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**From The Panther Skin to the Translations of
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Parallels**

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ABSTRACT

In the present paper, we will discuss some of the linguistic parallels that exist between the panther and these translations. Of course, such parallels can be inferred if the above assumption about the timing of the translation is correct and, on the other hand, given the immeasurable impact both of these monuments had on their readers. We will touch on some interesting linguistic parallels that emerge when comparing texts.

Keywords: Vocabulary; translation, Georgian-Jewish linguistic relations; linguistic parallels

For centuries, Georgian Jews have preserved translations of the holy books and some other fundamental religious books, translated into their vernacular and known as "Tavsili" (translation, commentary). For the last ten to fifteen years, little was known about these translations in scientific circles. In 2008, a translation of the book of Genesis was published in Israel (Genesis, 2008) in three different editions, followed by an extensive study of the text a year later, and in 2014 a translation of the Passover Legend (the Feast of Tabernacles) was released to the public (Feast of Tabernacles, 2014). These translations were passed down from generation to generation orally among Georgian Jews. The spiritual leaders of the community have been teaching them for years (there were also special terms - „თავბიძგებ ღვჯ“ - "stand on the head"). Nowadays, when the vast majority of Georgian Jews live in Israel, the area of use of these translations is significantly reduced. Their fragments are mainly used in the preaching of the so-called "Dibra Torah" ("Torah is said"). There is no direct document as to the time of the creation of the translations. According to indirect data, this date is estimated to be the 11th- 12th C. (Enoch, 2009, p. 8). One of the proofs is the language of translation, which is close to the language of Georgian secular monuments of that time. The beauty of Rustaveli's eloquence (Glonti 1961; Giginishvili, 1975) has been studied in

detail in scientific literature, including the peculiarities of the great poet's pronunciation of names.

In this regard, the form *ვექმარებო* attracts attention: „*თუ შენ შენს ცოლსა არ შეგერთავ, მე ჩემსა არ ვექმარებო*“ (*If you do not marry your wife, I do not marry mine*) (1466,4). It seems that this verb existed in Georgian at that time (or in any of its dialects) and Rustaveli used it so gracefully in the poem. The fact is that in the original text of Genesis, we find the form of the second series of this verb: „*მიდი იმათ ცოლსა ძმის შენისას და დაექმრე მას*“ (*Marry your brother's wife*). In the modern translation of the Bible, we have the equivalent of it. Also in Shalom David's translation: *ექმრე*.

A different edition is presented in the translation of Abram Mamistvalov, Tamar Mamistvalov-Kezerashvili, and Gershon Ben-Oren, where other lexical items are used: *შეირთე*. We see another edition in the old Georgian translation of the work - *ესობე* (O, AKS), *დაესობე* (CV). All these clearly indicate the diversity of Georgian vocabulary and to the fact that translators were not entirely sure which word would be more appropriate for the translated text. It is noteworthy that in both the text - in the panther skin and in the chapter we have the initial form of this verb:

1. „*შენგან ჩემისა ქმრობისა წინასცა ვიყავ მნდომია*“ (I thought I was before you in my manhood).;

2. „*და ის დარქმეული ქმრობითა*“ (20.3) (And he is called a virgin) (with a slight phonetic change), which literally means: because he is married. This is clearly seen in the old translation of the Bible: *ვეგე შეყოფილ არს ქმარსა*. (CB: *იგი თანა-მკვიდრ ქმრისა*).

This form is discussed by Shalva Glonti, who thinks that it, like a number of other verbs, must have been coined by Rustaveli. Of course, no one doubts the unique mastery of the great poet, but in this case, Ivane Gigineishvili's view that Rustaveli was well acquainted with the possibilities of the Georgian language and skillfully used the existing forms should be more correct. In our humble opinion, the fact that these forms can be found in Tavsili, which should have been created slightly earlier than the genius poem, backs up Ivane Gigineishvili's opinion (Gigineishvili, 1975, ; Ben-Oren, 1993). However, it should be emphasized that we are not discussing the case of influence here, but merely highlight that both Rustaveli and the anonymous creator of Tavsili use existing forms from the rich source of the Georgian language (Enoch, 2009).

Both texts also confirm the *ნუკევა* form, which is explained as follows: "request, supplication": „შენ გენუკვი მონახვასა“ (128, 4). An interesting phonetic variant of this verb is presented in the chapter: *გენუკები*, which means

"I beg you". We must repeat that the use of such forms indicates their existence in the Georgian language.

One of the forms used in Panther's skin needs careful consideration, as it can be understood in a different way from the traditional definition. We have in mind the verb *ჰლაღავს*: „მათ უხმობდა მხსნელად მათად, ტკბილად უჭვრეტს, არა ჰლაღავს“: 1646, 4. In the dictionary attached to the edition, this word is defined as: "does not quarrel." As it is known, Rustaveli's masterpiece was translated into Hebrew by Boris Gaponov (Gaponov, 1991) and this translation is recognized as congenial. It should be noted that in this case the translator does not follow the above definition and offers a different understanding: "ומענה וחתקרה להם" "ישענו" לאשמ. Translating this back to Georgian, we have the following situation: the primary meaning of לאשמ is „*ხსოვნა*“ (memory); the word מענה has essentially the same meaning, but it has a secondary meaning as well "plan or action that gives a solution". We should roughly understand the translation like this: pays enough attention (does not show lack of attention). It is difficult to say with certainty which understanding is more acceptable, but in our view, Rustaveli's researchers should also look to the Gaponovian understanding. We have an interesting word in one of the most beautiful stanzas of the Panther's skin, which is still used in some contexts in Georgian: „შენ ხარ მიზეზი სოფლისა ასრე გასამსალებისა“.

According to the definition, this word is related to "სამსალა" and is explained as follows: „სამსალად ქცევა“ (Becoming poison). It is interesting that Georgian Jews use even today, the modified version of this word: „გასანსალება“ (for example, in the materials collected in Kutaisi, the following sentence can be found: „რათ უნდოდა ამ ხენაგ ასე გასანსალება“ (Who and why made this Khenag dish (popular dish among Georgian Jews, made of wings and walnuts) so spicy/billet?. Of course, the meanings are very close, but for the sake of clarity, we point out that greed here means "bitterness" and maybe Rustaveli also had this meaning in mind.

Particular attention is paid to the form „ხასი“, which is confirmed several times in Rustaveli's poem with two different meanings:

1. "Person close to the king": „წიგნსა მოვცემ, გმორჩილობდენ, ვინცა იყოს ჩემი

ხასი“ (164, 4);

2. Genuine, pure: „*tarie;s udghvna gvirgvini, ver-*„*ტარიელს უძღვნა გვირგვინი, ვერ- დანადები ფასისა, იაგუნდისა მრთელისა, ყვითლისა, მეტად ხასისა*“ (1438, 2-3). The word *ხასი* is often found in the speech of Georgian Jews, and according to this we could add other meanings - "true", "saint of saints". This can be clearly seen from the short verse that is very common among Georgian Jews: „*შაბათი არი ხასი, რა არი მისი ფასი*“ (Saturday is a “khasi”, it is priceless). The words *დაახასებს, დაახასებინებს, ხასდება*, (characterizes) are derived from *ხასი*. The translation of Tavsili uses this very phrase: „*აკურთხა ღმერთმან იგი დღე მეშვიდე და დაახასა ის*“ (God blessed him on the seventh day and made him a saint): (*ენესის*, 2008, 2-3). In one of the previous works I expressed an opinion that the word *ძი* was used as “saint” in the speech of Georgian Jews (Enouch, 2009, p. 87). Thus, we can conclude that lexical items of approximately similar meaning were developing in parallel in the speech of Georgian Jews and in the Georgian literary language.

Another "common" word between Tavsili and Rustaveli's poem is „*პაემანი*“ (in Tavsili), which means "promise": „*ესერა პაემანი ჩემი შენ თანა*“: (*Genesis*, 2008, 17, p. 4). In the section 17,2- 13, this lexical unit has been used several times. Sometimes the speaker left him unchanged, but in most cases he said "*პირობა*" instead. So for him these units are absolutely identical. The publishers of Panther's skin define the word “paemani” as agreement, pact, deadline. I think it should be clear that this lexical unit is used smoothly by both texts. Discussing any influence here does not seem justified. It is interesting in itself that Tavsil has preserved this archaic form.

In some cases, it is not so easy to bring the form confirmed in the translation of the poetic unit and the chapter to the "common meaning". For example, one of the most interesting forms of the poem is *გამეტადება* („*მან უბრძანა: აღარ გაჩყენ, აღარც სიტყვა გამეტადდეს*“), , which is defined as: "more behavior, exaggeration." The lexical unit attested in the chapter has the opposite meaning: „*გაამეთიადებს*“ (Divides into ten parts), and yet, in our opinion, it is not impossible to judge the common origin of these units not only because of external similarities but also as a result of the so-called meaning in one text, replace with the opposite meaning.

It is very interesting the form „*ბრძნობა*“ (wisdom) attested in the panther skin: „*ხელო*

კითხვის ბრძნობას“ (*The hand seems to make wisdom: 886, 1*). In Tavsili, in the translation of Agad, we find a new word derived from this verb:

„დაუბძენდეთ მათ, არამც გამრავლდეს“ (*We must act wisely so that they do not multiply*)... These examples once again show the great potential of Georgian vocabulary, which is used with true mastery by both the genius poet and the most talented translators of the Tavsili.

One of the most interesting lexical items in the poem is *დამართებით* (righteous): „*მან ბალოში დამართებით დადვა მას მზედ საქებარსა*“: 410,2. In this case, it really means "beyond", but there is no doubt that we are dealing with the same lexical unit. It is noteworthy that neither Iliia Abuladze (Abuladze, 1973) nor Zurab Sarjveladze's (Sarjveladze, 1995) old Georgian dictionaries have confirmed this lexical unit. With great caution, perhaps, we can say that it must have been the product of the time of the creation of the „Tavsili“ and „The Panther Skin“.

The word *ნასი*, which means "ugly, ugly", is often used in panther skin. It is a well-known complaint of Fatman: „*მით არ ჯერ ვარ ქმარსა ჩემსა, მჭლე არის და თვალად ნასი*“ In the speech of Georgian Jews, a slightly modified phonetic version of this word is used: *ნარსი*. R sound development is a completely normal process in Georgian; But In none of the translations of the Tavsili is this word found without the consonant r. The poem also confirms the accusation taken from this word: *დანასვა: „ახალმან ფიქრმან დათოვა, ვარდი დათრთვილა, დანასა“* 179,1), the explanation of which is "to become". Gaponov's (Gaponov, 1991) translation *לבי אייפיקה* - sound and freeze, which indicates a different understanding of the text and offers a different meaning of the word.

In the text of the poem we have the form "*მოზალდადენი*": „*ჰკადრეს: „ჩვენ ვართო მოზალდადენი ვაჭარნი*“ (1031, 1). According to the dictionary, the meaning of this word is "Baghdadi ". Gaponov's translation is as follows: *מבגדד העיר איתנו*. With the translation: "We are coming from Baghdad". It is noteworthy that there is a similar form in the speech of Georgian Jews: „*მესტამბოლე*“. This is a merchant who trades in Istanbul (another similar form is „*მერუსეთე*“ - a merchant who trades in Russia). We think that in this context „*მოზალდადენი*“ are the merchants who go to Baghdad to trade, and not the merchants from Baghdad anyway.

Every Georgian remembers the Rustaveli stanza from his childhood: „*ხატაეთს მყოფნი ყველანი ჩვენნი სახარაჯონია*“ (We pay the cost (contribution)). By definition, „*ხარაჯა*“ is a contribution. It seems that in Georgian there was a term not only to denote a contributor, but also a tribute. This is evidenced by the testimony of the „Tavsili“: In A edition of the translation we read: „*მეზაყეები*“; In the B edition, the translation is corrected and the word is used as *მეხარაჯეები*. It is clear that the speaker here is influenced by a new Georgian. In the text of the 60s of the twentieth century, but in the text preserved by oral tradition, a completely re-Georgianized form appears: "supervisors of works". Of course, it is especially valuable for us to show the A and B editions, according to which we are talking about tax collectors. So, we can present the specification regarding the lexical item under consideration.

In some cases, with the parallel forms of „Panther Skin“ and „Tavsili“, we can also discuss the possible time for certain words to enter the Georgian language. For example, the poem confirms „*მოშაით/ მუშაითი*“ forms: „*მგოსანი და მუშაითი უხმეს, პოვეს რაცა სადა*“ (119, 4); „*ჩემსა სიმცროსა გამზრდელნი სამუშაითოდ მზრდიდნან*“ (1394, 1). This lexical unit is not found in the passages published by the translation of the chapter, but is in the texts provided by the speakers. For example, Mrs. Eter Kezerashvili-Chikvashvili suggested a sentence from the speech of the Jews of Akhaltsikhe: „*მუშაითი გეგონება*“ This form is no longer found in the speech of the Jews today, and we may assume that it is a reminder of earlier eras.

We are sure that after publishing the rest of the chapter and comparing the texts, many more interesting materials will be revealed.

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