



Translations from Georgian into Polish, 1991 to date

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I. Introduction.

I.1 The early period of Polish-Georgian relations

Interactions between Polish and Georgian cultures go back to the beginning of XVII century. This is when the Ottoman Empire emerged as a common enemy for both Poles and Georgians. Historical sources show intensive contacts between the Polish and Georgian states, as well as the growth of economic and cultural ties during that period. The most visible figure involved in Polish-Georgian relations at that time was Bogdan Gurdziecki, a Georgian by origin, who settled in Poland and served between 1668 and 1700 as a diplomat in official missions to the Middle East, delivering letters to Georgian and Persian rulers, supporting trade relations and the activity of Catholic missions in the Caucasus.

I.2 The Russian Empire as both intermediary and common enemy

In the XVIII century, the role of the shared powerful antagonist had already been taken over by the Russian Empire, which seized a significant part of Polish territory at the end of the XVIII century. The Georgian state was forced to join the Tsar's Russia almost simultaneously, in 1783. Both nations were therefore struggling for independence and the preservation of their cultures under conditions of intensive "Russification". This revolutionary spirit became the first common ground for Polish-Georgian interactions in literature, fuelled effectively by the ideas of Romanticism. At the same time, the first known translations are starting to emerge, due paradoxically to the intermediary function of the Russian *lingua franca*. It is commonly believed that Nikoloz Baratashvili, precursor Georgian romanticism, was strongly influenced by works of Adam Mickiewicz and Juliusz Słowacki.

The first attempt to actually translate original Georgian texts into Polish was undertaken by a scholar from Vilnius, Konstanty Rdułtowski. His prose version of the medieval classic poem by Shota Rustaveli, "The Knight in the Panther's Skin", was published in Vilnius in 1831. As the most renowned and cherished master of Georgian classical poetry, Shota Rustaveli and his work have been the subjects of special interest for scholars and translators.

I.3. Independence and immigration

After the end of World War I, both Poland and Georgia declared independence and started building their relations independently from Russian intermediation. Both states strongly supported each other's sovereignty, but Georgia was then annexed again by a Russian force – this time the Soviet Army, which conquered Georgia in 1921. The "Mensheviks", opponents of Soviet rule in Georgia, sought asylum in Europe, including in Poland, where Georgian officers were welcomed to serve in the army. These so called "contract officers" played a huge role in



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the further development of cultural ties between Poland and Georgia. Being well-educated people, who had to live the life of immigrants, they were trying to present Georgian culture to the people that hosted them.

Of the Georgian post-Soviet migration period, two names are especially worth mentioning. The first of them is Prince Giorgi Nakashidze, who was an officer and a scholar at the same time. Living in Warsaw, he worked at the East Studies Institute and at Warsaw University. He was the author of several translations of Georgian literature into Polish, amongst them most significant was his work on Rustaveli's "Knight in the Panther's Skin" - a word-to-word translation of the medieval poem, handed then to Józef Łobodowski to be turned into poetic form. Apart from that, Nakashidze did a study in Polish on Shota Rustaveli, published in Warsaw in 1937 by Szwede. His name by that time had been "Polonised" and was spelled Jerzy Nakaszidze.

This exact translation of the "Knight in the Panther's Skin" was conducted in cooperation with the most significant Georgian figure in Poland at that time - St. Grigol Peradze, who was a theologian, historian, Archimandrite, PhD of History and professor at various universities in Europe. From 1933-1942, he was a Professor of Patrology at the Faculty of Orthodox Theology of Warsaw University. He founded "Pro Georgia", the Journal of Kartvelological Studies at Warsaw University, later publishing the most significant work of scholars working on Caucasian issues, as well as translations of Georgian holy texts and literature.

Peradze's fruitful ecclesiastic and scientific activities were brought to an end in 1942 when, on May 4, he was arrested by the German Gestapo. On December 6, 1942, Grigol Peradze was killed in the Nazi concentration camp of Auschwitz (Oświęcim) when he took the blame for the murder of a German officer to spare his fellow prisoners, or, according to another report, when he entered a gas-chamber in the place of a Jewish prisoner who had a large family. He was canonised by both the Georgian Apostolic Orthodox Church and the Catholic Church. His full works and biography were translated by Professor David Kolbaia with the help of Marina Urbanowicz, edited by Henryk Paprocki and published by Warsaw University in 2012 together with the Georgian version of the book.

From the pre-war period we need to also mention a brilliant translation of the introduction from the "Knight in the Panther's Skin", done by renowned Polish Poet, Julian Tuwim, most likely with help of one of the Georgian immigrants. This work was interrupted by the outbreak of the war and never finished.

I.4. The Post World War II period

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War left Georgian officers and scholars in Poland either dead or forced to seek further asylum, since the Soviet Union took control over Poland and established a Communist government in Warsaw. The number of native Georgian speakers who were able to translate into Polish was therefore reduced to zero. This silent era ended with the appearance of Professor Jan Braun, renowned Polish linguist, who specialized in the Georgian, Bask and Sumerian languages. His best known Georgian Polish translation is believed to be the best so far and full version of the "Knight in the Panther's Skin" by Rustaveli, edited by Jerzy Zagórski.

The complete bibliography of Jan Braun's works dedicated to kartvelology issues is listed below:

1954

vefxistaosnis axali polonuri Targmani (*Nowy przekład polski „Rycerza w tygryziej skórze”*), „literaturuli gazeTi”, Tbilisi [Tbilisi], nr 21, s. 4.

Словарные сходжения баскского и картвельских языков, [w:] VII научная конференция аспирантов Тбилисского государственного университета. План работы и тезисы докладов, Тбилиси, s. 40-42.

[соавтор] *Об историческом взаимоотношении урартского и иберийско-кавказских языков*, [w:] V (XI) научная СЕССИЯ Института языкознания Академии Наук Грузинской ССР. План работы и тезисы докладов, Тбилиси, s. 49-52.

1955

Многоличность (полипросопия) грузинского глагола. Автореферат кандидатской диссертации, Тбилисский государственный университет, Тбилиси, ss. 15.

1958

Rękopisy gruzińskie, [w:] *Katalog rękopisów orientalnych ze zbiorów polskich*, t. 3: *Katalog rękopisów ormiańskich i gruzińskich*, PWN, Warszawa, s. 49-59.

1959

Z poezji gruzińskiej, PO, nr 2 (30), s. 195-200.

ABC... Gruzji, [w:] *Materiały repertuarowe i informacyjne Zarządu Głównego TPPR*, nr 4 – Na dni kultury gruzińskiej w Polsce (28 IX – 4 X 1959), Warszawa, s. 85-86.

1962

[wybór i przekład z oryginałów ormiańskich; wraz z K. Roszko] *Gruzja*, [w:] *Pod Araratem i Kazbekiem. Przysłowia. Bajki. Zagadki*, Warszawa, s. 111-175 [drugie wydanie – 1967].

1964

Pochodzenie języka sumeryjskiego, [w:] *Sesja Jubileuszowa XXX-lecia Instytutu Orientalistycznego Uniwersytetu Warszawskiego (21-22 I 1964)*, *Komunikaty Naukowe*, WUW, Warszawa, s. 31-36.

Gruziński język, [w:] *Wielka encyklopedia powszechna PWN*, t. 4, Warszawa, s. 475.

Gruzińska literatura, [w:] *Wielka encyklopedia powszechna PWN*, t. 4, Warszawa, s. 455.

1965

Kaukaskie języki, [w:] *Wielka encyklopedia powszechna PWN*, t. 5, Warszawa, s. 457.

1966



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[konsultacja filologiczna] S z o t a R u s t a w e l i, *Rycerz w tygryziej skórze*. Przekład fragmentów, trawestacje i słowo wiążące J. Zagórski, WL, Kraków, ss. 83.

1971

[red.] *Mezopotamia*, PWN, Warszawa 1971 (autorstwo artykułów: *Stosunki etniczne starożytnej Mezopotamii*, s. 46-49; *Języki starożytnej Mezopotamii*: 1. *Język sumeryjski*, s. 50-57, 2. *Język hurycycki*, s. 73-76).

1972

Literatura dagestańska, gruzińska, kabardyńska i osetyńska (20 haseł), [w:] *Mały słownik pisarzy świata*, WP, Warszawa.

[konsultacja] D. M. L a n g, *Dawna Gruzja*. Przełożył W. Hensel, PIW, Warszawa, ss. 171.

[konsultacja] *Związek Radziecki. Gruzja*. Praca zbiorowa pod red. F. F. Davitaja, Tłumaczył z jęz. rosyjskiego L. Baraniecki, PWN, Warszawa, ss. 171.

1976

[konsultacja filologiczna] S z o t a R u s t a w e l i, *Rycerz w tygryskiej skórze*. Przełożył i posłowiem opatrzył J. Zagórski, WL, Kraków, ss. 251 [drugie wydanie – 1983].

1977

Bbaskuri ena(*Język baskijski*),[w:] qarTuli sabWoTa encyklopedia (*Gruzińska encyklopedia radziecka*), t. 2, Tbilisi, s. 223.

1978

sityva warmotqmuli saqarTvelos sssr mecnierebaTaa kademiis saerTo krebis saiubileo sesiaze (Odczyt wygłoszony na jubileuszowej sesji Zgromadzenia Ogólnego Akademii Nauk Gruzjińskiej SSR, poświęconej uczczeniu 600-lecia urodzin Szoty Rustaweli), rusTveli msofli oliteraturaSi, t. 2, Tbilisi, s. 85-86.

rusTveli poloneTSi (Rustaweli w Polsce), rusTveli msofli literaturaSi, t. 2, Tbilisi, s. 87-88.

1980

An Unknown Inscription of Urlumma, King of Umma, RO XLI/2, s. 13-14.

1981

Euscaro-Caucasica, [w:] *Encuentrosinternacionales de vascólogos, Iker-1*, Real Academia de la Lengua Vasca, Bilbao, s. 213-221.

Bbaskuri da kavkasiuri(*Euscaro-Caucasica*), iberiul-kavkasiuriEenaTmecnierebisweliwdeuli VIII, Tbilisi, s. 203-215.

[współpraca filologiczna przy przekładach] Z. S c h l e y e n, *Poezja miłosna dawnej Hiszpanii*, WL, Kraków, ss. 165, [w:] *Ballady i romance baskijskie. Wiek XVII*, s. 134-135.

1983

Philology of the Ancient Near East, [w:] *Oriental Studies in the Sixty Years of Independent Poland*, Ed. by W. Tyloch, Polish Scientific Publishers, Warsaw, s. 7-9.

1984

baskologiis Sesavali (*Wstęp do baskologii*), Tbilisis universitetis gamomcemloba (Wydawnictwo Uniwersytetu w Tbilisi), Tbilisi, ss. 104.

1985

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Africadas de las lenguas kartvélicas y sus correspondencias regulares en el vasco. Observaciones adicionales, [w:] *Symbolae Ludovico Mitxelenaseptuagenariooblatae*, Universidad del País Vasco, Vitoria, s. 875-879.

1988

The Grammatical Category of Article in Kartvelian and Basque. A Comparative Study, [w:] *Studia Caucasologica I*, Oslo, s. 38-41.

Древнейшие формы каузатива в картвельских языках и в баскском, [w:] *Материалы Первого международного картвелогического симпозиума*, Тбилиси, s. 85-89.

Nomina verbalia en las lenguas kartvélicas y en el vasco, [w:] *II Congreso Mundial Vasco, congreso de la lengua vasca*, Vitoria, s. 227-232.

1991-1992

Proto-Kartvelian Declension and Its Development, „Lingua Posnaniensis” XXXIV, s. 7-9.

1993

Когда Баски потеряли контакт с остальными картвельскими племенами, ROXLVIII. 2, s. 35-43.

Etruskowie. Encyklopedia szkolna. Historia, Warszawa, s. 7.

Baskowie. Encyklopedia szkolna. Historia, Warszawa, s. 4.

1994

Nombres de los insectos en las lenguas kartvélicas y en el vasco, [w:] *La langue basque parmi les autres. Sous la direction de J. B. Orpustan. Actes du Colloque de l' URA 1055 du CNRS*, Baigorri, VI 77-85.

Sobre la estructura y el mecanismo del verbo viejo georgiano, [w:] *La langue basque parmi les autres. Sous la direction de J. B. Orpustan. Actes du Colloque de l' URA 1055 du CNRS*, Baigorri, VII 87-92.

Хаттский и абхазо-адыгский (Hattian and Abasgo-Kerketian), RO XLIX. 1, s. 15-23.

1995

Addenda Carica, RO L.1, s. 41-52.

1998

Euscaro-Caucasica. Historical and Comparative Studies on Kartvelian and Basque, Warszawa, ss. 147.

2001

Sumerian and Tibeto-Burman, Warszawa, ss. 93.

Verbos Kartvélicos y vascos. Fontes linguae Vasconum. Studia et documenta. XXXIII. 86, Pamplona, s. 5-12.

2002

Локальные префиксы хаттского глагола и те же морфемы в абхазо-адыгских языках, [w:] *Silva Anatolica. Anatolian Studies Presented to Maciej Popko on the Occasion of His 65th Birthday*, Warsaw, s. 55-56.

I.5. Other publications before 1991

Apart from the works mentioned above, translations of Georgian literature and texts into Polish language during the Soviet period were mostly done using Russian language as a middle source,

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therefore the quality of the final version was often quite poor, especially in case of poetry. Also, the choice of works was often determined by Communist ideology. One example is a book titled “Antologiapoezjigruzińskiej” (“Anthology of Georgian Poetry”), Czytelnik, Warsaw, 1961.

II. The publishing and translation market in Poland

According to the “Report on the Publishing Market 2010” by the Polish Book Institute, more than 31,000 publishing houses are registered in Poland. At the same time market concentration is very high. The 300 largest publishing companies have an almost 98 percent of the total market. Only about 600-700 companies issue more than ten books per year. In 2010, more than 300 publishing houses reached more than 250,000 Euros turnover and about 160 of them more than 500,000 Euros turnover per year.

Below you can find statistics about the total number of books issued in recent years in Poland.

	2005	2006	2007	2008	2009	2010
Number of titles	20 410	19 860	21 810	21 740	22 460	24 380
Number of first issues	12 040	11 990	13 260	13 280	13 310	13 430
Number of copies (in millions)	141.5	133.6	146.4	145.7	144.4	139.2
Average number of copies	6,933	6,727	6,713	6,702	6,429	5,710

Rynekksiążki w Polsce 2011, BibliotekaAnaliz Sp. z o. o.

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The majority of Polish translators -for financial reasons – translate literature only in their spare time, working on an everyday basis in various institutions or companies (universities, media, literary agencies, translation agencies, etc.). That makes it difficult to accurately describe the situation and to collect statistics about professional translators. Only a small group of translators is affiliated with a professional organization, such as the Polish Translators Association (about 100 people), the Polish PEN Club (about 50 people) and the recently established Union of Polish Literary Translators (about 50 people).

According to the “Report on the situation of translators in Poland” by the Polish Book Institute, around 3,000 work agreements on the subject of literary translation are signed in Poland every year. Unfortunately, the authors of the report point out that attempts to underpay translators or to make them sign unfavorable contracts are common practice amongst publishers.

The typical fee for such translation is also lower than the commercial rate for other kinds of documents and varies between 100 and 400 Euros per publishing sheet.

The major institution supporting translators is the Polish Book Institute, which operates two programmes aimed at translators of Polish literature into foreign languages, ©Poland, which covers the costs of publishing Polish literature abroad, and Sample Translations ©Poland that pays for sample translations for potential publishers. The College of Translators in Cracow offers residencies to translators of Polish literature into foreign languages and has organised the World Congress of Translators since 2005.

Translations from foreign languages into Polish are sponsored by culture institutions from their respective countries, such as the Goethe Institute, French Institute, culture ministries, embassies and NGO’s.

III. Translation from Georgian into Polish after 1991.

After the collapse of the Soviet Union, both Poland and Georgia revived their relations independently again. At the same time, a civil war broke out in Georgia in 1992. Many Georgians decide to seek opportunities for living in Poland. Among them were scholars, like professors Marika Pirveli, Rusudan Kikaleishvili-Domuchowska and David Kolbaia, who learned to speak and write perfect Polish and use it in their scientific work. Professor Kolbaia linked his career to the Centre of East European Studies, Faculty of Oriental Studies at Warsaw University. In 1991, he and his colleagues reactivated “Pro Georgia. Journal of Kartvelological Studies”. This periodical became a major platform for Polish and foreign specialists on Caucasus issues, where various works, researches and translations have been published over the past 20 years.

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Lots of translation in the early 90's was done by Professor Kolbaia, often in cooperation with Reverend Henryk Paprocki as a consultant on the matter of holy texts and theology. The majority of the texts translated and published in the early 90's was connected to these topics, especially to early Christian literature. Rusudan Kikaleishvili-Domuchowska also worked in the 90's, with translations of the short stories of Sul Khan Saba Orbeliani among her work.

At the same time, together with the end of the civil war and the improvement of living conditions, some Polish people settled in Georgia at the end of the 90's. One of them is the author, who learned Georgian language, finished her studies at the Faculty of Georgian Philology at the Tbilisi State University and Master Studies in Journalism at the Georgian Institute of Public Affairs. Mrs. Magda Nowakowska has been working as a professional translator since 2000 and specialises in modern Georgian literature and poetry. Another experienced Polish-Georgian translator is Mrs. Ewa Pawłowicz, who specialises in technical translations.

A number of young people who know both languages have emerged recently as the result of student exchanges and the opening of the two centres of Polish language studies at Tbilisi universities. Most of the young translators have been recruited from the graduates of the Kirkland Scholarship as well as the Eastern European Studies Scholarship in Warsaw. As for Polish people who have learned Georgian in recent years, there are two scholars: Krzysztof Łukianowicz, working at the Caucasian Station of Tbilisi State University and Dominik Cagara – a young, talented linguist specialising in Caucasian languages.

As for other native Georgians who translate Polish, we can list: Mrs. Marina Urbanowicz, Mrs. Teona Mchedlishvili, Mrs. Hatuna Goiladze-Żurowska, Mrs. Manana Gelashvili, Mrs. Miranda Gurgenidze, Mrs. Lela Papuashvili, Mr. Mikheil Mantidze and Mr. Dato Kandrewicz.

Below is a list of the translations by the author (in alphabetical order), genre and year of publication:

Agmaszenebeli Dawid, *Król Gruzji: „Kanon pokutny”*, Warszawa, 2011, Holy text

Barataszwili Nikoloz: „Duchu złośliwy” (Dusza złośliwa). *Pro Georgia 1994, Poetry*

Bugadze Lasza: „Trzy dramaty”, *Instytut Teatralny, 2004, Drama*

Burczuladze Zaza: „Adibas”, *Claruscuro, 2010, Contemporary fiction*

Cereteli Akaki: „Mała muszka, robotnica...” *Pro Georgia 1998, Poetry*

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Cereteli Akaki: "Lubię kiedy święta świeca...." *Pro Georgia 1998, Poetry*

Cereteli Akaki: "Suliko", *Pro Georgia 1998, Classical poetry*

Curtaweli Jakob: „Męczeństwo świętej Szuszanik”, *1991, Holy text*

Dolidze Manana: „Pauza”, *Instytut Teatralny, 2004, Drama*

Dżanikaszwili Basa: „Zegnaj, Temur!", *Instytut Teatralny, 2004, Drama*

Kwliwidze Micha: „Błąd”, *Akant 1998, Contemporary poetry*

Kwliwidze Micha: "Czas", *Akant 1998, Contemporary poetry*

Kwliwidze Micha: „Definicja szczęścia”, *Akant 1998, Contemporary poetry*

Kwliwidze Micha: „Do muzyki”, *Akant 1998, Contemporary poetry*

Kwliwidze Micha: „Moda”, *Akant 1998, Contemporary poetry*

Leonidze Georgi: „Na cześć Mickiewicza”, *Gazeta Lwowska 1998, Classical poetry*

Mokcewaj Kartlisaj, Nawrócenie Kartlii, ze starogruzińskiego przełożył, komentarzem i przypisami opatrzył Dawid Kolbaia, Uniwersytet Warszawski, 1995.

Oragwelidze Giwi: „Autoportret – Amfas”, *Kartki [Białystok] 1998, Contemporary poetry*

Oragwelidze Giwi: „Wszystko umowne...”, *Kartki [Białystok] 1998, Contemporary poetry*

Orbeliani Sulchan Saba: „Biedak i garnek masła”, *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: „Chutkunczula”, *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: "Komble", *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: "Kot i lew", *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: "Król i malarz", *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: "Nacardekya", *Pro Georgia 1998, Classical fiction*

Orbeliani Sulchan Saba: "Pchła i mrówka", *Pro Georgia 199, Classical fiction*

Orbeliani Sulchan Saba: "Rana od słów", *Pro Georgia 1998, Classical fiction*

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Orbeliani Sulchan Saba: *“Turkawka”*, *Pro Georgia 1998, Classical fiction*

Pshavela Vazha: *“Dżaglika Chimikauri”*, *Przegląd Orientalistyczny 1988, Classical poetry*

Peradze Grigol: *“Dzieła zebrane”*, *Warszawa, 2012, Holy text*

Peradze Grigol: *„Kronika monasteru św. Jana Chrzciciela”*, *Pro Georgia, Holy text*

Peradze Grigol: *„O pogaństwie gruzińskim. Św. Jerzy w twórczości narodu gruzińskiego”*, *Pro Georgia, Holy text*

Grigol Peradze: *„Dzieła zebrane, O patrologii. O historii Kościoła”*, *Studium Europy Wschodniej Uniwersytet Warszawski, Warszawa, tom II, 2011, Holy text and theology*

Peradze Grigol: *„Autobiografia”*, *Pro Georgia, Holy text and theology*

Sumbat, syn Dawida: *„Żywot i opowieści o Bagrationach, o królach Kartwelów – skąd przybyli do tego kraju, od jakiego czasu władają królestwem Kartlii”*, *Warszawa, 2012, Humanities*

IV. Other languages

After 1991, a strong tendency can be observed towards translating Georgian texts without using an intermediary language (Russian). Almost all translations are therefore done from the original.

V. Translation from Georgian into Polish – general working conditions

The knowledge of Polish among Georgians has become quite common in recent years. Therefore, those who can use both languages are not so unusual any more, but the question of the quality of the translation remains.

The regular fee for the commercial translation of literary text from Georgian into Polish is about 100 Euros per publication sheet. Publishers in Poland are still cautious about investing in unknown authors. This makes the translator's work quite difficult, particularly with large volumes.

As for institutions supporting translations, Georgian Ministry of Culture offers grants to foreign publishers that partly cover translators' fees.

VI. Mediators

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Literary translations are mostly done for scientific publications, the vast majority of them being commissioned and published by “Pro Georgia. Journal of Kartvelological Studies.” Very few commercial publishing houses are interested in publishing contemporary Georgian literature. A niche publisher, Claroscuro, was the first to commission the translation of a contemporary Georgian author in 2010 (Zaza Burchuladze, “Adibas”, translated by Magdalena Nowakowska) and has declared its willingness to continue the project. Translators themselves often seek opportunities to cooperate with publishing houses.

It has to be noted that general interest towards Georgian culture in Poland has been significantly growing in recent years. This is due to the growing popularity of Georgia as a tourist destination and partially because of recent books written by Polish celebrities – Marcin Meller and Anna Dzięwit – Meller: “Gaumardžos” and Katarzyna Pakosińska: “Georgialiki”, both describing the beauty of Georgia, its culture and modern history.

VII. Reception.

As we mentioned above, general interest towards Georgian literature in Poland is quite high. The first contemporary novel translated into Polish in the past 20 years generated lots of commentary. The content of the book was rather provocative and it caused a discussion about the various visions of Georgia presented in media and literature. The title sold out.

You can find some of the reviews here: http://www.claroscuro.pl/adibas_recenzje.php

As for translations of historical and religious texts, they are conducted in the framework of scientific work and done mostly by scholars affiliated with the Centre for Eastern Studies at the Warsaw University. Generally they are of a very high quality and are almost always translated for the first time into Polish. They evoke lots of interest amongst scholars involved in Caucasian studies. Recent work by Professor David Kolbaia, who translated and published the collected works of St. Grigol Peradze in Polish and Georgian, met with huge interest amongst academic and church circles in both countries.

Most of the reviews on that subject are published in “Pro Georgia. Journal of Kartvelological Studies”. It is available only in paper edition.

VIII. Assessments and recommendations.

- Georgia and Poland are now entering a new stage in fields of political, economical and cultural relations. In this regard, it is vitally important to support translations of literature

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in both languages, especially in case of Georgian literature in order to fill up an informational and cultural gap created in the past 20 years.

- The Georgian Literature Foreign Translation Programme at the Georgian Ministry of Culture and Monument Protection should be expanded and properly marketed abroad in order to motivate foreign publishers to translate Georgian literature.
- New programmes should be created in order to support translators of Georgian literature into foreign languages (scholarships, a grant system for translators).
- A union of translators of Georgian literature into foreign languages should be established; as far as we know, such an organisation does not exist yet. The Georgian Ministry of Culture and Monument Protection could be an umbrella for such an organization.
- An annual prize for the best translation of Georgian literature into a foreign language should be established.
- The most important titles from Georgian literatures should be listed for translation into foreign languages and their translation should be supported by the Georgian authorities.
- A system whereby translators of Georgian literature can participate in world networks of translators should be established.
- A virtual platform for translators should be established.

