

Corrigenda and Suggestions for 'Rewriting Caucasian History' by Robert Thomson
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by

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In my review of Thomson's book (BSOAS, to appear) I stated that in an undertaking of this magnitude (pages 1-363 of S. Q'aukhchishvili's [= Q' below] 1955 edition of the Georgian Chronicles, vol. I, together with the abbreviated Armenian version found in Abuladze 1953 are translated) it was perhaps inevitable that a number of improvements could be made, and that, since my personal emendations were too numerous to include in the allotted space, I proposed to publish the full list elsewhere. In the review I selected a few cases for comment and dealt with all matters arising from the Introduction (other than the slip 'Chronicles' for 'Chronicles' in Ft. 53 on p.xlvii). Below I include everything that caught my eye from p.1.

I do not approve of the habit, used by Thomson, of indicating Georgian's voiceless aspirates by means of a reversed apostrophe (leaving the ejectives unmarked) and will use it here only when correcting a misuse in Thomson's material -- all instances of the ligature 'Æ' appearing in the book should be replaced by this reversed apostrophe. To avoid repetition, let me note at the outset that ALL representations of the name *vax†ang(i)* include just such a misused apostrophe -- Thomson writes 'Vakht'ang' (correct for the Armenian representation of this name!) in place of 'Vakhtang', which I would preferably render 'Vakht'ang' -- I shall employ the Georgian script where appropriate below, regardless of the fact that the word(s) in question may be transcribed by Thomson. Comparison between Q' and translation would have been facilitated, had the Georgian text's division of paragraphs been maintained throughout.

p.3 (*et passim*): *gmiri* 'hero' is usually (and oddly) translated 'giant' -- on p.6 the same translation is first applied to Armenian *hskay*. On p.45 'champion' is used for the actual Georgian word for 'giant' = *bumberazi*.

p.4: *frdili* 'shade' is used *as the basis* for the word for 'north' = *frdiloeti*.

p.5: *Be-sa-rt-av-i* 'confluence' in Ft.13 is in origin just the future participle of the root -*rt-* 'unite' and has nothing to do with the proposed root -*ert-*. Ft.16: *†qe-†ba* 'forest-lake'.

p.6: where Thomson translated 'Hayk inherited his entire patrimony', Abuladze renders the same passage into Modern Georgian as 'Haik' inherited *half of* his patrimony', the difference residing in the interpretations given to the direct object *zhasarakn*.

p.7: *xa@na©anij°*.

p.9 l.9: After living many...; a©iwsaß`n.

p.10 l.12up: which was then called

p.11 l.20: He built a city there between

p.12 l.8 & p.13 l.3 (cf. p.150): why 'K'art' and not 'K'art'li', as earlier on p.12?

p.13 l.18up: Whoever was at Mc'xet'a became, as it were, leader over all the others. These were not styled sovereign or *erist'av(i)* but *mamasaxlisi....*; l.10up: *The Appearance of the Xazars*

p.14 l.14up: built cities on the edge of Xazaret'i; l.12up: Here is the first example of an occasional phenomenon whereby a transitive verb is translated intransitively (or vice versa), for çarmoij©uanes is 'they brought X along' (not 'they advanced') -- cf. p.40.

p.17 Ft.61: *Jveli...francuzskij*. Q's end-lexicon also quotes the word along with Sulkhan Saba's definition; l.5up: they brought the Ossetes down; l.1up: Heret'i remained in Persian hands.

p.18 l.14up: Xozanixiz; l.10up: Moses had crossed the sea with the Israelites

p.20 l.11up: For the sake of support they befriended the immigrant Turks and dispersed them among; l.3up: the expression j√ris-mokmedtagan seems to be the origin for the translation 'for reason of persecution', but Q' gives the meaning boro†mokmedi for the compound, which means we need 'whoever of the evil-doers arrived there from Greece'. N.B. Thomson has a habit of reversing the orientational force of the preverbs mo-/mi- 'hither/thither' respectively and here translates mividis as 'X came' instead of 'X went there'.

p.21 Ft.83: gorcerum'; l.8up: which is called; l.2up: They adopted the foulest religion of all races.

p.23 l.6up: Having seen these wild...winding, Alexander was astonished

p.24 Ft.95: xertvisi is usually a toponym, based on the finite verb xertvis 'X unites with Y', though it is also occasionally used in the sense of 'island'; Ft.99: deda-miça.

p.27 l.19up: and in 12 years all corners of the earth came under his sway.

p.29 Ft.16: jmisçuli.

p.37 Ft.50: the script used for these inscriptions is known as either mrg(v)lovani 'rounded' or, given its later use alongside °utxuri 'angular' in some texts, asomtavruli 'capital', the joint usage of the two earlier scripts being known as xucuri 'ecclesiastical'.

p.38 Ft.19: the reference to an 'emphasis on fortune' for the words upro ganvisuenebt remains a mystery, for the root is -suen- 'rest' (not -sue-).

p.39 l.10up: And these he acquired in loyalty to himself, being his mother's.

p.40 l.4up: He led the infantry forward

p.46 Ft.73: jmisçuli.

p.50 l.21up: Now we have sent messengers...for us to enquire of them and judge; l.12up: increased the fortifications...,the cities and the fortresses; l.8up: fanarti.

p.51 ll.1&19up: Georgian აცესრულა and thus Armenian **katareaç** mean simply 'X died' with no suggestion of martyrdom.

p.55 l.18up: according to Q', stxova mukara means 'sought from X restitution' rather than 'threatened him'; l.14up: 'he thrust it through to a cubit's length'; l.11up: gave him such a blow and ran him through; l.4up: They all became even more embittered and gathered under Arzok

p.57 l.20: no-one bent on harm could enter; l.1up: began continuously to attack [Q's definition] the Armenians

p.58 l.6up: The Armenians were unable to search for him

p.61 l.19: him. The Georgians around Mirdat, who hated Mirdat on account of his bloodthirstiness and treachery, loved him [P'arsman]. The majority of those on Mirdat's side joined forces with him; P'arsman K'ueli overcame him; l.4up: they worsted and defeated them.

p.62 l.15up: who could catch a lion with his hands; l.10up: P'arsman proved superior, threw

p.63 l.7up: and breast-beating. They all beat their breasts in all their cities

p.64 l.13up: the Persian *erist'av(i)* took control of K'art'li

p.67 l.8: Therefore the Georgians conceived hatred for him; l.19: struck his spear and thrust it out at the back; l.28: In the next he mustered a force from Armenia

p.68 l.9/Ft.43/l.3up: both Q' and the 1986 Concordance-Dictionary to the works of Leont'i Mroveli give **ლოტეთი** as a proper name. The Byzantine office of Logothete is written in vol.6 of the Georgian Encyclopædia as **ლოგოთეტი**; l.15up: Mingrelians came over the small mountain; l.2up: surely anything south of Ossetia must be E. (not W.) of Egrisi [= Mingrelia]?

p.70: l.14up: In the very first attack on Persia K'asre, king of the Persians, fought them, and they put him to flight

p.71 l.14up: 'Our army...our cavalry; l.6up: what I said

p.72 l.17: with my family; l.22: families as if in rebellion; l.6up: with Anak and his brother in attendance

p.73 l.17: none were able to bypass them, and they killed them; l.29: increase his army (with soldiers); l.3up: If only we had sufficient strength and were equal to one third of the Persians

p.76 l.14up: He established him in Mc'xet'a

p.79 l.18: Nasibis; l.21: Mirian spoke in complaint; l.23: he had conferred...conquered by his own hand; l.26: Though Mirian; l.27: the offspring of a handmaiden should be satisfied with what royal lands fall to his lot by fate

p.80 l.12up: gathered with a large army; 19up (*et infra*): the Georgian form of the name should be transcribed, as indeed it later is, 'T'rdat' in Thomson's scheme (preferably 'Trdat').

p.81 l.12: the army of the Goths was routed; 1.20: He mustered other forces

p.82 l.19up: and a numberless host assembled, like the grasses of the fields and the leaves of the trees in number

p.85 l.14up: for us and you will be innocent; 1.10up: confirmed them in the holy mysteries

p.86 l.15: woe to our offspring; 1.18: For like sheep; 1.19: were mourning pitifully their children like lambs; 1.22: those fitted out for death; 1.25: begged Zabilon to follow them back

p.87 l.11: confirmed all the people in the mystery...ordained for them all the ritual

p.88 l.15: God who rears all; 1.21: God, the all-knowing creator,

p.89 l.12up: the shroud was not; 1.9up: the Crosses are buried; 1.7up: wishes, they will be revealed

p.90 l.17: Helen in just such ignorance

p.91 l.9: When the lover of Christ

p.92 l.5: they begged all-merciful God with multiple entreaties; 1.19: our rule is totally disparaged; 1.21: worship a beam

p.93 l.15: However, far from a king's heart speaking to her to bend her to my will, they deemed me hateful and impure; 1.19: There is no way that the text (*xolo romeli-igi Beactunnes, Buenieri xaṭita da saxelit ripsime, femda çarmoavline*) can be interpreted as 'But as for the one who led them astray, the one beautiful in form by the name of Rip'sime, send her to me'. This would require *romelman-igi Beactunna*, so that, even assuming some sort of case-attraction (from Ergative to Nominative) in the relative pronoun, the text as it stands would have to be translated 'who WILL lead them astray', for the verb-form can only then be interpreted as Aorist Subjunctive (hence -e-) with 3rd person singular subject (hence -s) with 3rd person plural direct object (shewn by the second -n-). However, this is rather unsatisfactory, and a glance in the 1986 Concordance-Dictionary reveals that Q's reading is rejected in favour of *Beactunes*. This is now Aorist Indicative with 3rd person plural subject (hence -es), and the Nominative relative pronoun must be the direct object, giving 'as for the one whom they led astray...'; 1.11up: Then she was martyred, (as were) her foster-mother Gaiane and many others who were with them

p.94 l.9up: came to a great overflowing lake, which is called

p.95 Ft.10: *œastuac*°

p.96 l.16up: For the Lord greatly loved Mary; 1.12up: announce the good news to

p.97 l.13up: the royal city of..and to sacrifice before their god

p.98 l.17: stood close to the idol at a gap in the fence; l.19: how terrifying was the terror of the sovereigns; l.5up: the errors of the inhabitants of the northern land, the shielding from them of the light and the sovereignty over them of darkness

p.99 l.11: hammered brass, and recognised these as the creator of all; l.18: It is through your magnanimity that these specks of dust on the earth do [reading ikman with the Concordance-Dictionary in preference to Q's ikmen] what they do and think up; l.20: For which reason you, one of the holy Trinity, became man

p.101 Ft.95: deda-jma is literally 'mother-brother'

p.102 l.20: 'there is a small bush under the pine trees, planted for the Lord' is offered for *babilo ars mcire najuta kueße, sauplo Bezavebuli*, and Ft.96 states: 'Planted for the Lord: *sauplo Bezavebuli*, a difficult expression since the verb means "to mix, prepare". Q' defines *babilo* as 'tall vine, vine allowed to grow up a tree'. If we take the vine and pines together (whether one is growing up the others or not), might we not simply have a description of the symbiosis as 'a divine combination'? After all, the loveliest of Georgian devotional hymns *Ben xar venaxi* 'Thou art a vineyard' in praise of the Virgin (ascribed to King Demet're) demonstrates the link between the vine and religion. l.23: Son of the eternal God

p.106 l.10up: heard it from...parents by report and hearsay.

p.107 l.3up: do not let your consent be linked to

p.108 l.11up: because of the miracle he was terrified; l.10up: grasped it to her bosom firmly; l.4up: cedar brought from Lebanon

p.109 l.7up: gather vines; l.16up: fervently go to St. Nino; l.1up: place will become

p.111 l.19up: heard the miracle

p.112 l.14: The healing which comes from men I shall do none of that

p.114 l.5up: who) is despised among the people; l.2up: books were in agreement

p.115 l.18up: was bitterly tormented by an evil spirit; l.12up: and fell to your knees before them; l.10up: May they be glorious; l.3up: reveal everything hidden; l.2up: these were the ones

p.116 l.19up: has come upon it, the place; l.17up: sea upon the former; l.11up: let God, the creator of heaven and earth, the fashioner of everything created, out of his great and glorious mercy send to you, as from the fire, a spark of his grace, so that you may know...and that you be aware, O king...thunder-bolts run and in his track...tumble. May he make you knowledgeable in all this to understand that God is in heaven...And he saw only the one without beginning, who is exalted.

p.117 l.6up: she does in order that she may; l.3up: eastwards, gave him her hands to raise him

p.118 l.11up: The sequence *tkmuli sidonia deda°acisa romeli iqo moçape ninosi, romeli-ese ixila da daiçera mokceva sasçaulita mirian mepisa, da Bevrdoma ninosi a©sarebisat/s kris†esisa* is rendered: 'Report of the

woman Sidonia who was a disciple of Nino, who saw and wrote down the conversion by miracle of King Mirian and his submission to Nino; concerning his confession of Christ...'. This translation takes romeli-ese as subject of two transitive verbs, though this should have produced the relative romelman-ese. Whilst one might feel inclined to argue for case-attraction to the Nominative moçape, the Concordance-Dictionary specifically states that daiçera here is passive (hence the i-prefix). So, I would take the clause romeli-ese ixila at face-value and translate 'whom she saw', continuing 'and (sc. by whom [Sidonia]) was written up the conversion by miracle of King Mirian and his beseeching Nino for the confession of Christ...'; 1.8up: and his miracles at that (time). Chapter 7. Lord, bless us!

p.119 1.20: We shall declare to Nana, my wife, the recantation and abandonment of the religion...if she does not obey me

p.120 Ft.72: grjneuli is not a 'passive' adjective (the formant is -eul- not -ul-), though the root is found in the agent-participle/noun mgrjnobeli [sic]; 1.3up: obedient to Nino in the religion of

p.121 1.20: God of whom Nino speaks; 1.23: you desire my salvation

p.122 1.16up: straightway; 1.6up: to them the true path of the kingdom

p.123 1.17up: like these brambles of yours; 1.14up: fruitfulness of these vines

p.124 1.19: pillar even from the ground; 1.5up: afraid, my sisters

p.125 1.16: idols will be stopped; 1.1up: who cries

p.126 1.11: armatoyn; Ft.89: from the discussion it appears that Thomson takes mona^ouetsa and jirsa in apposition in the senses of 'stump' and 'root', but this does not account for xarixxad in the Adverbial case immediately before the former. I think the Armenian better captures the participial force of mona^ouetsa and would translate: 'it was approaching onto the stump of the pine, cut out as a pedestal'.

p.127 1.17: He looked towards the garden

p.128 1.17: whose power cured the disease; 1.10up: his mother, Queen Helen,

p.129 1.4up: and the place was called the font of princes

p.130 1.15up: the descendants of Barabbas, fifty households, were baptized; 1.11up: Bardavi; 1.1up: barbianta.

p.132 1.17up: you gave this holy robe of yours to the Jews from the holy city of Jerusalem, who departed from your divinity,...firmly moved to (embrace) Christianity; 1.7up: from an only-begotten woman, pure and spotless, who [Mary] pleased him [God] for a reason -- the reason of our salvation -- him who illuminated

p.133 1.18: fragrant, and this wonder was worked by the tree, to wit...; 1.2up: gentle breeze blew, causing the leaves to unfold and the branches to sway. The sight of this aloe tree

p.134 l.10up: fountain which the tears of St Nino had produced; l.2up: shine out, they will observe where they stop, and these crosses of Christ shall be erected right there; l.1up: macxovareba.

p.135 l.19up: power to you; l.18up: she will set it up...For Bodi, a village of Kuxet'i, will not challenge the royal city...The village of Bodi, however, he himself will see to be a place agreeable to God; l.12up: Mc'xet'a and go to; l.4up: you must make the sign of the cross over this stone

p.136 l.19: On that Sunday King Mirian and all Mc'xet'a celebrated (a holiday) at the festival of Easter and offered sacrifice. All K'art'li appointed that day for worship of the cross and the celebration of Easter; l.3up: Since these miracles occurred yearly, and all the people saw them in fear and trembling, they zealously came to worship

p.137 l.20: healed, and he led him away

p.138 l.14: do not bother him any more; l.2up: Do not bother X any more

p.139 l.19up: in order to praise and give his blessing; l.17up: of (?between) the king of the Branġ and Nino; l.13up: For that reason she wrote him the desired letter to give information about the miracles hereabouts; l.5up: that we enslave them for the Son of God and make them worship

p.140 l.16: men who had the look of beasts; l.21: Žalet'i; l.23: went over to

p.141 l.20: the king went in person; l.24: took it and embraced it with faith; l.25: seated around her; l.5up: How say you, are you captive or stranger?

p.142 l.17: bring pens...that your children too; l.24: let St Nino partake of the body..She commended her soul; l.30: they went there

p.143 Ft.33: In explanation for why Armenian has 'surety' (eraβxaüor) one probably has to look to the word çinamjurad 'as guide' in the Georgian passage, for if the translator misread it as saçindrad, he would have interpreted it as 'as surety'; l.14up: wrote him a letter; l.3up: in love

p.145 l.10up: Let your entry into eternal rest be in the faith; l.5up: by the southern central pillar

p.146 l.4: P'eroz; Ft.41 & l.5up: the Georgian text has a variety of readings, one of them being 'he got his nephew and his mother, Salome, to write'; another has a passive verb 'it was written', which probably accounts for the Armenian, but Thomson cannot be translating from Q's main text, where 'his nephews and their mother, Salome' are governed by the postposition -gan 'from' -- Q' seems to require 'he wrote a letter from (?on behalf of) his nephews and their mother, Salome, to the effect'; l.13up: with his sister's husband P'eroz;

p.147 l.18up: Never shall; l.8up: T'uxarisi

p.148 l.18: K'art'li...made a sizeable cross from; ll.5&8up (cf. p.174l.2up, pp.176-7, 187): T'rdat; l.4up: kvit°iri

p.149 l.12up: nor did he add to those already built

p.150: The Armenian forms 'T'uxark' and 'Klařk' are the Nominative plurals (in -k') of the ethnonyms representing the relevant territories (viz. '(territory of) the Tukharians' and '(territory of) the K'lardzhians'), a fact which not all readers may appreciate, just as in the translation from Georgian the form 'Klarřni' is the Nominative plural (in -ni) of the latter people; on the whole, I would prefer anglicisations (viz. K'lardzhians). As for 'Arsiant'a' (l.7up and on p.194), the oblique plural ending -t'a is required simply because the word is governed by the postposition -mde 'as far as', and so we should have 'as far as the Arsianians (?Arsian mountains)' (it is a toponym of some sort according to the Concordance-Dictionary). l.6up: K'art'li, except for Klařet'i, and Heret'i and Egrisi.

p.151 l.16up: However, the third son; l.11up: and he appointed Elia to his place; l.3up: and they appointed Simon

p.152 l.11up: , bordering on K'art'li, while

p.153 Ft.1: Arč'il; l.9up: the fire-worshipping Persians lit fires

p.154 l.12up: There he did battle with him on the river; l.1up: Mariam

p.155 l.9up: Barzabod, erist'av of Ran, had a daughter; l.6up: said to his father

p.156 l.13: Maybe the king of the Persians will find; l.20: hesitation against the religion of Christ because of Persian might; l.7up: they translated for her the gospel

p.158 l.8up: Maybe my father will take vengeance

p.160 l.1.13: k'rmapet; l.2up: zemo

p.162 l.1up: good and become a vessel of good

p.163 l.11: Although I am a child and you have not seen any good from me, yet you who have been established in your principalities have seen great kindnesses and glories from my ancestors; l.11up: kings of the Persians

p.164 l.11: If our sins do not get the upper hand, we expect from you; l.17up: Because you were a child and had not; l.1up: my life I have spent, like one in darkness,

p.166 7up: They separated from each other, guarded; l.4up: On these seven days there took place

p.167 l.6up: came down to the edge; l.2up: the eternal God,

p.168 l.20: creator of all, who increases all that is good; l.1up: This division into paragraphs is found in all mss except ACMm.

p.169 l.9: back and killed him; Ft.15: Erase the words 'This title is found only in ACMm' (vid. comments to p.168 l.1up)

p.170 Ft.40: Ƴnkenoyr; l.8: animal-skin; l.17: three strides; l.18: shoot arrows at him; l.13: not able to hit Vaxtang's shield with more than two arrows but could not pierce it right through; l.13up: penetrated it before his horse fell; l.4up: the horses in chain-armour and themselves in armour

p.171 ll.8, 9 & 11up: Pač'aniket'i/Pač'aniks; ll.2&8up: Ĵik's

p.173 Ft.48: Q' quotes παῖς as meaning 'letter written by a king to a king';
l.8up: in which royal missive it was written as follows; l.5up: described to him; l.3up:
Then V informed all his troops

p.175 l.12: Add after marker of Ft.19 'The armies reached the great city of Pontus by
the sea.'; l.18: followed the king of the Persians; l.11up: which they performed in the
time of King Constantine; l.9up: in the time of King Julian; l.7up: until the idols had
been destroyed and the crosses erected, and they placed on his head the royal crown.

p.176 l.4up: how he cast him down from his pride and he was turned into a boar?

p.177 l.13up: It was surrounded with bricks; l.9up: skill which was devoted

p.178 l.13up: no more did they obey their neighbour's speech

p.179 l.6up: But we have become weak since the time the Greeks have been waging
war against them

p.180 l.9up: Q' states that ενῶραῖσι means 'nun'

p.181 l.15: the source for the translation 'to be clothed' is one of the variant-readings
(βemosad), whilst Q' prints βemoslvad 'to come in'; l.21: This deed of mine should
please God, for I have; l.7up: men have you smitten; l.5up: he brought every insult on
the Jews in payment; l.3up: child of theirs -- by Titus and Vespasian".

p.182 l.21: Who is lord over you that his sword be upon you neck?; l.22: Or whom
does God see whom he made lord over you and has to answer for your righteousness
before God? Did not he make you; l.10up: Since you prepared the way to repentance,
your sin has departed from you [reading gangeβora with Q', whilst Thomson follows a
variant gangeβoros for his future rendition]; l.5up: because of the promise

p.183 l.17: and that the forming of a bond of love between us is to be spoken of;
l.10up: became angry at him

p.184 l.18up: O king, and go to meet them humbly; l.7up: eat my sheep; Ft.28: Q' has
israïῖeli in his lexicon (p.407)

p.185 l.14: go before the king; enemies, and receive a crown from him; l.8up: Let
churches be built be you; l.6up: He came out, or [the Concordance-Dictionary to
Dzhuansher gives this meaning for reca here] in his very sleep summoned Peter; l.3up:
And he, insofar as he gave to me of the crown, granted me control over the bishops -- I
do not understand how 'a copy of' can be derived, as suggested in Ft.30, from the
postposition -gan

p.186 l.1.4: means he is to be made bishop; l.9: you must endure; l.15up: in his rage at
you; l.11up: more than many thousands; l.6up: But as the emperor has learnt that we
have come to their land, he will make haste to oppose us. And we are looking to see
whether the king

p.187 l.6: But I shall act thus, as if our troops were coming and informing us of the
emperor's advance and we were retreating before him; l.17: their cunning in

manœuvres; 1.12up: 500 pieces of material woven from gold and silk; 1.7up: Peter, and passed the message to him; 1.4up: should move up from their zones of command

p.188 1.4: °e®ordi; 1.17: and have escaped this attack on Persia of ours unscathed; 1.20: T'uxarisi; 1.23: shall come to Constantinople

p.189 1.13: V reached the city; 1.19: V forcibly stopped the troops engaged in pillaging before the brother...arrived; 1.24: and you have taken to loving the man who died on the Cross.; 1.9up: 'they engaged in battle on the edge of the sea, which is the peninsula, the stony coast of Xert'visi. Before the arrival of the Persian army, they had killed 27,000 on the Greek side.' N.B. the Concordance-Dictionary quotes this instance of xertvisi as a toponym, whilst Q' confusingly includes this very instance in both his toponymical and ordinary lexica! Ft.38: z©ua(-)

p.p.190 1.15up: and they killed; 1.13up: let us lead it forth, so that they may be defeated by the very thing by which they would defeat us...let none of you fight each other...nor seek to defeat enemies; 1.7up: ravens pursued by

p.191 1.17up: people went; 1.16up: burning light; 1.13up: and his corpse fell down; 1.8up: so that you may lead to faith, O Lord God, those who believe in you. Even if they die, yet they are alive; 1.4up: troops came forth

p.192 1.19up: strength will come; Thomson takes the variant-readings ixile, daamdable, ixile, ixsen as source for his translation as imperatives (look, humble, look, save), whereas Q' has the Permansive throughout (ixili, daamdabli, ixili, ixzni); 1.24: touched the cross with it; 1.26: for 'I have submitted' Thomson again takes a variant with Aorist Indicative (davdev), whereas Q' has Aorist Subjunctive davdva 'I shall lower [my head]'; 1.9up: and approached at will. Both fighters shouted out with a fearsome cry,...of tiger-skin; he made it penetrate the shield; Ft.43: for msumriad Q' (p.447) suggests "'slowly", "calmly"?'.

p.193 1.5up: I have comforted them; 1.4up: And you I have consoled

p.194 1.14: the shore speedily; 1.18: Thomson has 'beside Ġado', but both Q' and the Concordance-Dictionary have ©ado- as a common noun meaning 'rocky mountain', thus 'the valleys which border the rocky mountains'; 1.8up: he saw a cliff in central Klarġet'i, which village was called; Ft.46: I think the etymology of tu is 'thus; that' (cf. Ft.24 on p.239).

p.195 1.6: they turned it into a monastery; 1.8: our sanctuary is to be here.; 1.12: come on; 1.13up: prepared them to fight; 1.9up: Indabrianni = the Nominative plural form of what Q' states to be a geographical term; 1.4up: For he was reckoning on the augmentation of his..troops from Armenia

p.196 1.22up: cross and you may free yourself from all your enemies. But if he defeats us, he will grow strong and will enter your territory; 1.18up: whence he did not have the time; 1.13up: below C'xenis-Terp'i [Horse's Hoof]; 1.8up: Nasra; 1.6up: When the Persians attacked from the direction of Armazi, they would emerge from Mc'xet'a; and

when the army came from the direction of Mc'xet'a, they would fight them on the Aragvi. Sometimes they crossed the ford of the Mtkuari and give battle; Ft.50: Thomson translates samoci mœari as '60 cubits', but Q' says that one mœari is itself equivalent to 4 cubits

p.197 l.15up: I returned to war; l.13up: If you need troops

p.198 l.13: If the fire is God, let it help him/them; l.19: For all we kings used to bring tribute until; l.21: appeared, all his worshippers turned powerful against you; l.23: ravaged; l.26: behind 'your God' is the variant ßenda for Q's fuenda 'our God'; l.3up: daughter

p.199 l.6: 10,000 mares; l.7: went to see him taking Leo; l.16up: fights us; l.11up: But the Greeks shall give; l.8up: The five cities...shall be yours

p.200 l.9: we have imposed tribute; l.14: who sit on; l.15: you have bestowed on it 780,000 souls, and today, thanks to you, Ĵazira and Palestine, of which no Greek king gained control by peaceful means, will be given to them. Xuasro is right; if you do not do him a favour

p.203 l.20: he had informed

p.204 l.11up: It was the custom there that the opposing camp flee before whoever gained victory; Ft.66: This and the two following titles are in all MSS except ACMm, though the final clause is in D alone for this title, whilst the text of the second shews slight variants, and the third is abbreviated in D

p.206 l.14: combat, in order to deceive him and entice him among the cavalrymen; Ft.68: ERbdps have merely 'parable'

p.207 l.16: He abandoned rearing his own chicks; l.12up: The crow was given no praise for his pity but is regarded as ignorant and suicidal. Nor was blame imputed...It would have been exhausted and died...and therefore perished; l.3up: when they have the chance, they do not

p.208 l.13: strong, be put in order, and; l.18: Why shall I; l.24: mouse who has no eyes

p.209 l.15: the time had been given to the king; l.24: Persians sort themselves out, they will become; l.6up: accept it as service?

p.210 l.4up: They began to run around the track, and each was seeking a way to follow home the point

p.211 l.18: to follow the tip; l.20: turned away from the lance and fell back; l.23: for he pushed it through in front a cubit's length; l.3up: he had received

p.212 l.16: and the cities of Sind remained unravaged; l.20: they came to; l.23: they fought bravely, for they diverted; l.28: Kurds, the tribes whom he led; l.7up: returned in the 8th year of his expedition to Persia...he came to Urha; l.3up: angered King Xuasro; Ft.72: This title is found in all MSS except ACMm, though reduced in BEdp.

p.213 l.14up: They came on; l.10up: V came to K'art'li

p.214 Ft.20: ლნდ; 1.18: heard this, he made a decision. He thought by causing trouble to prevent this affair and their arrival, and he cursed the king...So the king came..This insolence of pride is the deceit of the devil; 1.11up: the shattered reed; 1.6up: according to the Concordance-Dictionary meguarduce is here 'betraye' (not 'purse-holder').

p.215 1.11: When they delivered Bishop Michael...Since blood was spilled by you; 1.12up: gospel, which stands first [which perhaps necessitates excision of Ft.77]

p.216 1.7up: They came to; 1.3up: came on to; 1.1up: and kept it in the Pillar to the south at the place

p.217 1.16up: built a town between the two churches [cf. also Ft.28]; 1.8up: whom he had married

p.218 1.15up: embellished it with countless buildings; 1.14up (*et infra*): *patiax* ჰ 1.13up: passed herein

p.220 1.8up: in the residential quarter; 1.7up: will be worsted, because

p.223 1.7: 'I honoured you my kin' would surely demand gadiden natesavni femni (viz. Nominative direct object) rather than the oblique natesavta femta of the text -- perhaps 'I honoured you as my kin', interpreting the oblique as the plural of the Adverbial case; 1.12: which is established between...this belongs to the mother of your brothers; 1.23: he had been killed; 1.25: in which he lies downwards [after the Concordance-Dictionary] from the pillar; 1.2up: Now it is his armour and clothing that are most admired

p.225 Ft.42: ne©`in

p.226 Ft.94: a work entitled 'The Conversion of the Ap`xaz' seems to be ascribed here to Ep`rem Mc`ire -- Ft.1 on p.215 of Q' states: 'This information the editor of K`art`lis C`xovreba apparently took from Ep`rem Mc`ire's uqgeba [vid. Bregvadze's 1959 edition] = "Report concerning the reasons for the conversion of the Kartvelians, as to the books in which this is mentioned".'

p.228 1.3: learned of her husband's abandoning; 1.5: she cast from her memory her love; 1.9: I could not describe; Ft.98: C`urtavi

p.229 1.2: writing for them the patrimony of their eristavates; 1.3: eristav(i)s apostasised; 1.8: was taken by; 1.11: fought the Persians; 1.16: (K`art`li), plotted; 1.22: Guaram who

p.230 1.1: to whom King V had given the kingship...They captured Kaxet`i; 1.8: put K`art`li's eristav(i)s; 1.20: and another dispute fell upon Persia; 1.22: and his wife's brothers burnt the eyes of King U

p.231 1.11: For at times K`art`li is oppressed by your tyranny, otherwise your justice does not extend over K`art`li; 1.17: became autonomous; 1.20: the cross was in the open fields; 1.28: curopolates renewed the foundation of the Sion

p.232: No translation from Q' is offered for the source of this page's title, unlike previously.

p.233 l.19: took Turks

p.234 l.21: yet it is not a bad thing to say. He brought; l.8up: Ft.17 should attach to the title rather than the last word preceding it; l.4up: filled the commander's mouth;

p.235 l.21: It was for his presumption against the king that he did this to him; l.28: took all the rest

p.236 l.10up: built halls/palaces

p.237 l.23: martyrs who were martyred for great resistance to the Persians,; l.9up: because King Heraclius [= Erak'le] had attacked Persia and ruined the country,

p.12up: Hagarenes were entering/would enter

p.239 Ft.69: chronicles; l.10up: Some followed them, while

p.240 l.18: He took half; l.10up: also entered Egrisi

p.241 l.19up: [234] All the; l.17up: Qru traversed all

p.242 l.17up: by a watery marsh; l.12up: marshes of Egrisi; l.11up: city is besieged in order to be destroyed

p.243 l.9: hid, the full description of which we put with the two crowns; l.21: emperor will make a search for; l.26: They went before; l.6up: after 'Saracens' an interpolation (only in mss Tk) has been omitted from the translation (though the first word of it, namely 'anger', is incorporated in Thomson's 'sent his anger'). The full passage is: '[sent] anger on the people, the camp and its wagons, for a relative of the Abashans was encamped on the river, which is called Abash[a], whilst their horses and wagons were beside the river known as C'xeniscqali [Horse's Water]. And there were wondrous things from on high, claps of thunder and flashes of lightning and' [a hot wind from the south]; l.5up: bloody gastric disorder

p.244 l.19up: and find strength through trust; l.11up: fell like a forest

p.245 l.12: camp was more wooded [u- -e is the comparative circumfix, whilst Thomson took the prefixal component as privative]; l.13: other went up into the trees; l.15: after 'Abaša' a 3-line interpolation (only in mss Tk) is omitted, viz: 'And when Murvan the Deaf saw all this that had befallen him, he well and truly blamed himself and his advisors for coming into this narrow and thickly wooded country, and he moved off and encamped at P'it'iot'a, beside the sea, at a town which is called Tskhumi' -- N.B. Pitsunda and Sukhum are some 90 minutes distant from each other by car; l.18: unable to drag them; l.19: [239] Now; l.24: and wrote to them thus; l.32: those glorifying with us (reading with Q' madidebelni, whereas for 'humbled' Thomson takes the variant mdabalni)

p.246 l.19up: Send and bury; l.16up: we have not customarily given...but we have given them; l.11up: fathers habitually took

p.247 l.1: able to despatch him; l.2: K'ut'at'isi; l.5: sent him to; l.7: *Arç'il*; l.10up: Thomson translated 'I know that' from the variant uçqi ese, whereas Q' has uçqies = 'they have started (building our [sic] lands)

p.248 l.12: depart and take up residence in; l.24: came away...*Şorapan*; l.29: fortress-site

p.249: l.9: If you wish it and make me like an heir of yours, give me land; l.11: came to Kaxet'i; l.13: married the daughter; l.15: both Q' and the Concordance-Dictionary concur in viewing °asri as a toponym, hence 'K'asri castle'; l.9up: of the marshes and forests

p.250 l.15up: which was called; l.14up: half came; l.11up: K'asri castle; l.10up: Saracens tried attacking K'art'li in the fiftieth

p.251 l.16: LEONTI MROVELI: *THE MARTYRDOM OF ARÇ'IL, THE HOLY AND GLORIOUS MARTYR, WHO WAS KING OF K'ART'LI*; l.12up: land, and secure protection for the churches and not to encourage apostasy...chose to lay down his life and soul

p.252 l.18: submit to his blandishment; l.19: Let it not be; if I heed; l.21: flesh, and if; l.9up: he might render him worthy; l.4up: murderers had survived King Adarnase unmolested

p.253 l.6up: fortress where the emir Qru turned round

p.254 l.15up: beauty nor felt shame over the splendour; l.10up: worthy to stand among the rank of saints and the heroic; l.4up: Notkora

p.255 l.3up: A had died

p.256 l.13up: insulted the king; sucked it, for now under the stone

p.257 l.18: cruelly ripped off; l.8up: which is called

p.258 l.16: saw her son's wife; l.9up: went to K; Ft.4: Q' does not say that the interpolation comes 'from' Sumbat' -- readers are ask to compare the texts here and in Sumbat'

p.259 Ft.8: Q' gives two senses for *κορυφαῖος*: 1. viceroy [according to Sulxan Saba Orbeliani]; 2. bishop without a parish

p.260 Ft.10: the extract is 'based on' Sumbat'

p.261 l.12: Kuerc'xobi; l.19: and came to; l.23: let them enter

p.262 l.18: The amir deposed Humed and appointed Ise...Humed.; l.23: even more as he wished; l.12up: father's brother's son; l.11up: Guaram had seized..T'rialet'i

p.263 l.7up: *Charachidzé...la féodalité*; l.5up: *mamp'ali*; l.4up: against this Davit' curopalates

p.264 l.8: Donauri; l.12up: Lomsianta [this time the oblique ending is part of the base -- vid. Q's list of proper-names]; l.3up: excerpt based on

p.265 ll.8&9: *k'orepiskopos*; l.11: and the king of Armenia became his foe; l.14up: He came and besieged

p.266 l.18: trust in him with an oath; l.21: the problem-phrase in *ara va†°ino guli ertisa βemxedvars* is *ertisa βemxedvars*, which Thomson translates as '[I shall not harm] any visitor', whilst Pättsch has '[Ich will niemanden] durch meinen Anblick [beleidigen]', which at least seeks to incorporate the basic meaning of the verb *βexedva* 'look at', though how the Dative of the active participle can be interpreted as 'through my gaze' is difficult to explain. There are seemingly no variant-readings, though Thomson's phrase suggests a participle *βemomsvlels* (or even just the noun *s†umars*). Literally we have 'I shall not make painful the heart belonging to the/a beholder of one' -- could this possibly be 'anyone who casts a single glance (sc. at me) = anyone who sets eyes on me'? l.23: Before he came in...so that they might not restrain them; l.27: came to Queli; l.1up: and died

p.267 l.16: Adarnase, the Eristav of Eristavs [according to Saba's definition of *πα†ri°i* quoted by Q'], came and declared obedience to the Friday cross; l.19: came and prayed; l.14up: borne him

p.268 l.21: At this same time; l.25: They gathered together the pieces and returned them...placed them; l.12up: had occupied; l.2up: extract based on

p.269 l.7: After spending three years he began; l.8: When his deed became; l.14: fortress, for within there were; l.16: Giorgi roused the nobles...to speak thus: 'Come forth...You become king; l.19: and put his trust in them; l.11up: they sealed the fortress roundabout; l.9up: rocky defile

p.270 l.5: began to talk with King Giorgi.; l.18up: the king went; l.10up: capture at first; l.7up: they left and let him do as he wished

p.271 l.16: He went; l.24: and took pleasure

p.272 l.6: he sorted out his kingdom; l.7: of this country; l.9: he had sent his two sons..to Greece; l.16up: and he might depart..They granted this and sent him away; l.11up: war between us will not cease in the opinion of men; l.6up: had learned of King D's proposal; l.2up: extract based on

p.273 l.12up: and son of the daughter of Giorgi

p.274 l.1: and he had reared Bagrat; l.21up: They came to terms with the Nak'urdevelians and Sabotarelians; l.22: they gave up Up'lis-c'ixe; l.11up: Mt'acmi(n)deli; l.9up: *pifvi* is 'monk's habit'; l.3up: Georgian for 'thief' is *kurdi*, whilst 'Kurd' is *kurti*

p.275 l.10: All the order and administration...was altered; l.21: he gave him to them with assurances and took hostages; l.22: They took him; l.9up: good from him rather than fear of disorder

p.276 l.8: Moğri; l.13: and went to; l.15: For he shortly revealed all he found disobedient, and in his place

p.277 l.20up: so that he might..when they did not expect; l.17up: commended him to Bagrat; l.14up: he sorted out and administered all the affairs

p.279 l.12: to make attacks on the eristav(i)s

p.280 l.18: Gudaqva; l.23: that there has never been; l.31: All powerful men, neighbours and heads [Q' defines motaulni as metaurni 'chiefs' -- vid. Ft.92 on p.288] of his patrimonial and royal estates, became, like his own and trusted ones, his beseechers, entreaters and warriors.; l.9up: Ep't'wime, the Georgian; l.3up: excerpt based on

p.281 l.12: I have given a brief account of them so that it be not forgotten by the length of the ages; ll.13-10up: the passage 'At the..land' is given as Appendix 28 and should not appear here; l.9up: 1008

p.282 l.8: Giorgi went out; l.10 (& p.284): Basian; l.12: Olt'isi; l.4up: lands

p.283 l.16: and they brought with them all the land of the east; l.11up: they went against King B, quartered in the manner they style $\sigma\acute{\upsilon}\nu\tau\alpha\chi\iota\varsigma$

p.284 l.17: and he emptied and handed over; l.5up: extract in T with an editorially inserted and highlighted extract from S; l.4up: *ta \bar{g} mani*

p.286 l.8: Mqinvarni [Glaciers] or Icroni [Narrows]; l.10up: Č'anč'axi; Ft.85: At the time of Bagrat' when what one thinks of today as 'Georgia' became united under a single monarch, the whole territory west of the Likhi Mountains was known as 'Abkhazia' (not Imeret'i, the largest province in this region in current terminology), because for 200 years this was the domain that constituted the Abkhazian Kingdom, Leon II of Abkhazia (proper) having seized ($\delta\alpha\iota\pi\tau\alpha$) (in addition to Abkhazia) Mingrelia and other Kartvelian territories as far as this mountain-range in the late VIIIth century, as described earlier (Q' p.251)

p.287 l.11: honoured him and could not take the land from him; l.14: and gave them also Demetre...as if to empty the land of its people...humbler people of the land turned away; l.17up: but before he could come King C died; l.5up: At this time; l.3up: Mt'acmi(n)deli; Ft.91: a short interpolation has been omitted, viz. 'We shall return to what we were saying.'

p.288 ll.9, 10 & 17up (cf. p.291 & p.308): Anakop'ia; ikceoda means rather 'X was turning'

p.289 l.8: and made Liparit and Ivane their leaders [this being the definition offered by Q' for $\iota\pi\alpha\rho\nu\epsilon\varsigma$ = $\zeta\iota\eta\alpha\mu\eta\sigma\tau\alpha\delta$ gaixades]; ll.9&16: Abaza; l.14: P'adlon turned evil [according to Q' = $gaboro\ddot{r}da$]; l.16: enticed \check{J} out; l.20: between the land of Liparit and the amir ['emir' is also used in the translation]; l.24: here Thomson abandons the Old Georgian Nominative plural ending -ni for the conventional English plural (Kaxs, Hers)

p.290 l.8: had captured from them O; l.10: to Ganja to Laškaria, P'adlon's son; l.15: Ap'xaz won over the Kaxs; l.16: 'nephew' is offered for Q's conjecture *disije*,

although Q' himself defines it as 'sister's husband'; 1.17: The king...came with an army to the city [= Q's speculation for the meaning of moeqara]; 1.20: Mik'el-Gabrielni; 1.8up: came over the Upper; Ft.97: why not 'monk' rather than 'elder'?

p.291 1.18: Senak'erim; 1.4up: *samok'alak'osa*

p.292 1.11: escorted into and around; 1.13: why not simply 'sat down to contemplate matters' for daΔda sauravad? I am unable to explain the sense of 'punishment' Thomson ascribes to it (Ft.8); 1.17: bridge, and they refused to hand over Is(a)ni; 1.18: attacked Is(a)ni; 1.21: Bagrat went out; 1.26: He enticed away from the queen Abuser

p.293 1.11: But he split the people of this kingdom, presenting some to D; 1.18: thought of trickery on either side; 1.21: Varangs could not; 1.22: They went and came to grips; 1.9up: the splitting up of his kingdom; 1.8up: cavalry went to

p.294 1.10: crossed the road; 1.12: and also the Greeks followed him; 1.14: and he put the king to flight; 1.19: He formed the leading men in his union; 1.20: travelled far against Dvin; 1.25: Liparit went; 1.27: Ukumia

p.295 1.17: After this Liparit got free of the Turks; 1.14up: But to the benefit of Liparit; Ft.19: in vol.2 p.148 of his 'History of the Georgian People' (1965 edition) J'avaxšvili suggests insertion of 'Constantine' against 'Monomachos' and 'later' before 'Michael', which name is present in most mss; 1.3up: *Mt'acmi(n)deli*

p.296 1.19: He gave his command and went; 1.6up: the translation 'were unaware of' derives from the variant ara cnes, whilst Q' prefers da ra cnes 'and when they learned of L's capture, they took them to Axalk'alak'i'

p.297 1.15up: possessions of Liparit; 1.12up: They took him to; 1.10up: Ivane, who condemned them to death

p.298 1.8: swore to the king that he would not do any more harm; 1.13: interceded for him; 1.14: fetched them back and brought him to this kingdom; 1.18: Those loyal to and reared by him brought back; 1.19: of their fathers; 1.23: troubles for the great

p.299 1.17up: He won over the Armenian; 1.16up: Smbat were entering Samšwilde, they seized them at K'weshis-čala...rapidly went; 1.11up: they took them; 1.5up: pity on them

p.300 1.9: [308] The great King; 1.14: in his land; 1.12up: followed him into K'art'li; 1.10up: Martha's; 1.4up: *Mt'acmi(n)deli*

p.302 1.20: night came up; 1.26: They could not encounter; 1.6up: The upper army began to leave the forest of šobo. Bagrat's troops began to gather from all the woods and thorn-bushes like the fledglings of sparrows P'adlon's hidden army

p.303 1.13: I am going as; 1.11up: that he arrest P'adlon...and send him to Bagrat

p.304 1.4: and took him to Tp'ilisi. They with difficulty took Tp'ilisi; 1.6: not hold Tp'ilisi; 1.9: P'arc'xisi..Grigol-cmindani; 1.10: here 'drakans' but translated as 'drachmas' on p.344; 1.11: Manuč'a and (?relatives of the) three nobles of Ganja -- this

last phrase *da samta tavadta ganjisata* is oblique plural and thus cannot simply be a further direct object expanding on just who the hostages were, for this would require a Nominative plural; 1.15 (cf. Ft.43): keys with (the fortress of) Gagi; 1.23: booty and sent them back; 1.26: their sister's husband Bagrat; 1.31: who had been *patrik*

p.305 1.4: they brought X into K'art'li; 1.19: carried him back; 1.13up: children you have despatched before; 1.10up: in the tent of his own troops

p.306 1.15up: as if they lacked something; 1.12up: seized from him the state-treasury [Q's definition for *sa≈ur≈le*]; 1.11up: Suans, tributaries of an evil one, to; 1.9up: bear a grudge in mind

p.307 1.13: There he fetched A; 1.16: Giorgi came with an army to S, brought them before them to Ḷ, and crossed over; 1.19: he enticed/inveigled Gagi; 1.4up: Dmanisi

p.309 1.17: went up; 1.22: gave King Giorgi the fortified..and came home

p.310 1.6: The Turks occupied and settled in them; 1.18up: and learnt of G's flight, and also heard from them such words as

p.311 1.6: have escaped; 1.16up (& Ft.13): *pace* Thomson, only the meaning 'castrate' is offered by Q' for *da°ueteba* -- 'circumcise' is *çinadacueta*; 1.15up: A foreign and hostile fire consumed; 1.11up: journey on; 1.10up: weep over; 1.8up: do not set; 1.7up: *t'urk'oba*

p.312 1.19up: nourish; 1.12up: they approved that he visit

p.313 1.19: They paid no heed to anything; he did not wait

p.314 1.10: foreigners will be consuming; 1.12: worse than these events described; 1.24: it was appropriate; 1.27: rocks were ground up like dust

p.315 1.16up: He was clothed in mercy...earth,' to the point that 'I shall place his hand

p.316 1.17: they came out

p.317 1.19: evil nor is he suspicious

p.318 1.16: explained [*a@iæsna*] before the Lord (vs the variant *a@iæsena*, which gives Thomson's 'remembered'); 1.20: unwittingly unjust; 1.25: and unprincipled men; 1.27: *k'orepiskopoi*; 1.29: From the very house of the Lord and the priests emanated every impiety; 1.2up: *m°vidri*

p.319 1.14up: presents did they send them all back home; 1.9up: Gabriel Sap'areli passed

p.320 1.15up: not only was one pursuing a thousand but actually capturing them, and two had not only turned myriads to flight, but were bringing as prisoners all the Christians by the candle-light itself of the very forests and ditches

p.321 1.10: After waging war and unbuckling his belt; 1.16: by his autocratic style he took...fortified places at will, and; 1.16up: as he affirmed to be the will of God and seemed to him likely to please him; 1.12up: completely without defect

p.322 1.5: lamps and various hangings he had seized; 1.7: had brought them; 1.11: but also from; 1.13: sought out and found them nobly, brought them, and settled them; 1.14:

The patrimonial land; 1.16 (& Ft.42): gave to the mother of God for those attendant upon her to do service before her and took care of their material needs [Q's interpretation of the phrase *uzrunveli* †*rapezi ganufina*, which Thomson renders 'assigned to them an unencumbered refectory']; 1.12up: go in person; 1.10up: find with his own; 1.8up: would issue warnings to their superintendents; 1.5up: m°vidri

p.323 1.4: Up to this time; 1.7: and well-off person..would go over to; 1.16: descend on Somxit'i; 1.6up: world are there; 1.5up: of ever expelling...not even the sultan

p.324 1.11: arrived in T'rialet'i; 1.22: The Turks were greatly upset at this and were ashamed to stay in their winter quarters; 1.6up: to meet him in K

p.325 1.21: might render the globe radiant

p.326 1.8: magnates tried to prevent him advancing at that time; 1.12: This same year; 1.14up: his tireless campaigns

p.327 1.11: David's; 1.12up: invitation

p.328 1.19up: nor in vain was the fetching of them; 1.15up: Ğqondideli; 1.13up: he sent him..and there he was buried

p.329: 13up: superior in many ways

p.330: 16: go across from; 1.19: came across to; 1.6up: the (lords)...had a battle; 1.2up: Turkmans

p.331 1.20: Biġvinta; 1.7up: contained in its course; Ft.66: Q' defines mœari as '4 cubits, about one and a half to two metres'

p.332 1.16: returned home at will; 1.25: Sadaqa; 1.27: dahmani is translated as 'heroic', whilst Q' suggests (albeit with a question-mark) moxerxebuli 'imaginative'...he issued orders to the Turkmans; 1.28: Aleppo, to all who were able to serve as cavalry; 1.31: assembled, swore a mutual oath of agreement and drew strength; 1.6up: they came to

p.333 1.14up: with what corpses; 1.10up: copper-drums; 1.9up: dishes for banqueting [Thomson's 'for game' derives from a misreading of sanadimotata 'pertaining to banquets' as sanadirotata 'pertaining to hunting']; 1.7up: Just visualise it! peasants; 1.5up: came...considered

p.334 1.15: and of the Achæans ['Achilles' evidently arose here because of the presence of this word in the very next line]; 1.21: material proof of the deeds to describe them adequately; 1.27: 'Greek authors' arises from a variant-reading berjenta, whilst Q' prints brjenta 'wise [authors]'

p.335 ll.10up & 23 up (cf. p.337): Šamaxia

p.336 1.11: who was journeying to; 1.15up: crossed back; 1.8up: and all the Turkmans he found he slew; 1.3up: *t'ves*

p.337 1.10: *zedamxedveli*; 1.12: came and declared to him camped upon the springs of Bozan the surrender of the city; 1.17: An interpolation is here omitted: 'He captured the followers of Arpaslan and annihilated those who had turned the great church of Ani into a mosque and drenched the church and town in the blood of Christians. David the

Builder, lover of God, exacted compensation -- he straightway drenched it with the blood of mullahs and dervishes and christened anew the church which Queen K'at'ronit'e, daughter of the Greeks, had built and was buried there. Then King David himself, the Catholicos, the bishops and the combined army went to the grave and established anew the ritual for it. The king himself thrice shouted down into the grave: "Rejoice, oh holy queen, for God has delivered your church from pagan hands". At this the bones of the dead one gave voice from the grave, and she gave thanks to God. The king and the folks all together were amazed. And King David came away from there'.

p.338 l.7: of various kinds; l.13: land, and it was filled to overflowing with everything beneficial, and he filled out and restored; l.15up: quality of a textile from a small panel of a flower; l.6up: manifested the vanquished as victor

p.339 l.10: by which he doubly adorned his life

p.340 l.5: game and it makes them look to see how they...But his passion overcame even this; l.10: For what mortal is there like him; l.12up: times they handed over to the Turks who had arrived in a caravan the Christians

p.341 l.7: he might destroy; l.17: forgot the matter in hand, until; l.23: like partridges; l.3up: He knew the changes

p.342: l.5: the explanations of the proverbs, and likened; l.13: from divisions, measures for the peace of the realm; l.15: cavalry, appointing officials and courts, income; l.19: appropriate greetings in response to greetings

p.343 l.6: (even if) recalled; l.7: Never did 'the pointer of the scales' incline; l.11: God will mention; l.14: Christ, through evidence of conscience and not through revelation of thoughts; l.16: to speak about...of which the doing was accomplished at the time; l.21: songs, performances

p.344 l.5 & p.389: Menabde's work was published as follows: vol. 1 (Pt.1 & Pt.2) came out in 1962, but vol. 2 appeared in 1980; l.6: 'Hearths of; l.7: Kldiašvili; l.11: (coins), draperies of gold-threaded velvet [according to Q']; l.16: little purse; l.21: Christ because my sins have defeated me...did not do this from what was handed over by his officials

p.345 l.5: consecrate it; l.13up: he was more than anyone held in dread; l.11up: nothing distant [reading with Q' *Ḃorieli* rather than the variant *Ḃoriel*, which evidently accounts for Thomson's 'in distant (realms)'], neither in his own

p.346 l.12: dared even to..treachery much less to speak of it to anyone; l.15: that as soon as it; l.17: and exposed for such things; l.20: because of this activity the prelates; l.22: dare to behave with impropriety; l.10up: prostitutes took care

p.347 l.13: victorious, he will shew them such grace that, as they said,: "You will no longer call us heretics or anathematize us".'

p.348 l.13: of these, your teachers; l.6up: through improvement

p.349 1.18: engaging in enervating pursuits; 1.24: Piros; 1.9up: I shall relate a second reason for discontent against this same person; 1.5up: their deeds that have now been made visible

p.350 1.4: Maybe such folk will blame the lion, since he does not use his eyes...detractors introduce another; 1.18: king honoured; 1.20: injustice did he do

p.351 1.12: enemies shamed by his virtues he was amiable and beloved; 1.18: Ḡadira; 1.19: He enjoyed peace...calm throughout; 1.21: the providence which he knows and who establishes; 1.8up: brief description; 1.4up: Ḡadira...ḡēdirt'a. .Ḡades

p.352 1.16: Someone shot an arrow

p.354 1.4: ḡanart'i; 1.7: someone lead astray the simpler persons of our religion.; 1.12: Do not let your acknowledgement be linked to; 1.15: which they studied from; 1.1up: since she recalled her mother's death from grief.

p.355 1.17: mother, I shall not ignore that people more select by God [following the definition of Q'] than; 1.20: it will be imprinted by placement on your; 1.26: deposit my image; 1.27: Son in the land; 1.28: raise up their hand and help; 1.6up: that preaching

p.356 1.5: right even to; 1.10: today flows; 1.16: allow to rest for us here this image; 1.16up: dumb idols; 1.13up: (?)opposite is Sak'risi; 1.7up: where the image of the all-holy one rested; 1.4up: rapidly went

p.357 1.4: you come from; 1.16: you, and I shall become disobedient to you; 1.9up: and sent letters

p.358 1.4: argue and oppose; 1.18: and destroyed like dust; 1.5up: placement on the face of; 1.2up: and by her this image had been sent

p.359 1.1: and thus it is still that it will rest here; 1.9: Eklesia; 1.18: Svanet'i; 1.23: miracles, converted and baptized many folk; 1.8up: Canaanite died; 1.5up: He begged...that he might be made

p.360 1.3: at whose appearance the king was terrified; 1.5: there shall be given to you a son; 1.6: he will convert many people to God; 1.11: womb itself...When he applied himself to; 1.13: understanding he kept reading and practising; 1.20: greater confirmation he also asked...Georgians be not split from the Greeks; 1.23: 14 years; 1.26: he brought him to the royal; 1.31: He took pleasure in much fasting; 1.2up: the rations which

p.361 1.1: He regularly fasted; 1.7: right from his mother's; 1.11: -Bak'ar; 1.12: He brought him to Constantinople; 1.3up: abandoned the wickedness of the world; 1.2up: and had built two monasteries

p.363 1.10: Step'ane; 1.14: Thomson's '[spiritual fathers] living at that time' contrasts with Pätsch's '[geistliche Väter,] die ihr Gelübde ablegten' = 'who took their vows'. The source is the analysis-defying dahqunet ოამისათა, for which there seems to be no variant! -- the existence in Old Georgian of a verb-root -qu(e)n- 'shave' seems to shed little light. On occasions like this a footnote discussing the difficulty would have been

welcome; 1.16: And we have written the lives; 1.6up: and they endured; 1.5up: But they proved victorious over them all; 1.3up: waterless mountain. By drinking from it, or rubbing it, many

p.364 1.1: the wild [Q's definition] bears; 1.7: (the time of) his departure..arrived; 1.10: commended his soul; 1.11: and took it; 1.12: death many miracles...John tells us, were accomplished; 1.15: He came in pupilage with John; 1.19: For three deers with fawns; 1.11up: And at the place where he looked out from the hills...but bent down from there, worshipped, and picked; 1.4up: bring a third of the grace of the holy city; 1.2up: he commended his soul

p.365 1.5: for us his miracles; 1.6: commended his soul; 1.10: John came to K'art'li, through the divine guidance; 1.11: came with him; 1.13: He asked forgiveness; 1.18: God did not deem as nought his life of asceticism; 1.19: here too food was brought to him daily; 1.21: Evagre came; 1.23: food, fixed his eye on it, and; 1.13up: without; 1.11up: He taught him endurance; 1.9up: wishes that beseechers of God go up; 1.7up: Thomson's 'Brought to the summit by the smoke of the thurible' contrasts with Pätisch's 'when the smoke of the altar-censer cleared from the summit', both being based on *sa^omlis °uamlit çuer-famobrunvit*, which seems to say 'with the point spinning downwards in/with the smoke of the incense'. The original story is found on pp.107-8 of the 1955 'Ancient Redactions of the Books of the Lives of the Syrian Ascetics' (in Georgian) -- the incense-smoke rose like a column into the sky, disappearing from sight, and then reappeared, with a point descending wonderfully to earth at a place in the gorge, where the brothers then took up residence.

p.366 1.13: How did they describe his boldness, patience, his praying; 1.15: requested priestly purification and departed; 1.21: parted the Aragvi river even at its deep point; 1.6up: areas, as it followed him like a servant. He fetched it as far as; 1.3up: he commended his worthy

p.367 1.3: one imprinted on the cloth the holy image of our Lord Jesus Christ just as on his own face..Ascension he sent it to him; 1.8: and also the son of his son's grandson substituted one another only in kingships not in piety; 1.20: Abgar had had enough of demons and after he had destroyed them and abandoned them, he; 1.22: for the manner of the destruction; 1.23: Thomson's 'by destroying the image of the Lord' is not immediately obvious in *damœobata xa†isa mis sauplosata*, but how this phrase connects with the rest of the sentence is puzzling. Perhaps it is best to assume a misprint in Q' for *damœobita*, which would justify Thomson's translation and makes the best sense in the context. 1.32: to cover the chamber; 1.33: a clay-screen in front; 1.40: Above a certain gate; 1.43: set out on his knees in prayer [according to Q']; 1.47: the screen which; 1.5up: Lord, which were [the relative pronoun is singular but the verbs indicate plurality] equally honoured, and the Nestorians had laid them in the church; 1.1up: shall now mention

p.368 1.1: all of Antioch...from the one country; 1.4: screen which; 1.5: cover the image; 1.6: of the heavenly one; 1.7: to the east, about...among the Ak'rian mountains; 1.17up: which you speak to me

p.369 1.6: Ossetia, the border of Avazgia; 1.9: help his cavalry; 1.21: followers, Didymus and Evagrius; 1.28: would be deprived of their manhood by iron; 1.3up: which she had given to Andrew; 1.2up: had it set in a small

p.370 1.2: and they made it into a bishopric; 1.8up: Poğonatus; 1.1up: and he should

p.371 1.2: over his own; 1.3: mountains as far as the frontier, Suanet'i and Ć'erk'ezi; 1.20up: together through your will; 1.18up: son of Varaz-Bakur; 1.15up: brother of this Adarnase; 1.13up: brother took hold of the; 1.11up: Mohamed

p.372 1.19up: Before 'Ašot' insert: 'Former Adarnase but named Basil upon becoming a monk, son of Bagrat' Mampal of Art'anuj died in 165 of the kronik'on'. 1.16up: the ex-Adarnase Basil; 1.1up: son of this Bagrat

p.373 1.1: Before 'Davit' insert: 'Bagrat', son of this Adarnase curopalates, died in 189 of the kronik'on'. 1.17: in these times; ll.22, 25 & 27 (cf. p.374): T'ornike; 1.26: and they appointed; 1.29: For 'the king...gave' Georgian in Q' has a singular subject but plural verb. If one compares the text with the original of this story (the 1946 Georgian edition of the 'Life of St. John and St. Euthymius'), one sees that not only the verb but the subject-noun is also plural. Hence it looks like a slip has occurred in our Chronicles, and so we should have 'the kings...gave'. 1.32: He had other requests: the brothers of Father John's wife took his son Euthymius to the king of the Greeks

p.375 1.3: is it 'Olympus' or 'Ulumbo'? 1.19: Gurgen went; 1.22: He could not rouse his heart through this ruse, nor through these means could he get the better of him; 1.9up: this king appointed; 1.6up: in order for Basil to aid him; 1.5up: -C'xoveli

p.375 1.7: Mc'xet'a too; 1.13: and laid to rest (there); 1.5up: valleys..he came to

p.376 1.8: Orot'a..Ja; 1.10: Sxlobani; 1.17up: Ć'oč'et'i; a village...Lagodđi; 1.10up: they made them over to him tax-free...of their tax-free status; 1.7up: wine, everything there was the emir..taken away and stripped from this holy; 1.2up: martyrs he built

p.377 1.3: peasant, both complete; 1.7: aright the hands of O; 1.13: nephew of King K. They declared them tax-free..confirmation of their tax-free status; 1.16 (cf. p.378): Mt'acmideli; 1.17: Monomachos and to make a request; 1.19: he came to visit; 1.26: on animals; 1.8up: and had laid to rest many (relics); 1.7up: did not take or keep anything for with all speed he sought to flee the glory...pleasure in lowliness

p.378 1.7up: she could not oppose; 1.6up: should have mercy on her soul...he had had in the past; 1.4up: holy and worshipful places

p.384 1.13up: Ⴑzn´

p.386 1.9up: A Ⴑera

p.387 1.13up: l'étude; 1.6up: Ⴑzn´

p.388 1.10up: KLDIAႱVILI

