Branching in Early Bible Transmission

The DeLiCaTe Project

Three Caucasian Literary Languages

- **Emerging with Christianisation**
  - ca. 5th century
  - with individual scripts
- Armenian
- Georgian
- "Caucasian Albanian"

- What is Caucasian "Albanian"?

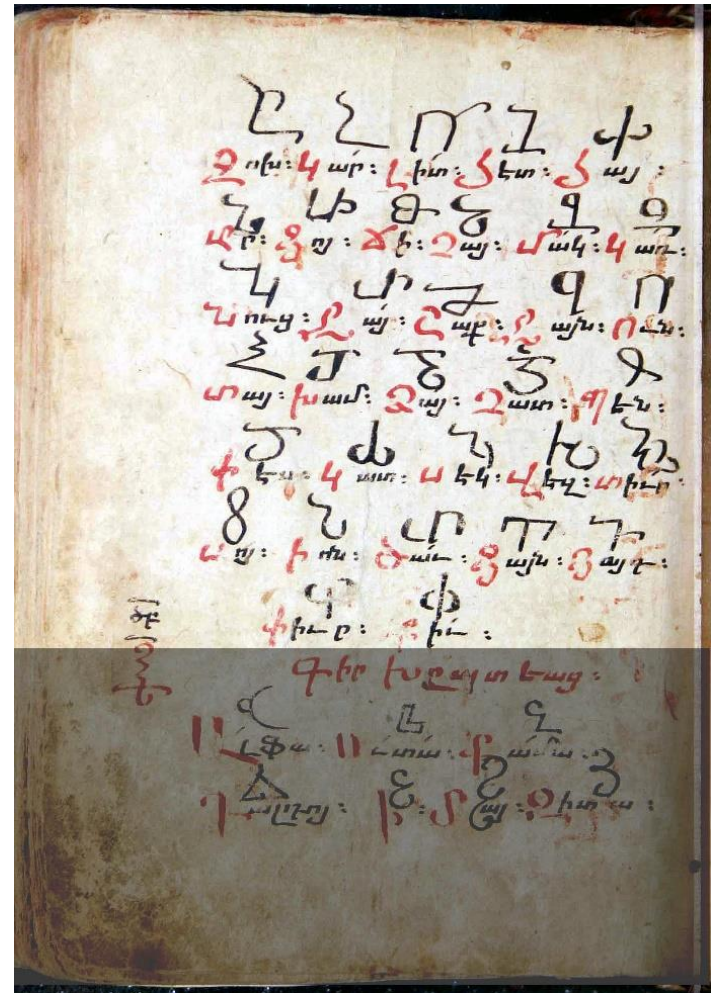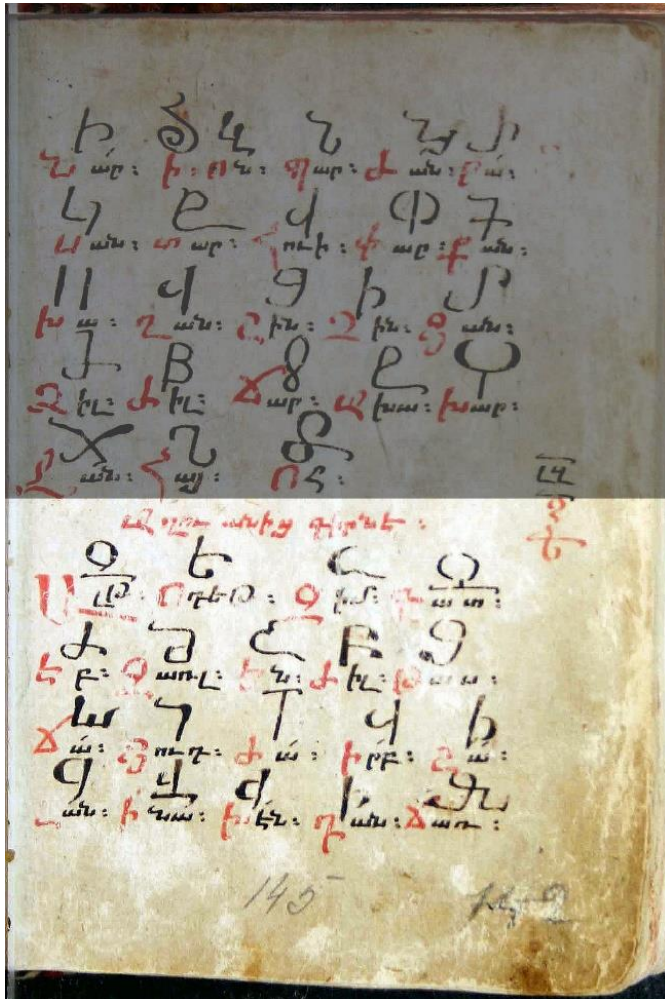# Caucasian "Albania"

projected into today's languages

St. Catherine's Monastery on Mt. Sinai
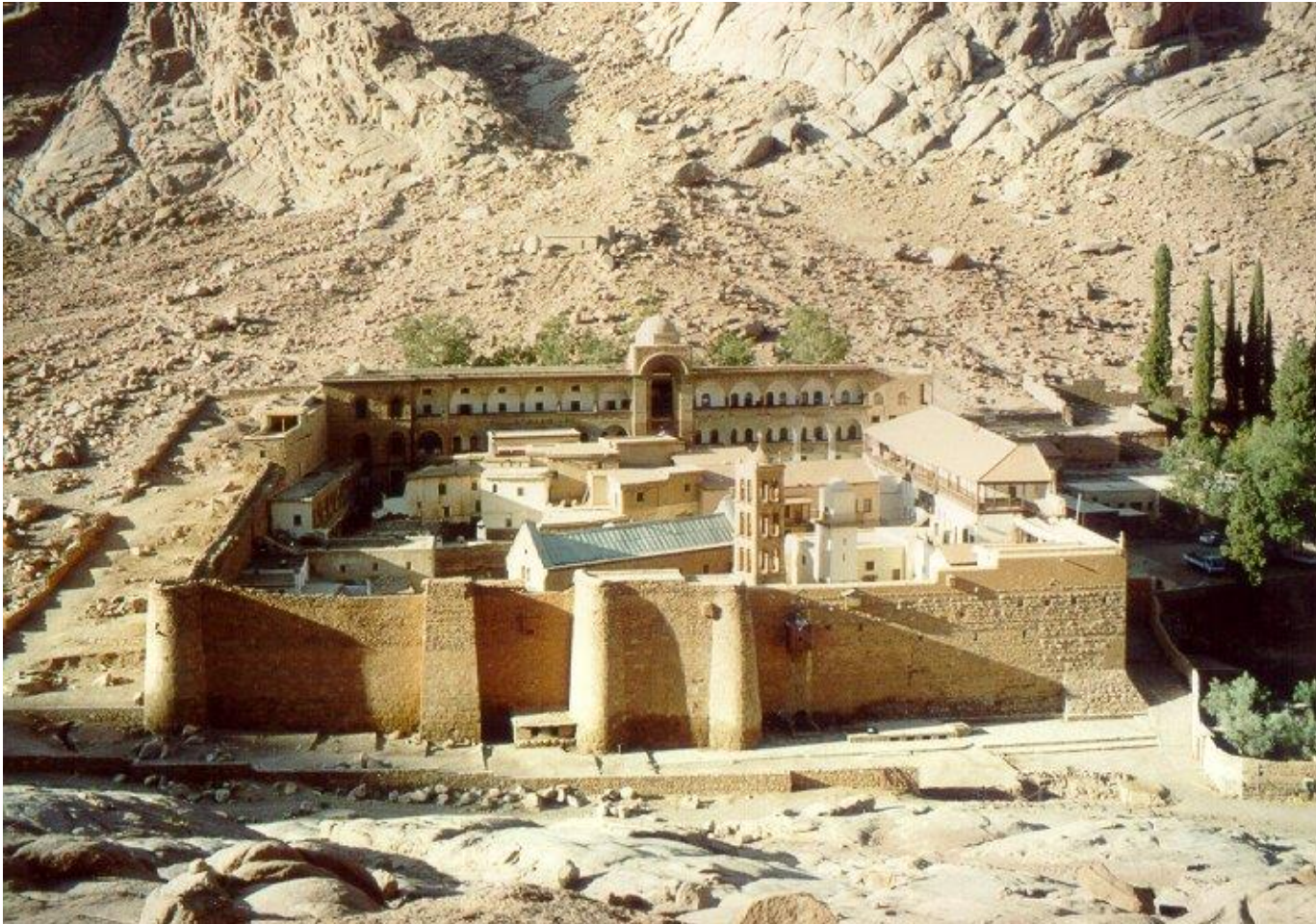
Edition Project
(Volkswagen Foundation)
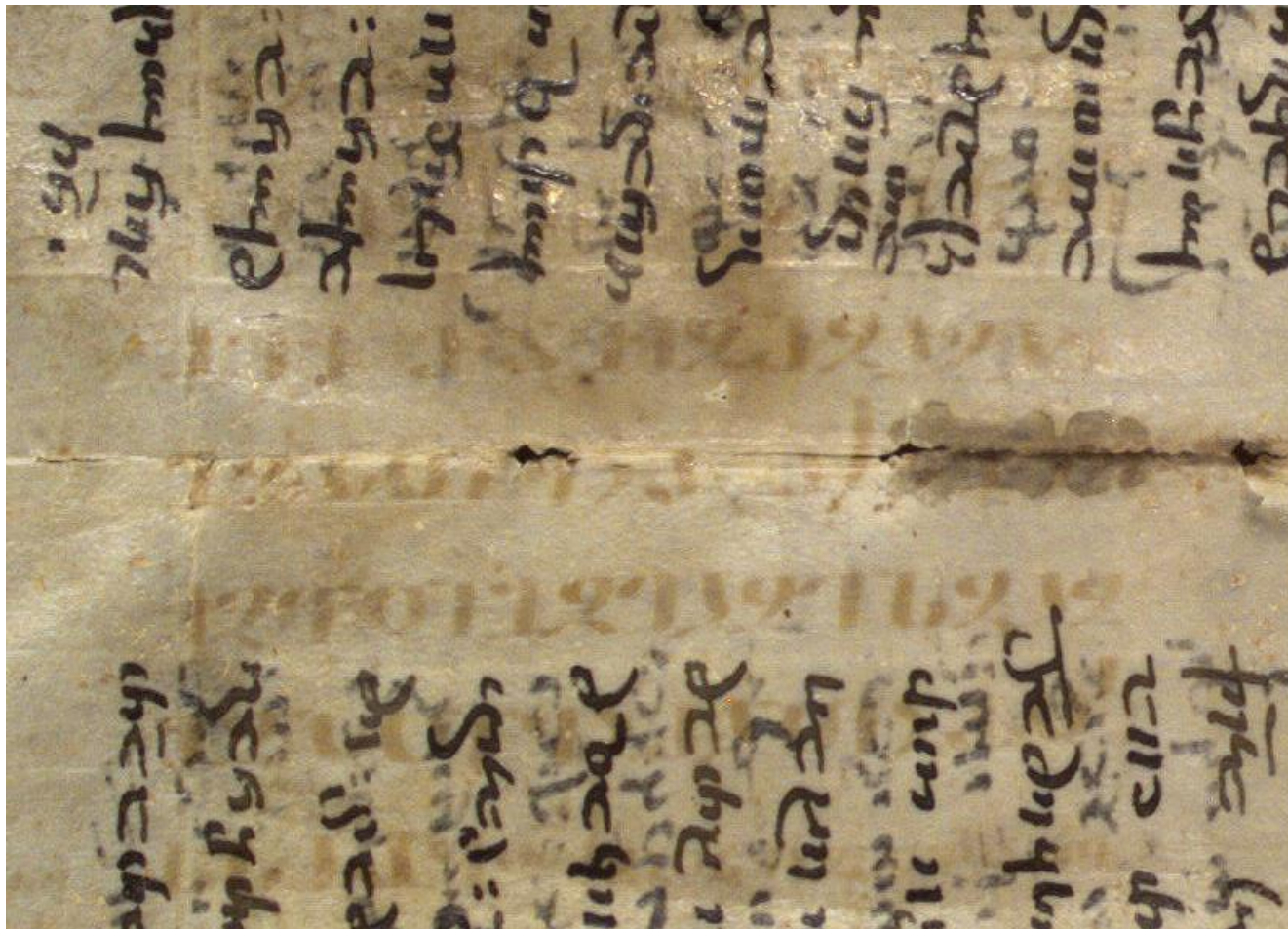
- # 1999-2002 "ARMAZI" Project
  - – ultraviolet photographs (ca. 90%)
- # 2003-2008 "Palimpsest Manuscripts of Caucasian Provenance"
  - – multispectral images
- # 2008-2010: three volumes in Monumenta Palaeographica Medii Aevi
  - – covering 108 fols. of N 13 and 59 fols. of N 55
  - – undertext of all but two fols. identified

- **2 Georgian codices (Sin. georg. N 13 and N 55)**
  - parts of one *codex rescriptus*
- **6 original manuscripts**
  - 2 Caucasian Albanian
    - Gospel of John, Lectionary
  - 2 Armenian
    - Old Testament texts, Pauline Epistles with Introduction
  - 1 Georgian, 1 Christian Palestinian Aramaic
- **output: ca. 80 % of the originals**

2012: New Technology
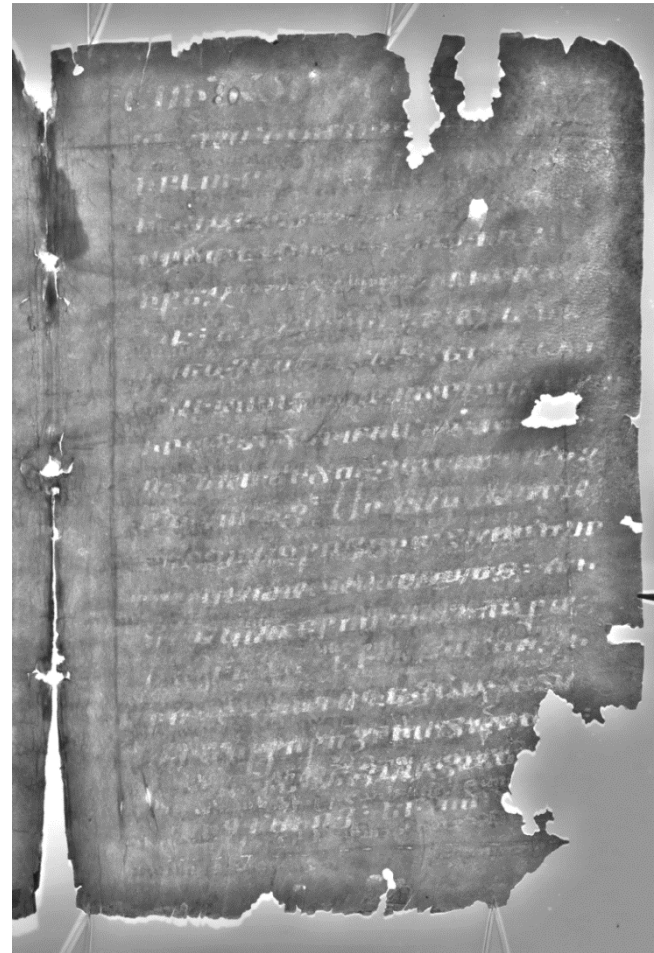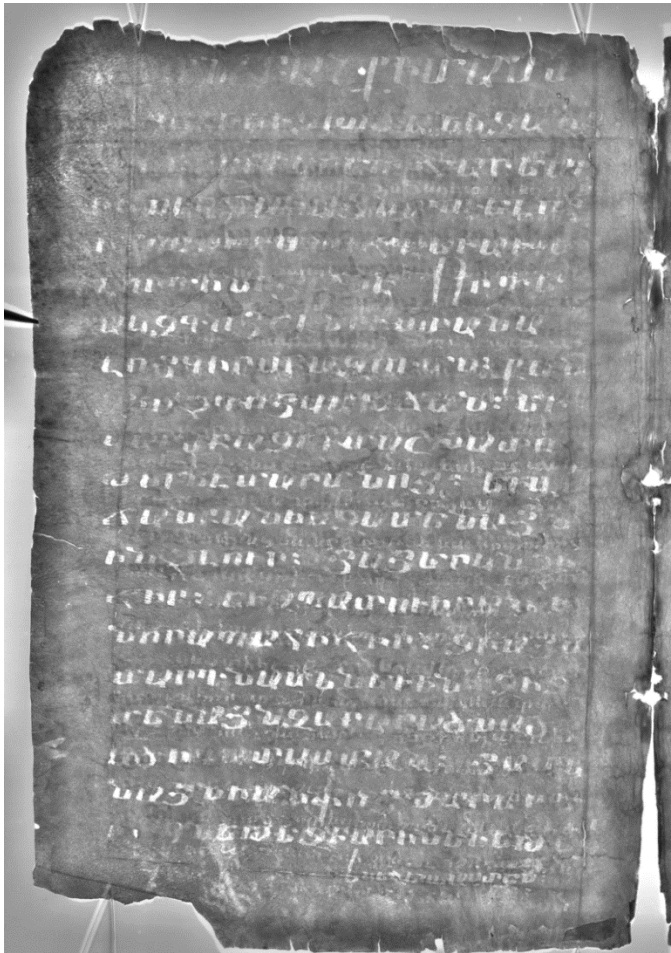
The Development of Literacy in the Caucasian Territories

The "DeLiCaTe" Project

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"DeLiCaTe" Outline

- Investigating the Development of Literacy in the three languages (ca. 5th–10th cc.) by

- analysing the oldest written documents as to:
  - the interrelationship of texts
    - interdependencies in terms of translation models
  - the interrelationship of the languages
    - interdependencies in terms of borrowings, calques
    - interdependencies with other surrounding languages
      - Old and Middle Iranian, Greek, Syriac, Hebrew, etc.
  - the interrelationship of the scripts…

I. Paleography:
The Three Alphabets

and their interrelation

II. Lexical Interdependencies

III. Textual Interdependencies

"Crosslinguistic Stemmatology"

John 19.20
(Sin.georg. N 13, 17vb)

Jo. 19,20		Caucasian Albanian	English	Armenian	Georgian	Georgian	Greek
	7	{E daxṭaḳax owḳa-ne-hē a\velå̃n}	This title then read many	Զայն տախտակ ընթերցան բազումք	იგი ფიცარი წარიკითხეს	ესე ფიცარი მრავალთა აღმოიკითხეს	τοῦτον οὖν τὸν τίτλον πολλοὶ
	8	[V](ač)[arow]{ġoy i\ˤa-	of the Jews: for the place	ի Հրէից. զի մատւ էր	ჰურიათა მრავალთა, რამეთუ მახლობელ იყო	ჰურიათა, რამეთუ მახლობელ იყო	ἀνέγνωσαν τῶν Ἰου-δαίων, ὅτι ἐγγὺς ἦν
	9	-anaḳe-hē kala}[k]{axoc e}	where Jesus was crucified	ի քաղաք անդր	ქალაქსა მას	ადგილი იგი	ὁ τόπος τῆς πόλεως
	10	{x}o[wn'] (i){hål}-(b)[iṭ]{ē-hamay}\[ḳ](e)-	was nigh to the city:	սեղին ուր խաչեցաւն	ადგილი იგი, სადა ჯუარს-ეცუა იესუ.	ქალაქსა, სადა-იგი ჯუარს-აცუეს იესუ.	ὅπου ἐσταυρώθη ὁ Ἰησοῦς·
	11	-{h}[ē Y˜s]ax [ca]{m-pē-hē V}[a]\{čar[n']}(a)	and it was written in Hebrew,	յ̄ո̄· եւ էր գրեալ եբրայեցերէն՝	და წერილ იყო ებრაელებრ,	და იყო წერილი ებრაელებრ,	καὶ ἦν γεγραμμένον Ἑβραϊστί,
	12	own [E](l)[l]a[own']a	and Greek,	դաղմատարէն.	ფრომინებრ	ჰრომაელებრ	Ῥωμαϊστί,
	13	{own H}[ro]{maown'a} [oo](w){l}	and Latin.	եւ յունարէն վերին։	და ბერძლ.	და ბერძლ.	Ἑλληνιστί.

- *vačarńa* = Hebrew ('Jewish')?

- *ellaowńa* = Greek ('Hellenic')?

- *hromaowńa* = Latin ('Roman')?

Jo. 19.20
(transmissive light)
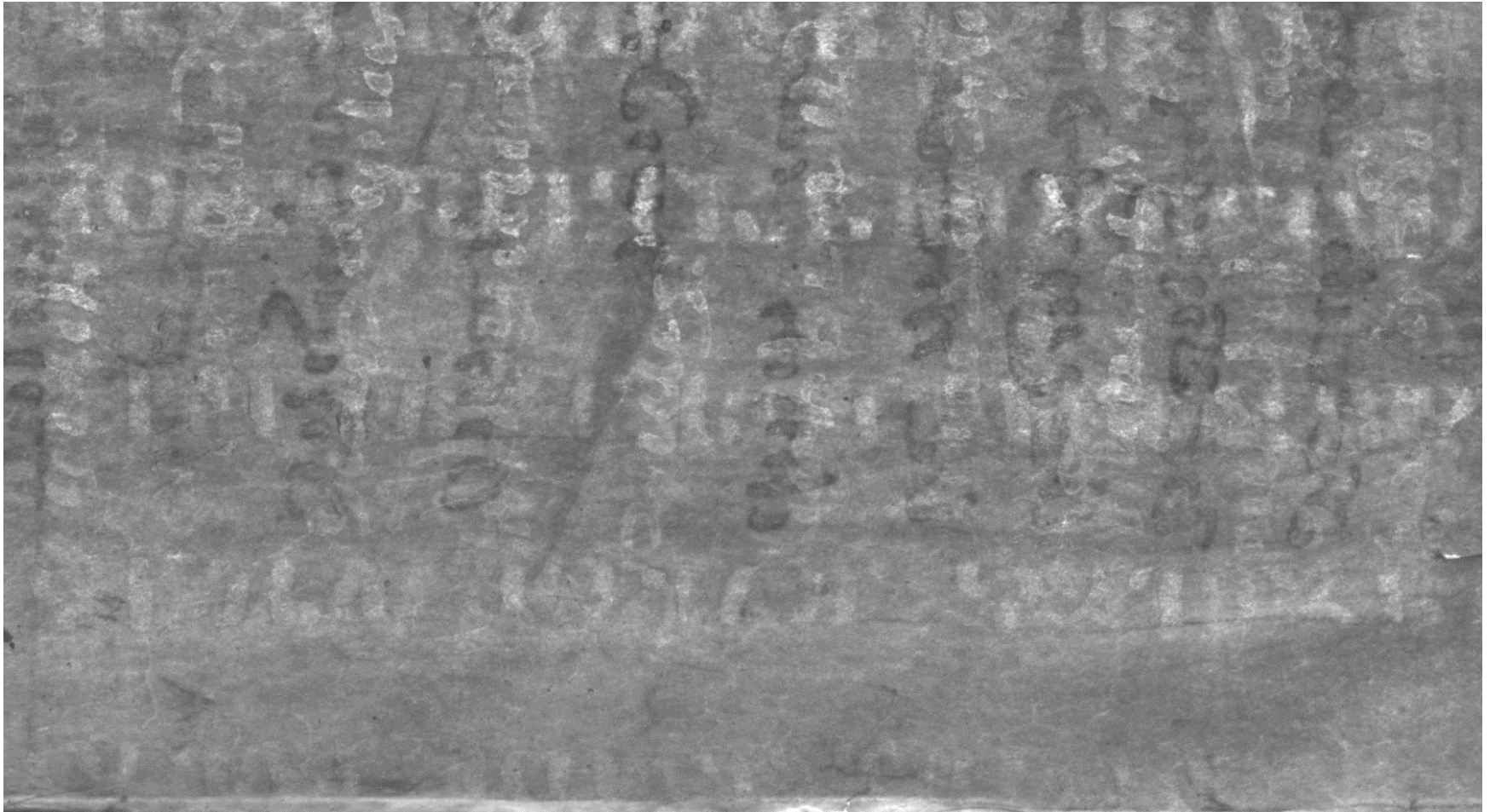
Jo. 19.20
(pseudo-colour)
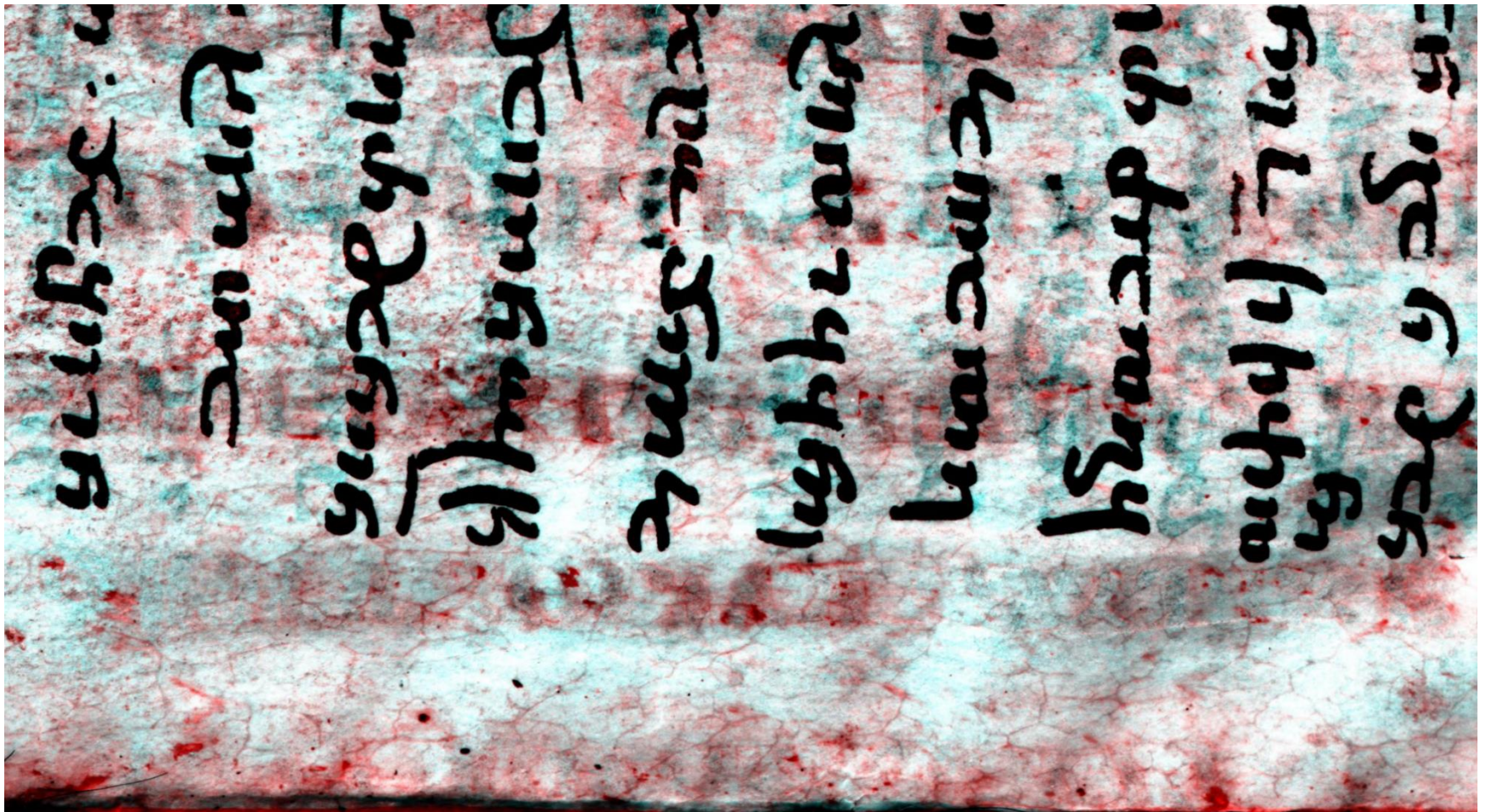
Hebrew, Latin, Greek?

- Greek: Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί

- Georgian: *ebraelebr*, *hromalebr* (*prominebr*), *berʒl*

- Syriac (Peshitta): *ʿebrāʾit*, *yawnāʾit*, *rhūmāʾit*

- Albanian: *ebraowneš, dalmaṭaowneš, yownaowneš*

- Armenian: *ebrayecʿerēn*, *dałmatarēn*, *yownarēn*

- Dalmatian = Latin? ONLY Armenian and Albanian

Dalmatian = Latin?

- Indication of a translation date of the Armenian Gospel after 527 CE?

  – Reintegration of Dalmatia into the (East) Roman empire by Justinian? (Fr. Macler, 1919, 638-642)

- Indication of the Christianisation of Armenia during the reign of the Dalmatian emperor Diocletian (284-305)?

  – Roman suzerainty accepted in 298 CE (B. Künzle)?

- Albanian < Armenian; *terminus a quo*

Luke 4.16–18 (Sin.georg. N 13, 34vb)

Lk.	A34vb	Caucasian Albanian	English	Armenian	Georgian (Ad.)	Georgian (vulg.)	Greek (Θ, f. 133v)	Syriac (S, f. 72v)	English	Greek (B, p. 1315)	Syriac (P)
4.16	2	Ari-na-va nazarē\taχ	He came to Nazareth,	եւ եկն ի նազարեթ	და მოვიდა ნაზარეთს,	და მოვიდა ნაზარეთს,	Καὶ ἦλϑεν εἰς Ναζαράτ,	ܘܐܬܐ ܠܢܨܪܬ	And he came to Nazareth,	Καὶ ἦλϑεν εἰς Ναζαρά,	ܘܐܬܐ ܠܢܨܪܬ
	3	bån'i-hamayḳe-	where he grew	ուր սնեալն էր.	სადაცა აღზრდილ იყო	სადაცა აღზრდილ იყო	ὅπου ἦν ἀνατεϑραμμένος,	ܐܝܟܐ ܕܐܬܪܒܝ ܗܘܐ	where he had been brought up:	οὗ ἦν τεϑραμμένος,	ܐܬܪ ܕܐܬܪܒܝ
	4	-va-hē : baha-båhē-n'a'-	up. He went inside,	եւ եմ՛ուտ	და შევიდა,	და შევიდა,	καὶ εἰσῆλϑεν	ܘܥܠ	and,	καὶ εἰσῆλϑεν	ܘܥܠ
	5	-va zahown-anḳe-v'a'-	as his was used to,	ըստ սովորութեան իւրում	ვითარცა ჩუეულ იყო მას ოდენ,	ვითარცა ჩუეულ იყო მას ოდენ,	κατὰ τὸ εἰωϑὸς αὐτῷ	ܐܝܟ ܕܡܥܕ ܗܘܐ	as his custom was, he went	κατὰ τὸ εἰωϑὸς αὐτῷ	ܐܝܟ ܥܝܕܗ
	6	-hē šambaṭown ġiy'a'	on the day of sabbath	յաւուրն շաբաթուց	დღესა შაბათსა	დღესა შაბათსა	ἐν τῇ ἡμέρᾳ τῶν σαββάτων	ܠܟܢܘܫܬܐ	into the synagogue	ἐν τῇ ἡμέρᾳ τῶν σαββάτων	ܠܟܢܘܫܬܐ
4.17	7	e ž̃daχ : | daġē-n-oo'w'-	into the synagogue. | | To him was given	ի ժողովուրդն | եւ եստուն նմա	შესაკრებელსა მათსა, | და მისცეს მას	შესაკრებელსა მათსა, | და მისცეს მას	εἰς τὴν συναγωγήν, | καὶ ἐπεδόϑη αὐτῷ	ܐܝܟ ܒܝܘܡܐ ܕܫܒܬܐ | ܘܩܡ ܠܗ	on the sabbath day, **and stood up for to read.** | And there was delivered	εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. | καὶ ἐπεδόϑη αὐτῷ	ܒܝܘܡܐ ܕܫܒܬܐ | ܩܡ ܠܡܩܪܐ
	8	xow d'iṗ isai mar\ġavenown :	the book of the prophet Isaiah.	գիրս եսայայ մարգարէի.	წიგნი ესაია წინაწარმეტყუელისა.	წიგნი ესაია წინაწარმეტყუელისა;	βιβλίον τοῦ προφήτου Ἡσαίου,	ܟܬܒܐ ܕܐܫܥܝܐ ܢܒܝܐ	unto him the book of the prophet Esaias.	βιβλίον τοῦ προφήτου Ἡσαίου,	ܟܬܒܐ ܕܐܫܥܝܐ ܢܒܝܐ
	9	**hayz-'a'\ri-**	**He stood up**	եւ յարեաւ	აღდგა	და აღდგა	καὶ ἀνέστη	ܘܩܡ	And	καὶ	
	10	**-na-va owpesa :**	**to read (it).**	ընթեռնուլ·		კითხვად	ἀναγνῶναι	ܠܡܩܪܐ			
	11	axay-pē-anḳe-oen	When he had opened	եւ իբրեւ եբաց	და განყო	და განყო	καὶ ἀναπτύξας	ܘܟܕ ܦܬܚ	when he had opened	ἀνοίξας	ܘܦܬܚ
	12	e d'iṗ ' baχē-n-oow	the book, he found	զգիրսն. եգիտ	წიგნი იგი კითხვად და პოვა	წიგნი იგი და პოვა	τὸ βιβλίον εὗρεν	ܠܟܬܒܐ ܐܫܟܚ	the book, he found	τὸ βιβλίον εὗρεν	ܠܟܬܒܐ ܘܐܫܟܚ
	13	e xown' cam-pē-hama'y'\ḳe-	the place where it was written,	զայն տեղի յորում գրեալն էր	ადგილი, რომელსა წერილ იყო:	ადგილი, სადა წერილ იყო:	τὸν τόπον ὅπου ἦν γεγραμμένον,	ܕܘܟܬܐ ܕܟܬܝܒ	the place where it was written,	τὸν τόπον οὗ ἦν γεγραμμένον,	ܐܬܪ ܐܝܟܐ ܕܟܬܝܒ
4.18	14	-hē | hel ž̃ē zal ha\la…	'The Spirit of the Lord is upon me'…	հոգի տն ի վերայ իմ…	სული უფლისაჲ ჩემ ზედა…	სული უფლისაჲ ჩემ ზედა…	Πνεῦμα κυρίου ἐπ' ἐμέ…	ܪܘܚܗ ܕܡܪܝܐ ܥܠܝ…	The Spirit of the Lord is upon me,	Πνεῦμα κυρίου ἐπ' ἐμέ,	ܪܘܚܗ ܕܡܪܝܐ ܥܠܝ

- ## The "Western" tradition

  - … he went to the synagogue on the Sabbath day, **and he stood up to read**. And the book of the prophet Isaiah was given to him. He opened the book…

- ## The "Eastern" tradition

  - … he went to the synagogue on the Sabbath day. And the scroll of the prophet Isaiah was given to him. **He stood up to read (it)**. He opened the book…

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CULTURES

Dividing line

- "Western":
  - Greek (e.g. B = Vaticanus)
  - > Syriac Peshitta
  - > Latin Vulgate > vernaculars
- "Eastern"
  - Greek (Θ = Korideti and a few minuscle mss.: f^1)
  - Syriac (S = Sinai Palimpsest)
  - Armenian, Georgian, Albanian

Syriacisms in Albanian?

- *Zadowḳaowx* "Sadducees"
  - Syr. *Zadūqāyē*
  - vs. *Sadowkecʿikʿ, Saduḳevel-ni* < Σαδδουκαῖοι
- *Šiloha-* "Lake Siloam"
  - Syr. *Šilūḥā*
  - vs. Arm. *Siłovam*, Geo. *Siloam*, Gk. Σιλωάμ
- *Ešaya* "Isaiah" vs. *Isa* "id."
  - Syr. *Ešaʿyā*
  - vs. Arm. *Ēsaya*, Geo. *Esai/ya*, Gk. Ἠσαίας

Newly detected Syriacisms

- *Šamariya, šamraown, šamraowḫ "Samaria"*
  - Syr. *šāmrāye, šāmrīn* etc.
  - vs. Gk. Σαμαρεία, Arm. *samaria* etc., Geo. *samaria* etc.

- *Mowše* "Moses" (Jo. 6.32, 5.46)
  - Syr. *mūše* vs.

- *Mowsēs* "id." (Mt. 17.3, Heb. 3.5, Act. 13.38)
  - Gk. μωϋσῆς, Arm. *movsēs*, Geo. *mose*

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Thank you!