახეარაგы საგ̄სა *wazʷsta wəpa sowp* ჰʷა აჰʷaraḡə *sapsam* 'henceforth I am not worthy even for it to be said that I am your son', where the speech-particle ხეა ჰʷა is clearly being treated more like a subordinating conjunction meaning 'that' than it was in the versions by DG and ZK, since it is associated here with the finite verb სიუп 'I am'. ML is similar to AA but more complicated. The first two words are the same, but he omits the finite verb before the speech-particle and adds the 1st person singular prefix to the Masdar following the speech-particle and alters 'I am not worthy' to 'I have become (being) unworthy' to produce საგ̄სარაგы საგ̄სამკა სკალეით *saħʷaraḡə sapsamkʷa sq'alejt*. We know what ML's sentence is meant to mean, but the problem is that ZK could not interpret it and suggested that the verb-form be changed to the protasis in *-r* to give საგ̄სარაგы *sarħʷarḡə* meaning 'even if/that they *-r*- say to me [the words] your son⁹. Perhaps some mistake crept into ML's text, because in Verse 21, his translation mirrors that of AA except that for the last word in the sequence he has there იანქსам *japsam* 'it is not worth/valueless'. If DG and ZK translate 'make me as one of your hirelings' as 'deeming me to be among your servants, receive/accept me', both ML and AA have 'receive/accept me like one of the workers whom you have on hire', viz. სუდკილ, კყრალა იუმო აუსუცეა ავე იეპჷ *swədk'əl k'ərala jəwəmo:w awəsu:teʷa adzʷ*

⁹ This proved to be the last ever native-speaker comment elicited from Zaira Khiba after almost half a century of partnership in life and academic pursuits...

je:jps, though if the penultimate word were *ru:wadz^wk* ‘one of them’, the syntactic connection between postposition and its dependent phrase would be more transparent.

PV uses the Aorist subjunctive (there being no Present Subjunctive) of the stative verb-form გერქვას შენი აე *merkvas seni dze* ‘that I carry the name / be known as your son (in the Nominative case)’, whilst NT 2002 has the Present subjunctive შენი აე ვიწოდებოდე *sens dzed vits' ədəbəde* ‘that I should be (being) called your son (in the Adverbial case)’. The OG manuscripts have the Masdar (in the Adverbial case) წოდებად *ts' ədəbad* to match Greek’s passive infinitive. Perhaps closest to the Greek are OG-DE in saying მავ მე ვითარცა ერთი მუშაკთაგანი *mq' av me vitartsa erti musak'tagani* ‘make me as one of the workers’, lacking only the possessive we see in OG-C’s შემრაცელ მე ვითარცა ერთი მორეწეოს შენთაგანი *semratsχε me vitartsa erti morets' eta sentagani* ‘regard me as one of your hirelings’. PV lacks the possessive in saying მოჯამაგირედ... დამიუენე *mədžamagired... damiq 'ene* ‘set me up as a labourer’, whilst NT 2002 has the possessive in მიმირეთაგანი *mimikə rəgərts erti seni mədžamagiretagani* ‘receive/accept me as one of your labourers’.

Verse 20: There is not a great deal to discuss in this verse. Whilst DG describes the son on his homeward journey as being ‘far away’ (хара დშიკაზ ხარა დშე აზ) when his father noticed him, the other three prefer to say he was still some distance from reaching his goal; these three also agree on the father’s reaction to seeing his son (being ‘he pitied him’), where DG says ‘he was cut to the heart (literally: his heart burnt him)’, viz. იგე დაბლი *jəg^wə dabli:t*. Different verbs are used for the father falling upon, hugging and/or embracing his son. Moreover, ML says ‘he began kissing him (sc. his son)’ (დიგეზუან *di:g^w(ə)dzwan*), though the others agree with the Greek in saying ‘he kissed him’ (დიგეზით *di:g^w(ə)dzi:t*).

The Georgian versions present a variety of verbs to express the idea of the father ‘falling upon/embracing/hugging’ his returning lost son. NT 2002 and OG-C are faithful to the tense of the Greek in saying ‘he kissed him’ (viz. აკოცა *ak'otsa* and ამბორს უყო *ambərs uq'* respectively), whilst PV and OG-DE use the Imperfect in its inceptive sense of ‘starting to kiss’ (viz. პაცინიდა *hk'otsnida* and ამბორს-უყოფდა *ambərs-uq' əpda* respectively).

Verse 21: This is essentially a repetition of part of Verse 19.

Verse 22: Again, DG and ZK hardly differ from each other, but for Greek’s ‘bring out’, DG uses a preverb that captures ‘out’ (ცერგანი *te^wərganə* ‘having taken it out’), whilst ZK employs one that stresses hitherness (ააგანი *a:ganə* ‘having brought it out’); DG has the singular ‘his foot’ (иშვაპი *jəʃap'ə*) for the plural, whilst ZK pluralises (иშვაპება *jəʃap'kə*). Only AA translates the Greek adverb ‘quick(ly)’ (ирласны *jərlasna*). The translators select two different verbs for ‘putting on (the tunic/clothing)’, AA’s sequence nicely illustrating the different preverbs (underlined in the citation below) that accompany one and the same verb-root for putting things on different parts of the body, as illustrated here: ირეწყ ამათეა იზააგანი იშეაშეთა, ინაცეაგა ამაცეაზ ახაშეთა, აიმააგა იშაშეთა *jəre:jvi: amat^wa jəza:ganə jəʃ^wə ts' a jənate^wag^jə amate^waz aya^wts' a ajmaag^jə jəʃaf^wts' a* ‘Fetch here for him and dress him in the best clothing, and place a ring on his finger, and put footwear on him’. In fact, the requirement to use three different preverbs necessitates the presence of three verbs, whereas the Greek employs only two. Strangely, ML finishes with ‘prepare his footwear’ (иშვაპიმათეა ეიკაშეარშეა *jəʃap'amat^wa e:jk^wʃər^wa*).

PV, NT 1982 and 2002 have three verbs for the placement of the items the father wants to be placed on his son, but NT 1990 and the OG manuscripts (as well as Tyndale) follow the Greek

in letting one verb suffice to cover the last two actions, namely მიეციო *mietsit* (NT 1982 and MsC) vs გეაცუო *featsut* (all other OG manuscripts consulted) ‘give him (a ring on the finger and sandal(s) on his feet’.

Verse 23: It is difficult to imagine that there could be any variation in English for the phrase ‘fatted calf’, but our quartet of translators, whilst settling on ჯახ *t'ax* for ‘fatted’, offer a choice of four lexemes for ‘calf’, namely: აგამლა *agamla* (ZK) vs აკაბლა¹⁰ *akabla* (ML) vs აცეცის *atse'ts'as* (AA) vs DG’s choice of ახეყის-რთეა *aħ'əs-rte'w'a* for the whole phrase. DG and ZK have two finite verbs ‘we shall/let us feast [and] we shall/let us make merry’, whereas ML’s postpositional phrases ‘for a feast [and] joyfulness’ (ზარაზ გეყენება *t'saraz gʷərəz'araz*) correspond to AA’s ‘for merry-making [and] joyfulness’ (კაფურაზ გეყენება *k'afu:raz gʷərəz'araz*), where we have to assume ‘merry-making, having a good time’ includes feasting, as it naturally would in Abkhazia.

PV and NT 2002 say მოუვანეთ ნასუქ(ალ)ი ხდო *m̥iç' vanet nasuk(al)i* ხხვ ‘fetch the fatted calf’. The OG manuscripts use a verb for fetching a tethered animal,¹¹ namely მობით *m̥iibt* with ზურაბი იგი მსუქანი *zuarak'i igi msukani* (OG-DE) vs გარი იგი უსხი *qari igi usxi* (OG-C) ‘the fat(ted) bull(ock)’. Two different verbs are used to convey ‘we shall/let us make merry’, viz. ვიხარებდეთ *vixarebdet* (OG-DE) vs ვიჭუებდეთ *vișuebdet* (OG-C).

Verse 24: ZK is almost identical to DG but is more faithful to the Greek by replacing დააბეით *da:be:jt* ‘we have seen him’ with დაშაახეთ *dərpsa:xe:jt* ‘he has been found’. Both ML and AA use the expression იცსი თალთ *jəpsə talt* ‘his soul has entered in [sc. the body]’ for ‘he is/has become alive’. For ‘he was lost’, AA has the finite verb ‘he had gone missing’ (დაზხან *dədzx'an*), whereas ML uses the relativised form, viz. იზხაზ *jədzx'az* ‘who had gone missing/been lost’. Both ML and AA adapt the final sentence from ‘they began to be/make merry’ to, in AA’s case, ‘they all began to make merry together’, viz. ვეგვი ეიცგეყენებით *zeg'ə e:jtsgʷərəz'ən*, whereas ML simply offers the strange ‘He (the father or the son?) made it a joyous affair’, viz. იგეყენებით *jəgʷərəz'are:jtʷ'i:t*.

The differences between the Georgian translations are mainly a matter of lexical choices (conjunction, nouns, verbs). However, OG იპოვა *ip'ɔva* perfectly matches the Greek, as opposed to the modern გამოჩნდა *gamotʃnda* ‘he (has) appeared’. In passing, it is interesting to note different vowels in the shared participle for ‘perished, lost’, viz. წარწყმედილ *ts'arts'q'medil* (OG-DE), vs წარწყმედულ *ts'arts'q'medul* (OG-C), as in the modern language, though in Verse 32 OG-C too has the ending in *-il*.

Verse 25: DG and ZK are slightly different: if ZK writes the Stative verb-form for ‘to be in’ coupled with the simple noun ‘the field’ to give ამხი დთა *amχə dtan* ‘he was in the field’, DG uses the copula ‘he was’ (დაკან *dəq'an*) with a postpositional phrase we might translate as ‘field-ward(s)’ (ამხ-ახვა *amχ-ax'ə*), for which ML chose a different word for ‘field’, namely ამხეყრეთახ *amχʷərsta[-a]χ'*. If ZK, like AA and (albeit without coordination) ML, translates ‘music and dancing’ as ‘the sound of singing and the sound of dancing’, DG has ‘singing’s sound and merry-making’, viz. აშეახეა-ბჯი აგეყენე *aʃ'əħʷa-bʒi: agʷərəz'are:j*. ML differs from the others in avoiding the normal word for ‘he heard’ (იახაით *jahajt*) by saying something like ‘[sounds] impinged on his ear(s)/hearing’, viz. ილიმხა

¹⁰ Defined by Kaslandzia (2005: 536b) as ‘one year-old heifer’ (‘годовалая тёлка, нетель’).

¹¹ Imnaishvili (1948/1949 (1986): 362a) s.v. მობა: ‘მოუვანა (ოთვმობმულისა)’.

иთათ *jələmħa jətayi:t*'. AA inserts a word at the start of this sequence which is not in the Greek or the other Abkhaz versions, namely დჰყრები *d(ə)dzəryən* 'he listened and'.

PV matches Greek's participle with მიმავალი *mimavali* 'going' and literally translates სიმღერისა და ცეკვეულის ხმა *simberisa da perxulis xma* 'the sound of singing and dancing'. NT 2002 changes the participle into a finite Aorist verb within a subordinate clause, ორ დაბრუნდა *rəm dabrunda* viz. 'when/as he returned' and adapts 'of dancing' to give ცეკვა-თამაშის *tsək'va-tamafis* 'of dancing-playing'. The OG manuscripts also have a finite Imperfect verb for 'coming' within a clause (viz. *vitar(tsa) məvidəda* 'as he was coming') followed by the Aorist for 'getting close to', OG-C preserving hither-orientation (მოქახლა *məxayla*) against OG-DE's thither-orientation (მიქახლა *mixayla*). What the son hears is described slightly differently, viz. ჯმავ სიხარულისა და განცხრომისა *qmaj sixarulisaj da gantsxərəmisaj* 'the sound of joy and merriment' (OG-DE) vs ჯმავ სახიობისა და პარიო ბეჭერთა *qmaj saxiəbisaj da p'arit membertaj* 'the sound of music and singers at a round-dance' (OG-C).

Verse 26: For three of the translators there is only slight variation (e.g. 'one of the servants' vs 'a servant', and 'what's this?' vs 'what's all this?'), but AA chooses to elaborate on this question by saying 'What sort of merry-making is it that is going on here?', viz. ივაკე გეყრებარი იკოუ აპა *jəzak^w* *g^wərəjaro:wi: jəq'o:w ara*.

PV and NT 2002 differ only in terms of the lexical choices made for the verb 'summon/call to' and whether the workers are called 'slaves' or 'servants'. OG manuscripts share the verb and style the workers 'slaves'.

Verse 27: As in Verse 23 we have the same variants for 'fatted calf'. DG and ZK align in rendering 'he has him back in good health' as 'he has seen him healthy', whilst ML and AA, who both have the Present instead of the Past tense of 'say', use the doublet დეიბგა-დეიზიფა *de:jbgə-de:jzqəda* 'fit and well; hale and hearty', although AA has it accompanying დჰინხეით *dəənh^wi:t* '[your brother] has returned'.

PV diverges from the Greek by using *oratio recta* so that the father can say why he had the fatted calf slain, namely საღ-სალამათი დამიბრუნდა *sak-salamati damibrunda* 'he has returned to me hale-and-hearty, saying [= -ə]'. NT 2002 also has the son returning (rather than being taken/brought back), as explained by the questioned servant, viz. მოული დაუბრუნდა *mrteli daubrunda* 'he has returned to him [your father] in one piece'. OG-DE introduce a new term for 'fatted' (viz. ჯამებული *tf'amebuli*) but like the Greek make the father subject of the final verb, viz. ცოცხლებით მოუვანა იგი *tsətsxlebit məiq'vana igi* 'he has brought him back alive', whereas OG-C adapts to give ცოცხალ იყო და იმუვა *tsətsxal iq'ɔ da ip'eva* 'he was alive and has been found'.

Verse 28: ZK differs from DG only insofar as she says 'as for his father' instead of 'his father', which is matched by ML and AA. ML and AA miss the inchoative force of the Greek Imperfect 'he began to entreat him' and add the specification of what his father is urging his son to do, to wit: უახ ანეირაზი (ML)/დიფალარაზი (AA) დიხეით *wax^j ane:jrazə/dəynalarazə dəəh^we:jt* 'he urged him to go (inside = AA) thither'.

PV and NT 2002 differ in their choice of lexeme for 'entreat', but only the latter preserves the inceptive force of the Greek by copying its use of the Imperfect, viz. *its'vevda* 'he began inviting him'. Our OG manuscripts also select different lexemes for these verbs, but they too use the Imperfect to preserve the inceptive, cf. OG-DE პლოციდა *hlətsvida* vs OG-C ევედრებოდა *evədreibəda* 'he began pleading with/entreating him'. However, they agree in

changing the past tense of Greek's 'he did not want to enter/go inside' to the Present. But the main point to note is that, whilst OG-DE place the Masdar in the Adverbial case (viz. არა უნდა შინა შესლვად *ara unda fina feslvad*), OG-C uses the Genitive (viz. არა უნდა შესლვის *ara unda feslvis*). Since the Georgian verb does not normally govern the Genitive, how can this anomaly be explained? Greek had another verb meaning 'yearn, desire, want' (namely ἐπιθυμέω) which did govern the Genitive. Could it be that the Adishi translator either was copying from a text that contained this verb or perhaps simply had in mind the construction appropriate to this other verb and used the Genitive as a consequence?

Verse 29: Again only marginal differences are manifest in DG's and ZK's translations: DG, like the Greek, has only the one expression for 'never', whereas ZK changes the second token; equating to ZK's უხეათები *wəħʷatʷ’ə* 'your instruction(s)' DG pluralises a different lexeme alongside the Imperfect of its governing verb უქარაკა სირხყიბომისტ *wəpq’arakʷa sərχəpəməz̥t* 'I was not/have not been transgressing your instructions', as against ZK's Perfect; different lexemes are selected for the expression of purpose, since DG offers სყაცა სრყაცკაფრაზი *səwateʷa srətsk’afraza* 'for me to make-merry together with my comrades'. As usual, ML uses the Present instead of the original's Past for the verb of saying. But then he hardly differs from ZK until instead of 'to make merry with my friends' he offers 'to sit with them [my friends]' (viz. სრყაცტალარაზი *srədtʷ’alarazə*), the idea being that the 'sitting' would (in Abkhazia!) take place at a table groaning with food and drink. AA offers a radically different interpretation, which reads in full as follows: 'But the son reproaches his father: "All these years I am/have been serving you like the slaves; I have never transgressed your instruction(s), but not once have you slain a goat for me in order that my friends and I might make merry together"', which in transcription reads as follows:

აχა a.pa j.ab j.a.tspn.i.:ħʷo.jt’
but the.son his.father he.reproaches.him.with.it

ab.art a.səkʷ.s.kʷa zegjə sa.ra wə.mats’ ø.z.w./w]e:.jt’ a.tʷ’.tčʷa r.e:j.ps
these year.s all I your.service I.do.it the.slave.s them.like

janagj wə.ħʷa.tʷ’ə s.a.χə.m.pa.ts.t’ aχa wa.ra dzə.sə.k’.gjə
never your.order I.have.not.transgressed.it but you even.one.kid

ø.sə.z.u:.m.ʃə.ts s.ʃəz.tčʷe:j sa.re:.j ħ.aj.ts.gʷə.r.ʃjə.a.r.ts
you.have.not.slain.it.for.me both.my.friend.s I.and that.we.make-merry.together

The PV and NT 2002 translators have their own lexical preferences, but the latter text is more faithful to the original. Instead of directly rendering 'and you have never given me a kid', PV adapts it as follows: და ან ერთი თივანი თუ მოგიცია თდესმე ჩემთვის *da an erti tik’ani tu mogitsia ədesme tʃemtvis*, which can perhaps be literally translated 'and if only you had once given me a kid [sc. but you never have]'. The OG manuscripts are pretty uniform in the lexical choices, but two observations can be made about OG-C: the original 'I have been serving you for so many years' is turned into ესე რაგდენნი წელნი არიან, ვინაოთგან გმონე შენ *ravdenni ts’elni arian, vinajtgan gmnene sen* 'how many are these years that I have served/slaved for you'; we then have a tautological reference to the 2nd person singular in არასადა გარდაგიჭედ მცნებათა შენთა *arasada gardagiqed mtsnebata fenta* 'I never transgressed **for you** your instructions', the Objective Version being absent from the verb in OG-DE (გარდაგვედ *gardavhqed*). This verb, like its modern equivalent in PV and NT 2002 (viz. გადავსულვარ *gadavsvulvar* 'I have gone beyond/over') is intransitive, but NT 1982 gives a transitive counterpart (viz. გადამილახავს *gadamilaxavs*).

Verse 30: ZK and AA follow the original in saying ‘your property’, but DG and ML say it was the son’s own property that he squandered. AA differs from the other three as regards the adjective he employs to describe the kind of women on whom the property was caused to be frittered away, namely қалтқашыңа *k’altq’ aſte^wa* ‘of loose morals’. Before the final verb ‘you slew it for him’ ML chooses to add, as he had done before the same verb in Verse 27, лкажыны *lk’aznə* ‘having made it drop down’.

The original has a simple temporal clause ‘when your son came’, but PV says მოვიდა ორა ეს შენი დე *məvida tu ara es ſeni dze* ‘as soon as this son of yours came’. Though the Greek has ‘who devoured your living/property’, both PV and NT 2002 say (with different verbs) ‘his own property’. PV then offers us ხელად კვებულა ხბა *χελαδ կ’վեբուլա չիս* ‘the hand-fed one year-old calf’ for ‘the fatted calf’. The OG manuscripts concur in keeping the simple temporal clause; neither do they change the original’s ascription of the squandered property to the father.

Verse 31: ML and AA, as usual, place the introductory verb (‘say’) in the Present as opposed to the Past of the original. Two methods of translating ‘you are (always) with me’ are employed, DG and ZK selecting *capa* сыкны үкоуп *sara səq’na wəq’o:wp* against ML and AA, who prefer *capa* үсыцкоуп *sara wəsətsq’o:wp*. AA switches the simple ‘(everything I have) is yours/belongs to you’ to ‘it’s yours, isn’t it / it belongs to you, doesn’t it’, the sentence being marked by an exclamation mark (rather than a question-mark), which equates it to ‘it’s yours / it belongs to you after all’, viz. *иутәыми ju:t^w’əmi:.*

PV inserts ‘father’ (მამა *mamam*) as subject to the verb of saying. Otherwise PV and NT 2002 are essentially identical, ‘all my things’ being rendered via a relative or indefinite clause, viz. ‘everything that I have’ (PV ყველაფერი რაც მაქვს *q’velaperi rats makvs*) vs ‘whatever I have’ (NT 2002 რაც კი მაქვს *rats k’i makvs*). OG-C has the relative clause ‘everything which is mine’ (ყოველი, რაო ჩემი არს *q’əveli, raj tʃəmi ars*), whilst OG-DE avoid it by saying ‘everything mine is yours’.

Verse 32: DG and ZK adhere to the Greek’s past tense ‘there was an obligation, it was fitting/appropriate’, whereas ML and AA move to the Present, ML writing აგეირებარენ *აკაფურენ* ირყმიულ *ag^wərə^jare:j ak’afu:re:j jərəməqo:wp* ‘it is rejoicing and merry-making’s path/time’, whilst AA prefers the more normal *həg^wərə^jaro:wp k’afu:ro:wp* ‘we have to rejoice, there must be merrymaking’.

None of the Georgian versions, whether ancient or modern, preserves the past tense of the marker of obligation (ეძე), PV opting for გვმართებს *gvmarterebs* ‘it behoves us’, NT 2002 for უნდა *unda* ‘it is necessary’, and the OG manuscripts for ჯერ-არს *dʒer-ars* ‘it is right’. These markers of obligation are then coupled with (a) the Aorist Subjunctive (PV), (b) the Present Subjunctive (NT 2002), (c) the Masdar in the Nominative case (DE), and (d) the Masdar in the Adverbial case (C).

Comments

The verse-by-verse comparisons/contrasts detailed above speak for themselves. There are several cases where a remark about this or that language will be of interest mainly only to those who specialise in the relevant language, such as the double negative discussed in Verse 13 for Abkhaz or the distribution of different case-forms of the Masdar when functioning as verbal complement in Old Georgian. A few general remarks will not go amiss. Nothing negative is to be read into observations calling attention to divergence from the Greek, for it cannot be assumed that the translations were done directly from Greek or under supervision from

someone with knowledge of the original. Certain features of Lasuria's style noted in the discussion of his translation of 1 Corinthians 13 are also found here, such as his tendency to embellish or expand the basic text or introduce a complication (see the discussion of Verse 19); his (and Ashuba's) seeming preference to replace the past tense 'X said' with the Historic Present may add an immediacy in the spoken language, but one has to wonder if it does anything to enhance the kind of material under examination here. Verse 29 affords examples in both Abkhaz and Georgian where one of the available renditions chooses a rather more emotive way of expressing the idea of the original. Each reader must decide if such deviations in style are to be preferred to those translations which eschew them in order to preserve the simplicity of the ancient authors. From the above it should be evident which translator is likely to satisfy each reader's preferences in each of the two languages selected for this exercise, though, of course, one's preferences may be different depending on which literary genres are being translated.

References

AA = Ashuba (2023): [Арда Ашуба], *Аевангелие Лука икынта ажсамаанақәа ңиьба аңсызиәла* [Four Parables from Luke the Evangelist in Abkhaz], Москва: Абилиа Енҭагара Аинститут. <http://apsnyteka.org/file/Chetyre pritchi iz Evangelia ot Luki 2023.pdf>.

Bagster (n.d.): *The Analytical Greek Lexicon*, London: Samuel Bagster and Sons. <https://archive.org/details/analyticalgreek100samuuoft>.

Bible (1970): *The New English Bible with Apocrypha*, Oxford / Cambridge: Oxford University Press / Cambridge University Press.

— (1989): *ბიბლიის [Bible]*, თბილისი: საქართველოს საპტრიარქო [Patriarchate of Georgia]. Cf. <https://archive.org/details/kaOrth/>.

— (1989–1990): *ბიბლიი. ძველი და ახალი აღთქმა. პირველი საწყიდველი გამოცემა* [Bible. Old and New Testaments. First Experimental Publication], 4 vols, Stockholm: Institute for Bible Translation.

— (2002): *ბიბლიი. ძველი და ახალი აღთქმა* [Bible. Old and New Testaments], Stockholm: Institute for Bible Translation.

Deeters (1954): Gerhard D., 'Haben im Georgischen', in *Sprachgeschichte und Wortbedeutung*. Festschrift Albert Debrunner, gewidmet von Schülern, Freunden und Kollegen, Bern: Francke, 109–119.

DG see Gulia (1912)

Dochanashvili (1986): *ძველი ბერძნული წერილები. V. დანიელის, მცირე წინამდებარებულობა და ახალი აღთქმის წიგნები. ტექსტი გამოსაცემად მოამზადა და გამოკვლევა დაუროო ელ. დოჩანაშვილმა* [The Mtskheta Manuscript. V. Books of Daniel, the Minor Prophets and the New Testament, ed. by Elene D.], თბილისი: მეცნიერება. <https://dspace.nplg.gov.ge/handle/1234/431850>.

Gulia (1912): [Дмитрий Гулиа], *Ихакәнты Иисус Христос иевангелиа ცხა. Матфеи, Маркозыи, Лукаи Иоанныи ирықнтыა*. [Gospels of Jesus Christ. According to Matthew, Mark, Luke and John], Қарт/Тифлисъ: Канцелярия Намъстника Е. И. В. на Кавказъ. <http://apsnyteka.org/2141-evangelie abh 1912.html>.

Hewitt (1979): 'Aspects of Verbal Affixation in Abkhaz (Abzhui Dialect)', *Transactions of the Philological Society* 77/1, 211–238. <https://doi.org/10.1111/j.1467-968X.1979.tb00858.x>.

Imnaishvili (1948/49): ი[ვანე] იმნაიშვილი, ქართული თოხთავის ხიდვონია-ლექსიკონი [Concordance-Lexicon of the Georgian Gospels], 2 parts bound in one volume, თბილისი: თბილისის უნივერსიტეტის გამომცემლობა. 2nd edition 1986: <https://dspace.nplg.gov.ge/handle/1234/447572>.

— (1979): ქართული თოხთავის ორი ბოლო რედაქცია. ტექსტი გამოსცა და გამოკვლევა დაურთო ივანე იმნაიშვილმა [The Two Last Redactions of the Georgian Gospels, ed. by Ivane I.], თბილისი: თბილისის სახელმწიფო უნივერსიტეტი. <https://dspace.nplg.gov.ge/handle/1234/529550>.

Kaslandzia (2005): B.A. Kaslandzia, *Абхазско-русский словарь* / B.A. კასლანძია, *Abzusa-
auryis ჯეარ*, 2 vols., Сухум: ОЛМА-ПРЕСС. http://apsnyteka.org/271-kaslandzia_v_abkhazsko_russky_slovar.html.

Khiba (2021): Zaira Kiazimovna Kh., *The Four Gospels in Abkhaz Translated from Russian*. Online: <http://georgehewitt.net/articles/miscellaneous/316-the-four-gospels-in-abkhaz-translated-from-russian-by-zaira-kiazimovna-khiba>.

ML = Lasuria (2004): Мушъни Лашэриა, *Ayacuam ტყიც* [The New Testament]. Private publication. <https://disk.yandex.com/i/T61qNq4H3VbPnk>.

NT (n.d.): *Bagster's Critical New Testament. Greek and English*, London: Bagster.

— (1526): *The Newe Testamente* [William Tyndale], Worms: Peter Schöffer. <http://digital.wlb-stuttgart.de/purl/bsz35126731X>. Facsimile edition: *The New Testament: A Facsimile of the 1526 Edition*. Translated by William Tyndale, with an Introduction by David Daniell, London: British Library.

— (1963): *ახალი აღთქმა უფლისა ჩვენისა იესო ქრისტები* [The New Testament of Our Lord Jesus Christ], თბილისი: საქართველოს საპატიოარქო.

— (1980/1991): *ახალი აღთქმა და ვხალმუწები*. გადამუშავებული გამოცემა [New Testament and Psalms. Re-worked edition], Stockholm: Institute for Bible Translation.

— (1982): *ახალი აღთქმა უფლისა ჩვენისა იესო ქრისტები და ვხალმუწები*. განახლებული გამოცემა [The New Testament of Our Lord Jesus Christ and Psalms. Updated edition], Stockholm: Institute for Bible Translation.

PV see *Bible* (1989).

Rayfield (2006): Donald R., *A Comprehensive Georgian-English Dictionary*, 2 volumes, London: Garnett Press. <https://vdoc.pub/download/a-comprehensive-georgian-english-dictionary-65cpkicqt250>.

Shanidze (1945): *ქართული თოხთავის ორი ძველი რედაქცია სამი შატბერდული ხელნაწერის მიხედვით* (887, 936 და 973 წწ.) [Two Ancient Redactions of the Georgian Gospels According to Three Shat'berd Manuscripts (887, 936 and 973 A.D.)], თბილისი: საქ. სსრ მეცნიერებათა აკადემიის გამომცემლობა. <https://dspace.nplg.gov.ge/handle/1234/456599>.

Tyndale see NT (1526).

Vulgata (2007): *Biblia Sancta Vulgata*. Editio quinta (Robert Weber, Roger Gryson), Stuttgart: Deutsche Bibelgesellschaft.

ZK see Khiba (2021).

Appendix: Transcribed Text with Interlinear Glosses of Khiba's Abkhaz Translation

11. adz^wə qədʒa apate^wə jəman
a.person 2.animate son-s he-had-them

12. wərt jəre:jts'bəz jab wəs je:jh^we:jt' sab
those who-was-their-younger his-father thus he-said-it-to-him my-father
jəsət amazaraχ^{jt}^w səχ^wta: jara jak^wzar wərt
give-it-to-me from-the-property my-portion him as-for-him those
amazara rzi:se:jt'
the-property he-divided-it-for-them

13. məşk^wak' ana:bʒəs ape:jts'bə zeg^j e:jzganə
some-days when-they-passed the-younger everything having-gathered-it
t^wəla χarak' aχ^j dtse:jt' waq'a χnəmk'əlarala
country a-distant to-it he-went there with-no-self-restraint
dnəq^wan jəmaazara zeg^j ni:χi:t'
he-walked-and his-property all he-consumed-it

14. zeg^j ani:χ wi: at^wəlan amlaſra du: q'ale:jt'
all when-he-consumed-it that in-the-country famine great it-occurred
değ^jalage:jt' wi: ag^waq'ra
and-he-began-it he to-suffer

15. dtsan wi: at^wəlan jənχəz adz^wə
he-went-and that in-the-country who-was-living a-person
jətsjədi:k'əlt' wi: jəd^wk^wə rax^j djəsti:t'
he-attached-himself-to-him he his-fields to-them he-sent-him
jəh^wak^wə ak'rərts'e:jts'arts
his-pigs in-order-to-feed-something-to-them

16. de:jlahawan jəh^wak^wə jərfəz atə^wənχa-mənχak^wə rəla
he-was-yearning his-pigs what-they-were-eating the-scrap with-them
jəmg^wə jərt^wər aχa waqə ji:təməz^j
his-stomach that-he-might-fill-it but man he-was-giving-them-to-him

17. jəχsəq ats'ə dana:j jəh^we:jt' sab şaq'aq
his-sense in-it when-he-came he-said my-father how-many-persons
mats'u:te^wə jəmo:wze:j atsa mətsχ^wə zaqzχwa
servants does-he-have bread abundant who-squander-it-on-themselves
sara sak^wzar amla sagojt'
me as-for-me hunger it-carries-me-off

18. sgəlanə stsap' sab jax^j jeg^jjaš^wap'
I-having-stood-up I-shall-go my-father to-him and-I-shall-say-to-him
sab sara ag^wnaħa zwi:t' aʒ^wqani: ware:j
my-father I sin I-committed-it both-heaven and-you
ʃ^wts'apχja
before-you-both

G. Hewitt, The Parable of the Prodigal Son (Luke 15:11-32)

19. *seg^japsam* *ʃta* *wara* *wpa* *h^wa* *ax^jdz*
 and-I-am-not-worthy-of-it already you your-son saying its-name
sxəza:ra *swæk'əl* *wəmats'u:tə^wa* *sərəpx^jadzalanə*
 it-being-on-me hold-me-to-you your-servants having-counted-me-among-them

20. *dgəlan* *dtse:jt'* *jab* *jaχ^j* *mək^jana* *ane:jrazə* *ak'ər*
 he-got-up-and he-went his-father to-him yet for-arriving somewhat
sjəgəz *jab* *di:be:jt'* *dəg^jrətshajse:jt'* *dəvnə*
 as-he-was-lacking-it his-father he-saw-him and-he-pitied-him he-running
dtsan *jəχ^wda* *jətʂaxəzənə* *di:g^wədzi:t'*
 he-went-and his-neck he-hurled-himself-on-it he-kissed-him

21. *apa* *wi:* *je:jh^we:jt'* *sab* *ag^wnaħa* *zwi:t'*
 the-son him he-said-it-to-him my-father sin I-committed-it
aʒ^wqani: *ware:j* *f^wts'apχ^ja* *ʃta* *sapsam* *wara*
 both-heaven and-you before-you-both already I-am-not-worth-of-it you
wpa *h^wa* *ax^jdz* *sxəzar*
 your-son saying its-name that-it-be-on-me

22. *ab* *jəmats'u:tə^wa* *jore:jh^we:jt'* *jore:jv^ju:*
 the-father his-servants he-said-it-to-them which-is-better-than-them
amat^wa *a:ganə* *de:jləf^wh^w* *amate^wazg^jə* *jənap'ə*
 the-garment having-fetched-it clothe-him-in-it the-ring-too his-hand
jaχəf^wts' *aʃats'at^wg^jə* *jəʃap'k^wa* *jərəʃaf^wts'*
 put-it-on-it footwear-too his-feet put-it-on-them

23. *agamlə* *tʃax* *a:ganə* *jəʃ^wʃə* *ak'rahfap'* *k^jaf*
 the-calf fatted having-fetched-it kill-it let-us-eat-something merry
a:wlap'
 let's-make-it

24. *jəzban* *ak^wzar* *ari:* *spa* *dəpsnə* *dəq'an* *dəbzəχe:jt'*
 why? if-it-is-it this my-son he-having-died he-was he-became-alive
dədznə *dəq'an* *dəpʂə:χe:jt'* *jeg^jalage:jt'* *ak^jafu:ra*
 he-having-been-lost he-was he-was-found and-they-began-it merry-making

25. *jəpe:jhab* *jak^wzar* *amχə* *dtan* *dχənħ^wnə*
 his-older-son as-for-him the-field he-was-in-it having-returned
dʂə:waz *aqnə* *danaza:jg^waxa* *af^wah^wabʒi:*
 as-he-was-coming the-house when-he-got-near-to-it both-the-sound-of-singing
ag^wərəb^jabʒi: *jaħajt'*
 and-the-sound-of-joy he-heard-it

26. *amats'u:tə^wa* *ru:wadz^wk'* *djəpx^jan* *djazts'a:jt*
 the-servants one-of-them he-summoned-him-and he-asked-him-about-it
 art *zak^wu:ze:j*
 these what-are-they?

27. wi: je:jh^we:jt' waʃa da:jt' wabg^jə agamla tʃax
he he-said-it-to-him you-brother he-came and-your-father the-calf fatted
jəʃi:t' de:jbganə dax^ji:baz azə
he-killed-it he-being-whole that-he-saw-him because-of-it

28. jara dg^wa:jt' aqnalarag^jə jətaχəməzt' jab jak^wzar
he he-grew-angry and-to-go-inside he-did-not-want-it his-father as-for-him
dd^wəlts'nə dʒəpχ^jən
he-having-rushed-out he-began-to-entreat-him

29. aχa jara je:jh^we:jt' jab atak's abar sara abri: aq'ara
but he he-said-it-to-him his-father as-answer lo(ok) I this amount-of
ʂək^wsa wəmats' zwe:jt' janak^wza:lak'^jə wəħ^wat^w,ə
year(s) your-service I-am-performing-it (n)ever your-command
sayəmpats aχa wara znəmzar znə səqzətəwə
I-have-not-gone-against-it but you never once my-friends
sətsg^wərək^jarazə jəsu:(wə)mtats dzəsək'^jə
that-I-rejoice-with-them you-have-not-given-it-to-me even-one-kid

30. ari: wpa wəmazara zəg^jə təwəbzak^wa jərək^wzərdzəz
this your-son your-property all harlots who-caused-it-to-be-lost-on-them
dana:j agamla tʃax jəzu:sı:t'
when-he-came the-calf fatted you-slew-it-for-him

31. jara je:jh^we:jt' spa wara janag^j sara səq'nə sara
he he-said-it-to-him my-son you ever me with-me I
jəsəmo:w zəg^jə wara ju:w^wu:p'
which-I-have everything you it-belongs-to-you

32. ag^wərək^jare:j ak^jafu:re:j k^wnagan jəzban ak^wzar
both-joyousness and-merriment they-were-appropriate why? if-it-is
waʃa dəpsnə dəq'an dəbzəχe:jt' dədzən
your-brother he-having-died he-was he-became-alive he-was-lost-and
dəpʂa:χe:jt'
he-became-found

Translation of Khiba's Version

11. A certain man had two sons.
12. The one who was the younger of them spoke thus to his father: 'Father, give me my portion of the property/estate.' As for him, he divided the property/estate for them.
13. When some days had passed, the younger son gathered everything together and went to a distant land; there he acted/behaved with no self-restraint and used up all his wealth.
14. When everything was used up, a great famine occurred in that land, and he too began to suffer.
15. He went to a certain man who was living in that land and attached himself to him: that one sent him to the fields to feed his pigs.

16. He was yearning to fill his stomach with the scraps which the pigs were eating, but no-one was giving them to him.
17. When he came to his senses, he said: ‘How many servants does my father have who over-indulge themselves on an abundance of bread, [but] as for me, I’m being carried off by hunger.
18. ‘I’ll up and go to my father and say to him: “Father, I have committed a sin before both heaven and you,
19. ‘And I am now not worthy to bear the title your son; accept me, considering me (as one) among your servants”.’
20. He upped and went to his father. As he was yet some distance from arriving there, his father saw him and took pity on him; at a run he went, threw himself upon his neck and kissed him.
21. The son said to him: ‘Father, I have committed a sin before both heaven and you, [and] now I am not worthy to bear the title your son.’
22. The father said to his servants: ‘Fetch the best clothing and dress him in it, and put the/a ring on his finger, place footwear on his feet;
23. ‘Fetch the fatted calf and kill it; let’s eat; let’s make merry,
24. ‘The reason being that this son of mine was dead, [but] he has come alive; he was lost, [but] he has been found.’ And they began to make merry.
25. As for his older son, he was in the field; when, as he was coming back, he drew near to the house, he heard the sound of singing and the sound of jollity.
26. He summoned one of the servants and asked him: ‘What are these things?’
27. He said to him: ‘Your brother has come; and your father killed the fatted calf because he saw him whole/unharmed.’
28. He grew angry and had no wish to go indoors. As for his father, he rushed out and began to entreat him.
29. But he said in reply to his father: ‘Look here, for this number of years I have been at your service and have never disobeyed your command, but never once have you given me even one kid for me to rejoice together with my friends.
30. ‘[But] when this son of yours who squandered all your wealth on women of low morals came, you killed the fatted calf for him.’
31. He said to him: ‘My son, you are always with me, [and] everything I have belongs to you.
32. ‘Jollity and merry-making were appropriate for the reason that your brother was dead, [but] he has come alive; he was lost and was found.’

უძღები შვილის იგავი (ლუკას სახარება 15:11–32):
ქართული და აფხაზური თარგმანების შედარება
(ბერძნული დედნის გათვალისწინებით)

ჯორჯ პიუიტი (ლონდონი)

DOI: <https://doi.org/10.62235/dk.4.2025.10522>
gh2@soas.ac.uk || ORCID: [0000-0002-7330-4107](https://orcid.org/0000-0002-7330-4107)

მიუხედავად იმისა, რომ ბიბლია რამდენჯერმე არის ქართულად თარგმნილი, აფხაზურ ენაზე დღემდე მხოლოდ ერთი თარგმანი არსებობს და ისიც მხოლოდ ახალი ადგენერისა. ადგიშნული თარგმანი ეკუთვნის აწ განსვენებულ მუშნი ლასურიას და იგი 2004 წელს გამოქვეყნდა. ურნალ „დიგიტალური პუმანიტარიის“ წინა, მე-3-ე ნომერში გამოქვეყნებულ ჩემ სტატიაში „პავლე მოციქულის პირველი ეპისტოლე კორინთელთა მიმართ“ (თავი 13, ქართული და აფხაზური თარგმანების შედარება ბერძნული ორიგინალის გათვალისწინებით)¹² ერთმანეთს შევუდარე პავლე მოციქულის ეპისტოლეში კორინთელთა მიმართ სიყვარულის თემის შესახებ დისკუსიის აფხაზური - ლასურიასეული და ქართული თარგმანები (ძველ-ბერძნული წყაროს გათვალისწინებით). ჩატარებული კვლევის შედეგად შეჯამების სახით შეგვიძლია ვთქვათ, რომ ლასურიამ, რომელიც რუსულიდან თარგმნიდა, გამოაქვეყნა თარგმანი, რომელიც, სხვა თარგმანებისაგან განსხვავებით, ალაგ-ალაგ ბერძნულ დედანს საკმაოდ არის დაშორებული.

2023 წელს ბიბლიის თარგმნის ინსტიტუტმა გამოსცა აფხაზურენოვანი წიგნაკი, რომელშიც წმ. ლუკას სახარებიდან ამოღებული ოთხი იგავი არის მოცემული. მთარგმნელი გახდდათ არდა აშუბა, რომელიც წიგნაკში არ არის მოხსენიებული. ამ წიგნაკის გამოცემამ საშუალება მომცა, წინა სტატიაში მოცემული კვლევის მსგავსი შედარება ჩამეტარებინა, ამჯერად ე.წ. უძღები შვილის იგავზე, რამდენადაც ხელთ მქონდა ოთხი აფხაზური თარგმანი, კერძოდ, არდა აშუბას, მუშნი ლასურიას, დიმიტრი გულიას და აწ განსვენებული ზაირა ხიბას თარგმანები. როგორც შედარებითმა ანალიზმა გვიჩვენა, გულიას და ხიბას ვერსიები არა მხოლოდ ერთმანეთთან ახლოსაა, არამედ ოთხი აფხაზური ვერსიიდან ბერძნულთან ყველაზე ახლოს დგას, მაშინ როდესაც, აშუბას და ლასურიას აფხაზური თარგმანები დედნის უფრო მეტი თავისუფლებით თარგმნის ტენდენციას გვიჩვენებენ.

¹² Digital Kartvelology 3, 2024, 109–124

წინამდებარე სტატიაში ჩვენი კვლევის მთავარი მიზანი იყო ამა თუ იმ მთარგმნელის მიერ თარგმნის პროცესში გამოყენებული სტრატეგიების ჩვენება, ისეთ საკითხებთან დაკავშირებით, როგორიცაა მაგალითად:

1. ტექსტის ინტერპრეტაცია (მაგ., მე-16 მუხლში დორები ზუსტად რას ჭამები?),
2. შერჩეული ლექსიკა (მაგ., 27-ე მუხლში როგორ ითარგმნება შესაწირავი ცხოველი?)
3. სინტაქსური კონსტრუქციის შერჩევა (მაგ., როგორ გამოიხატა სურვილის მიზანი მე-16 მუხლში?).

რამდენად მისაღები და გამართლებულია, ან რომელი სტრატეგია უკეთესია წინამდებარე სტატიაში აღწერილი მიდგომებიდან, მკითხველებმა თავად გადაწყვიტონ.