ԲԱՆԱՍԻՐՈՒԹՅՈՒՆ
PHILOLOGY

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ON THE TRANSLATING OF THE SACRED QUOTATIONS FROM THE 5TH–CENTURY ARMENIAN HISTORIOGRAPHY

Key words: *Agathangelos, historiography, sacred quotations, comparison, translation, Bible, historical text.*

Introduction

The 5th century was the Golden Age for the Armenians, as many prominent historians, theorists and theologians lived and created historiography, which like impeccable gems decorate and underline the national identity of the Armenians. It was in the Golden Age that the Bible was translated for the first time, which was qualified as the "Queen of Translation"by the 18th century Armenologist La Crose[1]. The fifth century historians were inspired with the biblical themes, and it was on

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[1] The Armenian extract is a unique reverberation of Holy Script where the sacrifice of the Savior for the sake of humanity and peace is encouraged. F.C. Conybeare, English scholar and Armenologist has the following to say about the translation of the Old Testament: The genius is such as to admit a translation of any Greek document both literal and graceful, true to the order of the Greek and even reflecting its compound words, yet without being slavish, and without violence to its own idioms. We are seldom in doubt as to what stood in the Armenian's Greek text; therefore his version has almost the same value for us as the Greek text itself (**Conybeare** 1978, 152).

the basis of biblical canons, morals and wisdom that the 5th century Armenian historiography was created. Those are unique pieces of historical literature, which give valuable information about historical, cultural, geographical, religious and political details not only of the Armenian people, but also of the neighboring civilizations.

One of the outstanding features of the 5th century Armenian historiography is the usage of sacred quotations from the Bible written in classical Armenian (Grabar) in the thematic context of history. One cannot fail to observe that this style was widespread among the Armenian historians, and the present research is carried out along the lines of Agathangelos' history (5th century) and its English and Russian translations[2].

The Objectives and Methods

In the light of comparative analysis of the original and the translations the aim and objectives of the research are the following:

1. To reveal the translators' manner of transmitting the sacred quotations into English and Russian

2. To illustrate which methods and approaches were used to denote the emotive-expressive-evaluative overtones of biblical wisdom and morality.

3. To underline the distant echoes of the ancient Armenian Bible passages and to show the ancient roots of the Armenian nation.

The focal interest of the research will also be based on the perception of the target text reader and the relevance of "naturalness" in translation[3]. The "natural" target text should meet the following requirements 1) the translation should make sense, 2) the target reader should perceive the language of translation in an ordinary way. However, the essential principle of translation process is based on a pivotal procedure; there should be a dialectical unity between the original and the translation. According to the Russian theorists, the bridge between the original and the translation can be established not only by transferring the meaning, but also the impression – both the source reader and the target reader should perceive the inner context of the work, its atmosphere and spirit. Actually there should be the influence on the same perceptive nerves[4].

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[2] **Agathangelos** 1976. **Агатангелос** 2004.

[3] **Nida** 1969.

[4] **Латышев, Семенов** 2005.

In general, the translation of a historical text is a multifunctional procedure which involves linguistic and extra-linguistic awareness, the possibility to interpret and perceive the entire gist of the content and the author's intention. Armenian historiography has exclusive stylistic peculiarities, it is not only the pure transmission of information, facts and data, but also a unique piece of literature where the language function of impact predominates.

Agathangelos and the History of Armenia

As has been mentioned above the present article deals with the translation of sacred quotations of Agathangelos – the 5th century historian. The name Agatanegelos has a Greek origin meaning a kind angel, a messenger. As a Golden Age historian Agathangelos narrated not only a reliable piece of information on the given period, but also represented the religious situation – the era of adopting Christianity, thus making his "History of Armenia" a national treasure. The "History of Armenia" by Agathangelos illustrates a unique style where the reader gains religious knowledge through biblical quotations, which are intertwined in the narration by means of the dialogues of historical figures, such as the king, saints, nuns, etc. For the historian it is of paramount importance to justify, verify and even emphasize his speech with the help of biblical quotations which serving as a special mechanism and strategy make the reader penetrate into the essence of the historical figures and understand the core of the historical events. Generally, the sacred quotations of the "History of Armenia" have unequal distribution in the historic text. In actual historical narration such quotations are rare, however in conversational extracts between Gregory the Illuminator and the pagan King Trdat as well as Hripsime and the king these quotations are abundant. The essential theme of the dialogues is religion and the tortures St. Gregory had to face for the sake of Jesus Christ.

The Comparative Analysis of English and Russian Translations[5].

The present research has been carried out with reference to the extracts of the dialogues between King Trdat and Gregory the Illuminator which sometimes sound like echoes of passages from the Armenian Bible in Grabar and the English and Russian versions of the Bible.

The context illustrates the confrontation between the pagan king Trdat of Armenia and Gregory the Illuminator. Gregory refused to give offerings to the

[5] **Agathangelos** 1976. **Агатангелос** 2004.

statue of Anahit (pagan goddess). For reinforcing the historical image and the words spoken by Gregory the Illuminator, Agathangelos referred to the Bible, introducing the idea that Gregory the Illuminator was the servant of his bodily lords, however he worshiped and honored the Creator of Heaven and of the angels, who glorified His Majesty. Thus, let's look into the example.

The Armenian Bible in Grabar – *Պողոս առաքյալ – Ծառայք, հնազանդ լերուք փերանց ձերոց մարմնաւորաց* (Եփես Զ 5):

Agathangelos (#52) – *Հրամայեալ է յԱստուծոյ, զի «Ծառայք հնազանդ լիցին մարմանւոր փերանց»:*

The difference between the ancient Armenian version of the Bible and the history of Agathangelos is rather structural than semantic. There is a slight variation of tense forms here: *հնազանդ լերուք – հնազանդ լիցին* and a special contextual reproduction *փերանց ձերոց մարմնաւորաց – մարմանւոր փերանց:* The English translation of the extract is close to the Armenian text which preserves the expressive-emotional-evaluative overtones of the original. The translator transmitted some expressions word for word to convey the ancient Armenian version of the quotationas in "*It is commanded by God that "servants should be obedient to their bodily lords (Eph 6.5)* (page 63 #52), whereas in the English version of the Bible the extract is illustrated as follows: "*Servants, be obedient to them that are your masters according to the flesh" (Eph. 6.5*),[6] thus,correlating the expressions *bodily lords* and *masters according to the flesh*.

The Russian translation of the passage is the following: «*Рабы повиновались господам во плоти (ст. 36, #52)»,* which is close to the Russian version of the Bible: «*Рабы, повинуйтесь господам своим во плоти*»: Evidently in the Bible version there is a slight mood difference of order and imperativeness, like *повинуйтесь господам.*

Step by step King Trdat tortured Gregory the Illuminator and asked whether the Lord was the guardian of the tomb, and he himself was eager to die. Gregory the Illuminator answered that he was truly the lord and guardian of the tomb. Here is the illustration of the comparison.

The Armenian Bible in Grabar – *Սաղմոսաց Գիրք – Յամենայնի փրկէ զնոսա Տէր և պահէ զամենայն ոսկերս նոցա* (ԼԳ 21):

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[6] The English and Russian Bible versions are taken from the following websites: <https://www.biblegateway.com>; <https://bible.by>

Agathangelos (#64) – *Եմուտ ի գերեզման, որ պահէ զոսկերս ամենայն մարդկան:*

There is a slight variation between the Bible version and the sacred quotation from the history: *պահէ զամենայն ոսկերս նոցա – պահէ զոսկերս ամենայն մարդկան*. By adducing the lines from Psalm, Agathangelos reverberated it due to his style and language. The English and Russian versions of the translation faithfully illustrated the reproduction: *for he died willingly and entered a tomb, which guards the bones of all men* (p. 73, #64), *Он умер по своей воле и спустился в могилу и хранит кости всех людей* (ст. 39, #64). Similarly, the expression in the ancient Armenian version of the Bible «*Ես իսկ եմ յարութիւն և կեանք» (Հովի ԺԱ 25, #64*) is preserved in Agathangelosian context and its translations: «*Զի ինքն իսկ է յարութիւն և կեանք*» (էջ 64) – *Ибо Он сам есть воскресение и жизнь* (ст. 39, #64), *for he himself is resurrection and life* (p. 73, #64).

Having been an expert in his field, Agathangelos investigated the Bible in depth as he sometimes alluded and represented the sacred quotations by interposing the extracts with each other. In this connection by comparing the pagans with horses and mules, the historian shapes his speech by giving the example from Psalm, the prophet Isaiah.

Dwelling upon the observation of the examples, let's proceed with the analysis.

The Armenian Bible in Grabar – Գիրք Սաղմոսաց, Եսայի

1. *Մի լինիք որպէս զձիս և զջորիս, զի ոչ գոյ ի նոսա իմաստութիւն* (Սաղմ ԼԱ 9):

2. *Ծանեաւ եզն զորացիչ իւր, եւ էշ զմսուր Տեառն իւրոյ եւ Իսրայէլ զիս ոչ ծանեաւ* (հմմտ Ես Ա 3).

3. *Ի սանձս և ի դանդաւանդս ճմլեսցես զկզակս նոցա, որ առ քեզ ինչ ոչ մերձենան* (հմմտ Սղմ. ԼԱ 9):

Agathangelos – #66

1. Արդարև իսկ իբրև զձիս եղէք կամ իբրև զջորիս, զի ոչ գոյ ի նոսա իմաստութիւն:

2. Եւ քան զեզն և զէշ ևս պակասամբագոյն գրայք, զի ոչ ծանեայք զձեր հաստիչն, որ ի ժամանակի իւրում:

3. Ի սանձս և ի դան դանաւանդս ճմլեսցէ զկզակս ձեր, որ առ նա դուք ոչ մարթայցէք մերձենալ:

The Armenian examples show that the historian took some essential parts from the ancient Armenian Bible and merged them into the context, gradually spreading and expanding them into the speech of St. Gregory.

The English translation has the same structure: "*Truly you have become like horses or mules, since there is no wisdom in you. And you have been found to be less intelligent than an ox or donkey since you have not recognized your fashioner, who in his own time will fit your cheeks into a bridle and bit, you who will not be able to approach him* (Ps. 31.9, Is. 1.3, p. 75, #66).

Evidently, the translator preserved the structural-syntactic features of the context, however the analysis shows that the style and language are similar to the style and language of the Bible, for instance: *Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee (Ps 31.9), The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider (Is 1:3).*

To preserve the naturalness of utterance the translator reproduces the same lexical units as in the English version of the Bible: *horses or mules, ox, bridle and bit.*

The study of the Russian extract has revealed that the translator remained faithful to the style and language of the historian, though we may come across some similar word usages. Let's compare:

Агатангелос – *Воистину вы подобны коням и лошакам (сп. Пс. 31.9), ибо они лишены мудрости, но не оказались глупее вола и осла (ср. Ис. 1.3), ибо не признали вашего Создателя, который, кодга наступит время, уздой и удилами обуздает ваши челюсти, вас, не сумевших приблизиться к нему (ср. Пс. 31.9 ст. 39–40, #66).*

Библия – Не будьте как конь, как лошак несмысленный, которых челюсти нужно обуздывать уздою и удилами, чтобы они покорялись тебе (сп. Пс. 31.9),

Вол знает владетеля своего, и осел – ясли господина своего; а Израиль не знает Меня, народ Мой не разумеет (ср. Ис. 1.3).

The intertwinement of the biblical contexts is a widely used approach by the historian. In the following example the historian merged two chapters of the Genesis and represented them to the readers. Thus, for example:

The Armenian Bible in Grabar – Ծնունդոց Գիրք –

1. Ի պատկերի Աստուծոյ արարի ես զմարդն (ԾՆՆԴ ԹԵ):

2. Եւ իշխեսցեն ձկանց ծովուց եւ թռչնոց երկնից եւ անասնոց եւ ամենայն երկրի եւ ամենայն սողնոց որ սողին ի վերայ երկրի (Ա 26):

Agathangelos – #77 – *Ի նմանութիւն պատկերի կերպարանց իմոց արարի ես զմարդն եւ կացուցի զնա Տէր ամենայնի*:

One cannot fail to observe that the second part of the sacred quotation is abridged in the history by underlining the idea that the human becomes the lord of the creatures. Following the approach of the historian the translators transferred the passage in the same way.

I have made man in the likeness of the image of our form and have set him up as lord of all (Agathangelos, page 87, #77).

Я сотворил человека по образу и подобию своему и поставил его владыкой над всем (Агатангелос, ст. 43, #77).

In the light of comparative analysis it is revealed that Agathangelos introduced biblical morals and wisdoms into his history, from time to time enriching them with his own style and language. In the extract the historian quoted the words of Solomon the Wise with some changes:

The Armenian Bible in Grabar – *Իմաստութիւն- բանսարկուին եմուտ մահ յաշխարհ* (Բ 24).

Agathangelos – #77 – *Նախանձ թշնամւոյն բանսարկուի՝ հրապոյրք ցոփացուցիչք մտին յաշխարհ:*

In the words of Solomon *եմուտ մահ յաշխարհ – the death entered the world*, then in the words of Agathangelos *հրապոյրք ցոփացուցիչք մտին յաշխարհ – the charms of debauchery entered the world,* which is the literal reinterpretation and the contextual development of Solomon's words, as such sins are fatal and they lead the human being to death, despair and loss. The English and Russian versions are translated with the same literary context:

The English version of Agathangelos – *At the jealousy of the slandering enemy <u>the charms of debauchery entered the world and threw men from life and repose</u>* (Agathangelos, p. 87, #77).

The Russian version of Agathangelos – *И вот из-за этой зависти злокозненного врага в мир проникли <u>нечестивые соблазны и лишили людей жизни и покоя</u>* (Агатангелос, Прм. 2.24, ст. 43, #77).

Enclosed to the torment pillar St. Gregory associated his image with the image of the thief who shared with Jesus Christ the sufferings of the cross and who

believed in God and deserved the kingdom of heaven. St. Gregory asked for compassion of the benevolent as *"You" mercy to the whole world, the just and the sinners*. In this connection he quoted the words of the evangelist Matthew.

The Armenian Bible in Grabar - Մատթեոս - *Զի զարեգակն իւր ծագէ ի վերայ չարաց ու բարեաց, եւ աձէ անձրեւ ի վերայ արդարոց ու մեղաւորաց (Ե 45):*

Agathangelos - #86 - *Զի ծագես զարեգակն քո ի վերայ չարաց և բարեաց, և աձես զանձրև ի վերայ արդարոց և մեղաւորաց:*

The comparative analysis of the ancient Armenian version of the Bible and the version of the historian reveals that the sematic structure and the syntax remained basically the same, however we may meet time differences as *in ծագէ- ծագես, աձէ- աձես,* whereas the English and Russian versions of Agathangelos translation are different and taken mainly from the biblical version of the given language. Let's compare.

The English version of Agathangelos – *For you make your sun to rise over the evil and the good, and you bring rain on the just and on sinners* (p. 97, #86).

The English version of the Bible – *For he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust*. (Matt. 5.45).

With a slight difference of words, like *sinners - the unjust* the English version of Agathangelos' history is based on the Bible.

The Russian translation of Agahangelos – *Ибо Ты (повелеваешь) солнцу Своему восходить над злыми и добрыми и посылаешь дождь на праведных и неправедных (ст. 46, #86).*

The Russian version of the Bible - *Ибо Он повелевает солнцу Своему восходить над злыми и добрыми и посылает дождь на праведных и неправедных (Мт. 5.45).*

Both the semantic structure and the syntax are similar, the difference is revealed on the grammatical level where the pronoun *Ты* is transferred as *Он*.

Agathangelos proceeded to describe the incredible series of tortures (twelve in all) to which Gregory was subjected but which failed to break his sprit. Finally, after at least twenty-five days of torment – any one of which would have proved fatal for ordinary mortals – Gregory's faith was revealed and he was cast into the deepest pit-dungeon to die with the snakes. For more than 15 years Gregory the Illuminator spent in that dungeon near Artashat until a punishment fell on the pagan King Trdat as the force of the demons possessed him. Then, a vision from God appeared to the king's sister and told her to set free the prisoner – Gregory

the Illuminator. When he came out of the dungeon he would teach the pagan king the remedy to cure his sickness.

In harmony with his tortures Gregory the Illuminator quoted the words of the Evangelist Matthew.

The Armenian Bible in Grabar - Մատթ. - *Ես ընդ ձեզ եմ զամենայն աւուրս՝ մինչեւ ի կատարած աշխարհի* (ԻԸ 20).

Agathangelos - #88 - *Ես ընդ ձեզ եմ զամենայն աւուրս մինչ ի վախճան աշխարհի:*

The mere difference of the Bible and the history context is the usage of homonyms *վախճան-կատարած*:

The English and Russian translations are similar to the biblical versions:

The English version of Agathangelos – *I am with you every day until the end of the world* (p. 99, #88).

The English Bible version – *I am with you always, even unto the end of the world* (Matt. 28.20).

The Russian version of Agathangelos – *Я с вами во все дни до скончания века (*ст. 51, #88).

The Russian version of the Bible – *Я с вами во все дни до скончания века.*

King Trdat was surprised how St. Gregory endured all the ordeals. Eventually St. Gregory pronounced the harmonious biblical words.

The Armenian Bible in Grabar – Սաղմոս – *Եւ ոչ ընդ վայր հարկանէ զսուրբս իւրոյ այլ յաւիրեան պահէ զնոսա* (ԼԶ 28).

Agathangelos – #120 – *Ոչ թողից զձեզ, և ոչ ընդ վայր հարից*:

Agathangelos reinterpreted the biblical context due to his style and language which was translated faithfully in English and Russian.

Agathangelos in English – *I shall neither abandon you nor cast you down* (p. 131, #120).

The English Bible – *I will not leave you comfortless: I will come to you* (Jn 14.18).

Agathangelos in Russian – *Не оставлю вас и не извергну* (ст. 55, #120*)*.

Russian version of the Bible – *Не оставлю вас сиротами; приду к вам* (Ин 14.18,).

Conclusion

Analysis of the sacred quotations in the original and their English and Russian translations has revealed the following:

1. The historian had comprehensive knowledge of the 5th century religion, which was underlined by the usage of biblical quotations, from time to time reproducing the same biblical idea through his style and language.
2. The translators basically remained faithful to the style and language of the historian at the same time putting into action the "sixth sense" mechanism and strategy to convey each expression naturally according to the rules and regulations of the modern languages.
3. Preserving the semantic details of the original, the translators transferred the interplay of words and made the reader perceive and interpret the essence of the historical context.

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Վ ԴԱՐԻ ՀԱՅ ՊԱՏՄԱԳՐՈՒԹՅԱՆ ՍՈՒՐԲԳՐԱՅԻՆ ՎԿԱՅՈՒԹՅՈՒՆՆԵՐԻ ԹԱՐԳՄԱՆՈՒԹՅԱՆ ՇՈՒՐՋ

ԳԱՍՊԱՐՅԱՆ Լ.

Ամփոփում

Բանալի բառեր՝ *Ագաթանգեղոս, պատմագրություն, սուրբգրային վկայություն, համեմատություն, թարգմանություն, Աստվածաշունչ, պատմական տեքստ:*

Սույն հետազոտության առանցքում հինգերորդ դարի պատմիչ Ագաթագեղոսի «Պատմութիւն Հայոց» երկի սուրբգրային վկայությունների բնագրային համեմատությունն է՝ ռուսերեն և անգլերեն թարգմանություններում: Ագաթագեղոսյան սուրբգրային վկայությունները գրեթե նույնությամբ արտացոլում են Աստվածաշնչյան լեզվաոճական շերտերը: Աշխատանքի մեջ զուգադրական վերլուծության հենքի վրա եզրակացվում է, որ թարգմանիչները փոխանցել են սուրբգրային վկայակոչումների ագաթանգեղոսյան տարբերակները, պահպանելով պատմիչի լեզուն և ոճը, ինչպես և անդրադարձել են ժամանակակից անգլերեն և ռուսերեն Աստվածաշնչի տարբերակներին:

О ПЕРЕВОДЕ СВЯЩЕННЫХ СВИДЕТЕЛЬСТВ В АРМЯНСКОЙ ИСТОРИОГРАФИИ V ВЕКА

ГАСПАРЯН Л.

Резюме

Ключевые слова: *Агатангелос, историография, священные свидетельства, сравнение, перевод, Библия, исторический текст.*

В основе данного исследования лежит сравнение оригинала священных свидетельств с русским и английским переводом в труде историка V века Агатангелоса – «История Армении». Священные свидетельства Агатангелоса практически полностью отражают библейские лингвостилистические пласты.

На основе сравнительного анализа в работе исследуются вопросы сохранения верности языку и стилю историка. Помимо этого рассматриваются современные русские и английские версии Библии.