

Paul's First Epistle to the Corinthians ch. 13:
A Comparison of Georgian and Abkhaz Translations
(Taking into account the Greek Original)

George Hewitt (London)

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gh2@soas.ac.uk || ORCID: [0000-0002-7330-4107](https://orcid.org/0000-0002-7330-4107)

Abstract: The Bible is universally recognised to be the most translated book in the world. The whole Bible (Old & New Testaments) is, unsurprisingly, available in Georgian, which has a centuries-old literary tradition. In Abkhaz, however, only one version of the whole New Testament (NT) currently exists, and that is the privately published translation (from Russian) by the late writer Mushni Lasuria (2004). I spent several months a few years ago on behalf of *The Institute for Bible Translation* (once based in Stockholm but now in Moscow) going through Lasuria's translation of the four Gospels (together with a different translation, also done from Russian, by Zaira Khiba) and suggesting changes to align texts with the Greek original – Khiba's version of the Gospels is available online.¹ I therefore had the idea that it might prove to be an interesting and appealing exercise to take another extremely well-known part of the NT, namely Paul's discourse on the theme of love, and examine how this has been treated by Lasuria and Georgian translators (in both Old and Modern Georgian), contrasting the results with the ultimate Greek source. Given that the 13th chapter of Paul's First Epistle to the Corinthians is (one might say) universally regarded as a description of love, it might come as a surprise that not all English translations actually include this word, preferring *charity* instead. We shall touch on the reason why this choice caused such a furious controversy in 16th-century England.

Keywords: Abkhaz, Georgian, Greek, Latin, Russian; Bible, New Testament, St. Paul, Corinthians, St. Jerome, Vulgate, Tyndale, Institute for Bible Translation, Patriarchate; Charity, Love; Lasuria

Introduction

Having spent several months a few years ago on behalf of The Institute for Bible Translation checking Mushni Lasuria's Abkhaz translation (done from Russian) of the four Gospels (together with a different translation, also from Russian, by Zaira Khiba) and suggesting changes where I felt it necessary in order to align the texts with the Greek original, I thought readers might be interested in language-issues raised by an examination of Lasuria's and the various Georgian translations of another extremely well-known part of the New Testament (NT). This is St. Paul's discourse on the theme of love in chapter 13 of his First Epistle to the Corinthians. The comparison offered below takes into account the ultimate Greek source and, of course, translations in both Modern and Old Georgian available to me in my personal collection. Before listing the Georgian translations consulted, I wish to stress that I am not interested either in theological issues or in making any value-judgement about which translation is the best; I am solely concerned with the linguistic question of how the text is rendered, given the resources of the two unrelated but neighbouring languages.

¹ <http://georgehewitt.net/articles/miscellaneous/316-the-four-gospels-in-abkhaz-translated-from-russian-by-zaira-kiazimovna-khiba>.

1. The Relevant Bible Translations in Georgian

Lasuria's translation was, as far as I know, the result of his own initiative and was privately published in 2004. As for Modern Georgian, a glance at the list of works consulted reveals that the text I have chosen is contained in five publications, three of which present the whole Bible, whilst the other two offer the New Testament and Psalms. Of these five, four were printed in Stockholm under the aegis of *The Institute for Bible Translation*. The 2002 edition explains the relationships between the cited versions. I quote:²

In 1989–1990 *The Institute for Bible Translation* brought out an experimental translation of the Bible in four volumes. This work too was accomplished far from Georgia, and so it required editing, which was effected by Georgian scholars; indeed, some books they translated anew. Today there already exist two new redactions of the Bible in the Georgian language (one, prepared by the Patriarchate of Georgia and published in 1989, and the second, the current translation completed at *The Institute for Bible Translation*).

Further details are presented in the Introduction to the 1980/1991 edition of the NT with Psalms. It is explained that the initial work was carried out over five years (1974–79) by a translator whose initials were G. Ts'. We then read:³

In 1982 we put out the renewed text of the NT, to which we appended the Psalms earlier translated from Ancient Hebrew. Thereafter, our translation was published several more times, almost unaltered. But now we humbly offer the reworked redaction of the said translation, which was carried out by Prof. Z. K'ik'nadze and his pupil M. Songhulashvili with the prayers and blessing of Ilia II, Catholicos-Patriarch of the whole of Georgia.

Given this background-information, it should come as no surprise to learn that, whilst not identical, the versions issued under the aegis of *The Institute for Bible Translation* (hereafter IBT) are very close to one another, but the publication from the Patriarchate (hereafter PV) is clearly divergent, as we shall see. For ease of reference, I have scanned (a) the Epistle's 13th chapter from *Bagster's Critical New Testament*, which combines the Greek original along with both English interlinear glosses and a more literary English rendition (Fig. 1),⁴ (b) the Georgian text printed in the Patriarchate's large-format volume (Fig. 2),⁵ and (c) Lasuria's Abkhaz text (Fig. 3) and provided the latter with interlinear English glosses (Appendix 1) and my English translation (Appendix 2).

We do not have the space to discuss every point of divergence, and so I shall start with selected observations on the Georgian versions in terms of (i) vocabulary, (ii) verb-mood, and (iii) other features.

1.2. Vocabulary

Verse 1 alone provides several examples of lexical diversity, starting with PV's very first word, 'of men' (in the phrase 'languages of men') being rendered by the old Genitive plural (in *-ta*) of the root *k'ats-* (კატსოძ), whereas all the IBT versions prefer the root *adamian-*, one (namely

² *Biblia* 2002: unnumbered page (Foreword, translation G.H.).

³ *NT* 1980/1991: unnumbered page (Foreword, translation G.H.).

⁴ *NT* n.d.: 692–693.

⁵ *Bible* 1989: 1143.

NT 1982) using the modern plural (-*eb-isa* = დღამიანებისა). For the phrase ‘the echoing sound of brass’ we find the word for ‘brass’ (რკადლი) with PV’s postposed adjective *mzhghriale* = მოკვრიადლე (which reflects the Greek word-order) but with preposed *zhgharuna* = ჯღარუნა elsewhere, whilst for the sound of a cymbal (apparently there is a choice between either *ts’inti’ili* or *ts’inti’ila*) the offerings are PV *ts’k’riala* = წკრიალა vs *chxaruna* = ჩხარუნა elsewhere, though NT 1982 again diverges with *mzhgheri* = მკვერი.

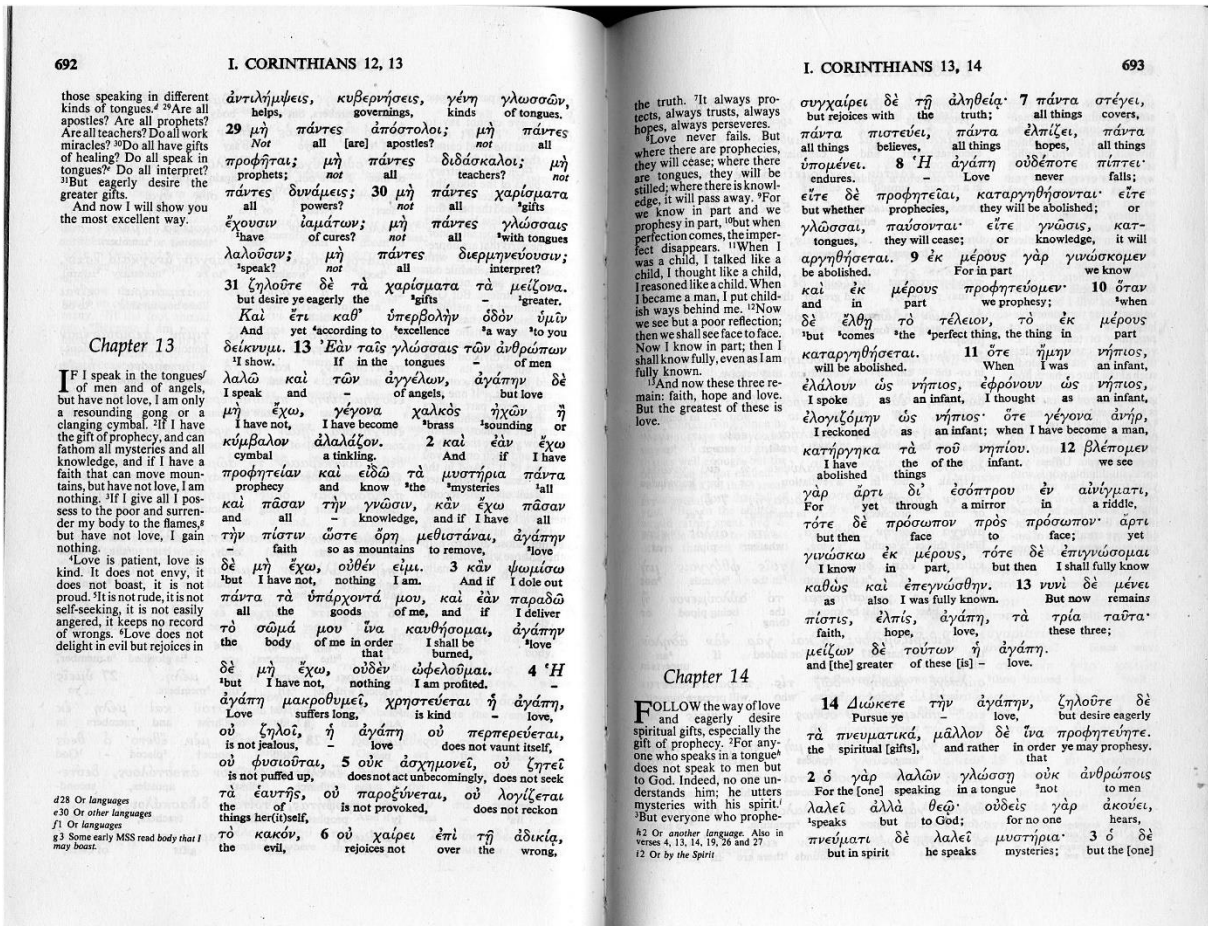


Fig. 1: Paul's First Epistle to the Corinthians ch. 13: Greek text along with both English interlinear glosses and a more literary English rendition

Of course, where (near-)synonyms exist, one is free to choose according to one's preferences, but a translator might like to remain as close as possible to the original. Take verse 5, where Greek captures in a single verb the meaning ‘behave unbecomingly’. And so the sequence ‘[love] does not behave unbecomingly’ corresponds to a single verb in PV’s *ar uk’eturobs* = არ უკეთურობს, whilst all the IBT versions expand to give *ar schadis uts’esodis* = არ სხადის უწესობას ‘does not commit impropriety’. PV is similarly closest to Greek’s single verb ‘I-am-profitd’ in verse 3 by employing the Stative verb (*aras*) *margia* = არას მარგია ‘there-is-profit-to-me (in nothing)’, whereas three of the IBTs expand to produce *araperi sargebeli makvs* = არავეერი სარგებელი მაქვს ‘I have nothing of advantage’. But what do we find in NT 2002? Whilst the same root (viz. -*rg-* = -რგ-) is used as in PV, there seems to be a change in the meaning, because *araprad vevargebi* = არაფრად ვეპარვები looks to me to signify

თავი მცამეტე

1. კაცთა და ანგელოზთა ენებზეც რომ ვმეტყველებდე, სიყვარული თუ არა მაქვს, მხოლოდ რვალი ვარ მოყვრიალე, მხოლოდ წკრიალა წინწილი.
2. წინასწარმეტყველების მაღლი რომ მქონდეს, ვიცოდე ყველა საიდუმლო, და მქონდეს მთელი რწმენა, ისე რომ მთების დაძვრაც შემეძლოს, სიყვარული თუ არა მაქვს, არარა ვარ.
3. მთელი ჩემი ქონება რომ გავიღო გლახათათვის, და დასაწვავად მივცე ჩემი სხეული, სიყვარული თუ არა მაქვს, არას მარგია.
4. სიყვარული სულგრძელია და ტკბილი; სიყვარულს არ შურს; სიყვარული არ ქედმაღლობს, არ ზვაობს;
5. არ უეკეთურობს, არ ეპებს თავისას, არ მრისხანებს, არ განიზრახავს ბოროტს;
6. არ შეჰხარის უსამართლობას, არამედ ჭეშმარიტებით ხარობს;
7. ყველაფერს იფარავს, ყველაფერი სწამს, ყველაფრის იმედი აქვს, ყველაფერს ითმენს.
8. სიყვარული არასოდეს არ გადავა, თუმცა წინასწარმეტყველებანი განქარდებიან, ენები დადუმდებიან, და უქმი გახდება ცოდნა.
9. რადგან ჩვენ ნაწილობრივ ვიცით, ნაწილობრივ კი ვწინასწარმეტყველებთ.
10. ხოლო როდესაც მოიწევა სრულქმნილება, მაშინ განქარდება ნაწილობრივი.
11. როდესაც ვიყავი ყრმა, ვიცყოდი, როგორც ყრმა, ვფიქრობდი, როგორც ყრმა, ვმსჯელობდი, როგორც ყრმა; ხოლო როდესაც დავეკაცდი, ზურგი ვაქციე ყოველივე ყრმობისდროინდელს.
12. რადგან ახლა ბუნდოვნად ვხედავთ, როგორც სარკეში, ხოლო მაშინ პირისპირ ვიხილავთ; ახლა ნაწილობრივ ვიცით, ხოლო მაშინ შევიცნობ, როგორც თავად შევიმეტნები.
13. ჯერჯერობით კი ეს სამია: სარწმუნოება, სისოება და სიყვარული; ხოლო ამათში უმეტესი სიყვარულია.

თავი 13. (2) მათ. 7,22. (3) მათ. 6,1. (4) იგავ. 10,12. 1 პეტრ. 4,8. ფილიპ. 2,3. (5) რომ. 15,1. (7) გალ. 6,2. (9) 2 კორ. 5,7. (12) ფილიპ. 3,12. 2 ტიმ. 2,19.

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Fig. 2: Georgian text of I Corinthians ch. 13 printed in the Patriarchate's large-format volume

‘I shall be of no use at all (sc. to anyone/anything else)’.⁶ Verse 11 illustrates the reverse pattern, for the Greek has a verb plus noun-complement, as does English ‘(I) became a man’, which is mirrored in the IBT versions’ (*mama*)*k’atsi gavxdi*, but in this case PV employs just the simple verb *davk’atsdi* = დავეკაცდი.

1.3. Verb-mood

Chapter 13 starts with a series of conditional clauses formed in Greek with the particle *an* in combination with the subjunctive mood, which together serve to distance the event from the present. This is reflected precisely only in the very first clause in PV, namely: ... *rom vmet’q’velebde* = რომ ვმეტყველებდე ‘... if I were speaking’, whereas the IBT versions present the action as applicable to the here and now, viz. ... *tu vlap’arak’ob* = თუ ვლაპარაკობ ‘... if I am speaking’, and even PV quickly shifts to the Present Indicative in the adjoining conditional, viz. *siq’varuli tu ara makvs* = სიყვარული თუ არა მაქვს ‘... if I have no love’ as against the Greek’s remoter ‘but if I had not love’ (rather than ‘if I have not love’); the Old Georgian manuscripts have the subjunctive in both clauses, viz. *ghatu... vit’q’odi* [Subjunctive] *da siq’uaruli tu ara makundes //...xolo siq’uaruli ara makundes* = დათუ... ვიტყვოდი და სიყვარული თუ არა მაქუნდეს //...ხოლო სიყვარული არა მაქუნდეს.

⁶ There is no doubt about the passive reading of οὐδὲν ὠφελῶμαι ‘I am profited in no way’. Cf. Sophocles *Antigone* l.550, where Ismene asks her sister Antigone this question: τί ταῦτ’ ἀνὰξ μ’, οὐδὲν ὠφελουμένη; ‘Why are you causing me such distress, being (yourself) in no way profited?’. The Latin Vulgate has: *nihil mihi prodest*.

1.4. Other Features

The Greek text before us has St. Paul ascribing to himself in verse 11 three actions when he was a child: 'I talked, thought, reasoned (as a child)'. Three corresponding verbs are found only in PV and NT 1982, where the verbs are respectively: (PV) *vit'q'odi*, *vpikrobdi*, *vmsdzhelobdi* = ვიტყოდი, ვფიქრობდი, ვმსჯელობდი vs (NT 1982) *vlap'arak'obdi*, *vazrovnebd*, *vmsdzhelobdi* = ვლაპარაკობდი, ვაზროვნებდი, ვმსჯელობდი. The remaining three IBT versions have only the one verb *vmsdzhelobdi* = ვმსჯელობდი. Why is this? I imagine that differing Greek versions must underlie the disparity. If we look at the Old Georgian rendition according to the 1963 publication,⁷ we find just the one verb *vit'q'ode* = ვიტყოდე [Indicative!] 'I used to speak', which matches the CD redaction of the Pauline Epistles, whilst in the AB redaction we have the two verbs *vit'q'ode* = ვიტყოდე [Indicative!] and *gulixma-vhq'opd* = გულისხმა-გვეყოფდ 'I used to speak and understand/reason'.⁸ What follows in all three texts is: *sheratsxil viq'av vitartsa q'rmaj* = შერაცხილ ვიყავ ვითარცა ყრმაჲ 'I was counted as a child'. I think the explanation must be that the early translators regarded the Greek Imperfect ἐλογιζόμην of what was a so-called deponent verb (which is to say that it was passive in form but active in meaning) as having here the actual passive sense of 'I used to be counted/reckoned', whereas the translators who produced a third verb which can be translated as 'I used to count/reckon/reason', namely actively.⁹

In summation, it is plainly reasonable to conclude that scrutiny of the Georgian versions reveals a pretty close adherence to the Greek source(s). Variations between the translations are relatively minor and can mostly be attributed to the preferences of translators given a range of (near-)synonyms in the stock of nouns, verbs, adjectives, etc. Native speakers are then best placed to judge if the appropriate choices of the translator(s) accord with their own preferences.

2. Critical Analysis of Lasuria's Bible Translation in Abkhaz

What do we find when we turn to the only currently available translation in Abkhaz? Even without any knowledge of Abkhaz or the phonetic values of its letters in the text copied in Appendix 1, it must be obvious from the interlinear word- (though not morpheme-)glosses that matters are rather different from what we have seen so far.

a) The sense of distance from the present is nicely captured by the use of the subjunctive mood (in *-a:jt'* = *-aaum* in the sixth word of Verse 1 and later), but a problem arises at the end of the verse. St. Paul compares his speech to two sounds, but Lasuria merges them to produce a single analogy, namely, 'My voice resembles the dull sound that emanates from bronze plates clashing against each other'.¹⁰ Perhaps this was occasioned by the apparent lack of a native word in Abkhaz for 'cymbal'. However, it would be possible to remain closer to the original by, for

⁷ NT 1963: 422.

⁸ Dzots'enidze / Danelia 1974: 144.

⁹ Interestingly, Classical Armenian *hamarēi* (Bible 1805: 423) could be the Imperfect either of what in the Present would be *hamarem* 'I reckon' or of what in the Present would be *hamarim* 'I am reckoned'. However, both the modern languages have active verbs, viz. Western Armenian *hamarum unēi* 'I had reasoning' (Bible 1955: 165) vs Eastern *ēi hamarum* 'I used to reason' (Bible 1974: 1307).

¹⁰ Lasuria 2004: 395–396.

example, adopting the sequence offered Recommendation 1 in the Appendix,¹¹ which means ‘My voice resembles an echoing brass or the clanging that issues from dishes/disks being banged together’.

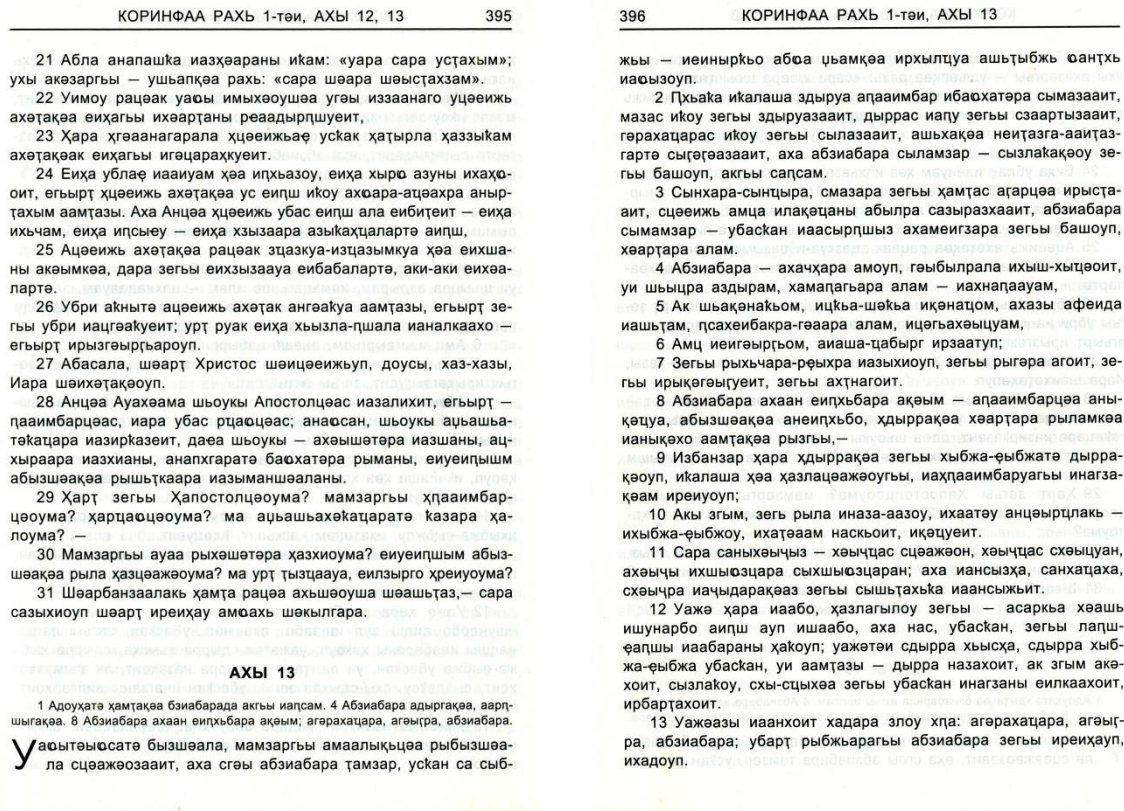


Fig. 3: Paul's First Epistle to the Corinthians ch. 13 in Lasuria's Abkhaz translation

Rather than reduction, it is expansion that we tend to find throughout this translation, as first exemplified in Verse 2 when the ability to move mountains is made dependent on the added characteristic of strength (*сәв^wв^wаза:jt* = *сыҗәҗәазааит* ‘may I be strong’), rather than the mere possession of faith, whilst the assertion of having no value is amplified by the inserted statement of capabilities being useless (viz. ‘All my capabilities are in vain’).

b) The first two verbs in Verse 5 (‘It does nothing unbecoming – it smashes nothing to pieces’) must be an attempt to make specific the Greek’s more general characterisation of Love’s ‘not behaving shamefully’, though the original’s non-specificity could be conveyed in the verb-phrase suggested in Recommendation 2 (‘It does not behave inappropriately’).

c) Moving to Verse 9, Lasuria’s rendering of the original’s uncomplicated use of just the two verbs ‘we know’ and ‘we prophesy’ with the qualification of each by ‘in part’ seems exceptionally wordy in its expansion.

d) Verse 10 is even more fulsome in its expansion – the abstraction ‘the perfect’ is represented by two relativised verbs, whilst its antonym ‘the imperfect’ is interpreted in three such verb-

¹¹ The recommendations were provided by my wife, Zaira Khiba.

forms. The verse then ends with two verbs ('move aside/make way' and 'disappear'), whereas the original makes do with just the one. This stylistic device of utilising two words to describe what is basically a single concept is known by the Greek term *hendiadys*, literally 'one through two', and it would seem to be a favourite of this particular author.¹²

e) In Verse 11 'when I became a man' is supplemented by the pre-posed additional clause 'when I grew up'.

f) Verse 12's current 'part-knowledge' is subjected to the now expected expansion, whilst the final four [*sic!*] verbs used by Lasuria all relate to the future, which means that the comparison 'I shall know/understand/perceive just as I was/am known/understood/perceived' is missing. Could this *lacuna* result from uncertainty about the reason for the original's temporal opposition, or did the source of the translation only refer to the future? Whatever the reason, the omission can easily be remedied by the three words in Recommendation 3, which straightforwardly state 'I shall understand (it/them) as I was understood'. Interestingly, the Georgian PV also has only the future (viz. 'I shall know/perceive as I shall be known/perceived'),¹³ whereas the IBT versions agree on the stative Present form 'I am known/perceived' (*var shetsnobili* = ვარ შეცნობილი). One Russian Bible I consulted (2011) amplifies the text in its own seeming attempt at clarification by translating as *Тогда я буду знать так же полно, как знает меня Бог* 'Then I shall know just as completely as God knows me'!¹⁴

Unsurprisingly, the Abkhaz closes with yet another example of amplification combined with a *hendiadys* ('Love is the greatest of all, it is the main one').

3. Discussion

And so, we have before us different approaches to translating this passage from the New Testament. What do readers want from a translation? Do they want it to stay as close to the original as the receiving language permits, something that might be felt to be especially important for translators of biblical texts, or do they perhaps prefer something a little 'lighter' or perhaps 'more readable' with added clarification where necessary? I recall back in the 1980s when I presented one of my informants with a Georgian NT (something of a rarity in those late Soviet times), his reaction was that he found it 'somewhat boring'! As we say in English, each to his/her own.

¹² For a discussion of what he terms 'synonym pairs' see Boeder (1991).

¹³ Old Georgian has: ვიცნა, ვითარცა შევემეცნე, with a variant-reading for the latter verb: ცნობილ ვიქმენ (Dzots'enidze / Danelia 1974: 144, footnote CD 12).

¹⁴ The English rendition 'For now we see through a glass darkly' in the Authorised Version (*Bible* 1611) is one of those expressions which has so embedded itself in the language that it is widely known and quite often quoted. The Greek literally says: 'For yet we see through a looking-glass in an enigma/mirror/lens enigmatically', which does not sound quite right in English but could be slightly modified to a perfectly acceptable 'For yet/now we see through a looking-glass/mirror/lens enigmatically', retaining a form of the *very* word found in the Greek (ἀνύμω) which, of course, has long existed in English as the borrowing *enigma*. Even if this would suffice, it does not feel as poetically powerful as the words chosen by the 1611 translators. For comparison *The New English Bible* (1970) has 'Now we see only puzzling reflections in a mirror'.

I shall end by explaining why I chose this text for examination. When I was at secondary school throughout the 1960s, each morning began with a whole-school assembly, which included a short reading from the Bible in the Authorised Version of 1611. And the conclusion of this Epistle happened to stick in my head in these words: ‘And now abideth faith, hope, charity, these three, but the greatest of these is charity.’ At some point in later years I became conscious when hearing/reading the quote that ‘love’ was substituting for ‘charity’. Why?

As we see from Fig. 1, the Greek word for the human quality lauded by St. Paul is *ἀγάπη*, rather than either of the other two words the language possessed to express the different notions of ‘love’, namely *ἔρως* and *φιλία*. How are these words differentiated? The 8th edition of Liddell & Scott’s massive *Greek-English Lexicon* defines each as follows:¹⁵

ἀγάπη: love, especially brotherly love, charity... the love of God for man and of man for God

ἔρως: love, mostly of the sexual passion

φιλία: friendly love, affectionate regard, fondness, friendship.

In St. Jerome’s Latin Vulgate translation of the NT, *ἀγάπη* is mostly rendered by *caritas*, which ultimately gave English *charity*, but sometimes by *dilectio*. However, throughout our epistle it is *caritas* that is used. With regard to early renditions in English, the large Oxford English Dictionary says the following under its entry for ‘charity’:¹⁶

[T]he 16th cent[ury] Eng[lish] versions from Tindale to 1611, while rendering *ἀγάπη* sometimes “love”, sometimes “charity” did not follow the *dilectio* and *caritas* of the Vulgate, but used “love” more often (about 86 times), confining “charity” to 26 passages in the Pauline and certain of the Catholic Epistles... In the Revised Version 1881, “love” has been substituted in all these instances, so that it now stands as the uniform rendering of *ἀγάπη*.¹⁷

So, if the word ‘charity’ is essentially defined today as ‘Without any special Christian associations: Love, kindness, affection, natural affection: now esp[ecially] with some notion of generous or spontaneous goodness’, in the 16th century it was more ‘The Christian love of our fellow-men; Christian benignity of disposition expressing itself in Christ-like conduct’. Indeed, it would seem that William Tyndale himself even in the 1520s felt that ‘charity’ was more linked to the ‘giving of alms’, sensing the shift to the modern sense of charitable giving.

We, thus, see here why the use of ‘love’ by Tyndale in his translation of the NT (specifically in our text) was so controversial. We are able to read what he actually wrote thanks to the survival of only three copies of his 1526 English NT (see Fig. 3), so successfully repressed was the print-run because of the Crown’s aversion to the very existence of a vernacular NT (or Bible) in what was still a Catholic country at that time, Latin then being the *lingua franca* among educated classes across Europe. So furious was the wide-ranging and vicious doctrinal dispute between Tyndale and Sir Thomas More, who upheld the Catholic position (and paid with his life for it in 1535), that Tyndale had to take refuge on the continent, where he was finally run to ground and murdered in 1536. Manifestly, words have (sometimes fatal) consequences, and one needs

¹⁵ Liddell / Scott 1901: 6 / 583 / 1672.

¹⁶ OED 1971: 289–290.

¹⁷ The references are to William Tyndale (c. 1494–1536), whose New Testament in English was published in 1526, the King James I’s Authorised Version of the Bible in English of 1611, and the Revised edition of the NT published in Oxford in 1881.

to be ever sensitive to how others are likely to interpret the nuances of what one says and/or writes. Ironically, a mere three years after Tyndale's death, King Henry VIII himself sanctioned the printing of his Great English Bible!

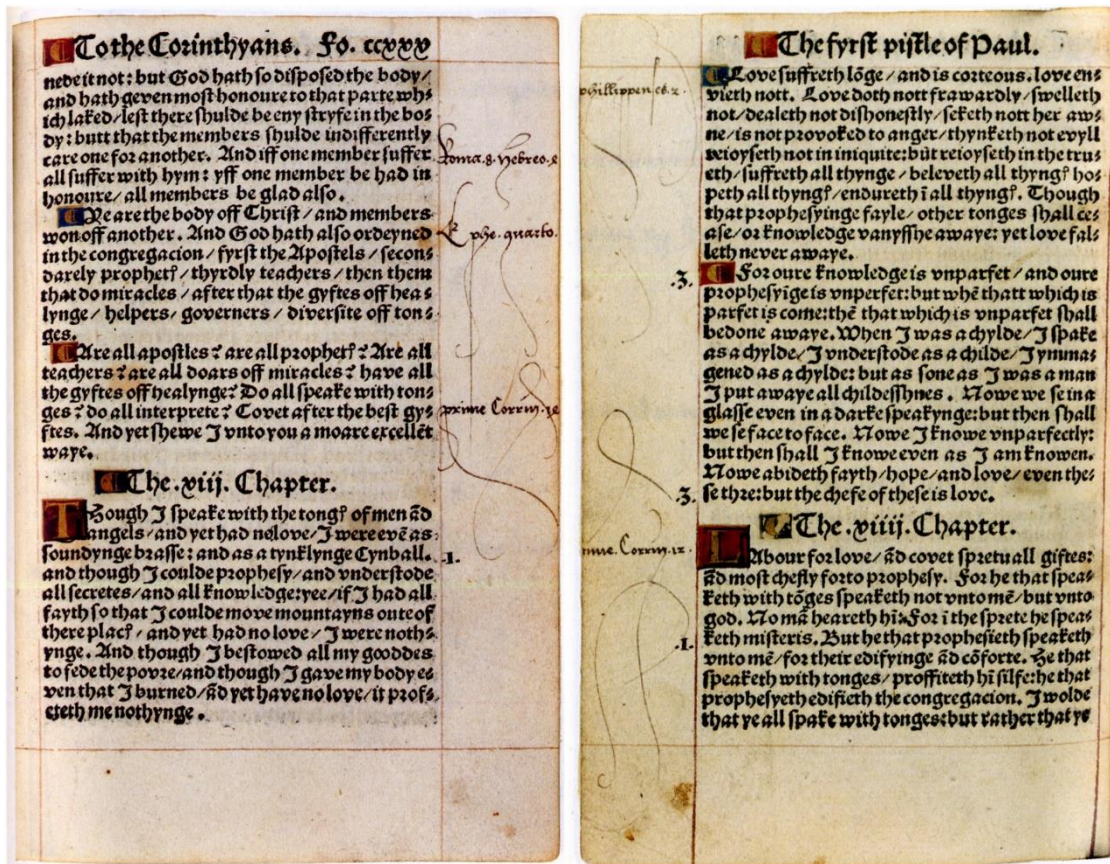


Fig. 4: Paul's First Epistle to the Corinthians ch. 13 in Tyndale's "The Newe Testamente", 1526, 230rv

4. Conclusions

This, then, completes our consideration of the Georgian and Abkhaz translations of St. Paul's 1st Epistle to the Corinthians ch. 13, being a paean to ἀγάπη, with an added detour on the rendition of the Greek term in English – be it charity, be it love. And, given the state of the world, regardless of religious or ethnic differences, we can surely agree that the lesson that St. Paul was preaching in this text is perhaps even more relevant today than it was when originally delivered 2,000 years ago.

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Appendix 1: Abkhaz Text with Interlinear Translation

1. *Уафытәыџсатә* *бызшиә́ла* *мамзърҭы* *амаалықьца* *рыбызшиә́ла*
 human-ADJ language-INST or-even angel-PL their-language-INST
сцә́жәо́зааит *ах́а* *сгәы* *абзи́абара* *тә́мзар* *у́скан* *са*
 may-I-be-speaking but my-heart love if-it-is-not-in-it then I/me
сыбжы́ы *иени́ркьо* *а́бџа* *мьа́мқәа* *ирхы́лџуа*
 my-voice which-they-bang-together brass dish-PL which-emanates-from-them
а́шьтџы́бжъ *џантхъ* *иаџы́зоуп*
 the-sound dull it-resembles-it

[RECOMMENDATION 1

ибжы́ныџуа *а́бџа* *ма* *иени́ркьо* *а́мьа́мқәа*
 which-echoes brass or which-they-bang-together dish-PL
ирхы́лџуа *а́инкьабжъ* *иаџы́зоуп*
 which-emanates-from-them the-clanging it-resembles-it]
 2. *Ҕхьа́кә́* *и́калә́ша* *зды́руа* *аҭәаимба́р* *ибаџа́тәра*
 in-the-future which-is-to-happen who-knows-it the-prophet his-talent
сы́мазааит *маза́с* *и́коу* *зегьы́* *зды́руазааит* *ды́ррас*
 may-I-not-have-it as-a-secret which-is зегьы́ may-I-know-it as-knowledge
иаҭу́ *зегьы́* *сзаарты́зааит* *гәраха́йара́с* *и́коу* *зегьы́*
 which-is-about everything may-it-be-open-for-me as-faith which-is everything
сы́лазааит *а́шьхақәа* *неи́тә́зга-ааи́тә́згартә*
 may-it-be-in-me mountain-PL such-that-I-move-them-thither-hither
сы́ҭәҭә́зааит *ах́а* *абзи́абара* *сы́ламзар* *сы́зла́кақәоу*
 may-I-be-strong but love if-it-is-not-in-me things-of-which-I-am-capable
зегьы́ *ба́шоуп* *акгьы́* *саҭса́м*
 all they-are-in-vain one-even I-am-not-worth-it

3. *Сынха́ра-сынџы́ра* *сма́зара* *зегьы́* *ха́мтҭас* *аба́рца*
 my-property my-possession all as-gift the-poor-PL
иры́сҭааит *сцәеи́жъ* *а́мца* *ила́қәџаны* *абы́лра́*
 may-I-give-them-to-them my-body the-fire having-placed-it-on-it burning-of-it
сазы́разхааит *абзи́абара* *сы́мамзар* *уба́скан*
 may-I-become-at-ease-with-it love if-I-do-not-have-it then
иа́сырҭы́шыз *ахаме́йгзара* *зегьы́* *ба́шоуп* *ха́ртҭара́* *а́лам*
 which-I-displayed not-sparing-oneself all it-is-in-vain advantage it-is-not-in-it
 4. *Абзи́абара* *аха́чхара* *а́моуп* *гәыбы́лра́ла* *ихы́ш-хы́џәоит* *уи* *шьы́цра*
 love patience it-has-it affection it-overflows it envy

აზდირამ *ხამაწაგყარა ალამ* *იახნაწააყამ*
it-does-not-know-it arrogance it-is-not-in-it it-does-not-overdo-it=act showily

5. *აკ* *შაყანაკობ* *იჭკა-შაკა* *იყანაიომ* *ახაზი*
one-thing it-does-not-do-it-awry to-smithereens it-does-not-ravage-it for-itself

აფეიდა იაშყამ *წსახეიბაკრა-გააარა ალამ* *იყგახაზიყუამ*
profit it-does-not-see-it raging-anger it-is-not-in-it it-does-not-think-evil

[RECOMMENDATION 2

Ишакэым *ახი* *მჟაწნაგომ*
how-it-is-not itself it-does-not-conduct-it = it does not behave inappropriately]

6. *ამი იეიგყირფომ* *აიაშა-ყაბირგ ირჯაათუნ*
lie it-does-not-rejoice-in-it truth-honesty it-is-open-to-them

7. *ზეგყი რიხყარა-რყიხრა* *იაზიხიბუნ* *ზეგყი რიგარა*
all their-protection-their-saving it-is-ready-for-it all their-heart(ness)

აგომ *ზეგყი ირყკგყიყუეიტ* *ზეგყი*
it-carries-it [= it believes them all] all it-has-hope-in-them all/everything

ახტნაგომ
it-endures-it

8. *აბზიაბარა* *ახაან* *ეიწხყბარა* *აკყემ* *აწააიმბარრაყა*¹⁸
love ever dissipation it-is-not-on-it prophecies

ანიყაიყა *აბიშიაყა* *ანიიწხყბო* *ყდირრაყა*
when-they-vanish languages when-they-dissipate our-knowledge(s)

ხართარა რილამკა *იანიყაყო* *აამტაყა* *რიზგყი*
advantage it-not-being-in-them when-they-remain the-times for-them-too

9. *იზბანარ* *ყარა* *ყდირრაყა* *ზეგყი* *ხიბჟა-ყიბჟატა*
because we/us our-knowledge(s) all incomplete

დირრაყაიუნ *იკალაშა* *ყა* *ყაზლაყაჟა[უ]გყი*¹⁹
they-are-knowledge(s) what-will-happen saying and-what-we-speak-of

იახწააიმბარუაგყი *ინაგაკაყამ* *ირეიყოუნ*
and-what-we-prophecy thing-which-are-unfulfilled they-are-of-them

10. *აკი* *ზგყმ* *ზეგ* *რილა* *ინაზა-ააზოუ*
one-thing which-does-not-lack-it all in-respect-of-them what-is-developed

*იხატააუ*²⁰ *ანიყერიყლაკ* *იხიბჟა-ყიბჟაი* *იხატაამ*
what-is-brim-full whenever-it-emerges what-is-half-complete what-is-not-brim-full

ნაკობიტ *იყაიყუეიტ*
it-moves-over it-disappears

¹⁸ The published text has *აწააიმბარა* ‘the prophets’, but we need ‘prophecies’, as the revised text now reads.

¹⁹ The bracketed letter would be appropriate in a Stative verb, but, as this verb is Dynamic, it should not be present.

²⁰ The published text has *იხაათაუ*, based on the root for ‘sweet’, which makes no sense. I am grateful to Gყinda Kყ’ყts’nia [Gunda Kvitsinia] and Asida Alamia for suggesting this correction.

11. *Сарá саны́хэычыз хэычѳ́ас сѳ́а́жэон хэычѳ́ас схэ́ѳуан*
 I when-I-was-a-child as-a-child I-used-to-speak as-a-child I-used-to-think
ахэычѳ́ы ихиы́ѳэцара сыхиы́ѳэцаран ах́а иансызх́а санх́аѳ́аха
 child his-mind it-was-my-mind but when-I-grew when-I-became-a-man
схэычѳ́ра иачѳ́ыдарақ́аз зегѳ́ы сѳ́ишьтах́ька иаансы́жьѳит
 my-childhood what-were-its-particularities all behind-me I-left-them
12. *Уажэ хар́а иа́або хазлагѳ́лоузегѳ́ы ас́аркья хэашь*
 now we what-we-see in-which-we-stand everything mirror cloudy
ишунарб́о аиѳ́и аун иша́або ах́а нас уб́аскан
 how-it-shews-it/them-to-you like-it it-is how-we-see-it/them but then then
зегѳ́ы лаѳ́и-ѳаѳ́ишы́ иаабараны́ х́а́коуп уажэ́тэи́ сдѳ́рра
 everything face-to-face destined-that-we-see-it/them we-are of-now my-knowledge
хьысх́а́ сдѳ́рра хьыб́жа-ѳы́б́жауб́аскан уи а́амт́азы дырра
 weak my-knowledge half-complete then that at-the-time knowledge
назах́оит ак згым́ а́кэхоит сызлаќоу
 it-becomes-perfect one-thing which-does-not-lack-it it-will-become my-capacity
схы-сѳ́ых́эа зегѳ́ы уб́аскан инагзаны́ (и)еилкаах́оит
 my-head-my-tail all then perfectly it/they-will-be-understood
ирб́артахоит
 it/they-will-become-manifest

[RECOMMENDATION 3

сар́а сше́илкааз (и)еилы́скаауеит
 I as-I-was-understood I-shall-understand-it/them]

13. *Уажэ́азы́иаанх́оит хадар́а злоу х́ѳа аѓэрахаѳ́арá аѓэы́ѳра*
 for-now they-remain primacy in-which-it-is three faith hope
абз́иабара уб́арт ры́б́жъя́рагѳ́ы абз́иабара зегѳ́ы иреи́х́аун
 love those and-among-them love all it-is-the-greatest-of-them
ихад́оун
 it-is-the-main-one

Appendix 2: Translation of ML's I Corinthians 13

1. Should I be speaking in human language or the language of angels, but if love is not in my heart, then my voice resembles the dull sound that emanates from bronze plates clashing against each other.
2. Should I have the gift of a/the prophet who knows what is destined to happen in the future, were I to know all secrets, were everything there is to be known open to me, were everything there is by way of faith within me, were I strong enough to convey mountains hither and thither, but if love is not within me, all my capabilities are in vain, I have no value.

3. Were I to give as a gift to poor people all my property [and] my wealth, were I to place my body in the fire and become reconciled to the burning, if I do not have love, then all the selflessness I have displayed is in vain [and] there is no advantage in it.
4. Love has patience, it overflows with affection, it does not know envy, there is no arrogance in it, it does not behave overweeningly,
5. It does nothing unbecoming – it smashes nothing to pieces, it does not seek profit for itself, there is no rage-[and]-anger in it, it has no bad/evil thoughts,
6. It does not rejoice in a lie, it is open to truth-[and]-honesty;
7. It is ready to offer protection-[and]-salvation to all, it believes all, it has hope in all, it endures all things.
8. There is never any dissipation in love – even in times when prophecies vanish, when languages dissipate, when our areas of knowledge remain devoid of profit,
9. For all our areas of knowledge are half-complete areas of knowledge, and the things of which we speak as going to happen and what we prophesy belong to the realm of the unattained;
10. When that which lacks nothing, which is developed in all respects, which is brim-full emerges, that which is half-complete, that which is not brim-full will move aside [and] disappear.
11. When I was a child, I spoke as a child, I thought as a child, my mind was the mind of a child; but, when I grew up, when I became a man, I left behind me all things that were the particularities of my childhood.
12. Now, how we see everything that we see [in the world] in which we find ourselves resembles the way that a cloudy mirror shews it to you, but then, at that moment, we are destined to see everything face to face; my present weak knowledge, my halfcomplete knowledge will then become perfect knowledge at that time, it will become lacking in nothing, [and] all my capacity, my essential being shall then become perfectly understood [and] revealed.
13. For now there remain three primacies: faith, hope, love, and among those love is the greatest of all, it is the main one.

პავლე მოციქულის პირველი ეპისტოლე კორინთელთა მიმართ

თავი 13

ქართული და აფხაზური თარგმანების შედარება

(ბერძნული ორიგინალის გათვალისწინებით)

ჯორჯ ჰიუიტ(ი)

(SOAS, United Kingdom)

DOI: <https://doi.org/10.62235/dk.3.2024.8516>

gh2@soas.ac.uk || ORCID: [0000-0002-7330-4107](https://orcid.org/0000-0002-7330-4107)

საყოველთაოდ არის აღიარებული, როგორც ბიბლია მსოფლიოში ყველაზე ხშირად თარგმნილი წიგნია. ქართულ ლიტერატურას დამწერლობის მრავალსაუკუნოვანი ტრადიცია გააჩნია, მათ შორის თარგმნილი ლიტერატურის. მათ შორისაა, რასაკვირველია, ბიბლიის (ძველი და ახალი აღთქმების წიგნებს) არაერთი სრული თარგმანი. ქართული ენისაგან განსხვავებით, აფხაზურ ენაზე ბიბლიის მხოლოდ ახალი აღთქმის ერთი თარგმანი არსებობს (სრული ვერსია), რომელიც რუსულიდან არის გადმოთარგმნილი და შესრულებულია მწერალ მუშნი ლასურიას მიერ. რამდენადაც ჩვენთვის ცნობილია, მუშნი ლასურიას თარგმანი კერძო ინტერესის საფუძველზე შესრულდა და გამოიცა 2004 წელს.

ბიბლიის თარგმანის ინსტიტუტი, რომლის დირექციაც ოდესღაც სტოკჰოლმში იყო დაბინავებული, ხოლო ახლა მოსკოვშია, რამდენიმე წლის წინ დამიკავშირდა და მთხოვა ლასურიას მიერ შესრულებული ოთხთავის აფხაზური თარგმანის რედაქტირება. აფხაზურ თარგმანზე მუშაობა დიდხანს გაგრძელდა და მრავალი თვის განმავლობაში ინტენსიური მუშაობა დამჭირდა იმისათვის, რომ მეჩვენებინა, თუ რა ცვლილებები იყო შესატანი თარგმანში, რომ აფხაზური თარგმანი ბერძნულ დედანთან დაგვეახლოვებინა. იმავდროულად ოთხთავის სხვა აფხაზურ თარგმანზეც ვმუშაობდი, კერძოდ, ზაირა ხიბას მიერ რუსულიდან აფხაზურად თარგმნილ ოთხთავზე, რომელიც იმავე პრინციპით გადავამუშავე (ზაირა ხიბას მიერ აფხაზურად თარგმნილი ოთხთავების ეს ვერსია ინტერნეტში ხელმისაწვდომია²¹).

აქედან გამომდინარე, გადავწყვიტე წინამდებარე სტატიის დაწერა, რომელშიც ახალი აღთქმის ასევე ძალიან ცნობილ ნაწილებში, კერძოდ, პავლე მოციქულის ეპისტოლეში კორინთელთა მიმართ, სიყვარულის თემას მინდა შევეხო. ამასთან, დისკურსის განხილვას ვაპირებ არა მარტო იმ თვალსაზრისით, თუ როგორ გადათარგმნეს აღნიშნული პასაჟი ქართველმა მთარგმნელებმა ქართულად (როგორც ძველ ქართულში, ისე ახალში), ხოლო მუშნი ლასურიამ აფხაზურად, არამედ იმ თვალსაზრისითაც, თუ რამდენად ესადაგება შესრულებული თარგმანები ბერძნულ წყაროს. საკითხის განსახილველად და

²¹ <http://georgehewitt.net/articles/miscellaneous/316-the-four-gospels-in-abkhaz-translated-from-russian-by-zaira-kiazimovna-khiba>.

თარგმანების შესადარებლად გამოვიყენე ახალი აღთქმის ის გამოცემები და სამეცნიერო პუბლიკაციები, რომლებიც ჩამოთვლილია გამოყენებული ნაშრომების სიაში.

ზოგადად, პავლე მოციქულის პირველი ეპისტოლე კორინთელთა მიმართ, კერძოდ, მე-13 თავი, საყოველთაოდ განიხილება, როგორც სიყვარულის თემისადმი მიძღვნილი წერილი. შეიძლება გასაკვირი იყოს, მაგრამ ინგლისურ თარგმანებში ყველგან არ იკითხება სიტყვა 'love' (სიყვარული); მის ნაცვლად გამოყენებულია სიტყვა 'charity' (ქველმოქმედება).

სტატიაში ჩვენ განვიხილავთ, ერთი მხრივ, იმ მსურველ პოლემიკის მიზეზებს, რომელსაც ადგილი ჰქონდა მე-16 საუკუნის ინგლისში ამ ჩანაცვლების გამო, მეორე მხრივ კი, კრიტიკულად განვიხილავთ პავლე მოციქულის პირველი ეპისტოლეს (კორინთელთა მიმართ) აფხაზურ თარგმანს და წარმოვადგენთ ჩვენს რეკომენდაციებს.

დასასრულს, თუ გავითვალისწინებთ მსოფლიოში არსებულ მდგომარეობას, განურჩევლად რელიგიური თუ ეთნიკური განსხვავებებისა, ნამდვილად შეგვიძლია დავეთანხმოთ იმ აზრს, რომ გაკვეთილი, რომელსაც წმინდა პავლე ქადაგებდა ზემოთ განხილულ ტექსტში, შესაძლოა დღეს უფრო მეტად იყოს აქტუალური, ვიდრე თავდაპირველად, 2000 წლის წინ იყო.