ONE COLOPHON IN OLD GEORGIAN TRANSLATIONS OF THE GOSPELS

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Abstract: 24th chapter, 36th verse from the Gospel of Matthew bears the Following: "But of that day and hour knoweth no one, not even the angels of heaven, *neither the Son*, but the Father only". Words "neither the son" are omitted in the major Greek Gospels and several Georgian Manuscripts of the Athonic version. Manuscript Ath.62 has a note along those words: "These words were not written in the three Gospels, neither did I" (according to some Manuscripts we have "three Greek Gospels"). In our opinion, at first, the words "neither the son" were omitted in the Greek Gospels (also the Syrian) for the reasons of heresy. Presumably, due to the Greek influence this remark was erased in the Athonic recension.
Keywords: Gospel, Manuscript, Heresy, Georgian

The old Georgian Gospels manuscripts usually have a lot of attachments – metatexts (a text about a text) written about the content and purpose of this holy book, for instance: the colophons of a rewriter, a translator or an editor; the definitions written on the margins; the remarks of a liturgical and exegetic character; inscriptions for readers, marginal notes and other secondary elements. The goal of our Article is to observe one colophon preserved in MS of Athonic collection (Ath. 62) and to show its importance in textual criticism.

First of all, we'll briefly introduce all types of Georgian Gospel text. According to the last results of the textual researches, it is determinate that there were three types of Georgian Gospel text up to the seventh century:

1. **Adyshian** (It is represented in the Adyshi Gospel manuscript of 897 year, in the khanmeti fragments of palimpsest (A89-844, VII century) and in Khanmeti palimpsest N4 kept in the National Central of Manuscript, Tbilisi, Georgia);

2. **Pre-Athonic**, which is preserved in about 40 full and fragment manuscripts, specifically in manuscripts of Opiza (913), Jrutchi (936), Parkhali (973), Berta (889) and in the most of manuscripts of the X-XI centuries. This type of texts was very distributed in the Georgian Orthodox Church up to XI century;

3. **Eclectic recension,** it is a mixture of Adishian and Pre-Athonic text types (this recension is represented in Tviberi Gospel).

All above mentioned texts also appear in the readings of khanmeti lectionaries (khanmeti lectionary of Graz, khanmeti lectionary of Vienna and Svanetian khanmeti lectionary).

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4. The final **Athonic recension** of Georgian Gospel was formed in the middle of the XI century by Giorgi Athonic (1009-1065). It is known that **Giogri Athonic**, with the purpose of getting the Georgian translation closer to the Greek original, edited the text of the Gospel three times. This recension preserves in most of Georgian manuscripts, about 200 of them. Just like Byzantine text type which also appears in large majority of Greek manuscripts.

As we mentioned above, the colophon we are interested in is preserved in the MS of Athonic collection (Ath. 62), which dates back to the 11th century. It is kept in the collection of the manuscripts at Iveron Monastery on Mountain Athon, but the photocopy and microfilm with number Ath. 62 are kept at the National Centre of Manuscripts in Tbilisi (Georgia). Our discussion is based only on the photocopy. As you know, it is complicated to research the manuscript according to the photocopy. In spite of this fact, after closer examination of the manuscript it has been revealed that two people were working on it, a rewriter and an editor. The editor corrected the main text according to Athonic type of text. The main text follows of Pre-Athonic type[1].

Exactly in this MS (Ath. 62), we have noticed one colophon written through the Chapter 24th, Verse 36th of Matthew Gospel ("But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only"[2] (Mat.: 24-36) by the hand of editor: "These words were not written in the three Greek Gospels, neither did I". Under these words the rewriter meant syntagm "neither the Son". Why were these words removed from the Gospel text? – This is a subject of dispute (below we will see that these words were removed from the majority of the Gospels MSS). Why did the Georgian editor mention this absence so specifically?

We tried to search many Georgian Gospel MSS to find out in which of them was the syntagm "neither the Son" kept, and in which of them it was erased. In this table there is a result of our research, all of which MSS contain the Athonic text type.

"neither the Son" is kept	"neither the Son" is omitted
Ath. 62 (edited text), XI century	Ath. 62 (main text), XI century
Gelati Gospel, XI-XII centuries	Vani Gospel, XII-XIII centuries
Labskaldi Gospel, XII-XIII centuries	Echmiadzini I Gospel, XII-XIII centuries
Sin-19, 1074	Q 883, XII-XIII centuries
Sin.Geo.N.12, 1075	Kaliposi Gospel, XIII century
Jer-93, XII century	Artvini Gospel, XI-XII centuries
Jer.-122, XIII-XIV centuries	H 2070, XI-XII centuries (neither remark)

[1] About main and secondary text type of MS Ath. 62 see Article: "Codicotextual Analysis of the Gospel Manuscript (Ath.62) from Oshki on the example of Matthew's Gospel", Electronic bilingual scholarly peer-reviewed journal Spekali, 2011, III, http://www.spekali.tsu.ge/index.php/en/article/viewArticle/3/27/

[2] Mark 13-32 contains the same content: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father".

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Jer.-103, XIII century	H 1782, XII-XIII centuries (neither remark)
Kutaisi-74 XII-XIII centuries	S 2546, XVIII centuries (neither remark)
Kutaisi-75 XII-XIII centuries	Jer.-49, XI century
Kutaisi-182 XII-XIII centuries	Jer.-153, XII century
Kutaisi-145 XIII-XIVcenturies	Jer.-102, XII-XIV centuries

There are about 200 MSS containing Athonic type of texts, as we have mentioned above. Unfortunately, we didn't have possibility to check all of them. In all MSS where the Gospel text of Pre-Athonic type are preserved, this phrase of "neither the Son" also exists.

What happened in the Greek MSS of the Gospel? There is the same diversity as in Georgian ones. In the MSS of previous time these words have not been removed, for example, in the MSS of IV, V, VI and sometimes in X, XI centuries (perhaps rewrites of these MSS have copied them from the origins of early periods), whereas from the MSS of IX, X, XI, XII, XIII centuries, "οὐδὲ ὁ υἱός" is omitted[3].

In this table, Greek MS are grouped according to the type in which the syntagm "neither the Son" is kept, or omitted.

Mat.: 24-36: "Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν **οὐδὲ ὁ υἱός**, εἰ μὴ ὁ πατὴρ μόνος"	
"οὐδὲ ὁ υἱός" consists	"οὐδὲ ὁ υἱός" is omitted
B – Rome: Vaticanus (IV)	ℵ^{c} – London: Sinaiticus (IV) (corrector)
D–Paris: Bezae Cantabrigiensis (V-VI)	𝔐 ("Family") – E (Basel VIII), F (Utrecht IX), G (Dresden: Boernerianus IX), H (Hamburg and Cambridge IX), S (London VI), Y (Cambridge IX), Ω (Athos IX).
ℵ* – London: Sinaiticus (IV) (original text)	K – Paris (IX)
Θ – Tiflis: Koridethi (IX)	L – Paris: Regius (VIII)
f[13] ("Family") - 124 (Vienna XI), 788 (Athens XI), 1346 (Jerusalem X, XI).	Δ - St. Gall (IX)
28 – Paris (XI)	Π* – St. Petersburg and Oxford (X) (original text) Π^{c} – St. Petersburg and Oxford (X) (corrector)

[3] For research Greek MSS we have used critical edition: *New Testament Greek Manuscripts, Matthew*, edited by Reuben J. Swanson, Sheffield Academic Press, Sheffield, England, 1995.

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	f^{1} (“Family”) – 1 (Basle XII), 118 (Oxford XIII), 1582^{c} (Mt. Athos X, corrector).
	33 – Paris (IX)
	700 – London (XI)
	1424 – Maywood, III (IX, X)
	565 – Leningrad (IX)
	2 – Basle (XII)
	69 – (f^{13}) Leicester (XV)
	157 – Rome (XII)
	579 – Paris (XIII)
	1071 – Mt. Athos (XII)
	M – Paris (IX)
	U – Venice (IX)
	W – Washington: Freer Gospel (V)

As we see, in the majority of Greek Gospels “οὐδὲ ὁ υἱός” is omitted. According to the table of Greek MSS, there are two Gospels of early time where “οὐδὲ ὁ υἱός” is missing: W – Washington: Freer Gospel (V) and L – Paris: Regius (VIII). It is interesting to see if this syntagm appears in Armenian and Syrian texts[4]. In the MMS of fifth century (arm – Künzle edition 1984; Zohrab edition 1805) the syntagm “οὐδὲ ὁ υἱός” is omitted. From the four Syrian MSS, the syntagm “οὐδὲ ὁ υἱός” is preserved in Palestian MS of sixth century (syr$^{p[a]}$), but in three of them it is omitted (syr^{s} – Sinaitic III-IV centuries, syr^{p} – Peshitta I half of V century, syr^{h} – Harklensis 616). These MSS are dated back to the III-V cc. We think that the discussion about “οὐδὲ ὁ υἱός” has started earlier. What was the real reason to erase these words from the Matthew Gospel first in Greek, Syrian and later in Georgian Gospels, and why it is especially mentioned in the colophon?

The exegetic explaining of this verse answered this question. In the first centuries of the Christianity, the heretics had made a erroneous interpretation. According to Orthodox Faith, Jesus Christ is one of the three Hypostasis. God became a man with a human and divine nature, fully God and fully man, having all of the human feature, except Sin. Accordingly, Jesus Christ, as he has a divine nature, knows about the time of Second Coming. But why is it mentioned in the Testament that about the time of the Second Coming knows neither the Son? St. John Chrysostom, explaining 36th verse of 24th chapter of Matthew Gospel (“But of that day and hour knoweth no one,

[4] For research Armenian and Syrian MSS we have used critical edition: *The Greek New Testament*, Fourth Revised Edition, Barbara Aland and Kurt Aland (ed.), Deutsche Bibelgesellschaft, United Bible Societies, Stuttgart, 1994.

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not even the angels of heaven, *neither the Son*, but the Father only" (Mat.: 24-36), has said that these words ("neither the Son") became an argument for a false teaching. He clarifies: Disciples of Christ wanted to know about time of the Second Coming, but Christ said that not even the angels of heaven know about it and added "neither the Son", as to not being troubled with the additional questions. But if he would say: I won't tell you about it, Disciples would be worried. Jesus Christ did not introduce them to this notion not because he had not known it, but because it was not the time for people to know more about the Second Coming[5].

According to the opinion of Prof. Edisher Tchelidze[6], there were two heretic understandings of this verse: Arianic and Nestorianic: Arianism was theologically teaching that the Son really does not know about the Second Coming with his *divine* nature. So, he is not naturally God (because God Knows everything), but Creature (because it is exactly the Creature's feature not to know what will happen in the future). According to Nestorianic teaching, the Son really does not know about the Second Coming with his human nature. Therefore, as one person cannot know, or does not know anything at the same time, we are dealing as such with not one figure, but two, not one Son, but two. One of him, the Son of God, knows about the Second Coming (with his divine nature), and the second, the Son of man, Jesus Christ, does not (with his human nature). It means that the Son of God had never become a God but as a figure, as the Second Person of the Holy Trinity only joined to man, to Jesus Christ.

It is not our purpose to hold polemic about this issue. Our goal is to show the role of colophon in the understanding of holy Testament text and in textual criticism.

To our opinion, holy fathers of the church had erased the words "neither the Son" from the Gospel to avoid the heretic teachings. Georgians shared Greek practice. Presumably, due to the Greek influence, this remark was erased in Athonic recension. We think that this may be one explanation of the reason why in some Georgian and Greek MSS, the words "οὐδὲ ὁ υἱός" are preserved, and in some of them they are omitted.

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[5] St. John Chrysostom, *Commentary on the Gospel of St. Matthew*, translated in Georgian by Ekvtime Mtatsmindeli, III, Tbilisi, 1998, 324-327.

[6] Edisher Tchelidze, *Who brings the Anxiety and heretic teachings in Georgian Apostolic Church?*, Tbilisi, 2004, 14.

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