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Towards an automatical analysis of a translated text and its original:

The Persian epic of *Vīs u Rāmīn* and the Georgian *Visramiani*

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0. In the field of Oriental studies, computers have not yet been as widely accepted as in other disciplines as a means of linguistic and literary analysis. In the present paper\(^1\), I shall discuss the facilities the computer offers when applied for the special purpose of comparing two texts that have an internal relationship with each other in that one of them is a translation of the other. As I intend to show, this relationship cannot be established "automatically" by just entering the two texts; instead, it requires a lot of additional information that can only be handled manually.

1. The romance of *Vīs and Rāmīn* as versified by the 11th century writer Gurgānī is regarded as one of the most important literary products of Persia. The text has hitherto seen four scholarly editions, the first of which appeared in Calcutta 1865\(^2\). Only the latest of these editions which was prepared by Magali TODUA and Alexander GWAKHARIA from the Georgian Academy in Tbilisi\(^3\) has taken into account the fact that there

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\(^3\) *Vīs va Rāmīn of Fakhr al-dīn Gorgānī. Persian critical text composed from the Persian and Georgian oldest manuscripts by Magali A. TODUA and Alexander A. GWAKHARIA. Edited by Kamal S. AINI. Tehran 1970. = Iranian Culture Foundation, 101 (here: TG). — The other scholarly editions are: Vis and Rāmin. A Romance of Ancient Iran, Originally Written*
exists a Georgian version of the text dating back as early as the end of the 12th century. This is the so called Visramiani which was introduced to the European scholarly world through the English translation from 1914 by Oliver WARDROP⁴. Of its four Georgian editions, only the one prepared by Alexander GWAKHARIA and Magali TODUA⁵ considers the relationship between the Visramiani and its Persian model.

1.1. What then can a thorough comparison of the two texts aim at? In my view, such a comparison can have at least six aims. The first one consists in establishing the actual relationship between the two texts, viz. whether the Georgian text is indeed a translation of the Persian original (as most scholars believe today) or whether it is only a free adaptation (as has sometimes been claimed). The second aim lies in establishing the wording
of the Persian text as present when it was translated into Georgian; it must have been still very close to the original wording at that time because the Persian text is believed to have been written only two centuries earlier (between 1040 and 1054). This aim was kept in mind by GWAKHARIA / TODUA when they prepared their edition, and only by a new comparison can this edition be evaluated (and, eventually, improved). The third aim would consist in establishing the original wording of the Georgian version as one of the most important literary monuments preserved in this language. This, too, may be done with respect to criticizing the existing editions. As a fourth aim of a comparison, I think of analyzing the translation method as used by the translator, esp. with respect to consistency in rendering key words. As a fifth aim, I expect it to reveal the information the Persian original offers as to the Old Georgian language, esp. with respect to words otherwise unknown and to the etymology of words, and as the sixth and perhaps most important aim I hope it to bring out new information as to the sound system of New Persian at the time of the translation.

1.2. A short depiction of the phenomena involved may be necessary here to show why I consider the effort of a comparison worth undertaking.

1.2.1. As was said before, most scholars nowadays believe that the Georgian Visramiani is a close translation of Gurgānī’s Vīs u Rāmīn epic although it is in prose, not a metrical text like its Persian model. The close relationship becomes obvious just by comparing the sequence of chapters and confronting their names as in the synoptical table given as appendix 1 at the end of this paper: although the partitioning disagrees to a certain extent and although some chapter titles have no equivalents, the plot of the story is visibly maintained without changes⁶. And within chapters it can easily be demonstrated as well that the translator intended to keep as close

⁶ A Turkic version of the epic which was written by the 16th century writer Lāmī shows much less affinity in this respect. (The text has not yet been edited, but is accessible through a manuscript preserved in the Preußische Staatsbibliothek, Berlin). — Magali TODUA is just editing the revised Persian text as accomplished by the 18th century writer Nāmī Isfahānī (cf. Kutaisis Universitečis Moambe / Bulletin of Kutaisi University, vol. 1, 1993, pp. 25-64; vol. 2, 1993, pp. 26-108).
to the original as possible, just by arranging the Georgian text according to the metrical units of the Persian; cp. the synoptical presentation of the beginning of chapter 24 given as appendix 2 below. Maia MAMACĂȘVILI who devoted a whole monograph to the question of the relationship between the Georgian and the Persian text\(^7\) came to the same conclusion; she drew our attention to the fact that some of the manuscripts preserving the Visramiani contain otherwise unknown punctuation marks which coincide with bayt or half-bayt boundaries in the Persian text.

1.2.2. What information the Georgian text offers with respect to the original wording of Gurgănī’s epic can be illustrated with some passages where TODUA / GWAKHARIA’s edition differs from MAHḠUB’s. E.g., in his chapter 40, MAHḠUB reads the following bayt (40, 37)\(^8\):

\[
\begin{align*}
\text{tu gōyē šir-i man rūbāhā gašt-ast} \\
\text{w-az-īn saxtī \textit{rux-am} čūn kāhā gašt-ast}
\end{align*}
\]

This is translated by MORR. (77-78) in the following way:

"It is as if the lion of my soul is become a fox
and my cheeks become like straw from this suffering."

In TG, we read instead (25, 107):

\[
\begin{align*}
\text{tu gōyē šir-i man rūbāhā gašt-ast} \\
\text{az-īn saxtī u \textit{kōh-am} kāhā gašt-ast}
\end{align*}
\]

With the usage of \textit{kōh-am} "my mountain" instead of \textit{rux-am} "my cheek(s)" this is nearer to the Georgian version (GT 16: 75, 17-19):

\[
\begin{align*}
lomisa msgavsi zali čemi gamelebulā \\
da šečirvebisagan \textit{mta čemi} gavačebula
\end{align*}
\]

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\(^7\) Gorganis "Vis o Ramin" da kartuli Visramiani (Gurganī’s "Vis u Rāmīn" and the Georgian "Visramiani"). Tbili 1977.

\(^8\) Text passages from the Persian text are here quoted by chapters and verses, quotations from the Georgian text by chapters, pages, and lines. Translations are quoted according to pages; that a given translation is quoted, is indicated by the reference to WARD. and MORR., resp. The transcription used for the Persian as presented here is to be regarded as tentative because final decisions are being aimed at only as results of this investigation. The Georgian is transliterated in the usual manner.
This was rendered by WARD. in the following way (66):

"From the strength of a lion I am reduced to that of a fox, and by sorrow my mountain is become a valley".

A word-by-word translation would run as follows:

"My strength, equal to (that) of a lion, has become (like the one of) a fox, and from grief, my mountain (i.e. the mountain which is me) has become a valley."

An opposite case is TG 25, 42, where we read

\[ \text{hanūz-aš būdə pušt-i lab ču mulham} \]
\[ \text{lab-aš čūn angabīn u bāda dar ham} \]

"Yet was the ‘back’ of his lip like silk cloth, his lip like honey and wine (mixed) in one".

as against MAHGUB’s wording (40,8)

\[ \text{hanūz-aš būdə rux čūn lāla xurram} \]
\[ \text{lab-aš čūn angabīn u bāda dar ham} \]

which was rendered by MORR. (75):

".. his cheek was as yet splendid as the tulip, his lip like honey and wine mixed".

Here, the Georgian seems to support MAHGUB’s text (GT 16: 73,15-16):

\[ \text{bageni lalsa ugvandes}. \]

".. his lips were like ruby" (WARD. 64)

Although we have only one sentence as an equivalent to the two half-bayts in question here, we may assume that the translator chose the word lal-"ruby" because it sounded similar to the Persian lāla "tulip".

1.2.3. The way in which the Persian text can be used for establishing the original wording of the Georgian version, can be demonstrated in an equal manner.

In the 1938 edition (BIK), we find the following clause (8: 24,7-8):

\[ \text{guloansa piri broçeulisa qavilsa uguandis} \]
\[ \text{da žabansa siqiltlita — ġrianḵalsa}. \]
This wording is in accordance with all manuscripts and is easily understandable, as WARDROP’s translation shows (28):

"The face of the brave was like the flower of a pomegranate; of the cowardly, like a scorpion with yellowness."

With GWAKHARIA/TODUA, however, we have to conject a different reading (GT 8: 49, 27-28)

\[\text{guloansa} \dot{\text{piri bro} \dot{\text{ceulisa quavilsa uguandis}} \text{da} \dot{\text{zabansa si} \dot{\text{quitlita}} — drahkansa.}}\]

which would mean

"Of (lit. to) a brave (man), the face looks equal to the blossom of a pomegranate, and of (lit. to) the coward, (it looks equal) to the drahкani (-coin) by (its) yellowness."

For only this wording would agree with the Persian text (TG 16,29):

\[\text{yak-} \dot{\text{e} \dot{\text{r}} \dot{\text{a}} \text{ gũna šud hamrang-i dînâr}} \text{ yak-} \dot{\text{e} \dot{\text{r}} \dot{\text{a}} \text{ čihra šud mānand-i gul-nār}}\]

"The cheek of the one was the color of a dînār; the face of the other like the pomegranate blossom." (MORR. 43)

A literal translation would run as follows:

"Of the one, the cheek became equal in colour to a dînār (coin), of the (other) one, the face became similar to the pomegranate blossom."

The restitution of the Georgian text with the name of the coin drahкan-i instead of грианкali-"scorpion" is unproblematical from a palaeographical point of view; cp. the two words დრახკანი and ოქრიანდი in (modern) Mxedruli script. And that Georg. drahкan-i would be the normal equivalent of Persian dînār can be seen in TG 24, 56 = GT 15: 71,12-13 where both words are confronted. Besides, we may compare Lk. 20,24 where Georgian drahкan-i renders Greek δηνάριον, the immediate etymon of Persian dînār.

From a plentiful list of similar cases we may quote, e.g., BIČ 13: 42,13 with Georgian ოქრიანდი nišani "sign" (in accordance with all mss.) which
would have to be expected as the equivalent of Persian نیسان only as in GT 23: 65,13 = TG 23,16, whereas GT (13: 63,39) have the correct نیسانتی as the counterpart of Persian نیسان "merriment" (TG 22, 10); and BIK 16: 52,15 has Georgian დასაკვლებლი "learned, instructed" (in accordance with a majority of mss.) as against GT 16: 72,6 with დასაკვლებლი "pitiful, deplorable" which is the correct equivalent of Persian مهجور "lost, forlorn". For the case of GT 15: 70,18 = TG 24,32 cp. below.

1.2.4. As to the translation method as used by the Georgian translator, we have already stated that his general outline must have been to keep as close to the original as possible. For deviations from this rule, we may suggest the following reasons:

1.2.4.1. One main reason may be styled as "ideological": The translator had to "convert" the text from Gurgānī’s Islamic background to the Christian background prevailing in Georgia. As a main effect, this conversion resulted in the omitment of the first two chapters as well as the last one, all of which are devoted to the praise of Allāh and Muḥammad in the original, and in a radical shortening of the introduction (chapters 3-7), which deals with the proper Islamic-Persian environment in which Gurgānī’s opus was accomplished. Within the "conversion" phenomena, we may note the interesting substitution of Persian داروی "poor man, beggar" (e.g. TG 23,79 = GT 14: 67,16 or TG 24,56 = GT 15: 71,13), or of the Islamic paradise guardian, ریذوان, and of fairies, پری, by Georgian ქაჯ "monster" (TG 25,53 = GT 16: 73,27 / TG 25,131 = GT 16:76,6).

1.2.4.2. A similar effect is often produced by the necessary adaptation of specific elements of the Persian natural environment to the Georgian "reader" not familiar with them. This may be observed mainly in the areas of fauna and flora, but also with respect to Persian geographic names, month names, star names and the like; cp. the following sample list:

Persian nahang "crocodile" > Georgian lomi "lion" (TG 16, 14 = GT 8: 49,13);
P. gawazn "roe, deer" > G. veluri txa "wild goat" (23,146 ≈ 14: 68,37-38);
P. ähū "gazelle" > G. veluri txa "wild goat" (23,9 ≈ 14: 65,9-10; 25,4 ≈ 16: 71,36-72,1);
P. gurg "wolf" > G. avaza "panther" (23,9 ≈ 14: 65,10);
P. xurmnā "date tree" > G. vardi "rose" (23,69 ≈ 14: 67,2-3: xurmnā bē-xār "date [tree] without thorns" vs. vardi ueklo "rose without thorns"); but in 25,184 ≈ 15: 78,4 xurmnā "date (fruit)" is rendered by the Georgian borrowing xurma;
P. sarv "cypress" > G. nazui "spruce" (24,65 ≈ 15: 71,23; 25,5 ≈ 16: 72,1; 25,130 ≈ 16: 79,5);
P. lāla "tulip" > G. vardi "rose" (24,66 ≈ 15: 71,25, but cp. G. lali "ruby" ≈ P. lāla in 25,42 as treated above);
P. ra’d-ī nou-bahārān "spring thunder" > G. šemodgomata karni "autumn winds" (16,5 ≈ 8:49,5-6);
P. tīq-ī hinduvāni "Indian blade" > G. basris qmali "dagger (of steel) from Basra" (16,46 ≈ 8:50,8);
P. Tir u Keyvān "Mercury and Saturn" > G. maskulavni "stars" (22,14 ≈ 13:64,1);
P. nīsān "April-May" > G. zapxuli "summer" (25,11 ≈ 16: 72,9);
P. day-māh "December-January" > G. zamtari "winter" (25,11 ≈ 16: 72,9) and > G. gazapxuli "spring" (25,116 ≈ 16: 75,29-30 abr-i deymahī ≈ gazapxulisa ˙grubeli "spring cloud");

Esp. interesting in this respect is the frequent substitution of P. māh "moon" by G. mze "sun" (or mze da mtvari "sun and moon", e.g. TG 15,25 = GT 7: 48,24 māh > mze da mtvari; 22,1 ≈ 13:63,23: māh-e māhān "the moon of the moons = Vis" > mze-vita Visi "Vis, the sun-like"; 25,48 ≈ 16: 73,21: sīmbār māh "silver moon" > sulieri mze "sun endowed with a living soul"; but cp. 25,45 ≈ 16: 73,18: māh-i jānvar "moon endowed with a living soul" > mtvare gavsili "full moon"), and the treatment of the name of the river Jeyhōn (Oxus): This is taken over as a borrowing in the
form ţeon-i in TG 24,52 = GT 15:71,7 where it is further explained as röd-i Marv "the river of Marv" = Maravisa çgal-i "the water of Marv"; it is simply omitted in 15,20 = 7: 48,19-20, but rendered by Mṭḳvari, the name of the main river of Georgia, the Kura, in 23,4 = 14: 65,1 and 25,181 = 16: 77,37.

Here of course, conclusions can only be drawn when the whole material has been collected, for we may always be misled by single cases. Contrast, e.g., TG 24,57 = GT 15: 71,14 where Georgian kanţari "wild ass" renders Persian naxjīr "prey (animal)" with TG 25,140 = GT 16: 76,18 where Georgian nadiri "prey (animal)" stands for Persian gör "wild ass".

1.2.4.3. One important reason for deviations from the original is the addition of explanations for textual clarity. This may be illustrated by passages such as TG 24,32-35:

\[
\begin{align*}
\text{pas āngah rōy u mis har dū bi-āvard} \\
\text{ţilism-i har yak-ē-rā şūrat-ē kard} \\
\text{ba āhan har duvān-rā bastā bar ham} \\
\text{ba afsūn band-i har dū kardā muḥkam} \\
\text{hamē tā basta māndē band-i āhan} \\
\text{ze band-aš basta māndē mardō bar zan} \\
\text{w-agar band-aš kas-ē bar ham šikastī} \\
\text{hamān gah mardum-ē basta bi-rastī}
\end{align*}
\]

"Then she brought brass and copper,
then tied them together with iron,
sealed the fastening of both with a spell.
So long as the iron clasp should be fastened
would a man remain spellbound and impotent with a woman.
But should anyone break its clasp,
there and then the spellbound male would be released."

(MORR. 71-72)

This is rendered in the Georgian text as follows (GT 15: 70,18-24):

\[
\begin{align*}
\text{merme ţizaman spïlenzi da rvali moigō} \\
\text{da ġrţnebita rayt-mē ţilismi šekmna:}
\end{align*}
\]
ori Moabadis saxe da erti Visisi;
šeuloca ra-me  da rkinita ertman-ertsa zeda magrad šeačedna.
3iza magalitad gr3neuli iqo da ese ori čxibi asre vića-me šekmnili iqo,
romel vi-re-mca igi ertgan dačedili iqvnen,

Moabad Vissa zedan šekruli iqos
da tu vin gaqsnnida, mas-ve çamsa gaisqneboda.

"Then the nurse took copper and bone,
and with some sort of enchantment made a talisman;
two in the likeness of Moabad, and one of Vis;
she uttered some charm,
firmly welded them upon another with iron.
The nurse was a rare sorceress,
and these two bonds were made in such a manner,
that as long as they were welded together,
Moabad should be bound with regard to Vis,
and if anyone undid these,
at this moment he (Moabad) would be unbound." (WARD. 59)

Note that the edition WARDROP had at hand read &uali y "bone" instead of ruali ruali "bronze" ≈ Persian ⌘roy. Between ori "two" and Moabadis we should expect erti "one": "two, [namely] one in the likeness of Moabad, and one of Vis".

A similar case is TG 25,128:

ba har ĥal-ê ba baxšāyiš sazāy-am
ke čūnīn dar dam-i surx-aždahāy-am

"By any standard I am worthy of mercy,
captured as I am in the jaws of a fierce dragon!" (MORR. 78)

Here, the Georgian translator felt it necessary to motivate the "red" colour (surx) of the "fierce dragon" aždahā in the following way (GT 16:76,2-4):

( .. me var ..) qovlita sakmita sabralo,
amit romel čitlisa gvel-veşapisa,
kačisa sīsxlisa msmelisatvis, dapqrobil var.
"(I am ..) in everything to be pitied,
for I am enthralled by a red dragon
which drinks men’s blood." (WARD.67)

1.2.4.4. On the other hand, the translator has sometimes felt free to omit passages which seemed unnecessary or excessive to him. So, e.g. he dismissed nearly all of chapter 37 (of the earlier editions ≈ TG 23, 109-134) which contains a detailed description of Vīs as arrayed by her nurse. Instead we read the following lines which we may take as an apology (GT 14: 68, 20-22 / WARD. 56):

ra ama ˙tirilita dašura da mo-re-¸c¸narda, suli dai¸go, esre da¸suend-a, romel razom-ca vin br¸zeni da gonieri iqos, naa¸salsa-ca keba-sa missa ver mihxvdebis.

"When she had dried these tears and again become calm, her spirits revived, and she became so beautiful, that no one, however wise and clever he might be, could achieve one-hundredth part of her praise."

1.2.4.5. For the purpose of better understandability, e.g. in order to avoid a hysteron-proteron etc., the translator sometimes rearranged sentences or verses as in TG 16,27:

basã asp-ı siyah u mard-i burnã
ke gašt az gardø xing u përø-sîmã

"Many were the black horses and young men
who became white and hoary because of the dust." (MORR. 42-43)
which he rendered as follows (GT 8: 49,24-26):

mravali ˙qrma ˙kaci daberebul iqvis
da šavi cxeni ga¸çarmagebul iqvis.

"Many youths became like old men,
and black horses grew white." (WARD. 28)

1.2.4.6. One major source of deviations is the poetic skill of the translator who seems to have been trained in recognizing alliterations, figuraiæ etymologicae, plays on words etc. and to have endeavoured to reproduce
them in his translation. Under this aspect we may understand why he chose the following words (GT 65: 249,4-6):

\[
\text{tu me daberebul var, mižnuroba čemi ar damberebia:}
\]

\[
\text{axali qma zuelisa zalisagan čamoıkvrvis.}
\]

"Though I may be old, my love has not aged; a \textbf{new tune} may be struck from an \textbf{old string}." (WARD. 318)

when rendering TG 82,5:

\[
\text{tan-am gar pūrə šud, mihr-am na-šud pūr,}
\]

\[
\text{navā-yi nou tuwān zad bar kuhan zīr}
\]

"Though my body has grown old, my love has not - 'one can play a \textbf{new tune} on an \textbf{old fiddle}'." (MORR. 293)

Obviously, the alliteration to be seen in zuel-i "old" and zal-i "string" was introduced as an image of the alliteration found in Persian navā "tune" and nou "new".

The same explanation may hold true for the wording in GT 16: 74,11-12:

\[
\text{da, tu-ca bedman čemman me gamčira,}
\]

\[
\text{bednieroîsa bedi mas-mca nu moešorebis.}
\]

"Though my fortune has forsaken me, may the \textbf{good fortune of happiness} never abandon her." (WARD. 65)

Here, the translator may have looked for an equivalent of the threefold alliteration b... b... b... as present in TG 25,70:

\[
\text{w-agar-če baxtə bā man xordə zěnhār}
\]

\[
\text{mar-ō-rā baxtə farrux bād u bēdār}
\]

"Though fortune has broken faith with me, may glorious \textbf{fortune be afoot} for her!" (MORR. 76)

Sometimes he may even have added poetic devices of his own, such as the alliteration using \textit{bed-i} "fate, fortune" and \textit{bedit-i} "unfavourable, wretched" in GT 16: 71,30-31:

\[
\text{ra gul-çarsrulsa Ramins gauzneldə sakme da uģono ikmna,}
\]

\[
\text{gaubeditda mižnurobisagan bedi,}
\]
"When the matter had grown irksome to Ramin, the bereft of heart, and he became resourceless, and his fate waxed wretched through love ..." (WARD. 62)

Here, the Persian original has no stylistic equivalent (TG 25,1):

\[
\begin{align*}
\text{ˇcu bar } &\text{ R¯am¯ín-i b¯e-dil k¯ar ešud saxt} \\
&\text{ba ˇišq andar mar-¯o-r¯a }\text{xw¯arø }\text{šud baxt}
\end{align*}
\]

"When the plight of the brokenhearted R¯am¯ín grew more, his fortunes in love declined." (MORR. 73)

Incidentally, however, such poetical figures may have developed by chance, in that the translator had no choice as to the words to be used. The problem is to decide which words can be regarded as "normal" correspondences. Cp., e.g., the cooccurrence of mtuare- "moon" and mtsuer-i "dust" in GT 7: 48,20-22:

\[
\begin{align*}
\text{mati mtsueri asre amaãlda,} \\
&\text{romel hgvanda, tu mtsuare da mtsueri xuaãiadsa ïtquian ertgan.}
\end{align*}
\]

"Their dust rose so high that it seemed as if the moon and the dust were holding provey converse." (WARD. 25)

Here, the Persian text has xåk "earth" and måh "moon" (TG 15,22):

\[
\begin{align*}
\text{hamæ raft az zamïn bar åsøman gard} \\
&\text{tu guftï xåkø bå mah råzø må-kard}
\end{align*}
\]

"The dust went right up from earth to heaven; you would have sworn the earth exchanged secrets with the moon." (MORR. 41)

From the material investigated so far it seems that Persian xåk otherwise is most frequently translated by Georgian miça- "earth" or nacar-i "ashes"; but the final decision whether the translator intended a play of words using mtsueri beneath mtuare must be left open until the whole text has been worked through.

A similar case may be seen in GT 14: 66,5-7 where vecxlisa vašli "apple of silver" translates TG 23,41 sib-i sîmîn "idem", given that Persian sîm(în)
is represented by Georgian lari (< Persian lārī "from the province of Lār") in GT 14: 69,7 ≈ TG 23,153.

1.2.4.7. One set of divergences between the two texts can only be explained by assuming either that the translator misunderstood the original or that he used a manuscript model with variants today unknown. One such example is GT 13: 64,15-17 where only the Georgian text speaks of "casting lots":

\[\text{igī \ zogţer \ dedisā \ sišorisatuis \ tirodis} \]
\[\text{da \ zogţer \ Viroys \ siqvarulisatvis, \ da \ čilni \ qarnis}:\]

"Sometimes she wept because of separation from her mother, and sometimes on account of Viro’s love, and she cast lots". (WARD. 51)

Here the Persian text has nāla zade "lamented" (TG 22,25):

\[\text{gah-ē \ bi-grištē \ bar \ yād-i \ Šahrō} \]
\[\text{gah-ē \ nāla \ zade \ bar \ dard-i \ Vīrō} \]

"Now she wept at the memory of Shahrū, now lamented in grief for Vīrū." (MORR. 64)

But it becomes conceivable that the translator read qur’ī zadē instead of nāla zadē if we compare GT 16: 72,27-29:

\[\text{da \ čilni \ qarnis \ moqvrīsa \ saxelsa,} \]
\[\text{tu \ bolosā \ žamsa \ čemi \ da \ misi \ sakme \ vit \ ertgan \ ikmnēbis-o?} \]

"(Sometimes he ...) cast lots in the name of his beloved, and said: Shall her lot and mine be united at last?" (WARD. 63)

with TG 25,23:

\[\text{gah-ē \ qur’ī \ zade \ bar \ nām-i \ yār-aş} \]
\[\text{ke \ bā \ ō \ čūn \ buwad \ farjām-i \ kār-aş} \]

"Now he told lots using his lover’s name, to see how his fortunes would end with her." (MORR. 74):

Another example may be seen in GT 16: 73,12-13 where in the Georgian text Rāmīn’s face is compared with a garden in spring:
Although the garden is charming in spring,
Ramin’s face was a thousandfold more lovely." (WARD. 64)
The Persian text uses a "rose" for the comparison instead (TG 25,39):

"However passing fair and luxuriant a rose might be,
Rāmīn’s cheek was a hundred times fairer." (MORR. 75)

For an explanation, we could think of a misreading yielding bahār "spring" instead of barbār ≈ purbār "rich (in blossoms)"; but we have to
be aware that bahār would not fit metrically in the given position.

A third example is met with in GT 16: 75,12-13 where the Georgian text compares a "mattress" (sagebel-i) with a "snake" (guel-i):

"Daylight was as darkness to his eyes.
The pleasant couch of brocade under him was like a serpent."

(WARD. 62)

Here the Persian text speaks of "thorns" (xār) instead (TG 25,14):

"The bright day was dark in his eyes,
silk and brocade thorns under him." (MORR. 73)

In this case, two explanations are possible: Either Georgian guel-i "snake" was chosen because the Persian model had mār "snake" instead of xār "thorn(y)"; or the translator aimed at presenting a rhyme, viz. bnel iquis vs. guel(i) iquis.
An obvious example is TG 25,48 = GT 16: 73,21 where Georgian *miča* "earth, ground" seems to be used as an equivalent of Persian *zamān* "time, world" for which we have to posit *zamīn* "earth, ground".

The reason for such deviations cannot always be stated with certainty, though. Thus we find an unexpected čino- "owl" in GT 16: 75,1-2:

```
 mgra misi siamovne simčarisa ʒupti-a
da misi simxiarule činosaebr bediti-a.
```

"But his pleasure is the twin of bitterness, 
and his merriment is wretched as an owl's." (WARD. 66)

The corresponding Persian verse contains the word *xumār* "aftereffect" (TG 25,93):

```
kujā xwašši-ʃə bā talxī-ʃə yār-ast
  čunān k-aʃ xurramī juft-i xumār-ast
```

".. its sweetness is the companion of its bitterness, 
as its delight matches its aftereffect." (MORR. 77)

The most appropriate solution would consist in presuming a misreading of *juft* "pair, match" by *jugd* "owl"; but *juft* is present in the Georgian text in the form of *ʒupt-i*, an obvious borrowing of the Persian word. So we must either assume that the translator played with the Persian words intentionally, or that he tried to mediate between different models.

Still less clear is the usage of "pure crystal" in the following context (GT 16: 77,6-7):

```
šenisa ḏanisagan čemi broli ʊtalao-a
da šenisa saubrisagan
```

"From thy form is my pure crystal, 
and from thy conversation ..." (WARD. 69)

Here, the Persian text speaks of *yāsmīn* "jasmine" instead (TG 25,159):

```
ze andām-ʃ tu bāšad yāsəmīn-əm ze guftār-ʃ tu bāšad āʃrīn-əm
```

"your eyes (be) as jasmine (for me),
your words as blessings .." (MORR. 79)
The expected equivalent of Georgian *broli* "crystal" would be Persian *bolur(m)* which can hardly be assumed in the position of *yâsmîn*.

1.2.4.8. It should be noted in this context that there are unexpected convergences, too, between the two texts which again show that the translator tried to keep as close to his model as possible. In this respect we may note, e.g., the rendering of a Persian bahuvrîhi-composite by a Georgian "inverted" bahuvrîhi as in the case of *xasta-dîl* "broken-hearted" in TG 23,20:

\[
\begin{align*}
\text{ču Vîs-î } & \text{***xasta-dîl-*râ } \text{dîda } \text{dâya } \text{ze } \text{šâdî } \text{gaštê } \text{jân-aš } \text{nêkê-mâya} \\
& \text{"When the nurse saw Vis ***brokenhearted,} \\
& \text{her soul grew full of happiness." (MORR. 65)}
\end{align*}
\]

which is translated by Georgian *gul-daçqlulebul-i*, lit. "heart-wounded" (GT 14: 65,19-20):

\[
\begin{align*}
\text{ra } & \text{**gul-daçqlulebuli** } \text{Visi naxa } \text{ţizaman,} \\
& \text{misisa } \text{naxvisa } \text{sixarulita} \text{ aivso.} \\
& \text{"When the nurse saw the ***heart-wounded*** Vis,} \\
& \text{she was filled with gladness at the sight." (WARD. 52-53)}
\end{align*}
\]

Another such case is the Persian figure *tu guftê* "you('d) say", frequently occurring as in TG 16,31:

\[
\begin{align*}
\text{tu guftê } & \text{nâghahân } \text{dû } \text{kôh-i pôlâd} \\
& \text{dar ân } \text{şahrâ } \text{ba yak-dîgar } \text{dar-uftâd} \\
& \text{"You would have sworn two steel mountains} \\
& \text{clashed on that field." (MORR. 43)}
\end{align*}
\]

Lit.: "You’d say, suddenly two mountains of steel \\
fell on one-another in that steppe."

This figure is often rendered by Georgian *tu stkva* "as if you('d) say" (GT 8: 49,29-30):

\[
\begin{align*}
\text{tu stkva, orni mtani basrisani} & \text{ ertman-ertsâ } \text{şeeţašnes-o.} \\
& \text{"(The two armies met) ***like*** two mountains of steel} \\
& \text{falling together." (WARD. 28)}
\end{align*}
\]
Lit.: "(The two armies met,) you’d say, two mountains of steel crashed on one-another".

Although Georgian ṣerj tu is a conjunction meaning "(as) if" and does not correspond grammatically to Persian tu "you", it seems to have been preferable for the translator because of its similar sounding.

1.2.5. Looking for the explanatory value the Persian text offers with respect to the Georgian language as used in the Visramiani, we may first of all think of misunderstandable or otherwise unknown words. One such case is GT 14: 67,21-22, where the word šarux-i appears:

\[čavida igi žami da dže,\]
\[odes ertman ḵuman ori šaruxi dasces.\]

WARDROP’s translation (55) seems to be tentative, and it makes hardly any sense:

"That time and that day are past
when a tortoise overcame two nightingales”.

In a footnote, WARDROP wonders whether the word is "P[ersian]" and whether it could be a "proper name". He seems not to have realized that it had first been treated by the 17th century Georgian lexicographer, Sulxan-Saba ORBELIANI, who did not claim to be able to explain it: ˇčadra-kis mğerisa ars, tu sxva, ar vici "It is from the game of chess, or something else, I don’t know". In the present edition of his lexicon⁹ we are referred to the bird name ˇčaxrux-i "nightingale" again, a notice that may have been influenced by the Georgian lexicographer of the 19th century, Davit ČUBINAŠVILI; according to his Georgian-Russian dictionary¹⁰ šaruxi was "Persian" ("špars[uli]"), as well, and it denoted a "bulbulis msgavsi mrinveli, коловей", i.e. a "bird similar to the nightingale". This meaning alone is recorded once again in the eight volume "Explanatory dictionary

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of the Georgian language\footnote{Kartuli enis ganmar\c{c}ebiti leksi\c{c}oni, red. Arnold \c{C}IKOBAVA, 1-8, Tbilisi 1950-1964; here vol. 7, 1962.}: \textit{\textsc{\textasciitilde{sharux-i}}} "\textit{bulbulis msgavsi prinveli}". The correct meaning of the verse in question and of \textit{\textsc{\textasciitilde{sharux-i}}} is now presented in the new German translation, however (Leipzig, 63):

"Vorbei ist die Zeit, da ein Läufer zwei \textit{Türme} füllte."

That this is really a metaphor taken from the game of chess (as Saba presumed), becomes clear at once if we compare the Persian text (TG 23,83):

\begin{quote}
\textit{\textasciitilde{shud an rōz ā\textasciitilde{shud an hangām-i farrux}}}
\textit{ke bi-twānīstā zad pīl-ē du \textit{\textasciitilde{\textsc{\textasciitilde{shah-rux}}}}}
\end{quote}

"That day and that fortunate time are gone when a bishop could take two \textit{castles}" (MORR. 67)

While \textit{\textasciitilde{sharux-i}}, revealing itself as a loan from Persian \textit{\textasciitilde{\textsc{\textasciitilde{shah-rux}}}} here, seems no longer to have been used in Georgian, \textit{\textasciitilde{ku}} "tortoise" has been preserved until nowadays as the equivalent of Persian \textit{pīl} "elefant" = "bishop in chess".

A second field where we can expect the Persian text to have an explanatory value for the Georgian, is the etymology of Georgian words. So, e.g., Georgian \textit{\textasciitilde{\textasciitilde{\textasciitilde{kakabi}}}} "partridge" appears in GT 25,144 as an equivalent of Persian \textit{pīl} "elefant" = "bishop in chess".

1.2.6. The main explanatory value of the Georgian text for the Persian original will consist in establishing the phonetics of 12th century Persian with the help of Persian elements (loans) in the Georgian text. There is a general problem, however, in that it is not always easy to decide whether a Persian word was taken over just at that time (and it is only in this case that the Visramiani can help us) or whether it was borrowed into Georgian earlier. So for every single word, an investigation of its own is necessary, as the following short hand list may illustrate:
1.2.6.1. Persian ā-šoft-a — Georgian aḡ-šпот-ebuli "stirred up" (e.g. TG 15,28 ≈ GT 7: 48,27): older instances exist (e.g., in Bible translation, Sap.Sal. 18,19 aḡ-a-şpot-eb-des);

P. pīl — G. pīlo- "elephant" (e.g. 16,17 ≈ 8: 49,17-18): older instances exist (e.g., Ps. 44,9);

P. daraʃš — G. droʃa "flag" (e.g. 16,21 ≈ 8: 49,22): older instances exist (e.g., in the so-called "Nino-legend", Mokcevay kartlisay, 119,7; cp. Armenian drawš);

P. bēzār — G. abezar "estranged" (e.g. 16,36 ≈ 8: 49,37): do. (the word is borrowed from Middle P. abēzār; cp. my study "Iranica Armeno-Iberica", Wien 1993, p. 1-7);

P. xāš(s)agān — G. xasagian- "nobles" (e.g. 16,73 ≈ 8: 50,38-39): no older instances known so far;

P. meydān — G. moedan- "playground" (e.g. 16,90 ≈ 8: 51,11): no older instances known;

P. u(m)mēd — G. imed- "hope" (e.g. 16,93 ≈ 8: 51,13): older instances exist (cp. "Iranica Armeno-Iberica", p. 84-91);

P. juft — G. ʒupt- "pair, twin" (e.g. 16,110 ≈ 8: 51,30): no older instances known;

P. zabūn — G. zabun-i "coward" (e.g. 16,112 ≈ 8: 51,33): no older instances known; cp. ʒaban- "id."

P. niʃāt — G. *niʃat- "merriment" (as discussed above); cp. ga-niʃat-ian-eba "become happy" in the so-called Gelati-Bible (12th century), Judg. 16,24;

P. kāravān — G. karavan "caravan" (e.g. 22,28 ≈ 13: 64,20): no older instances known;

P. zaʃrān — G. zapran- "saffron" (e.g. 22,29 ≈ 13: 64,21): older instances exist (e.g., in the so-called Šatberd-codex from the 10th century, within the Georgian version of Gregorius Nyssenus, De hominis opificio: 125,17);
P. *jamāza* — G. *ţama(za)*- "fast camel" (e.g. 23,17 ≈ 14: 65,15); no older instances known;

P. *zang* "rust" — G. *da-ţang-ebuli* "rusty" (e.g. 23,25 ≈ 14: 65,24); no older instances known;

P. *diram* — G. *drama* "drachma" (e.g. 23,38 ≈ 14: 66,2); older instances exist (e.g., in the 11th century vita of Grigor Xanzteli: 268,40);

P. *turinj* — G. *turinţ*- "lemon fruit" (e.g. 23,41 ≈ 14: 66,6); no older instances known;

P. *nadin* — G. *nadim*- "companion" (e.g. 23,67 ≈ 14: 66,39); no older instances known;

P. *šahrux* — G. *šarux*- "castle (in chess)" (as discussed above); no other instances known;

P. *yāqut* — G. *iagund*- "jacinth" (e.g. 23,138 ≈ 14: 68,25); older instances exist (e.g., in the Šaṭberd-codex, within Epiphanius of Cyprus, De gemmis: 134,29); both words seem to have been borrowed from different languages;

P. *naxčir* — G. *nadir*- "prey animal" (e.g. 23,152 ≈ 14: 69,6); older instances exist (e.g., Gen. 25,28), and it is not sure whether both words are connected at all;

P. *dēv* — G. *dev*- "demon" (e.g. 24,31 ≈ 15: 70,15-16); older instances exist (e.g., in the legend of St. Šušanik, ascribed to the 5th century; cp. my forthcoming study "Daemonica Irano-Cauca-sica"¹²);

P. *rōy* — G. *rval*- "bronze" (e.g. 24,32 ≈ 15: 70,18); older instances exist (e.g., Ex. 25,4); cp. Armenian *aroyr*: both this and G. *rval*- presuppose a Middle Iranian *rōδ*-¹³;


¹³ The Georgian word has recently been dealt with by R. BIEMMEIER (in: Lingua restituta orientalis. Festgabe für Julius ASSFALG. Hrsg.v. Regine SCHULZ und Manfred GÖRG. Wiesbaden 1990, S. 35).
P. nam — G. nam- "moistness" (e.g. 24,46 ≈ 15: 70,35); no older instances known;
P. dāḡ — G. daḡ- "brand mark" (e.g. 25,30 ≈ 16: 73,1); no older instances known;
P. sunbul — G. sumbul- "hyacinth" (e.g. 25,40 ≈ 16: 73,13-14); no older instances known;
P. mušk(īn) — G. mušk- "musk" (e.g. 25,41 ≈ 16: 73,14); no older instances known;
P. kāfūr — G. kapur- "camphor" (e.g. 25,41 ≈ 16: 73,15); no older instances known;
P. qabā — G. ʿkaba- "men’s coat" (e.g. 25,46 ≈ 16: 73,19); no older instances known;
P. bāxt — G. bed- "fortune" (as discussed above); older instances exist (e.g., Jes. 65,11); are both words related?;
P. dōzax(ī) — G. ţoţox-et- "hell" (e.g. 25,103 ≈ 16: 75,14); older instances are very frequent in Bible translation (e.g., Ps. 6,6); the G. word must be from a form like Parthian dōţox;
P. juwān-mard(ī) — G. ţomard-(oba)- "nobleness" (e.g. 25,125 ≈ 16: 75,36-37); no older instances known;
P. but — G. but- "idol" (e.g. 25,130 ≈ 16: 76,6); no older instances known;
P. yōz — G. avaz- "panther" (e.g. 25,144 ≈ 76,23); older instances exist (e.g., in the Šatberd-codex, 76,22); what is the actual relationship between the two words?;
P. xurmā — G. xurma- "date" (as discussed above); no older instances known;
P. zēnhār — G. zenaar- "caution, care" (e.g. 25,217 ≈ 16: 79,3); no older instances known;
P. afsār — G. avšara- "halter" (e.g. 25,240 ≈ 16: 79,24); no older instances known.
One main point of interest in this respect will be the question whether there are indications that the distinction between ō and ū and between ē and ĩ was still perceivable. In this respect we may note Georgian kos-i and buḵ-i as equivalents of Persian کوس kōs "drum"\(^\text{14}\) and بوق būq "trumpet", appearing several times side by side in TG 16,3-11 / GT 8: 48,35-49,10. It may be interesting to note as well that Persian -q is represented as a velar stop in buḵ-i.

1.2.6.2. Additional problems are met with in this connection with proper names. The general question is, whether they were taken over from spoken or from written Persian. Besides, we have to be aware that they must have always been highly liable to corruption during the manuscript transmission within Georgian. For this we may compare, e.g., the name of the river Oxus, Jeyhōn, which is now and then rendered as ژئون- with a variant reading ژئون-. The whole set of difficulties can be illustrated by two passages containing several names. The first one is TG 15,4, where we are offered the following list:

ze Āzarbāyjān u Rayy u Gēlān  
ze Xūzistān u Istarx u Sipāhān

"(nobles) from Āzerbaijān, Reyy, and Gēlān,  
from Khūzistān, Istarkh, and Isfahān." (MORR. 40)

In the Georgian version, we read the following names (GT 7:48,5-7):

adrabadaganelni, raelni, gelanelni,  
xuzisṭanelni, aṣṭabaxrelni, aspaanelni.

"(nobles) from Adrabadagan, Ray, Gēlān,  
Xūzistān, Istarx, Isfahān".

For most of them, there exist some more or less divergent variants such as

adrabaginelni, darbadaganelni, adrabaganelni; ranelni; aṣṭarabatelni,

\(^{14}\) Incidentally, Georgian kos-i cannot be connected with Georgian m-gosan-i "minstrel" ≈ Persian کوسان kōsān / گوسان gōsān (GT 38: 73,20 ≈ TG 49,15) as was proposed by Mzia ANDRONIKAŠVILI in her monograph on Iranian-Georgian linguistic contacts (Narkvevebi iranul-kartuli enobrivi urtiertobidan / Očerki po iransko-gruzinskim jazykovym vzaimootnošenijam. I. Tbilisi 1966, 308), because of the divergent stops (k- vs. g-).
astarabasranelni, astarabatelnı, astrabarelni, astaxanelni; ispaanelni. So it is understandable why WARDROP proposed to connect the second entry erroneously with the name of the province Ran, i.e. the Old Georgian name of today’s Karabağ (25):

"(nobles) from Adraba[da]gan, Ra [? Ran], Gelan, Khuzistan, Astabakhar (var. Astabar or Astabasran), Aspa[a]n".

The -b- in the name of the city of Istaxr cannot be explained palaeographically within any Georgian script (cp. ასტარაბარ, ასტარალნი, and ასტარანგ-); but it may be due to a confusion with Astarăbâd, the other name of the author’s home Gurgân (so Faxr ud-dîn Gurgânî himself was called As‘ad al-Astarăbâdî, too). For the name of Isfahān, the variants aspa(a)n- and ispa(a)n- occur side by side elsewhere within Georgian tradition.

As a second example we may quote the list of beautiful women present at Vis’s wedding (TG 8,65-74):

\[\begin{align*}
\text{ču Šahrō māhədxut az Māhə-ābād} & \quad \text{ču āğarbādاغānī sarv-i āzād} \\
\text{ze Gurgān Abənōš-i māhə-peykər} & \quad \text{hamēdūn az Dehistān Nāz-i dilbar} \\
\text{ze Ray Dinārəgēs u ham Zarīngēs} & \quad \text{ze būm-i kōhə Šīrīn u Farangēs} \\
\text{ze Isfāhān du but čūn māh u xwarəd} & \quad \text{xujasta Ābənāz u Ābənəhəd} \\
\text{ba gouhar harduwān duxt-ī dabrārān} & \quad \text{Gulāb ū Yāsəman duxt-ī wazīrān} \\
\text{hamēdūn Nāz u Ādargūn u Gulgūn} & \quad \text{ba rux čūn barf u bar-ō rīxəta xūn} \\
\text{Sahī nām ū sahī bālā zan-ī šāh} & \quad \text{tan az sīm ū lab az nōš ū rux az māh} \\
\text{Šakarlab Nōšə az būm-ī Humāwar} & \quad \text{samān rang ū samān bōy u samanbar} \\
\text{"Like Šahrō, daughter of Media, from Māh-Ābād, like a free cypress from Āzarbaijān,}\end{align*}\]
from Gurgān Ābnōš, with the form of the moon,
at the same time from Dehistān charming Nāz,
from Ray Dīnargēs and Zarāngēs,
from the foot of the mountain Šīrīn and Farangēs,
from Isfahān two idols like moon and sun,
fortunate Ābnāz and Ābnāhēd
by descent both daughter(s) of scribes, ..
Gulāb and Yāsaman, daughter(s) of viziers,
as well Nāz and Āzargūn and Gulgūn,
with a cheek like snow with blood sprinkled on it,
Sahī by name and ‘upright’ by stature, the Šāh’s wife,
her body of silver, her lip of nectar, her cheek (like) the moon,
Šakarlab Nōš from the land of Humāvār,
jasmine (her) colour, jasmine (her) scent, jasmine-wearing.”

These names are rendered by the Georgian tradition in the following way (GT 2: 35,37-36,5):

Šahro Mahduxt  
adrabadaganeli,
Abanoš {v.l. manoš, monao, man mo} gurganeli
{v.l. aspburganeli, aspuraganeli, aspagur},
Naslakit dehişaneli,
Dinarges {v.l. dinigruz, dinarguz, danirges} da Zaringes
{v.l. zargines, zarnīgēs};
mtis-zirelnī Širīnī da Gurgesī {v.l. gergesī, gurgen} 
aspaanelnī {v.l. aspaaneli, aspānēlī, ispānelnī}, orni mziserbri
keklucnī: Abanozi {v.l. abanoznī} da Abanoed
{v.l. abaned, abanod} -
orni keklucnī kalnī mcignobarta asulnī;
Żulabi {v.l. ālābi} da Iasaman {v.l. diasaman, diasman}
— vazirīsa {v.l. vezirīsa} asulnī {v.l. asulī};
Šakarlab Nōš {da Abanoš} eraqlēli;
iqo: Nazi {monazi mss.}, Adraguni da Gulgunoi {v.l. gulguni}
širazelnī {v.l. šarazneli},
Sainam {v.l. šainam, šainaš} da Saibala {v.l. saibla da, sibla}
— Şahi Moabadis colnī.
"Šahro Mahduxṭ, from Adrabadagan, 
Abanoš from Gurgan, Naslakīt from Dehistan, 
Dinarges and Zaringes; 
Širin-i and Gurges-i from the foot of the mountain, 
from Isfahān, two sun-like beauties: Abanoz-i und Abanoed, 
two beautiful women, daughters of scribes; 
Gulab-i and Iasaman, a vizier’s daughters; 
Šakarlab Noš from Eraq; 
there were: Naz-i, Adragun-i and Gulgun-i from Šīrāz, 
Sainam and Saibala, Šah Moabad’s wives.

An especially interesting feature of the Georgian text in this respect is that the author himself, Faxr ud-dīn Gorgānī, is called Paxpur here which would correspond to the Persian title faġfūr "emperor of China" (1: 34,18); and that his client for whom he composed the epic is called Ibdal-Melikivaziri (1: 34,12) instead of Abu-l Fath Muzaffar.

2. Let us return to the question now in which way we may think of applying computers to the given task. From the examples discussed above it may have become clear that there is hardly any field of investigation that can be supported by automatical analyses without a lot of preparatory work to be done before. In my view, there are at least three essential stages:

2.1. The first step consists in bringing both texts into an electronic form ("encoding"). This step has now been fulfilled for the Georgian part: I read it in 1992 using an optical scanner and corrected it manually afterwards. As for the Persian text, this too exists in electronic form. It was entered as a basis for Emiko OKADA’s and Kazuhiko MACHIDA’s study called "Perusha bungaku. Bunka-no dētabēsu-ka — josei-no seikatsu to shikō-o chūshinni" ("Persian literature. Transformation of culture into a database. With emphasis on women’s thought and life") which appeared in three parts in Tōkyō 1991. This study contains a type list with frequency, i.e. an alphabetical list of all word-forms occurring in the text, with their frequency; a frequency list of the types, i.e., a list of the word-forms arranged according
to their frequency (part I); a type concordance, i.e. an index of the occurrences of all wordforms, without context (part II); and the whole text (part III; it is identical with the one as edited by MAHĢUB). For several reasons, however, I decided to start a new encoding of the Persian text: Firstly, the text as entered in Japan was simply not yet available to me. Secondly, it contains all Persian material in the original script, which bears the disadvantage that it is ill suited to linguistic (esp. phonetic) investigations as it is. Besides, it seems to provide no material for grammatical analysis and no hints for distinguishing between homographs, and it obviously does not reveal any information about the position of words within the verse, esp. with respect to metrics and rhymes. So it would have to be reorganized anyway for the present purposes. Instead, I am glad to be supported by Soraya DIVSHALI who has been engaged with typing in the Persian text (according to TODUA / GWAKHARIA’s edition) in transcription for some time now, and we hope to finish this stage within another year’s time.

2.2. The second stage will consist in preparing both texts for a complete indexation as to occurrences of words and word forms. Such an indexation can easily be achieved using programs such as the "WordCruncher" (Brigham Young University); the only preparation necessary for it is providing the texts with indexation marks such as, for the Persian text, chapter and verse numbers or, for the Georgian text, page and line numbers. The resulting indexes will be useful as an aid for the main task, which is the third stage:

2.3. This stage consists in preparing both texts for an automatic comparison, i.e., for joint indexation with respect to all points of investigation as discussed above. Here we have to be aware that from the beginning we should aim at integrating as much information as possible, in order to facilitate analyses on all levels of linguistic and philological interest. Let me illustrate what I mean using four different arrangements of the beginning of chapter 15 (TG / 7 GT).

2.3.1. The least informative encoding would just consist in a synoptical marking of verse units, which would mean to arrange the Georgian text according to the Persian original:
When news of the king reached Vīru, how he was in feud against him and Shahrū, from every city and every place an army came to his court."

"At that time when Viro learnt the tidings of Shah Moabad,

how he was become an enemy to him and to Shahro also, and had collected from every land magnates and soldiers ...

It goes without saying that the information retrievable from such an arrangement is scanty; the only result we could produce by this would be a "synoptical" word index.

2.3.2. If we aim at retrieving informations about the interdependency of words in both texts, we need at least an additional marking of keywords:

Here, all words that have a counterpart in the other text are marked with a unique number so that their equivalents can be searched for automatically. This marking is not satisfying yet, either, because it may turn out necessary to retrieve informations about syntactical relations, too, which do not become transparent like this at all. So we could think of marking syntactical units instead as in the following way:

It goes without saying that the information retrievable from such an arrangement is scanty; the only result we could produce by this would be a "synoptical" word index.
This method, too, has a disadvantage in that it does not allow for an internal analysis and that grammatical phenomena cannot be searched for. So we would need at least a combined encoding of keywords and of grammatical units as in the following way:

\[
\begin{align*}
\text{l1a} & \quad [\hat{c}u_1, j] [az_2, \hat{s}ah_3, j] [\hat{a}gah_i, j] [\hat{a}mad_3, j] [ba_6] & \text{l1a} & \quad [\text{cna}_5] [Viroman_7] [\text{ambavi}_i] [\hat{S}ahi_3, \hat{V}iro_5] \\
\text{l1b} & \quad [\hat{k}e_8] [ham_9, z_10, \hat{o}_{11}] & \text{l1b} & \quad [\hat{v}ita_8] [\text{mas}_{11}, \hat{c}a_9] [\text{em}t\text{ erebis}_{12, 13}] [da_{14}] [\hat{S}ahro}_a, \hat{c}a_9] \\
\text{l2a} & \quad [ze_17, \hat{h}ar_{18}, \hat{S}ahr_{19}, \hat{e}_{20}, \hat{u}_{21}] [az_{22}, \hat{h}ar_{23}] & \text{l2a} & \quad [da_{21}] [\hat{q}o\text{v}lisa}_23, \hat{k}\text{ve}\text{ganisa}_a, \hat{S}_{24}] \\
\text{l2b} & \quad [\hat{a}m\hat{a}d_3, \hat{e}_{26}, \hat{d}ar\hat{g}\hat{a}h_{29}, \hat{a}s_{30}, \hat{e}_{32}] & \text{l2b} & \quad [\text{didebulni}_a] [\hat{d}a_{31}, \text{la}\hat{\text{skarni}}_a] [\hat{m}i\text{vides}_27] [\text{missa}_30] [\hat{d}a_{31}, \hat{\text{se}\hat{\text{q}rilan}}_{\text{xxxx}}] \\
\end{align*}
\]

2.4. Of course, I do not regard the methods of encoding additional informations in the way as presented here (using brackets, numbers and the like) as practicable in any way; they are meant just as an illustration of the problems involved. What we need instead is a thorough morphological analysis of the single words in both texts (just as it was procured for many biblical texts or the like in other projects) plus detailed informations about the interdependencies between the two texts and the words contained in them. Only then will the computer be able to help extending our knowledge in the present field of investigation, in that it will allow for a quick and complete search under different topics through two texts of about 150 pages length at a time. As for the way how it will be best prepared for this purpose, I have as yet no final solution.
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<thead>
<tr>
<th>Title (according to Ward.)</th>
<th>Ward</th>
<th>Leipzig</th>
<th>Saunje</th>
<th>BIK</th>
<th>GT</th>
<th>№</th>
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<td>Morr.</td>
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<td>109-112</td>
<td>67-68</td>
<td>38</td>
<td>102-106</td>
<td>76-79</td>
<td>The nurse puts a spell on Shāh Moubad to render him impotent with Vis</td>
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<tr>
<td>25</td>
<td>113-130</td>
<td>69-87</td>
<td>39</td>
<td>106-108</td>
<td>79-81</td>
<td>Rāmīn walks in the garden and laments his love for Vis</td>
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<td>108-124</td>
<td>81-93</td>
<td>Rāmīn meets the nurse in the garden and tells her his plight</td>
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<td>26</td>
<td>130-140</td>
<td>87-89</td>
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<td>124-134</td>
<td>93-100</td>
<td>The nurse wins Vis over to Rāmīn by stratagem</td>
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<td>27</td>
<td>140-153</td>
<td>89-93</td>
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<td>134-147</td>
<td>100-110</td>
<td>The nurse returns to Rāmīn in the garden</td>
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<td>92-102</td>
<td>Vis and Rāmīn go to Kūhistān to join Moubad</td>
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<td>153-157</td>
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<td>148-151</td>
<td>111-113</td>
<td>Vis sees Rāmīn and falls in love with him</td>
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<td>157-160</td>
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<td>114-116</td>
<td>105-107</td>
<td>The nurse goes once more to Vis with news</td>
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<td>160-167</td>
<td>106-112</td>
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<td>116-120</td>
<td>107-111</td>
<td>Vis and Rāmīn come together</td>
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<td>121-112</td>
<td>Vis and Rāmīn go to Kūhistān to join Moubad</td>
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<td>31</td>
<td>168-176</td>
<td>112-118</td>
<td>47</td>
<td>122-128</td>
<td>112-117</td>
<td>Moubad discovers the secret of Vis and Rāmīn</td>
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<td>176-179</td>
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<td>128-130</td>
<td>117-120</td>
<td>Shāh Moubad returns from Kūhistān to Khurāsān</td>
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<td>180-185</td>
<td>121-126</td>
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<td>120-124</td>
<td>Vis goes from Marv the royal abode to Kūhistān</td>
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<td>186-188</td>
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<td>135-137</td>
<td>124-125</td>
<td>Rāmīn goes to Kūhistān after Vis</td>
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<td>188-194</td>
<td>128-130</td>
<td>51</td>
<td>137-140</td>
<td>125-129</td>
<td>Moubad discovers Rāmīn’s visit to Vis, complains to his mother, and writes a letter</td>
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<td>129-130</td>
<td>Moubad goes from Khurāsān to Hamedān</td>
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<td>189-192</td>
<td>142-144</td>
<td>Virū sends a reply to Moubad</td>
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<td>198-208</td>
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<td>144-146</td>
<td>132-134</td>
<td>Moubad chastises Vis</td>
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<td>146-152</td>
<td>Moubad goes to the fire temple; Vis and Rāmīn flee to Reyy</td>
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<td>208-211</td>
<td>144-151</td>
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<td>152-154</td>
<td>139-141</td>
<td>Shāh Moubad wanders the world in search of Vis</td>
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<td>211-218</td>
<td>154-156</td>
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<td>151-144</td>
<td>141-142</td>
<td>Rāmīn writes a letter to his mother</td>
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<td>142-145</td>
<td>Moubad’s mother gives him news of Vis and Rāmīn and writes a letter to Rāmīn</td>
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<td>40</td>
<td>218-233</td>
<td>151-168</td>
<td>59</td>
<td>160-171</td>
<td>146-156</td>
<td>Moubad sits at the banquet with Vis and Rāmīn, and Rāmīn sings of his plight</td>
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<tr>
<td>41</td>
<td>233-238</td>
<td>167-172</td>
<td>61</td>
<td>175-179</td>
<td>156-159</td>
<td>Moubad receives tidings of the roman emperor and goes to war</td>
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<td>42</td>
<td>238-243</td>
<td>173-175</td>
<td>62</td>
<td>179-181</td>
<td>164-166</td>
<td>Moubad takes Vis to the castle of Ishkāf-e Dīvān</td>
</tr>
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<td>43</td>
<td>243-247</td>
<td>175-175</td>
<td>63</td>
<td>181-189</td>
<td>166-174</td>
<td>Moubad comes from Rome and goes to Vis at the castle of Ishkāf-e Dīvān</td>
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<td>44</td>
<td>247-259</td>
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<td>190-198</td>
<td>174-182</td>
<td>Moubad laments Rāmīn’s departure</td>
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<td>259-270</td>
<td>194-201</td>
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<td>217-175</td>
<td>182-187</td>
<td>Shahrū speaks of the beating of Vis and the nurse</td>
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<td>270-279</td>
<td>194-201</td>
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<td>203-205</td>
<td>187-188</td>
<td>Moubad replies to Shahrū and speaks of the beating of Vis and the nurse</td>
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<td>47</td>
<td>279-286</td>
<td>202-209</td>
<td>67</td>
<td>205-211</td>
<td>189-195</td>
<td>Moubad entrusts Vis to the nurse; Rāmīn comes into the garden</td>
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<tr>
<td>48</td>
<td>289-299</td>
<td>209-217</td>
<td>68</td>
<td>212-219</td>
<td>195-202</td>
<td>The king receives news of Rāmīn, and goes into the garden</td>
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<tr>
<td>49</td>
<td>299-302</td>
<td>217-220</td>
<td>69</td>
<td>219-221</td>
<td>202-204</td>
<td>Moubad holds a banquet in the garden and the songster minstrel sings a song</td>
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<td>50</td>
<td>303-310</td>
<td>220-226</td>
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<td>Bihgū counsels Rāmīn</td>
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<td>310-312</td>
<td>226-228</td>
<td>71</td>
<td>226-228</td>
<td>209-210</td>
<td>Moubad counsels Vis</td>
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<td>Georgian text:</td>
<td>Ward</td>
<td>Leipzig</td>
<td>Saunje</td>
<td>BIK</td>
<td>GT</td>
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<td>Title (according to Ward.)</td>
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<td>Vis and Ramin part in anger</td>
<td>218-225</td>
<td>210-216</td>
<td>165-170</td>
<td>177-182</td>
<td>181-186</td>
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<td>Ramin falls in love with Gul</td>
<td>226-231</td>
<td>217-222</td>
<td>170-174</td>
<td>183-188</td>
<td>186-191</td>
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<td>The wedding of Ramin and Gul-Vardi</td>
<td>232-234</td>
<td>222-224</td>
<td>174-176</td>
<td>188-189</td>
<td>191-193</td>
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<td>Ramin’s letter abandoning Vis</td>
<td>235-238</td>
<td>224-227</td>
<td>176-178</td>
<td>190-192</td>
<td>193-195</td>
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<td>Vis receives Ramin’s letter</td>
<td>239-247</td>
<td>228-235</td>
<td>178-185</td>
<td>193-199</td>
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<td>Vis falls sick through grief</td>
<td>248-249</td>
<td>236-237</td>
<td>185-186</td>
<td>200-201</td>
<td>201-202</td>
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<td>Vis’s conversation with Mishkin</td>
<td>250-251</td>
<td>237-238</td>
<td>186-187</td>
<td>202-203</td>
<td>203-204</td>
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<td>The first letter of Vis to Ramin</td>
<td>252-256</td>
<td>239-242</td>
<td>187-190</td>
<td>204-207</td>
<td>204-207</td>
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<td>The second letter of Vis to Ramin</td>
<td>257-259</td>
<td>243-245</td>
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<td>The third letter of Vis to Ramin</td>
<td>260-262</td>
<td>245-247</td>
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<td>210-211</td>
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<td>The fourth letter of Vis to Ramin</td>
<td>263-265</td>
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<td>210-212</td>
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<td>The fifth letter of Vis to Ramin</td>
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<td>The sixth letter of Vis to Ramin</td>
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<td>252-255</td>
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<td>The seventh letter of Vis to Ramin</td>
<td>272-274</td>
<td>255-257</td>
<td>199-201</td>
<td>220-221</td>
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<td>The eighth letter of Vis to Ramin</td>
<td>275-277</td>
<td>257-260</td>
<td>201-203</td>
<td>222-224</td>
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<td>The ninth letter of Vis to Ramin</td>
<td>278-280</td>
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<td>203-204</td>
<td>225-226</td>
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<td>The tenth letter of Vis to Ramin</td>
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<td>Rap’hed informs his daughter of Ramin’s desertion</td>
<td>293-299</td>
<td>273-279</td>
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<td>Ramin sees Adina</td>
<td>300-301</td>
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<td>Ramin’s letter to Vis</td>
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<td>Ramin comes to Marav</td>
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<td>Vis’s answer</td>
<td>313-315</td>
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<td>Vis’s further discourse</td>
<td>316-317</td>
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<td>Ramin’s reply</td>
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<td>Minowî</td>
<td>Mahjûb</td>
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<td>Vis replies to Moubad</td>
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<td>307-315</td>
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<td>Râmîn goes to Gûrâb and becomes exiled from Vis</td>
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<td>324-332</td>
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<td>316-324</td>
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<td>Râmîn goes to Gûrâb, sees Gul, and falls in love with her</td>
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<td>332-337</td>
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<td>Râmîn marries Gul</td>
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<td>327-328</td>
<td>245-246</td>
<td>Gul takes offense at Râmîn’s words</td>
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<td>337-342</td>
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<td>Râmîn writes a letter to Vis</td>
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<td>339-346</td>
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<td>The nurse goes to Râmîn at Gûrâb</td>
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<td>Vis writes a letter to Râmîn and begs a meeting</td>
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<td>Vis sends Azîn to Râmîn</td>
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<td>Vis laments her separation from Râmîn</td>
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<td>402-409</td>
<td>299-305</td>
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<td>390-397</td>
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<td>Râmîn regrets his marriage with Gul</td>
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<td>409-417</td>
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<td>Gul learns of Râmîn’s regretfulness</td>
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<td>417-419</td>
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<td>Azîn comes to Râmîn from Vis</td>
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<td>304-306</td>
<td>Râmîn sends a fair to Vis</td>
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<td>422-426</td>
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<td>410-413</td>
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<td>Vis learns of the coming of Râmîn</td>
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<td>78</td>
<td>426-429</td>
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<td>87</td>
<td>413-447</td>
<td>308-334</td>
<td>Râmîn comes to Vis at Marv</td>
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<td>Vis replies to Râmîn</td>
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<td>(Vis’s answer)</td>
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<td>(Ramin’s answer)</td>
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<td>The union of Ramin and Vis</td>
<td>357-362</td>
<td>326-331</td>
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<td>Moabad goes to the chase</td>
<td>363-367</td>
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<td>(The nurse thinks on Vis)</td>
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<td>262-264</td>
<td>302-304</td>
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<td>Vis’s letter to Ramin</td>
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<td>305-308</td>
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<td>Ramin’s soliloquy (Here Vis’s letter comes to Ramin)</td>
<td>377-378</td>
<td>344-345</td>
<td>268-269</td>
<td>309-310</td>
<td>285-287</td>
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<td>Ramin comes to Marav</td>
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<td>346-348</td>
<td>269-271</td>
<td>311-313</td>
<td>287-289</td>
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<tr>
<td>Ramin slays Zard</td>
<td>382-385</td>
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<td>271-274</td>
<td>314-316</td>
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<td>Shah Moabad is slain by a boar</td>
<td>386-388</td>
<td>352-354</td>
<td>274-275</td>
<td>317-318</td>
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<td>The accession of Ramin</td>
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<td>354-360</td>
<td>275-280</td>
<td>319-324</td>
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<td>No.</td>
<td>TG</td>
<td>Lees</td>
<td>Minowi</td>
<td>Mahjub</td>
<td>Morr.</td>
<td>Title (according to Morr.)</td>
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<td>450-452</td>
<td>337-338</td>
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<td>338-339</td>
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| 88  | 453-454 | 339-340 | 439-440| 328    | 301
| 89  | 455-456 | 340-341 | 440-441| 328-329|
| 90  | 456-458 | 341-342 | 441-443| 329-330|
| 91  | 458-459 | 342-343 | 443-444| 331-332|
| 92  | 459-461 | 343-344 | 444-445| 332-333|
| 93  | 461-464 | 345-346 | 445-447| 333-334|
|     | 346-347 | 88      | 447-449| 334-335| 307-308 | Vīs grows angry, leaves her vantage point, and shuts the doors on Rāmin |
| 94  | 465-467 | 347-349 | 89      | 449-451| 335-337| 308-309 | Vīs repents of what she has done |
| 95  | 467-471 | 349-352 | 90      | 451-464| 337-347| 309-318 | Vīs sends the nurse after Rāmin and follows |
| 96  | 471-475 | 352-355 | 91      | 455-459| 340-343| 312     |
| 97  | 475-477 | 355-357 | 92      | 459-460| 343-344| 315     |
| 98  | 477-479 | 357-358 | 93      | 460-462| 344-345| 316     |
| 99  | 479-486 | 358-360 |         | 462-464| 345-347|         |
| 100 | 482-486 | 360-363 | 94      | 464-468| 347-350| 319-321 | Vīs turns from Rāmin in anger; he follows her |
| 101 | 486-489 | 364-366 | 95      | 469-472| 350-352| 322-324 | Rāmin makes his appearance before Shāh Moubad |
| 102 | 489-496 | 366-371 | 96      | 472-485| 352-355| 324-326 | The king goes to the chase from the old castle in the season of spring |
|     | 371-374 |         | 97      | 475-478| 355-357| 326-328 | Shāh Moubad goes to the chase and takes Rāmin with him |
| 103 | 496-499 | 374-377 | 98      | 478-482| 357-360| 329-331 | Vīs laments Rāmin’s departure and appeals to the nurse for remedy |
| 104 | 500-507 | 377-379 | 99      | 482-486| 360-363| 331-334 | Vīs writes a letter to Rāmin |
|     | 379     |         | 100     | 486-488| 363-365| 334-335 | Rāmin receives the letter of Vīs |
| 105 | 597-510 | 379-382 | 101     | 489-494| 365-369| 335-339 | Rāmin enters the castle by a stratagem; the death of Zard |
| 106 | 510-513 | 382-384 |         |         |       |         |
| 107 | 513-515 | 384-386 | 102     | 494-496| 369-370| 339-341 | Rāmin carries off Moubad’s treasure and flees to Dailamān |
| 108 | 515-516 | 386-387 | 103     | 496-497| 370-371| 341     | Moubad learns that Rāmin has absconded with the treasure and Vīs |
| 109 | 517-520 | 387-390 | 104     | 497-500| 371-374| 342-344 | Moubad meets his end without battle or bloodshed |
| 110 | 520-528 | 390-396 | 105     | 501-506| 374-378| 344-348 | Rāmin sits on the royal throne |
| 111 | 528-530 | 396-398 | 106     | 506-508| 378-380| 348-349 | The death of Vīs |
| 112 | 530-534 | 398-500 | 107     | 509-512| 380-382| 349-352 | Rāmin sets his son on the throne and haunts the fire temple to his dying day |
| 113 | 534-542 | 500     | 108     | 512-520| 383-388| 352-357 | Conclusion |
24. andar bastan-ī dāya mar šāh-i Moubad-rā bar Vīs

1a ču dāya Vīs-rā čūnān bi-ārāst
   1b ke xwaršēd az rux-ī ō nūr-ī mī-xwāst
2a du čašm-ī Vīs az girya nay-āsūd
   2b tu guftē har zamān-āš dard-ā bi-fzūd

3a nihān az har kas-ē mar dāya-rā guft
   3b ke baxt-ī šūr-ī man bā man bar-āšūft
4a dil-am-rā sīrī kard az ūndagānī
   4b w-az-ū bar kand-ī bīx-ī šādāmānī
5a na-dānam čārā-ē juz kuštān-ī xwēš
   5b ba kuştān rasta gardam z-īn dil-ī rēš
6a agar tū mar ma-rā čārā na-jōyē
   6b w-az-īn andīša jān-am-rā na-sōyē
7a man in čārā ke guftam zūd-ū sāzām
   7b bad-ū kūtah kunam ranj-ī dirāz-am
8a kujā har gah ke Moubad-rā bi-bēnām
   8b tu gōyē bar sar-ī ātaš našēnām
9a če marg āyad ba pēš-ī man če Moubad
   9b ke rōz-āš bād-ū ham-čūn rōz-ī man bad
10a agar-čē dil ba āb-ī šabr-ī šust-ast
   10b havāy-ī dil hanūz az man na-just-ast
11a hamē tarsam ke rōz-ē ham bi-jōyād
   11b nihufta rāz-ī dil rōz-ē bi-gōyād
12a ze pēš-ī ān ke ū jōyād ze man kām
   12b tu-rā gustār-ā bāyād dar rah-āš dām
13a ke man yak sāl-ā na-spāram bad-ō taṅ
   13b bi-parhāzām ze pād-āfrāh-ī dušman
14a na-bāšad sūk-ī Qāran kam ze yak sāl
   14b ma-rā yak sāl-ā bēnī ham bad-īn hāl
15a na-dārad Moubad-am yak sāl-ā āzām
   15b kuţā ō-rā ze man na bīm u na’ šārm
16a yak-ē neyragā sāz az hūsāmandī
e 16b m-agar mardīs-ā-rā bar man bi-bandī
24.

1a ra ʒizaman ʃekazma Visi,

2a ʈirilisagan ar gamoisvenebdis,
   2b tu stkva, çamsa da çamsa ʒiri moemaṭeboda.

{15. 69-71} Visisa da ʒizisagan Moabadisa mamacobisa ʃekrva

3a merme Visi saçutro-moçqenilman malvit ƙactagan ʒizasa uxtra da
   3b " chevy bedi mebrəzvis dge da ʒame. šeeveca:
4a gazga guli ʒemi sicoçxlisagan
   4b da gamqmara ʒiri ʃemisa sixarulisa xisa.
5a ara vici, tu ʒemi ʒone ra-ɡa-a tavisa moklvisagan kide,
   5b romel nu-tu-mca sikvdlita daveqsen ʃemsa ʒopasa!
6a aç tu ʃen ʃemsa ʒonesa ar əzeb
   6b da ama ʧirisagan ar miqsni,
7a me, vita mitkvams, agre adre tavsa moviklav,

8a amit romel, ra Moabads davinaʃav,
   8b vita-mca cecxlşa ševsdgebodi.
9a sikvdilisa danaxva da misi — şcorad mičns.
   9b şmer ʃman Moabadis saçutro asre mcare kmnas, vita ʒemi.
10a tu-ca ʃeret datmobiʃa çqilita guli daubania
   10b da gulis-neba ʃemgan ar uzbeknia,
11a amis meʃinian, romel ver gazlos
   11b da xvaʃiadi damaluli gamoacxados.
12a açe vi-re igi ʃemgan nebasa ezebdes,
   12b şen gzasa zeda maxe dauge.
13a ese icoʃe, romel me ert clamdis tavsə ar mivscem
   13b da me tvit sikvdlisatvis tav-gançiruli var.
14a mamisa ʃemisa ʃkivili amisagan umcro ar egebis.
   14b nunamdi me esre vikmnebi,
15a ert clamdis Moabad ar damtmobs da ar-ca mimisvebs,
   15b amit romel mas ʃemgan ar-ca rcxvenian da ar-ca eʃinian.
16a aç şemicqale, şeneburad daivarve,
   16b misi mamacoba ʃekar ʃemzeda.