

THE COMMEMORATION OF THE ARCHANGELS IN THE PRE-LENTEN PERIOD ACCORDING TO THE NEW IADGARI ^{1 2}

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Abstract. Important sources to the hymnographic tradition of the Jerusalem rite have been preserved in the Georgian language (Jerusalem Lectionary, the Old Iadgari, the New Iadgari). The manuscripts of New Iadgari represent a significant stage in the development of the liturgical rite.

This article investigates the commemoration of the Holy Archangels during the pre-Lenten period according to the New Iadgari. Drawing on manuscript evidence from several Georgian sources preserved at Sinai (Sin. Geo 1, 14, 26, 34, 59, 64–65), the study demonstrates that certain manuscripts assign the commemoration of the Archangels to Cheese-fare Friday.

The article analyzes the structure and content of the Archangel hymns in the New Iadgari, examining variations among manuscript redactions, particularly the presence or absence of the relevant hymn cycles. In the Old Greek and Syriac versions, the commemoration of the Archangels is not indicated on Cheese-fare Friday; however, the Greek source assigns a panegyri for Michael the Archangel to June 6, which, from a textual perspective, shows a notable affinity with the Georgian version. In contrast, the Georgian manuscripts preserve compositions dedicated to both Michael and Gabriel.

The study employs philological, comparative, and liturgical-historical methodologies and includes an English translation of the hymnographic material from Sin. Geo 1. These findings contribute to a broader understanding of the evolution of local liturgical traditions within the Jerusalem rite and underscore the significance of Georgian sources for reconstructing the early medieval hymnographic landscape of the Christian East.

Keywords: New Iadgari, hymnography, liturgics, pre-Lenten period, commemoration of the Archangels

Introduction

Significant sources preserving the hymnographic tradition of the Jerusalem rite have been preserved in the Georgian language. Among these are the Jerusalem Lectionary, the Old Iadgari, and the New Iadgari. The Georgian manuscripts of the New Iadgari, dated to the tenth century, represent a significant stage in the development of the liturgical rite.

The New Iadgari is a Georgian translation of the New Tropologion—a liturgical book also preserved in Greek (Sin. Gr. NE MΓ 56+5) and Syriac (Sinai Syriac 48) versions. The study of the relationship among the Greek, Georgian, and Syriac versions is essential for understanding the development of the New Tropologion and, more broadly, for tracing the stages in the evolution of liturgical tradition. Such an analysis, in turn, presupposes the identification of relationships among the Georgian sources of the New Iadgari and an interdisciplinary investigation of the changes reflected within them.

Georgian sources have long attracted scholarly attention. Although the complete text of the New Iadgari has not yet been published, several valuable studies have examined specific sections of this liturgical book, nevertheless, a number of important issues still require comprehensive investigation.

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The necessity of such in-depth research has become even more evident in light of recent discoveries at Mount Sinai, among which is the Greek source of the New Tropologion (Sin. Gr. NE MΓ 56+5) mentioned above.

Among the studies related to the New Iadgari, P. Ingorokva's significant work should be mentioned first. Despite its age, P. Ingorokva's extensive monograph "Giorgi Merchule" must be considered in research, as the views expressed in this work are frequently referenced in contemporary scholarship (Ingorokva, 1964).

L. Khevsuriani and L. Jghamaia's works are particularly noteworthy among Georgian-language scholarship (Jghamaia, 2016).

Noteworthy are the studies of E. Dughvashvili concerning the hymnography of the New Iadgari. In the author's article, which addresses the Early Byzantine hymnography reflected in the Iadgari, compelling observations are presented that are likewise substantiated by our research (Dugashvili, 2015).

In connection with the Panegyri of the Archangel Michael in the New Tropologion, the article by A. Nikiforova—"The Panegyri of Archangel Michael in Sinai and Egypt: A Reconstruction Attempt of the 9th Century Greek Melkite Rite", published in 2025—is of particular importance, as the hymns dedicated to the Archangels in the New Iadgari are closely linked to this feast (Nikiforova, 2025).

The article discusses the commemoration of the Archangels based on several important Georgian manuscripts from the collection of Saint Catherine's Monastery on Mount Sinai (Sin. Geo 1, 14, 26, 34, 59, 64–65).

Methods

This study employs a combination of textual, comparative, and interdisciplinary methods to analyze the commemoration of the Holy Archangels during the pre-Lenten period according to the New Iadgari, with a focus on Georgian manuscripts preserved at Saint Catherine's Monastery on Mount Sinai (Sin. Geo. 1, 14, 26, 34, 59, 64–65). These methods are integrated to provide a comprehensive examination of the hymnographic tradition within the Jerusalem liturgical rite, tracing its development and contextualizing the Georgian sources alongside their Greek and Syriac counterparts.

The textual analysis is grounded in the collation of multiple New Iadgari manuscripts to identify variations in structure, content, and calendrical assignments of hymns dedicated to the Archangels.

The comparative method is employed to situate the Georgian New Iadgari within the broader framework of the Jerusalem liturgical tradition by analyzing its relationship to the Greek (Sin. Gr. NE MΓ 56+5) and Syriac (Sin. Syr. 48) witnesses of the New Tropologion.

An interdisciplinary approach integrates philological, liturgical-historical, and theological perspectives to offer a holistic interpretation of the hymnographic material.

To facilitate a deeper understanding of the hymnographic content, this study presents an edited and translated version of the Archangel hymns from Sin—Geo. 1, accompanied by annotations on textual variants and biblical references. The translation process adhered to principles of fidelity to the original Georgian text while ensuring both readability and theological accuracy in English.

Results and Discussion

According to the New Iadgari, the commemoration of the Archangels is indicated several times throughout the liturgical year. Some sources, however, associate this feast with the movable calendar, specifically placing it on the Friday of Cheesefare Week.

A close analysis of the New Iadgari manuscripts reveals significant differences in volume, calendar structure, and composition. As indicated in the relevant scholarly literature, the classification of these sources is typically organized according to the following scheme:

I. A short redaction of the New Iadgari (Sin. Geo 34 and Sin. Geo 26);

II. A comparatively extended redaction (Sin. Geo 1, Sin. Geo 14, the Tsvirmi Iadgari);

III. The complete redaction (the Ieli Iadgari, Sin. Geo 59, Sin. Geo 64–65) (Khevsuriani, 2011)

The differences among the manuscripts stem primarily from their respective dates of origin and liturgical function—this is particularly evident in the case of Sin. Geo 34. The classification proposed by L. Khevsuriani, as cited above, is both insightful and useful, and thus serves as the basis for the present discussion.

Sin. Geo. 59, and Sin. Geo. 64-65 manuscripts represent a relatively late—and consequently more developed—stage in the evolution of the New Iadgari. P. Ingorokva notes that the Sin. Geo. 64–65 manuscripts fully encompass the material found in both Sin. Geo. 1 and Sin. Geo. 59.

“In manuscripts No. 64–65, the first and second redactions of the Annual Iadgari are combined; that is, the hymns from manuscript No. 1 as well as those from manuscript No. 59 are fully copied. They are not transcribed separately (i.e., first those of No. 1, then those of No. 59), but rather the hymns are integrated and arranged according to a unified structure adopted for the Annual Iadgari.” (Ingoroqva, 1964, pp. 541-542).

The citation from P. Ingorokva is referenced by L. Jghamaia:

“In the 960s, Sin. 59 was compiled as a supplement to Sin. 1. This fact was first observed by P. Ingorokva. The supplementation consisted in the inclusion, in Sin. 59, of commemorations of saints that were unknown to Sin. 1. The combination of these two manuscripts resulted in a new, expanded redaction of the Iadgari, which, by the 980s, was consolidated in the two-volume manuscript of the Sinaitic collection, Sin. 64–65.” (Jghamaia, 2016, p. 143).

The supplementary character of Sin. Geo. 59 is somewhat nuanced, as alongside its supplementary material, the manuscript also introduces certain structural changes. The analysis of these changes offers new insights into the history of the New Iadgari’s development. The omission of the Hymn of the Ninevites and the commemoration of the Archangels from Sin. Geo. 59 reflects liturgical modifications that occurred during the later stages of the New Iadgari’s use. It may be said that, by this time, strong Byzantine influence was already at work, resulting in changes to both the calendar and the repertoire of hymns.

The preparatory period before Great Lent is an integral part of the Lenten cycle, and its formation presents a subject of considerable interest. The accompanying table illustrates the key differences that emerge among the sources of the New Iadgari.

Table 1. The Structure of the Pre-Lenten Period in the Sources of the New Iadgari.

	Sin. Geo 34	Sin. Geo 26	Sin. Geo 1	Sin. Geo 14	Sin. Geo 59	Sin. Geo 64
The office preceding the Pre-Lenten period	29 August, Beheading of John the Baptist	2 February, The Meeting of the Lord	10 February, Commemoration of Saint Theognia	10 February, Commemoration of Saint Theognia	28 February, Commemoration of Proterius, Patriarch of Alexandria	25 March, the Annunciation of the Theotokos
Preparation						
Meatfare Friday	Chants of the Ninevites 100v-101r	-	Chants of the Ninevites 84r-85v	Chants of the Ninevites 119r-120v	-	Chants of the Ninevites 83r-84r
Meatfare Saturday	<i>Commemoration of All the Holy Father 120r-123r</i>	-	-	-	-	-
Meatfare Sunday	106r-108r	-	80v-82v	-	61v-64v	84r-89v
Cheesefare Monday – Cheesefare Thursday	-	-	-	-	64v-67r	-

Cheesefare Friday	-	Chants to the Archangels 142v-146v	Chants to the Archangels 82v-84r	Chants to the Archangels 120v-123r	67r-67v	-
Cheesefare Saturday	Commemoration of All the Holy Father 120r-123r	-	Chants of the Ninevites 84r-85v		Commemoration of All the Fathers' Names 67v-72r	-
Cheesefare Sunday	108r-110v	-	85v-87v	-	72r-75r	90r-96v

The commemoration of the Archangels on Cheesefare Friday is attested in three manuscripts: Sin. Geo. 26, Sin. Geo. 1, and Sin. Geo. 14. In comparatively later manuscripts, such as Sin. Geo. 59 and Sin. Geo. 64–65, the commemoration of the Archangels on this day is no longer indicated. Moreover, Sin. Geo. 59 reflects a more advanced stage in the development of the typikon and prescribes a three-ode canon for this day (Sin. Geo. 59, fols. 67r–67v).

In light of this evidence, it may be suggested that the commemoration of the Archangels during the preparatory period before Great Lent was part of an earlier liturgical practice.

Of the three manuscripts mentioned above, only two—Sin. Geo. 1 and Sin. Geo. 14 — Assign these hymns to Cheesefare Friday —the case of Sin. Geo. 26 is particularly noteworthy. This manuscript, which represents a comparatively shorter version, does not attest to the preparatory period before Lent; rather, the Lenten cycle begins with the hymns for Saint Theodore the Martyr. The reference to the commemoration of the Archangels on Cheesefare Friday appears instead in the Menaion section, under the date of November 14.

„თუესა ნოემბერსა ზ და იდ და ყველიერისა პარასკევსა, დასდებელნი წმიდათა მთავარანგელოზთანი. უფალო ღალადყავსა, კმაჲ დ. მკნეო, შორის მოწამეთა, ამას ზედა. – რომელმან შეჰქმენ პირველად ანგელოზნი შენნი.“ (Sin. Geo 26, 142v).

Hymns for the Holy Archangels for November 8, November 14, and Cheesefare Friday, at Lord, I have cried unto Thee, tone 4, to the “Valiant among the martyrs” — O God, who in the beginning didst create Thine angels as spirits.

From a textual perspective, the hymns presented here are identical to those found in Sin. Geo. 1 and Sin. Geo. 14, where they are explicitly assigned to Cheesefare Friday.

The note preserved in Sin. Geo. 26 is noteworthy for another reason. In Sin. Geo. 1, the chant “O Lord, I have cried unto Thee” is preceded by the opening line of a troparion—Thou who art valiant among the martyrs, vanquisher of toil—which is not thematically connected to the surrounding hymns. As the evidence of Sin. Geo. 26 suggests, this insertion likely indicates a performance instruction rather than being part of the hymns.

Scholarly literature has noted that one of the rare textual differences between the manuscripts Sin. Geo 1 and Sin. Geo 14 concerns the commemoration of the Archangels. Specifically, Sin. Geo 14 also indicates the feast on June 6.

“As a matter of fact, these two witnesses are not identical from a calendrical perspective. Sin. Geo 14 contains several commemorations that are not attested in Sin. Geo 1. These include:

1. Saint Conon the Martyr – June 5
2. The Archangels – June 6
3. The Forty-Five Martyrs – July 10
4. Saint Phocas the Martyr – August 10” (jghamaia, 2016, p. 192)

„ივნისსა ვ, მთავარანგელოზთაჲ - June 6 – For the Archangels, Hymns
ნოემბერსა იდჱ ჰპოვნე“ (Sin. Geo 14: 221v) Presented under November 14

The commemoration of the Archangels on November 14 is also attested in the Old Iadgari (udzvelesi iadgari, 1980, p. 321). The manuscript Sin. Geo. 1 indicates that the hymns for this day may be taken either from the service for November 9 or from that for Cheesefare Friday. The hymnographic material prescribed for these two occasions differs.

ნოემბერსა იდ, მთავარანგელოზთაჲ On November 14, the hymns for the
ამსვე თუესა თჱ ჰპოო, გინა ყველიერისა Archangels can be found on the 9th of the
პარასკევსა, იგი სოქუნე (Sin. Geo 1: 266v) same month or Cheesefare Friday.

Unfortunately, the service for November 14 is not preserved in manuscript Sin. Geo. 14, making it impossible to determine whether the same hymns are appointed for this day as those for Cheesefare Friday. However, considering the reference found in Sin. Geo. 1 and the close relationship between these two manuscripts, it may be assumed that the hymns appointed for Cheesefare Friday were likewise intended for November 14 (and, correspondingly, for June 6).

The *panegyri* for the Archangel Michael on June 6 is attested in the Old Greek *Tropologion*. This noteworthy Greek liturgical-hymnographic source belongs to the group of newly discovered manuscripts from Mount Sinai.

“One of the most sensational among the hymnographical finds on the Sinai is a Greek *Tropologion* Sin. gr. NE/MT 56–55 (9th c., 6 240 ff.), 7 a service book, which contained chant repertoire for all cycles of the church year and used in Palestine in the 7th–9th century” (Nikiforova, 2013, pp. 156–157)

The text of the *panegyri* for the Archangel Michael, accompanied by an extensive scholarly study, was published by A. Nikiforova in 2025 (Nikiforova, 2025, pp. 61–82).

In the Syriac-Melkite *Tropologion* (Sin. Syr. 48), there is no commemoration of the Archangels during the pre-Lenten period; more precisely, the Lenten cycle begins directly with the hymns dedicated to St. Theodore the Martyr on the first Saturday of Great Lent (Sin. Syr. 48, 116v).

Of particular note is that, whereas the Greek source contains hymns dedicated exclusively to the Archangel Michael, the Georgian manuscript also refers to other archangels, explicitly naming the Archangel Gabriel alongside Michael. It is also noteworthy that, from a textual standpoint, the Georgian translation shows a certain affinity with the Old Greek text, suggesting that the Georgian version represents a convergence of distinct hymns. Examples of the compilation of two canons are also found in other instances within the New Iadgari (Dugashvili, 2015).

The order of the Feast of the Archangels, as celebrated on Cheesefare Friday, consists of three parts:

1. Lord, I have cried (Lord, I have cried unto Thee);
2. The Matins canon;
3. Praise Ye the Lord (the Praises).

The Lord, I have cried section, in turn, includes three stichera. This structure is typical of minor feasts.

In manuscripts Sin. Geo. 1 and Sin. Geo. 26, the incipit of a martyr’s troparion (მჱწეო, შორობ მოწამეთა – Thou who art valiant among the martyrs, vanquisher of toil) is given before the stichera for Lord, I have cried, serving as an indication of the performance practice. Notably, this indication is absent in manuscript Sin. Geo. 14.

„აღებასა ყველიერისა პარასკევსა Hymns for the Holy Archangels for
მთავარანგელოზთა დასდებელნი, Cheese fare Friday, at Lord, I have cried unto
უფალო ღაღადყავსა დ. რომელმან შექმნენ Thee, tone 4, O God, who in the beginning
პირველად ანგელოზნი შენნი“ (Sin. Geo 14: didst create Thine angels as spirits
121r)

In the Georgian version of O Lord, I have cried unto Thee, all three stichera are thematically related to both Archangels Michael and Gabriel. Following them is a sticheron dedicated to the Most Holy Theotokos.

The Matins canon consists of eight odes. The number of troparia within the odes varies. Apart from the heirmos and the troparion addressed to the Most Holy Theotokos, the distribution of troparia is as follows:

Table 2. The number of troparia in each ode.

The First Ode	Four troparia
The Third Ode	Three troparia
The Fourth Ode	Four troparia
The Fifth Ode	Three troparia
The Sixth Ode	Three troparia
The Seventh Ode	Three troparia
The Eighth Ode	Four troparia
The Ninth Ode	Four troparia

Several thematic layers can be distinguished within the chants of the Matins Canon:

1. troparia dedicated to the Archangel Michael;
2. troparia dedicated to the Archangel Gabriel;
3. troparia in which the Archangels are mentioned together.

The verses dedicated to the Archangel Michael reveal a certain affinity with the Matins canon for the Panegyri of Archangel Michael, appointed for June 6 in the Greek Tropologion.

As an illustration, we may cite the second troparion of the first ode:

მთავარი უცოროცოთა ანგელოზთა და Tῆς ἀνωτάτης φύτλης τῶν
წინამძღუარი ძალთა მათ ცისათა - ἀσωμάτων ὁ ταξιάρχης Μιχαὴλ ἡμῖν συγχορεύει
მიქაელ - მომიწოდს ჩუენ საღმრთოთა πρὸς θεῖαν εὐαχίαν τε
წოდებითა დღეს ტაძრად 'თვსად' [Sin. τὸς πάντας προτρεπόμενος (Nikiforova, 2025,
Geo 1, 82v) p. 69]

[Michael, captain of incorporeal angels and commander of the heavenly hosts, summons us today with a divine call to his temple].

[Michael, the Commander of the highest rank of the incorporeal ones, together with us, leadeth the mystic dance toward the divine feast, calling all to follow after him].

Table 3. Comparative Analysis of Compositional Features in the Georgian and Greek Versions

Compositional Feature	Georgian version (Sin. Geo 1) (Sin. Geo 1)	Greek Tropologion (Sin. Gr. NE MT 56+5)
Subject	Archangel Michael	Archangel Michael
Epithets	Captain of incorporeal angels, Commander of the heavenly hosts	Commander of the highest rank of the incorporeal ones

Action	Summons us today with a divine call	Leadeth a chorus... calling all to follow after him
Temporal marker	Today	(Not explicit)
Direction of action	To his temple	Toward the divine feast
Audience	Us	Together with us... calling all

The table clearly illustrates both the similarities and differences present within a single troparion. We are likely dealing with two editorial versions of the same original text, which have diverged considerably over time. This may help explain the fact that, alongside structural variations, the Georgian version exhibits substantial redactional differences.

This is further confirmed by a comparative analysis of the other troparion dedicated to the Archangel Michael.

In the 3rd Ode, the second troparion in the Greek Tropologion—originally dedicated solely to Michael the Archangel—appears in the Georgian version in a modified form, in which Michael is not mentioned alone. Still, the Archangels are referred to in the plural.

დასნი ანგელოსთანი ტაძარსა თქუენსა,
მთავარანგელოზნო, დღეს მორწმუნეთა
თანა უგალობენ ძრიელსა ღმერთსა.

Τῶν ἀσώματων οἱ χοροὶ ἐν τῷ
ναῷ σου, ἀρχιστράτιγε, πιστοῖς
συνεσχοῦνται, δοξολογοῦσιν
Χριστὸν τὸν Θεόν.

*[The choirs of angels, together with the faithful,
hymn the mighty God today in **Thy temple, O**
Archangels].*

*[The choirs of the bodiless hosts, **in thy temple, O**
Chief Commander, make merry together with the
faithful and glorify Christ our God].*

The nature of this alteration is of particular interest. In this case, we are not dealing with a compilation of different canons but rather with a substantive modification, which is of considerable importance. A similar pattern can be observed in the first troparion of the fourth ode as well.

Conclusions

The analysis of the Georgian manuscripts of the New Iadgari—notably Sin. Geo 1, Sin. Geo 14, and Sin. Geo 26—reveals a distinct liturgical practice absent in later manuscripts, such as Sin. Geo 59 and Sin. Geo 64–65. This difference reflects significant liturgical modifications, possibly influenced by the Byzantine liturgical tradition. This shift is evident in the omission of the Archangels' commemoration and the adoption of the three-ode canon in Sin. Geo 59 — underscores the dynamic evolution of the Jerusalem liturgical tradition.

The hymns dedicated to the Archangels, preserved primarily in Sin. Geo 1 and Sin. Geo 14, highlight a localized tradition within the Georgian *New Iadgari* that distinguishes it from its Greek and Syriac counterparts. Unlike the Greek *Tropologion* (Sin. Gr. NE MΓ 56+5), which focuses exclusively on the Archangel Michael for the panegyric on June 6, the Georgian texts include both Michael and Gabriel. The textual affinity between the Georgian and Old Greek versions, combined with notable differences, indicates that the Georgian *New Iadgari* represents a convergence of distinct hymnographic traditions, possibly reflecting an earlier stratum of the Jerusalem rite before its standardization under Byzantine influence.

These findings contribute significantly to the study of early medieval Christian hymnography by demonstrating the crucial role of Georgian manuscripts as repositories of liturgical practices that have been lost or altered in other traditions. This particular practice, especially in its association with Cheese-fare Friday, provides new insights into the pre-Lenten preparatory period and its development within the Jerusalem rite.

From a textual perspective, the Georgian text exhibits a certain degree of editorial affinity with the Old Greek *Tropologion*; however, the substantial differences between the two—both in structure and content—indicate that they ultimately derive from distinct sources. These divergences not only underscore the independence of the Georgian tradition, but also point to a later stage of editorial development in which local liturgical and hymnographic priorities began to shape the adaptation of earlier material.

The nature of this alteration is of particular interest. In this case, we are not dealing with a mere compilation of different canons, but rather with a substantive modification, which is of considerable significance. A similar instance is found in the first troparion of the fourth ode.

Edition and Translation of the Chants to the Archangels

The text of the Chants to the Archangels is published here based on manuscript Sin. Geo. 1. In this manuscript, the chant texts are not divided according to rhythmic structure. Although rhythmic division is attested in manuscript Sin. Geo. 59, it has not been taken into account in this edition, as the publication relies exclusively on Sin. Geo. 1. Only minor textual differences are attested in the version preserved in manuscript Sin. Geo. 14.

Titlo diacritics (qaragma) found in the manuscripts have been expanded fully, without brackets indicating the expansions. Where applicable, the numbering of the Georgian heirmoi and theotokia follows that of Elene Metreveli's editions (Metreveli, 1970).

The folio references are provided within the Georgian text.

Some of the text is accompanied in italics by certain words from the manuscript, which have been incorporated into the chant texts based on our reading. In some cases, relevant verses from the Bible are also cited.

In cases where a correspondence is attested, the corresponding troparia of the Matins canon for the Feast of the Archangel Michael are indicated, according to manuscript Sin. Gr. MG 56+5 (Nikiforova, 2025, pp. 61-82).

The following abbreviations are used:

‘ ‘ marginalia or interlinear additions of the scribe in the manuscript.

cf. confer

ms. Manuscript

[82v] ყველიერისა პარასკევსა დასდებელნი
მთავარანგელოზთანი

On Cheese-fare Friday, the Hymns to
the Archangels

Vespers

უფალო ღაღატყავსა
ჴმად დ

O Lord, I have cried unto Thee
Tone Four

მჴნეო, შორის მოწამეთა, ღუაწლისა მძლეო.

Thou who art valiant among the martyrs,
vanquisher of toil

რომელმან შეჴქმნენ პირველად ანგელოზნი
შენნი¹ სულად და მსახურნი შენნი², ღმერთო,
ალად ცეცხლისად,^a ჴეცისა განწყობილთა
შორის მთავრად გამოაჩინენ მიქაელ და
გაბრიელ და წამისყოფითა ჴყოფენ სიტყუათა
შენთა და გალობენ მას გალობასა სამებისა
წმიდისასა და აქებენ დიდებასა 'შენსა'.

O God, who in the beginning didst
create Thine angels as spirits, and Thy
ministers as a flaming fire; who didst
appoint Michael and Gabriel to be
leaders among the heavenly hosts —
they who swiftly fulfill Thy word, who
hymn the name of the Holy Trinity and
glorify Thine majesty.

1. შნი ms. 2. შნი ms.

a: cf. Psalm 104,4

ნათელსა ღმრთაებისასა წინაშე მდგომარე ხართ
თქუნ, მიქაელ და გაბრიელ,
განბრწყინებულნი, ჴეცისა ძალთა ერისთავნი,
ღაღადებთ სიხარულით: წმიდა არს მამა, წმიდა
არს ძე, თანადაუსაბამოდ, წმიდა არს სული
წმიდად, თანადამზადებელი, ერთი ნებად, ერთი
მეუფებად, ერთი ძალი, ერთი არსებად.

Ye stand before the radiance of the
Godhead, O Michael and Gabriel, ye
shining leaders of the heavenly hosts,
and cry aloud with joy: Holy is the
Father, Holy is the Son—begotten
before all ages, Holy is the Holy
Spirit—proceeding and co-eternal; one
will, one dominion, one power, one
essence.

ხილვად თქუენი ცეცხლისფერი და სიკეთე
საშინელი, მიქაელ და გაბრიელ,
ყოვლადქებულნი და მთავარნი ანგელოზთანი,
რამეთუ ბუნებითა უსხეულოდთა ჴნათობთ
ყოველთა კიდეთა ცისათა და აღასრულებთ
ბრძანებათა ღმრთისათა¹, ამისთვის ჴუენ
პატივსცემით 'თ' ქუნ.

Thine appearance is fiery, and Thy
goodness wondrous, O Michael and
Gabriel, most glorious and captains
among the angels; for with bodiless
essence ye do illumine the ends of
heaven and do fulfill the commands of
God. Wherefore do we honor you with
reverence.

1. ღთისათა Ms.

სადმრთოთა წერილთა.

Of the Holy Scriptures

Matins

უგალობდითსა

ძღისპირი: გიგალობთ შენ, უფალო, ღმერთო ჩუენო¹

1. Heirmos, Ode I, tone 1 (Metreveli, 1970, p. 102)

გიგალობთ შენ, უფალო, ღმერთო ჩუენო, რომელმან დაჰბადე პირველად ანგელოზნი სულად და მსახურნი შენნი¹ ალად ცეცხლისა^a მგალობლად შენდა^b.

1. *შნი ms.*

a: cf. Psalm 104,4

b: cf. Ode I₁

მთავარი უკორცოთა ანგელოზთა და წინამძღუარი ძალთა მათ ცისათა – მიქაელ – მომიწოდს ჩუენ საღმრთოთა წოდებითა დღეს ტაძრად `თჳსად`.^a

a: cf. Ode I₂

სამეზად წმიდათა თაყუანისცემული სერაზინ-ქერობინთაგან მის¹, იქების უკორც[83r]ოთაგან ძლევისა გალობითა უკუნისამდე.

1. *ძს ms.*

ქებასა შევსწირავთ შენდა, ქალწულო, გაბრიელ ანგელოზისა თანა მორწმუნენი, რამეთუ შენგან კაც იქმნა სიტყუად მკსნელად ადამიანთა.

ვედრებად ნუ დასცხრები.

The First Ode

Heirmos: We chant unto Thee, O Lord our God

We hymn Thee, O Lord our God, who in the beginning didst create the angels as spirits and Thy ministers as a flaming fire, to be Thy chanters.

Michael, captain of incorporeal angels and commander of the heavenly hosts, summons us today with a divine call to his temple.

The Holy Trinity, worshipped by the Seraphim and Cherubim, is glorified by the bodiless hosts with a hymn of victory unto the ages.

With the angel Gabriel, we the faithful offer praise unto thee, O Virgin, for from thee the Word became man, that He might save the race of mankind.

Cease not to intercede for us.

განძლიერდითსა

ძღისპირი: უფლისა მიერ ღმრთისა ძალთადას.

დასნი ანგელოსთანი ტაძარსა თქუენსა, მთავარანგელოზნო, დღეს მორწმუნეთა თანა უგალობენ ძრიელსა ღმერთსა.^a

a: cf. Ode III₂

მთავრად ძალთა ცისათა წოდებულ ხართ თქუენ – მიქაელ და გაბრიელ – ევედრენით ქრისტესა, რადთა დაიცვას სამწყსოთ თჳსი.

საიდუმლოსა¹ დიდსა სამეზისა ღმრთისა

The Third Ode

Heirmos: By the Lord, the God of Hosts.

The choirs of angels, together with the faithful, hymn the mighty God today in Thy temple, O Archangels.

Ye who have been called to be leaders of the heavenly hosts, Michael and Gabriel, entreat Christ that He may preserve His flock.

The bodiless powers on high do glorify

ერთარსებისა ზეცისა უტორცონი the great mystery of the consubstantial
წმიდაარსობით ადიდებენ. Trinity with the thrice-holy chant
1. სადუმლოსა ms.

ვითარცა ღმრთისმშობელ ხარ As thou art the Theotokos.

უფალო მესმასა

ძლისპირი: ცანი შუენიერებამან შენმან დაფარნა *Heirmos:* Thy comeliness hath filled the
heavens

სიმდაბლით გამოაჩინ. Thou didst reveal through humility

განწყობილი უსხეულოთა დღესასწაულობს The host of the bodiless ones keep
ეკლესიასა შინა მთავარანგელოზთასა და festival in the church of the Archangels,
ღმერთსა უღადადებენ: დიდება ძალსა შენსა, and cry out unto God: Glory to Thy
უფალო.^a power, O Lord!

a: cf. Ode IV₁

წინამძღუარი ზეცისა ანგელოზთა – მიქაელ – Michael, captain of the heavenly hosts,
ევდერების დამბადებელსა ღმერთსა მას, რადთა doth beseech the Creator God, that He
იკსნეს მორწმუნენი, ღირსად may deliver the faithful who worship
თაყუანისმცემელნი მისნი.^a Him.

A: cf. Ode IV₂

მთავარანგელოზმან გაბრიელ სიტყუად Gabriel the Archangel brought the
მართუა უქორწინებელსა მარიამს და ეტყოდა: tidings unto the unwedded Mary, and
გიხაროდენ,^a წმიდაო, რამეთუ ქრისტე შენგან spake unto her, saying: Rejoice, O Holy
შობად არს. One, for Christ shall be born of thee.

a: cf. Luke 1:28-31

არსებასა ღმრთაებისასა¹, სამგუამოვანსა, Let us cry aloud to the Godhead, the
სერაბინ-ქერობინთა თანა უღადადებდეთ, ყოვ- the consubstantial Trinity, together with the
ლადსაგალობელსა ღმერთსა, ბუნებით განუ- Seraphim and Cherubim, to the all-
ყოფელსა^b. glorious God, inseparable by essence.

1. ღთებისა ms.

b: cf. Ode IV₃

ცათა დაუტევნელი დაიტყე Thou didst contain Him Whom the
heavens cannot contain

ღამითგანსა

ძლისპირი: განმანათლებლო ჩუენ მყოფთა *Heirmos:* O Enlightener of us who dwell
ბნელისათაო. in darkness.

კრებული ანგელოზთა და ძალთა ზეცისათა The assembly of Angels and Heavenly
გალობით ესრეთ ღადადებს: დიდება, დიდება Hosts thus exclaims: Glory, glory to
შენდა, იესუ¹, ძეო ღმრთისაო.^a Thee, O Jesus, Son of God!

The Fifth Ode

1. *ოჰ ms.*

a: *cf. Ode V₁*

დასნი ანგელოზთანი და ნათესავი კაცთა
აქებენ მხოლოდშობილსა: დიდებაჲ, 'დიდებაჲ
შენდა, იესუ¹'.

1. *ოჰ ms.*

მამასა ძით და სულით წმიდითურთ ადიდებენ
ქერობინნი და იტყვან: წმიდა არს, წმიდა არს,
წმიდა არს უფალი ძალთაჲ^{a, b}

a: *cf. Isa. 6,3*

b: *cf. Ode V₂*

ესაია გვიქადაგა ქალწულად და მშობელად.

The hosts of Angels and the race of
humankind praise the Only-Begotten:
Glory, glory to Thee, O Jesus!

Together with the Father, the Son, and
the Holy Spirit, the Cherubim glorify
Him, saying: Holy, Holy, Holy is the
Lord of Hosts.

Isaiah has proclaimed to us the Virgin
who is also the Mother

ლაღატყავსა

ძღისპირი: ღაღადებდა წინასწარმეტყველი
იონა

ღაღადებენ დასნი ანგელოსთანი ცათა შინა და
იტყვან: წმიდა არს უფალი მეუფე საბაოთ^a,
რომელსა უპყრიან ძალითა თვსთა
დაბადებულნი.

a: *cf. Isa. 6,3*

The Sixth Ode

Heirmos: The prophet Jonah cried out

The angelic hosts chant on high,
proclaiming: Holy is the Lord, the King
of Sabaoth, who by His might sustaineth
all that hath been made.

[83v]ვღაღადებდეთ ჩუენ, მორწმუნენი,
დღესასწაულსა ამას ბრწყინვალესა მთავარ-
ანგელოსთასა და ვიტყოდით: დიდებაჲ
მხოლოსა მფლობელსა ცათა და ქუეყანისასა.

Let us, the faithful, lift up our voices on
this radiant feast of the Archangels, and
proclaim: Glory be to the only
Sovereign of heaven and earth!

დღეს იხარებს განწყობილი მღუმარეთა
ზეცისათა და ჩუენთანა ადიდებენ სამებასა
წმიდასა, სწორსა ბუნებითა და განუყოფელსა
ერთარსებითა.

Today rejoiceth the host of the watchers
of heaven, and together with us they
glorify the Holy Trinity—one in nature
and undivided in essence.

უმეტეს ხარ ყოველთა დაბადებულთა

Thou art greater than all who have been
born

კურთხეულარსა

ძღისპირი: აბრამეანთა ყრმათა ბაბილოვნისა
ცეცხლი

მთავრობად უსხეულოთად ტაძარსა ამას შინა
ყოვლადწმიდასა დღესასწაულობს მორწმუნეთა
შორის და ესრფთ ღაღადებენ: კურთხეულ ხარ

The Seventh Ode

Heirmos: The children of Abraham did
quench the flame of Babylon

In this most holy temple, the captains of
the bodiless hosts keep festival among
the faithful and cry aloud thus: Blessed

შენ, ღმერთო.^a

a: cf. *Ode VII*

დიდებისმეტყველებით ძლევსა გალობასა
შესწირვენ გუნდნი ანგელოზთანი სამებისა
წმიდისა და ერთობით იტყვან: კურთხეულ ხარ
შენ, ღმერთო.^a

a: cf. *Ode VII*

მაყული მოტყინარწ და საწმილი ცუარის
გამომღებელი მოგასწავებდეს, ქალწულო
უბიწო¹, რომელმან ჰმევ უტრწნელად
ანგელოზთა მეუფს.

1. უბიწო ms.

შენ, მარიამ ქალწულო, უზემთაეს გამოშჩნდი

art Thou, O God.

With hymns of glory, the ranks of
angels offer a sacrifice of praise unto the
Holy Trinity, and with one voice they
proclaim: Blessed art Thou, O God.

The burning bush and the fire that
brought forth dew did prefigure thee, O
Immaculate Virgin, who gavest birth
without corruption to the Master of the
angels.

Thou, O Virgin Mary, hast been exalted
above

აკურთხედიტსა

ძლისპირი: ღვთისმშობელო, ჩვენ ყოველნი
გიცნობთ შენ

ყოველნი დასნი მთავრობათა თანა და ძალთა
ზეცისათა გაქებენ ძესა ღმრთისასა, რომელი
განჯორციელდი, საღმრთოდთა გალობითა
აგამაღლებენ ქრისტესა უკუნისამდე.^a

a: cf. *Ode VIII*

ითხოეთ ჩუენთჳს ზეცისა ერისთავნო, მიქაელ
და გაბრიელ, მცხნელისაგან მაცხოვრისა, რადთა
მიცხნეს ჭირისაგან და გარდამოგუვლინოს
თქუენ მიერ მორწმუნეთა დიდი წყალობაჲ.

საყდართა შენთა, უფალო, იტვრთვენ ექუს-ექუს
ფრთენი 'ცხოველნი' და გალობასა შესწირვენ,
წმიდაარსობით იტყვან^a და ჩუენ მოგუასწავებენ
სამგუამოვნებასა ღმრთაებისასა.

a: cf. *Isa. 6, 1-3*

დამიფარენ ჩუენ განსაცდელისაგან,
ღმრთისმშობელო ქალწულო, რომელნი
სარწმუნოებით უგალობთ შენგან შობილსა და
ანგელოზთა თანა უფროსად ავამაღლებთ
უკუნისამდე.

The Eighth Ode

Heirmos: O Theotokos, we all
acknowledge thee

All the ranks, together with the
Principalities and the heavenly Powers,
do praise the Son of God who was
incarnate, and with divine hymnody
they exalt thee, Christ, unto the ages

Intercede for us, O captains of the
Heavenly Hosts, Michael and Gabriel,
that from the Savior and Redeemer we
may be delivered from tribulations, and
that through thee may He pour forth
great mercy upon the faithful.

Thy throne, O Lord, is borne aloft by the
six-winged Living Ones, who offer up a
hymn of praise unto the Holy Essence,
and teach us the Tri-hypostats of
Godhead.

Deliver us from tribulation, O Virgin
Theotokos, we who with faith sing
praises to the God born of thee, and with
the angels do exalt Him above all unto
the ages.

ადიდებდიტსა

ძლისპირი: გიხაროდენ შენ, ყოვლადწმინდაო

The Ninth Ode

Heirmos: Rejoice in thee, O All-Holy
Theotokos

ღვთისმშობელი

ვადიდებთ ყოველნი დღესასწაულსა ამას დიდებულსა წმიდათა მთავარანგელოზთასა, რომელნი ითხოენ ჩუენთჳს მაცხოვრისაგან მის მშჳდობისა¹.

1. მშჳდობასა ms.

[84r]დასებაჲ ანგელოზთაჲ, რომელთა ზედა მთავრად განწესებულ არიან მიქაელ და გაბრიელ ადიდებენ შემოქმედსა და ჩუენთჳს ჰყოფენ ვედრებასა მას.

ანგელოზთა მთავარნი მიქაელ და გაბრიელ, ზეცისა ერისთავნი, რომელნი წინაჲ სდგათ სამებისა, ევედრენით, რადთა მიჰსნეს ჩუენ, რომელნი მას ვადიდებთ.

სამებაჲ, ერთარსობით თაყუანისაცემელი, რომელი იდიდების ძალთაგან ზეცისათა, ღმრთაებით მიუწდომელი, ჩუენ მორწმუნენი მას ვადიდებთ.

გიხაროდენ, ღრუბელი სულმცირეო

We all glorify this holy feast of the Archangels, who entreat the Savior on our behalf for peace.

The angelic host, with Michael and Gabriel ordained as their chief captains, glorifieth the Creator and maketh intercession unto Him for us.

Captains of the Angelic hosts, Michael and Gabriel, Captains of the heavenly armies, who stand before the Most Holy Trinity, make ye supplication, that we who glorify Him may be delivered.

The Trinity, to be worshipped in consubstantial unity, glorified by the heavenly hosts, and incomprehensible in divine majesty — we, the faithful, glorify Him.

Rejoice, O, swift cloud

აქებდითსა

მოგიცემიეს, ღმერთო, სასწ.

პირველ საუკუნეთა დამზადებელმან გონებათამან ნათლად გამოგაჩინა შენ, გაბრიელ, ყოვლადქებულო, და მის მიერ განაბრწყინებ სოფელსა, რამეთუ გამოუცხადე საღმრთო იგი დაფარული საიდუმლოჲ, რომელი განკორციელდა საშოსა ქალწულისასა და იშვა, ვითარცა კაცი, ცხორებისათჳს კაცთაჲსა.

საყდართა ცეცხლისფერთა სამებისა ღმრთეებისათა წინაჲ მდგომარე ხარო თქუენ, მიქაელ და გაბრიელ, რომელნი ბრწყინავთ საღმრთოთა ნათლითა და მის მიერ განანათლებთ, რომელნი სიხარულით გაქებენ თქუენ, 'რამეთუ სიბნელისაგან სენთასა იჴსნით მორწმუნეთა', დიდნი მთავარანგელოზნი და

On the Praises

Thou hast given me

Before the ages came to be, the Creator of the noetic hosts did reveal thee, O all-laudable Gabriel, and through thee did He enlighten the world, for thou didst make known the divine and hidden mystery that was wrought in the womb of the Virgin and was born as man for the salvation of men.

Lo, before the fiery thrones of the Triune Godhead do ye stand, Michael and Gabriel, who shine with divine light and by it do illumine them that praise ye with rejoicing, for from the darkness of illness ye deliver the faithful, O ye great Archangels and intercessors for our souls.

მეოხნო სულთა ჩუენთანო.

გარეწარაქციენით აღძრვანი აგარენთანო
სამწყსოსადსა მის თქუენისაგან, მიქელ და
გაბრიელ, რომელნი მას მოვლენან მას ზედა და
მოჰმადლეთ ძლევად მტერთად მეფესა და
იქსნენით ჭირისაგან, რომელნი 'სიხარულით'
საფარველსა თქუენსა მოივლტიან, დიდნო
მთავარანგელოზნო და მე.

Turn away from thy flock the uprising
of the seed of Hagar, Michael and
Gabriel, which cometh upon them; and
grant victory over the enemy unto the
king, deliver from tribulation them that
with joy make haste unto Thy
protection, O ye great Archangels.

მოვედით, ვადიდებდეთ
პირმეტყველსა

სამოთხესა

Come, let us praise the speech-endowed
Paradise

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