

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

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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. Dochanashvili (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.

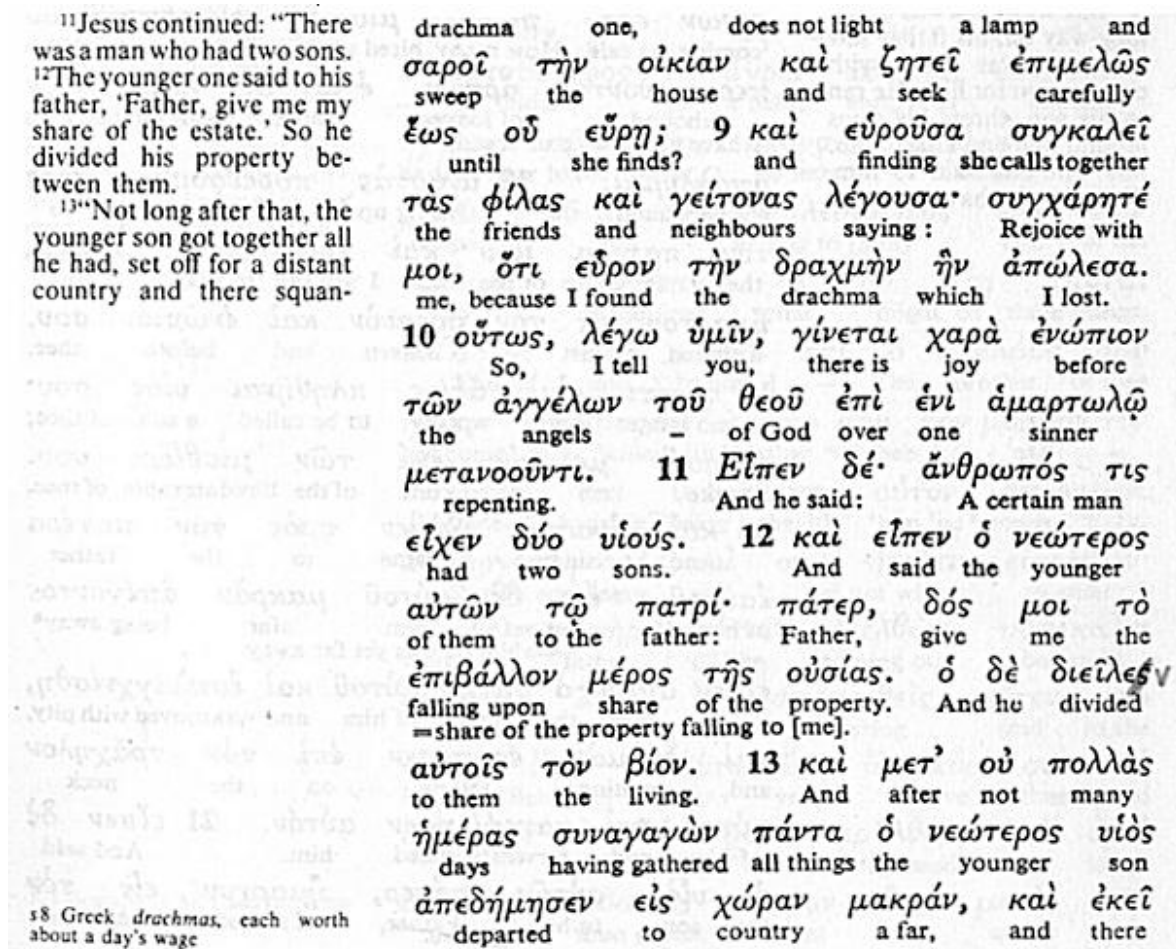


Fig. 1: Beginning of the parable in *Bagster's Critical New Testament*

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 [ოჯავი] დაკარგულ ძეზე [igavi] dak'argul dzeze

² Note my correction of the misprint in verse 12!

[Parable (*igavi*)] on/concerning (-*ze*) the Lost (*dak'argul*) Son (*dze*); *NT* 2002 inserts a heading to this section of Chapter 15 which reads ძე შეცთომილი *dze fetstomili* 'The son gone astray'. In general, however, Georgians know this parable by the title უძღვები შვილი *udzv'ebi f'vili* 'The insatiable/profligate/prodigal son'. Ashuba gives his translation the formal title ანა კალა იკუ აჯამაანა *ana q'ala j'azku: az'ama:na* 'Parable (*az'ama:na*) about (*j'azku:*) the son (*ana*) who lost his way (*q'ala*)', which borrows from, and slightly adapts, Lasuria's insert, viz. [Ажәмаана] ანა კალა იკუ 'Parable] for/about the lost son', where იკუ *j'az* 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 ხანმა რომ განვლო, შეკრიბა უმცროსმა ყველაფერი, შორეულ მხარეს გაემგზავრა და იქ გაფლანგა

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

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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' (хат'ак *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)' (აიძბი *ajts'ba*) against AA's 'the younger son' (აიძბი *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 *ισαταου αχετα jəsat^wo:w aχ^wta* ‘the part which befits me’, whereas AA offers *исықәнагоу сыхәтаа 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 tʃemi k’utvnilī nats’ili konēbisa* ‘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’ (*шъарда мыш мыртыкәа farda məš marts’ək^wa*). Between the four translators three different verbs are selected to render ‘gather (together, up)’ (viz. *აიზგარა ajzgara*, *აიდკylარა ajdk’alara*, *ააშტყრა a:ftəχra*), and for Greek’s (single word for) ‘all things’ both DG and ZK also use a single word ‘everything’ (*зегь(ы) zegⁱ(ə)*), whereas ML adds ‘which he had’ (*имаз jəmaz*), and AA adds ‘which he had received’ (*იოუზ jo:w(ə)z*). DG is the outlier for the phrase ‘to a far(-off) country’, for instead of employing the postposition *ახь aχⁱ* ‘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. *χара тәыланк χара t^w’alank*). 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 *хнымкylарала χnəmk’alarala* ‘with *-la* no *-m-* self *χ-* restraint *-nk’alara-*’. 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:jt^waħa* ‘having taken no care of anything’. AA then follows this with *хырхагада хərhagada* ‘without advantage’ and caps off his interpretative expansion with *калтшьтаныкәарала k’altʃtanəq^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 *хнымкylарада χnəmk’alarada*, 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 prodigally’ into full subordinate clauses, whereas *NT 2002* has a postpositional phrase and Masdar respectively, viz. *რამდენიმე დღის შემდეგ ramdenime dxis fəmdəg* ‘after some days’ and *თავაშვებული ცხოვრებით tavaʃvəbuli tsχvrebət* ‘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 fəmdgəmad ara mravalta dχeta* ‘after not many days’ and *რამეთუ ცხოვნდებოდა არაწმიდად (DE) vs ცხონდებოდა არაწმიდებით (C) rametu tsχvndəbəda arats’midad vs tsχvndəbəda arats’midəbit* ‘since he was living impurely’.

მთელი თავისი ავლა-დიდება, ვინაიდან თავაშვებულად ცხოვრობდა.

14. და როცა ყველაფერი შემოეხარჯა, დიდი შიმშილობა ჩამოვარდა იმ ქვეყანაში, და ძალიან გაუჭირდა.

15. წავიდა და ერთ იქაურ კაცს შეეკედლა, ხოლო მან მინდორში გაგზავნა ღორების მწყემსად.

16. ნატრობდა, ნეტავი ღორების საჭმელი რქით ამომავსებინა მუცელით, მაგრამ ვინ აღირსებდა.

17. გონს რომ მოეგო, თქვა: მამაჩემის რამდენ მოჯამაგირეს თავზე საყრდელად აქვს პური და მე კი აქ შიმშილით ვკვდები.

18. ავღვები, მივალ მამაჩემთან და ვეტყვი: მამა, ცოდვების მიმართ და შენს წინაშე,

19. და აღარ ვარ იმისი ღირსი, რომ შენი ძე მეტყვას, მაგრამ მოჯამაგირედ მანაც დამიყენე.

20. ადგა და მამამისისკენ გასწია. ჯერ კიდევ შორს იყო, რომ მამამ დაინახა და შეებრალა იგი; ხოლო ის გამოიქცა, კისერზე მოეჭლო და ჰკოცნიდა მას.

21. და უთხრა მამას: მამა, ცოდვების მიმართ და შენს წინაშე, და აღარ ვარ იმისი ღირსი, რომ შენი ძე მეტყვას.

22. ხოლო მამამ თავის მონებს უთხრა: მოიტანეთ უკეთესი სამოსი და შემოსეთ იგი, გაუკეთეთ ბეჭედი სელზე და ხაშლები ჩააცვით მას.

23. მოიყვანეთ ნასუქი სბო და დაკალით; ვჭამოთ და ვიძინოთ.

24. რადგან ეს ჩემი ძე მკვდარი იყო და გაცოცხლდა, დაკარგული იყო და გამოჩნდა; და დაიწყეს მხიარულება.

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

26. მოუსმო ერთ მონათავანს და ჰკითხა: რა ამბავია?

27. მან მიუგო: შენი ძმა მოვიდა და მამაშენმა ნასუქი სბო დაკლა, რაკი საღ-საღამათი დამიბრუნდაო.

28. ხოლო ის გაბრაზდა და აღარ უნდოდა შესვლა. გამოვიდა მამამისი და მიხსმო იგი.

29. მაგრამ მან უთხრა მამას: აგერ, რამდენი წელია გმსახურებდი და ერთხელაც არ გადავსულვარ შენს მცნებას, და ან ერთი თიკანი თუ მოგიცია ოდესმე ჩემთვის, რომ მეგობრებში მომეღიხინა.

30. სამაგიეროდ, მოვიდა თუ არა ეს შენი ძე, რომელმაც მთელი თავისი ავლა-დიდება მამავეს გადააგო, ხელად კვებულა სბო დაუკალი.

31. ხოლო მამამ მიუგო მას: შევილო, შენ ყოველთვის ჩემთანა ხარ და ყველაფერი, რაც მაქვს, შენია.

32. ამჯერად კი გვმართებს ვიხაროთ და ვიძინოთ, ვინაიდან ეს შენი ძმა მკვდარი იყო და გაცოცხლდა, და დაკარგული იყო და გამოჩნდა.

თავი მეთექვსმეტი

1. და თავის მოწაფეებსაც უთხრა: იყო ერთი მდიდარი კაცი და ჰყავდა მოურავი, რომელიც დააბეჭდეს მის წინაშე, შენს ქონებას ანიაგებსო.

2. მოხსმო იგი და უთხრა: ეს რა მესმის შენზე? ჩამბარე შენი სამოურავოს ანგარიში, რადგანაც ამიერიდან აღარ გიწერია მოურავობა.

3. მაშინ მოურავმა თავის თავს უთხრა: რა ვქნა? აგერ ჩემი ბატონი მოურავობას მართმევს; თონხა მე არ შემიძლია და თხოვნა კი მერცხვინება.

4. თუმცა, გიცი, რაც უნდა ვქნა, რომ თავიანთ სხვებში მიმიღოს სახსმა, როცა მოურავობას ჩამომართმევნ.

5. მოხსმო სათითაოდ თავისი ბატონის მოვალენი და ჰკითხა პირველს: რამდენი გმართებს ჩემი ბატონისა?

6. მან მიუგო: ასი კასრი ზეთი. და უთხრა მას: ამა, ინებე შენი თამასუქი, დაჯექი სასწრაფოდ და დაწერე ორმოცდაათი.

7. ასლა მეორეს ჰკითხა: შენ რამდენი გმართებს? და მან მიუგო: ასი კოდი პური. და უთხრა მას: ამა, ინებე შენი თამასუქი და დაწერე ოთხმოცი.

8. და შეაქო ბატონმა ორგული მოურავი: გონივრულად მოიქეციო; ვინაიდან ამ სოფლის ძენი თავიანთ მოდგმაში უფრო გონიერნი არიან, ვიდრე ნათლის ძენი.

9. ამიტომაც გეუბნებით თქვენ: შეიძინეთ მეგობრები უსამართლო სიმდიდრით, რათა როდესაც გადაირიდებით, საუკუნო სამყოფელში მიგიღონ თქვენ.

10. მცირედში სანდო დიდშიც სანდოა, და მცირედში უნდო დიდშიც უნდოა.

11. და თუ ამ ცრუ და უსამართლო სიმდიდრეში უნდონი იყავით, ჭეშმარიტს ვინ განდობთ თქვენ?

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

13. არცერთ მსახურს არ შეუძლია ორი ბატონის მონობა: რადგან ან ერთს შეიძულეს და მეორეს შეიყვარებს, ან კიდევ ერთს შეითვისებს და მეორეს შეიზისლებს. ვერ შესძლებთ ღმერთსაც ემონოთ და მამონასაც.

14. ისმენდნენ ყოველივე ამას ვერცხლის მოყვარე ფარისევლები და დასციინოდნენ მას.

15. და უთხრა მათ: თქვენა ხართ, მართლმად რომ მოგაქვთ თავი კაცთა წინაშე, მაგრამ ღმერთი იცნობს თქვენს გულს, რადგან ის, რაც მაღალია კაცთა შორის სიბილწეა ღმერთის წინაშე.

თავი 16. (9) მათ. 6,19; 19,21. (10) მათ. 25,21. (13) მათ. 6,24. (14) 1 ტიმ. 6,10. (15) 1 მეფ. 16,7. იერ. 11,20.

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

Fig. 3: Continuation and end of the parable in PV.

Verse 14: Both ML and AA adapt Greek's simple past 'having spent', AA by saying 'when nothing became left to him' (აკაგბი ანიზაანიმხა *ak'ag'ǝ anjəza:nətmχa*), whilst ML slightly alters the timeline to give 'as he was on the verge of spending everything' (ზეგბი აანიხუანი აიპჷშ *zeg'ǝ a:ni:χwanə ajpʃ*). The closest match for Greek's two words meaning 'he began to suffer want' is found in DG's იგხუა⁴ დალაგეიტ *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' (დრჷცხახეხა დიკჷხეიტ *drətʃhaxχa dək'χe:jt*). AA places two extra words in front of these, namely აკაგბი იმამკჷა *ak'ag'ǝ jəmamk'ǝ* '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 შემოეხარჯა *šeməχardʒa*, which latter includes the compound preverb *šem-*. 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. განაბნია *ganabnia* 'he scattered it' with წარწყმოდა *ts'arts'q'mida* 'he ruined it'. Modern Georgian's single (inchoative) verb გაუჭირდა *gautf'irda* 'it became difficult for him' corresponds to OG's (and Greek's) main verb plus Masdar/infinitive (in the Adverbial case) იწყო მოკლებად *its'q'ǝ 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]' (დხტეიკჷან *dəχte:jk'dzan*). AA also employs this verb but in a temporal clause preceding the last finite verb of the sentence, so that we have დიხჷეიტ დიდიკჷლარც *djəh'ǝ:jt djədi:k'ǝlarts* 'he entreated him to receive him (*sc.* as labourer)', followed by დანხტეიკჷა *danəχte: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. ხაჷხარა დიშტიტ *h'ǝχ'tfara di:fti: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 შე- *še-* against მი- *mi-*, producing ერთ იქაურ კაცს შეეკედლა *ert ikaur k'atss feek'edla* 'he attached himself to a man of that locality' vs იმ ქვეყნის ერთ მცხოვრებს მიეკედლა *im kveq'nis ert mtsχovrebs miek'edla* 'he attached himself to a resident of that country'. OG-C resembles PV in saying შეეყო ერთსა მოქალაქეთაგანსა *feeq'o ertsə mək'alaketagansa* 'he joined one of the citizens' vs OG-DE's closer rendition of the Greek, viz. შეუდგა ერთსა მოქალაქესა მის სოფლისასა *feudga ertsə mək'alakesa mis soplisasa* '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 ღორების საძოვებლად *κῶρεβις sadzəvblad* 'to feed the pigs'. OG-CDE all concur with the Greek, saying 'to feed the pigs', viz. ძოვნად ღორთა *dzəvnad vorta*, where we note the Greek word-order is maintained.

⁴ Today this would be იგხო *jəgχo* 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 -ამხა- *-amχa-* (see Hewitt 1979).

⁶ DG's purpose clause is structured like this: იხააკჷა იხეჩარ აზი *jəh'ǝak'ǝ jəχ'tfar azə* '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 translatable as ‘in his starving state’, viz. *уи дызламлашыуаз ала* *wi: dəzlamlafwaz ala*. Then AA has for the object of eating non-specific *ахаақаа ирымцарыжыуаз аh^wak^wa jərəmts’arəzwaz* ‘that which they were casting before the pigs’, whilst ML inserts after this sequence his non-specific specification *აძყინხამყინხა atē^wənxā-mənxā* ‘scraps, odds-and-ends’. The only specific identification of the pigs’ food is found in DG, who has *აძყრყც adzrats* ‘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’rəboda*⁷ vs OG-DE *გული ეტყოდა guli et’q’ada* vs OG-C *სწადინ 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 *განძებდა gandzəbad* vs OG-C *ავსებდა əvsebad*), whereas *NT* 2002 prefers a clausal representation (viz. *მუცელი... ამოვორა mutseli...aməv’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 რქით ამომავსებინა მუცელიო net’avi vorebis satf’meli rkit aməvəsebina mutselio* ‘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 *რქოთი rk’əti*, Instrumental case of *რქო rk’ə* ‘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 ихахьы ихшыѠ анааи зნə jəxax’ə jəxəy 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. *игəы итихəаит jəg^{wj}ə jəti:h^wa:jt’*. ML continues: *саб иаанкыланы имоу ауаа зака ртаху ача иалажыуп sab ja:nk’əlanə jəmo:w awa: zaq’a rtaxu: atfa 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 иѠны қырала аус зуа урт зака ртаху ача рымоуп sab jəynə k’ərala awəs zwa wərt zaq’a rtaxu: atfa rəmo:wp* ‘those who

⁷ Two earlier IBT translations have *მონატრული იყო მონატ’რული იყ’ə* ‘he was in a state of longing’ (1990) and *მონარული იყო მარული იყ’ə* ‘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 Permissive, used for regular, repeated actions in the present or past; the other two finite verbs in this verse are also in the Permissive 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 сыпсуеит amla sapswe:jt'*, whereas ML has *амла сыпсуеит amla sənε^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 *მოგდა გონებასა თვისსა mōdga gōnebasā twissā* 'he came to stand in his (own) sense(s)'. But OG-DE are to be compared with AA's Abkhaz version – *ср. განიზრახა თავსა თვისსა ganizraḡa tavsā twissā* 'he mused in his (own) head'. Modern Georgian *მოჯამაგირე mōdžamagire* 'hired labourer' has two equivalents in the old manuscripts (viz. OG-DE *სასყიდლით დადგინებული sasq'idlit dadginebuli* vs OG-C *მორეწე mōrets'ε*), 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 *ჰმატს 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 (-*επαγχα -ts'apχ'a*), each governing its own noun. For 'I have sinned' ML has *აგნაჲა сымоуп ag^wnaḡa səmo:wp'* 'I have a sin', but AA prefers *აგნაჲა კაცეит ag^wnaḡa 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: *უაჯაშტა უნა соуп ჯა აჯარაგყი сапсам waz^wʃta wəpa sowp' ḥ^wa aḥ^warag^jə sapsam* 'henceforth I am not worthy even for it to be said that I am your son', where the speech-particle *ჯა ḥ^wa* 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 *соуп* '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 *сажарагқы сапсамкәа скалеит saḥ^warag^jə sapsamk^wa 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 *саржаргқы sarḥ^warg^jə* meaning 'even if/that they *-r-* say to me [the words] your son'⁹. 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 *иапсам 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. *судкыл, кыралә иумоу аусуцәа азә иеҭш swādk'al k'aralā jəwəmo:w awəsu:tc^wa adz^w*

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:jp̄s, 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 მერქვას ‘შენი ძე *merkvas feni dze* ‘that I carry the name / be known as your son (in the Nominative case)’, whilst NT 2002 has the Present subjunctive ‘შენს ძედ ვიწოდებოდეს’ *fens dzed vits ‘adebode* ‘that I should be (being) called your son (in the Adverbial case)’. The OG manuscripts have the Masdar (in the Adverbial case) ‘წოდებად’ *ts ‘adebad* to match Greek’s passive infinitive. Perhaps closest to the Greek are OG-DE in saying ‘მყავ მე ვითარცა ერთი მუშაკთაგანი’ *mq ‘av me vitartsa erti mufak ‘tagani* ‘make me as one of the workers’, lacking only the possessive we see in OG-C’s ‘შემრაცხე მე ვითარცა ერთი მორეწეთა შენთაგანი’ *femratsxe me vitartsa erti mōrets ‘eta fentagani* ‘regard me as one of your hirelings’. PV lacks the possessive in saying ‘მოწამაგორედ... დამიყენე’ *mōdzamagired... damiq ‘ene* ‘set me up as a labourer’, whilst NT 2002 has the possessive in ‘მიმიღე როგორც ერთი შენი მოწამაგორეთაგანი’ *mimixe rōgorts erti feni mōdzamagiretagani* ‘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 дшыказ *χara dšəq ‘az*) 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. игәы даблит *jəg^wə dablit ‘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)’ (дигәзуан *di:g^w(ə)dzwan*), though the others agree with the Greek in saying ‘he kissed him’ (дигәзит *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 ‘atsa* and აბოცა *ambōrs uq ‘ə* respectively), whilst PV and OG-DE use the Imperfect in its inceptive sense of ‘starting to kiss’ (viz. ჰკოცნობდა *hk ‘atsnida* and აბოცა-წყობდა *ambōrs-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’ (цәырганы *te^wərganə* ‘having taken it out’), whilst ZK employs one that stresses hitherness (ааганы *a:ganə* ‘having brought it out’); DG has the singular ‘his foot’ (ишьапы *jəʃap ‘ə*) for the plural, whilst ZK pluralises (ишьапқәа *jəʃap ‘k^wa*). Only AA translates the Greek adverb ‘quick(ly)’ (ирласны *jərlasnə*). 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: *ирейбу амаѳа изааганы ишьашәѳа, инацәагы амацәаз ахашәѳа, аймаагы ишьашәѳа* *jəre:jə^wu: amat^wa jəza:ganə jə^wəʃap^wts ‘a jənatə^wag^jə amatə^waz axə^wəʃap^wts ‘a ajmaag^jə jə^wəʃap^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’ (ишьапымаѳа еикәшәыршәа *jəʃap ‘əmat^wa e:jk^wəʃap^wts ‘a*).

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 *მიეცით mietsit* (NT 1982 and MsC) vs *მიეცეთ 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 *чах tfaχ* for ‘fatted’, offer a choice of four lexemes for ‘calf’, namely: *агамла agamla* (ZK) vs *ақабла¹⁰ akabla* (ML) vs *აძაყცაძე atse^wts’as* (AA) vs DG’s choice of *აჟაყცა-რცა ah^was-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’ (*ყარაზ გაყარაზ t^faraz g^war^faraz*) correspond to AA’s ‘for merry-making [and] joyfulness’ (*ყაფურაზ გაყარაზ k^fafu:raz g^war^faraz*), where we have to assume ‘merry-making, having a good time’ includes feasting, as it naturally would in Abkhazia.

PV and NT 2002 say *მიიყვანეთ ნასუკი(აღ)ი ხბო mciq’vanet nasuk(al)i χbo* ‘fetch the fatted calf’. The OG manuscripts use a verb for fetching a tethered animal,¹¹ namely *მიიბო mcibt* with *ზუარაკი იგი მსუკანი zuarak’i igi msukani* (OG-DE) vs *ჭარი იგი უსხი qari igi usχi* (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 *ვიმუებდეთ vifuebdet* (OG-C).

Verse 24: ZK is almost identical to DG but is more faithful to the Greek by replacing *დააბეიტ da:be:jt* ‘we have seen him’ with *დაპააჩეიტ dapsa:χe:jt* ‘he has been found’. Both ML and AA use the expression *იქსა ტალტ japsa 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’ (*დაძუან dadzχ’an*), whereas ML uses the relativised form, viz. *იძუან jadzχ’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. *ზეგა ე:იტგ^wარბ^fონ zeg^fa e:jtsg^war^fon*, whereas ML simply offers the strange ‘He (the father or the son?) made it a joyous affair’, viz. *იგაყარაეიტ jag^war^fare:jt^w’i:t*’.

The differences between the Georgian translations are mainly a matter of lexical choices (conjunction, nouns, verbs). However, OG *იპა ip’ava* perfectly matches the Greek, as opposed to the modern *გამოჩნდა gamotfnda* ‘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 *წარწყმედილ 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 *ამხა დან amχa dtan* ‘he was in the field’, DG uses the copula ‘he was’ (*დაყან daq’an*) with a postpositional phrase we might translate as ‘field-ward(s)’ (*ამხ-აყა amχ-aχ^fa*), for which ML chose a different word for ‘field’, namely *ამხარსტახე amχ^warsta[-a]χ^f*. 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. *აჟაყცა-ბჯი აგაყარაეი a^fah^wa-bzi: ag^war^fare:j*. ML differs from the others in avoiding the normal word for ‘he heard’ (*იაჟაიტ jaχajt*) by saying something like ‘[sounds] impinged on his ear(s)/hearing’, viz. *ილმხა*

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

¹¹ Imnaishvili (1948/1949 (1986): 362a) s.v. მიბმა: ‘მიყვანა (თოკობმულისა)’.

იტაჿიტ *jəlamħa jətaujɪ:t*. AA inserts a word at the start of this sequence which is not in the Greek or the other Abkhaz versions, namely *дзырҕын d(ə)dzəryən* ‘he listened and’.

PV matches Greek’s participle with *მიმავალი mimavali* ‘going’ and literally translates *სიმღერისა და ფერხულის 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, *რომ დაბრუნდა rom dabrunḁa* viz. ‘when/as he returned’ and adapts ‘of dancing’ to give *ცეკვა-თამაშის tsek’va-tamafis* ‘of dancing-playing’. The OG manuscripts also have a finite Imperfect verb for ‘coming’ within a clause (viz. *vitar(tsa) movidəda* ‘as he was coming’) followed by the Aorist for ‘getting close to’, OG-C preserving hither-orientation (*მოესხლა mɔɛaxla*) against OG-DE’s thither-orientation (*მიესხლა miɛaxla*). What the son hears is described slightly differently, viz. *ჰმა სხარულისა და განცხრომისა qmaj siħarulisaj da gantsħromisaj* ‘the sound of joy and merriment’ (OG-DE) vs *ჰმა სხიობისა და პართი მემღერთა qmaj saħiobisaj da p’arit memħertaj* ‘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. *изакә гәырҕарои икоу ара jəzak^w’ g^wərv’aro: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 *дейбга-деизҕыда de:jbga-de:jzɣəda* ‘fit and well; hale and hearty’, although AA has it accompanying *дхынхәит dħənh^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 *სად-საღამათი დამიბრუნდაო sav-salamati damibrundəo* ‘he has returned to me hale-and-hearty, saying [= -o]’. NT 2002 also has the son returning (rather than being taken/brought back), as explained by the questioned servant, viz. *მთელი დაუბრუნდა mrteli daubrunḁa* ‘he has returned to him [your father] in one piece’. OG-DE introduce a new term for ‘fatted’ (viz. *ჰამებული t’amebuli*) but like the Greek make the father subject of the final verb, viz. *ცოცხლებით მოიყვანა იგი tsətsħlebit mɔiq’vana igi* ‘he has brought him back alive’, whereas OG-C adapts to give *ცოცხალ იყო და იპოვა tsətsħal iq’ə da ip’əva* ‘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: *уахь анеиразы (ML)/дыоналаразы (AA) дихәеит waħ’ ane:jrazə/dəynalarazə djəh^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 *ჰლოცვოდა hlətsvida* vs OG-C *ევედრებოდა evədrebəda* ‘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 შესვლად *ara unda fina feslvad*), OG-C uses the Genitive (viz. არა უნდა შესვლის *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 ἐπιθυμῶ) 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 უხატავი *wəh^wat^w’ə* ‘your instruction(s)’ DG pluralises a different lexeme alongside the Imperfect of its governing verb უხკარაჲა სურხუჲომჲტ *wəp^wq’arak^wa sərxəp^wməzt* ‘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 სუაჲა სრუჲკაჲფრჲა *səwate^wa srətsk^kafrazə* ‘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. სრუჲტაჲლარჲა *srədt^w’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:

axa a.pa j.ab j.a.tspn.i:h^wo:jt’
 but the.son his.father he.reproaches.him.with.it

ab.art a.ʂək^w.s.k^wa zeg^jə sa.ra wə.mats’ ə.z.w.[w]e:jt’ a.t^w.te^wa r.e:j.pʂ
 these year.s all I your.service I.do.it the.slave.s them.like

jana^j wə.h^wa.t^w’ə s.a.χə.m.pa.ts.t’ axa wa.ra dzə.sə.k’.g^jə
 never your.order I.have.not.transgressed.it but you even.one.kid

ə.sə.z.u:m.fə.ts s.yəz.te^we:j sa.re:j ħ.aj.ts.g^wə.r.β^ja.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 თიკანი თუ მოგიცია ოდესმე ჩემთვის *da an erti tik’ani tu mɔgitsia ədesme tʃemtvɪs*, 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 რავდენნი წელნი არიან, ვინაჲთგან გმონე შენ ესე *ravdenni ts’elni arian, vinajtgan gmone fen* ‘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 გარდაგიჲედ მცნებათა შენთა *arasada gardagiqed mtsnebata šenta* ‘I never transgressed **for you** your instructions’, the Objective Version being absent from the verb in OG-DE (გარდავჲედ *gardavhqed*). This verb, like its modern equivalent in PV and NT 2002 (viz. გადავსულვარ *gadavsulvar* ‘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 კალტკაშაშა *k’altq’afte^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, ლკაჟნა *lk’azna* ‘having made it drop down’.

The original has a simple temporal clause ‘when your son came’, but PV says მოვიდა ოჟ არა ეს მენი ძე *movida tu ara es feni 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 ხბო *xelad k’vebula xbo* ‘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 სარა სყნა უკოუპ *sara sq’nə waq’o:wp* ‘against ML and AA, who prefer სარა უსყკოუპ *sara wasatsq’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. იუტაჟი *ju:t^w’ami:*.

PV inserts ‘father’ (მამამ *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, რად ხემი არს *q’veli, raj tfemi 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 აგაჟრჟარეი აკაჟურეი ირჟოუპ *ag’arj’are:j ak’afu:re:j jarəmuo:wp* ‘it is rejoicing and merry-making’s path/time’, whilst AA prefers the more normal ზგ’არაჟარო:უპ *kg’araj’aro:wp* ‘we have to rejoice, there must be merry-making’.

None of the Georgian versions, whether ancient or modern, preserves the past tense of the marker of obligation (ἔδει), PV opting for გემართებს *gvmartēbs* ‘it behoves us’, NT 2002 for უნდა *unda* ‘it is necessary’, and the OG manuscripts for ჯერ-არს *dzer-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.

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

11. adz^{wə} ყəძჯა apatē^{wə} jəman
a.person 2.animate son-s he-had-them
12. wərt jərə:jts'bəz jab wəs je:jh^{wə}:jt' sab
those who-was-their-younger his-father thus he-said-it-to-him my-father
jəsət amazarax^t' səχ^{wə}ta: jara jak^{wə}'zar wərt
give-it-to-me from-the-property my-portion him as-for-him those
amazara rzi:ʃe:jt'
the-property he-divided-it-for-them
13. məʃk^{wə}'ak' ana:bzəs ape:jts'bə zegⁱ e:jzganə
some-days when-they-passed the-younger everything having-gathered-it
t^{wə}'əla χarak' aχⁱ dtse:jt' waq'a χnəmk'əlarala
country a-distant to-it he-went there with-no-self-restraint
dnəq^{wə}'an jəmazara zegⁱ ni:χi:t'
he-walked-and his-property all he-consumed-it
14. zegⁱ ani:χ wi: at^{wə}'əlan amlaʃra du: q'ale:jt'
all when-he-consumed-it that in-the-country famine great it-occurred
deɣⁱalage:jt' wi: ag^{wə}'aq'ra
and-he-began-it he to-suffer
15. dtsan wi: at^{wə}'əlan jənχəz adz^{wə}
he-went-and that in-the-country who-was-living a-person
jətsjədi:k'əlt' wi: jəd^{wə}k^{wə}'a raχⁱ djəʃti:t'
he-attached-himself-to-him he his-fields to-them he-sent-him
jəh^{wə}'ak^{wə}'a ak'rərtʃ'e:jts'arts
his-pigs in-order-to-feed-something-to-them
16. de:jlaħawan jəh^{wə}'ak^{wə}'a jərfəz atə^{wə}ənχa-mənχak^{wə}'a rəla
he-was-yearning his-pigs what-they-were-eating the-scraps with-them
jəmg^{wə}'a jərt^{wə}'ər aχa waqə ji:təməzt'
his-stomach that-he-might-fill-it but man he-was-giving-them-to-him
17. jəχsəy atʃ'ə dana:j jəh^{wə}'e:jt' sab ʃaq'aq
his-sense in-it when-he-came he-said my-father how-many-persons
mats'u:tə^{wə}'a jəmo:wze:j atʃa mətsχ^{wə}'ə zaqzχwa
servants does-he-have bread abundant who-squander-it-on-themselves
sara sak^{wə}'zar amla sagojt'
me as-for-me hunger it-carries-me-off
18. sgəlanə stsap' sab jaχⁱ jəg:jash^{wə}'ap'
I-having-stood-up I-shall-go my-father to-him and-I-shall-say-to-him
sab sara ag^{wə}'naħa zwi:t' aɣ^{wə}'qani: ware:j
my-father I sin I-committed-it both-heaven and-you
ʃ^{wə}tʃ'apχⁱ'a
before-you-both

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19. *segⁱapsam* *ʃta* *wara wpa* *h^wa* *aχⁱdz*
and-I-am-not-worthy-of-it already you your-son saying its-name
sχəza:ra *swədk'əl* *wəməts'u:te^wa* *səryəpχⁱadzalanə*
it-being-on-me hold-me-to-you your-servants having-counted-me-among-them
20. *dgəlan* *dtse:jt'* *jab* *jaχⁱ* *məkⁱ'ana* *ane:jrazə* *ak'ər*
he-got-up-and he-went his-father to-him yet for-arriving somewhat
sjəgəz *jab* *di:be:jt'* *dəgⁱrətʃhajfe:jt'* *dəpənə*
as-he-was-lacking-it his-father he-saw-him and-he-pitied-him he-running
dtsan *jəχ^wda* *jəʃsaxəznə* *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* *ʃ^wʃs'apχⁱa* *ʃta* *sapsam* *wara*
both-heaven and-you before-you-both already I-am-not-worth-of-it you
wpa *h^wa* *aχⁱdz* *sχəzar*
your-son saying its-name that-it-be-on-me
22. *ab* *jəməts'u:te^wa* *jəre:jh^we:jt'* *jəre:jɸⁱu:*
the-father his-servants he-said-it-to-them which-is-better-than-them
amat^wa *a:ganə* *de:jlaf^wh^w* *amate^wazgⁱə* *jənap'ə*
the-garment having-fetched-it clothe-him-in-it the-ring-too his-hand
jaχaf^wts' *aʃats'at^wgⁱə* *jəʃap'k^wa* *jərəʃaf^wts'*
put-it-on-it footwear-too his-feet put-it-on-them
23. *agamla* *tʃaχ* *a:ganə* *jəʃ^wʃə* *ak'rahfap'* *kⁱaf*
the-calf fattened 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* *dəbzaxə:jt'*
why? if-it-is-it this my-son he-having-died he-was he-became-alive
dədznə *dəq'an* *dəpʃa:χə:jt'* *jəgⁱalage:jt'* *akⁱafu:ra*
he-having-been-lost he-was he-was-found and-they-began-it merry-making
25. *jəpe:jħab* *jak^wzar* *amχə* *dtan* *dχənh^wnə*
his-older-son as-for-him the-field he-was-in-it having-retuned
dʃa:waz *aqənə* *danaza:jg^waxa* *a^fah^wabzi:*
as-he-was-coming the-house when-he-got-near-to-it both-the-sound-of-singing
ag^wərⁱabzi: *jaħajt'*
and-the-sound-of-joy he-heard-it
26. *amats'u:te^wa* *ru:wadz^wk'* *djəpχⁱan* *djəzts'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' waf^a da:jt' wabg^jə agamla tʃaχ
 he he-said-it-to-him you-brother he-came and-your-father the-calf fattened
 jəʃi:t' de:jbganə daχⁱ:baz azə
 he-killed-it he-being-whole that-he-saw-him because-of-it
28. jara dg^wa:jt' aqnalarag^jə jətəχəməzt' jab jak^w'zar
 he he-grew-angry and-to-go-inside he-did-not-want-it his-father as-for-him
 dd^wəłts'nə djəpχ^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 wəməts' zwe:jt' janak^w'za:lak'g^jə wəh^wat^w'ə
 year(s) your-service I-am-performing-it (n)ever your-command
 saχəmpats aχa wara znəmzar znə sʉzte^wa
 I-have-not-gone-against-it but you never once my-friends
 srəts^wəɾɔ'arazə jəsu:(wə)mtats dzəsək'g^jə
 that-I-rejoice-with-them you-have-not-given-it-to-me even-one-kid
30. ari: wpa wəmazara zeg^jə te^wəbzak^wa jəɾək^wzərdzəz
 this your-son your-property all harlots who-caused-it-to-be-lost-on-them
 dana:j agamla tʃaχ jəzu:ʃi:t'
 when-he-came the-calf fattened 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 zeg^jə wara ju:wt^w'u:p'
 which-I-have everything you it-belongs-to-you
32. ag^wəɾɔ'are:j ak^jafu:re:j k^wnagan jəzban ak^w'zar
 both-joyousness and-merriment they-were-appropriate why? if-it-is
 waf^a 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.

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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/unharmful.'
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.'

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

ჯორჯ ჰიუიტი (ლონდონი)

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მიუხედავად იმისა, რომ ბიბლია რამდენჯერმე არის ქართულად თარგმნილი, აფხაზურ ენაზე დღემდე მხოლოდ ერთი თარგმანი არსებობს და ისიც მხოლოდ ახალი აღთქმისა. აღნიშნული თარგმანი ეკუთვნის აწ განსვენებულ მუშნი ლასურიას და იგი 2004 წელს გამოქვეყნდა. ჟურნალ „დიგიტალური ჰუმანიტარიის“ 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 გახლდათ არდა აშუბა, რომელიც წიგნაკში არ არის მოხსენიებული. ამ წიგნაკის გამოცემამ საშუალება მომცა, წინა სტატიაში მოცემული კვლევის მსგავსი შედარება ჩამეტარებინა, ამჯერად ე.წ. უძღვები 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

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

1. ტექსტის ინტერპრეტაცია (მაგ., მე-16 მუხლში *ღორები ზუსტად რას ჭამენ?*),
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.