

**FOR CONVEYING OF ANTHROPNYMS IN MENAION
(ACCORDING TO GELATIAN LITURGICAL BOOK
“GULANI” /K-596/)**

ABSTRACT

The Gelatian Gulani (K-596), preserved at the Kutaisi State Historical Museum, copied in 1541, is the first dated Gulani among such manuscripts. The text is defective and damaged. Only Parakletike (1r-173v) and the Menaion for the entire year from September to August (175r-637v) are preserved in it.

The Menaion is a liturgical book (or collection of books) that contains a calendar sequence of annual liturgical services, that is, hymns of feasts and saints for the whole year. By applying the Georgian-Greek sources, Giorgi the Athonite (Mtatsmideli) compiled the first Menaion. Many saints are referred to in the Menaion, and therefore, it is rich in Greek and Jewish anthroponyms. Their Georgian alternatives are rather interesting: **St. Theoktiṭe** (Theoktiṭe), **Babla** (Babila), **St. monk martyr Varipsava** (Varipsave), **Avṭomoni** (Avṭonome), **St. and noble Euphemia** (Ephemia), **Paphonṭi** (Paphnuṭi) and so on.

The issue of transmission of anthroponyms in translated liturgical books is complex and requires multifaceted observation. There are several reasons for the variety of proper names: 1. Different types of foreign language sources, 2. Translation process, 3. Copying/writing process, 4. Editing after centuries according to one of the rules and so on.

In terms of difference of transmission, two types of proper names are identified: 1. Names that slightly differ from comparable units; 2. Names that are completely different, almost none of the sounds match those of the comparable units.

The difference between the comparable units can be: single-level (when difference is exhibited by a single letter-sign), two-level or multi-level, i.e. some names show such a huge difference that the way the name has been transferred into Georgian may even remain unclear.

Keywords: Anthroponyms, Georgian Manuscripts, Gelati Gulani.