

T. G. Mgaloblishvili. *The Klardzheti Anthology*. Tbilisi: 1991, 496 pp. (in Georgian, with an English summary).

A new book by a well-known Georgian scholar presents a publication and a complete codicological and source analysis of one of the oldest Georgian manuscripts, a collection of liturgical texts, homilies for the most part. Such a collection, along with lectionary and tropology, answered the demands of Christian liturgical service through a whole year. The Klardzheti anthology dating to the tenth century contains Georgian translations of homilies by the Fathers of the Church like John Chrysostom, Ephraim the Syrian, Severianus of Gevali, Cyrill of Jerusalem, as well as original Georgian works by Grigol Diakvani (the Deacon) and Ioane Bolneli. In all, there are 63 texts covering the second half of the liturgical year.

The Georgian liturgical text collections were described by scholars several times before. Among the predecessors of T. G. Mgaloblishvili were such renowned authors as A. Shanidze, who published the eighth-century Hanmet collection and the Sinai collection of 864, I. Abuladze, who was the first to recognize the importance of these texts and who developed the program of their investigation, J. Haritt and M. van Esbrok, who analysed Georgian liturgical texts in comparison with Greek and Oriental collections of liturgical texts and homilies.

Unlike her predecessors, T. G. Mgaloblishvili aimed at producing not only a scholarly publication but a monograph on the Klardzheti collection of texts, revealing the original Georgian works and comparing them to other texts from similar anthologies, identifying homilies translated from other languages in relation to their archetypes, establishing the primary core of the anthology and tracing later inclusions, studying the specific features of the liturgical calendar of the Klardzheti anthology.

The first chapter of the monograph presents a complete palaeographic and codicological description of the Klardzheti anthology. In T. G. Mgaloblishvili's opinion, the manuscript might be produced in South Georgia around 980s—990s. Marginal notes the manuscript contains allow to trace its history through several centuries, before it came to the collection of the Institute of Manuscripts named after K. S. Kekelidze.

The second chapter is devoted to the original homilies like "The Conversion of Kartli to Christianity" by Grigol Diakvani and the "Nine Words" by Ioane Bolneli. The greater part of the second chapter is concerned with the study of life and works of the last author. Mgaloblishvili's predecessors suggested different dates for his life — from the sixth—seventh and to the beginning of the eleventh century. After investigating a variety of materials (evidence of literary sources, epigraphics and manuscripts), the author of the work under review came to the conclusion that Ioane Bolneli had worked in the first half of the tenth century. Observations over existing manuscripts allowed her to suggest that the works of Ioane Bolneli had been connected with the Tao-Klardzheti and the Jerusalem-Palestine literary schools. Special notice in her system of arguments is taken of the Lent Sunday sermons created by the Georgian author. An eight-week cycle of the Lent services, as distinct from the earlier seven-week cycle, is characteristic of the ninth—tenth century Georgian liturgical manuscripts. The emergence of the eight-week cycle can be traced to the early tenth century, and it is connected with the name of

Ioane Bolneli. T. G. Mgaloblishvili is inclined to see the influence of the old Jerusalem tradition in Bolneli's homily on the renovation of the Jerusalem churches. This influence could be explained by the Georgian author's use of archaic liturgical texts which, by the end of the tenth century, had been no longer employed in the official Byzantine church literature. In Mgaloblishvili's opinion, Ioane Bolneli was well acquainted with the ancient sources and with the manner of writing of the early Christian authors. When creating a cycle of his own original sermons, he treated them in the spirit of his time.

The most important part of the monograph is the third chapter where translated homilies, which make up the major part of the Klardzheti anthology, are considered. It should be noted that 53 of the 63 sermons are translated texts. The aim of the author was to compare the texts of the manuscript with the versions of the same works represented in other Georgian anthologies, on the one hand, and in their sources composed in other languages, on the other.

The analysis of the distinctive features of the translations (renderings of proper names, place-names, passages from the Scriptures as well as grammar and syntax forms) brings the scholar to the conclusion that the language of the originals was Greek. Because of the Georgian translators' close following the original Greek liturgical texts, it is now possible to reconstruct the old versions of the Greek homilies, later lost or re-worked to fit the frames of the developing Byzantine literature and theology.

In the first part of the third chapter T. G. Mgaloblishvili is considering the particular features of the homilies' versions represented in the Klardzheti anthology: divergencies within one version and differences in certain parts of versions. She also points out the cases when parts of homilies turn into distinct versions or when different homilies are combined into one text. The same methods were used by the compilers of the Greek liturgical anthologies. Their practice became a pattern for Georgian men of letters, who employed similar methods both in translations and in their original writings. The same practice was usual not only in Georgia but also among Georgian scribes in Palestine, beginning from the tenth century, and even earlier.

The second part of the third chapter is dedicated to homilies which survived in one version only. The most difficult cases were those where the original was missing, or the divergencies between the translation and the original were too great. To the first group belong some of the sayings ascribed to Ephraim the Syrian, John Chrysostom, Severianus of Gevali, and apocryphal works on the Transfiguration and the Assumption. To the second group belong sermons by John Chrysostom, Athanasius of Alexandria, John of Damascus and two apocryphal works on the Assumption.

On the evidence of the translator's errors, as well as specific Greek stylistic features present in the text, T. G. Mgaloblishvili assumed that all these go back to the Greek archetype, and that a number of theological and liturgical hints in the Georgian translations reflected the oldest Jerusalem Church service practice of the fifth—sixth centuries.

The next paragraph of the same chapter deals with homilies deriving from Greek originals and closely following them. This group of texts has been already studied by