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SEMANTIC AND OPERATIONAL EXAMINATION OF A NUMBER OF TERM WORDS OF GRIGOR TATEVATSI

Key words – Canonical Book, legal prohibition, wedding prohibition, prohibition on the ordination of priests, mandatory prohibitive instructions, grammatical inhibitory particle.

In the 5th century translation of the Bible in Armenian became a powerful impetus for the development of various types of spiritual activity and interpretative literature in particular. Almost at the same time with the translation, literature interpreting the Bible arose, forming the principles of understanding the Holy Book, canonized by three Ecumenical Councils (Nicaea, Constantinople and Ephesus) and the Holy Fathers, passing them on from generation to generation.

History of the question – Historical events dictated to bring together the great Armenian Catholicos Hovhan Odznetsi (8th century), and also to supplement the canons based on the Bible, national traditions and customs and create the Armenian Canon Book.

Grigor Tatevatsi (1346 – 1409) in all his works referred to most of the 288 regulations in the Armenian Canon Book (Rulebook), who is one of the most famous theologians of his time, master teacher, who also has many grammatical questions in his works.

Vazgen Hakobyan, who worked out the Armenian Rulebook, writes in the preface of the book: "Among the jurisprudential monuments created by the Armenian people in the Middle Ages, the Rulebook is the only one that acts, in a certain sense, as an official collection of legal acts that have been generally recognized over the centuries. Neither Mkhitar Gosh's, nor Smbat Gundstable's judgement books are official legal acts. They are works of great thinkers of the time"¹.

Appropriately evaluating the Rulebook and at the same time even not considering the judgement books of Mkhitar Gosh and Smbat Gundstable as official legal acts, nevertheless, the author considers the latter «works of great thinkers of the time». We think, that the historical role Mkhitar Gosh's «Judgement Book» is recorded not only for Armenian society, but since the 19th century, foreign researchers have considered it one of the sources of European legal thought (see Ferdinand Bischoff's «Das alte Recht der Armenier in Polen» and «Das alte Recht der Armenier in Lemberg» («Armenian Old Law in Poland» and «Armenian Old Law in Lemberg»)².

¹ A, worked out by Hakobyan V., (1964), **Rulebook of Armenians**, Publishing House of the Academy of Sciences of the Armenian SSR, Yerevan, p. XVI.

² **Ferdinand Bischoff**, (1857), *Das alte Recht der Armenier in Polen*, Wien, **Ferdinand Bischoff**, *Das alte Recht der Armenier in Lemberg*, Wien, 1862.

We already meet a significant part of modern Armenian legal concepts in these works.

The semantic and operational examination of Grigor Tatevatsi's terminological words shows that since Tatevatsi himself referred to most of the rules of the Armenian Canon Book., and therefore he also examined the legal concepts and legal prohibitions used in them.

In the article, we aimed to conduct a semantic examination of Grigor Tatevatsi's term words and give a description of their operational use. In particular, we examined how the concepts expressing the legal ban used in the author's works.

For example, in the Armenian Rulebook, which are also thoroughly analyzed by Grigor Tatevatsi: «One should pray facing east», «Gospel reading order», «On Pentecost and Ascension», «About baptizing a child», «Women should not go on the stage», «What part of the earth was allotted to each of the apostles?», «On readmission of a person who has confessed his guilt», «On staying firm and faithful to the Nikiou Creed», «On the dismissal of Nestor's followers...», «About sorcerers, witches, conjurers...», «On the Order of the Religious», «About empty-talkers and pranksters», «How to finish the fasting with cheese, fish, eggs, wine», «How to keep the 40 days of Vardavar», «That the leprous and scabby cannot be religious», «One must say «Holy God» and then «Crucified», contain many clauses expressing legal prohibition and concepts.

Perhaps only in terms of Shahapivan's rules, which are the only ones in the Rulebook that provide for corporal punishment, Grigor Tatevatsi has no questions.

Almost in all modern countries, appropriate legal norms are defined, in case of violation of which one or another restrictions or punishments apply. These restrictions are regulated as a legal prohibition, for example, in the Republic of Armenia by a number of codes and government decisions. In particular, the RA government's decision No. 685 of 2019 approved a list of physical defects and diseases as an obstacle to the appointment of a judge, including blindness, muteness, deafness. Decision No. 98 of 2019 established a larger list of obstacles to public service, including "schizophrenia" and even "mood disorders", "mental and behavioral disorders"³.

In Armenian written monuments, the legal prohibition originally operates within the framework of the ten commandments of the Bible. It is grammatically formed by the inhibitory particle «mi» (не, don't) (մի՛ սպանի՛ր – не убивай, don't kill).

Further additions that go beyond the commandments retain their logic, for example, a ban on coronation or priestly ordination is formalized in criteria, the violation of which would lead to undesirable consequences within the commandments.

As we mentioned, grammatically, these prohibitions continue to be formed by the inhibitory particle «mi», in the singular. And the Grigor Tatevatsi's answer to the question, why mandatory-prohibitive orders are formulated in singular, they are almost no different from the principles that are applied in the modern court system; «Why does the law say it in singular and in the one and the same person: do not commit murder, etc. First of all, so that everyone considers himself relevant and does not get lazy, saying that it is said in general. Secondly, a person that keeps the law is more honorable to God than the whole world, that is why he speaks in singular»⁴, that is,

³ See, Armenian Legal Information System – **ARLIS**, www.arlis.am.

⁴ **Grigor Tatevatsi**, (1729), Book of Questions. Constantinople, p. 340..

⁵ **Grigor Tatevatsi**, Book of Questions., p. 610.

everyone considers that all commandments are addressed to him and are not general words that can be followed or not followed.

Undoubtedly, in addition to being valuable source information, Tatevatsi's questions and analyzes are also very remarkable in terms of the testimony of a contemporary, to what extent this or that regulation of law was preserved in his days and what concepts were used. We bring the author's analysis about the prohibition of the crown.

In the case of the crown the legal prohibition is formed by the following concepts!

- spiritual or physical kinship.
- weakness of nature
- prostitution
- this situation
- the service
- by violence, in which case dissolution of marriage was allowed.

In context, the above words were concepts that constituted the legal prohibition of the crown in the Middle Ages.

A number of diseases or circumstances could become the reason for the prohibition of the crown, which in this context again acquires the value of a legal concept, moreover, in the presence of these, the separation of a married couple became possible "... because there are many restrictions on the crown. as the kinship is spiritual or physical. or weakness of nature. or prostitution. or this situation. or the service. or by violence. or some other such reason. with which they separated the man and the woman⁵".

Tatevatsi considers the couple's consent necessary. «If the two wills are not equal and harmonious, the marriage is unstable, whether forced or involuntary action. And consent is visible when the eyes see and the tongue approves»⁶. According to him, the meaning of this is that before the marriage, the consent of the couples should precede. "This is a recommendation that the bride and groom should see the marriage before the crown and the love of the heart and the will and then the crown»⁷.

Tatevatsi has interesting questions regarding the legal prohibition when examining the right to practice as a priest, especially since new words are used when listing the features characterizing the prohibition. They are: «**այլամազ**» – ailamaz, «**տրեալ**» – treal, «**քաժաւարին**» – qatsavarin (all of which according to the explanation of the root mean «կնարարն» – «cnabaro», that is having the behavior of a woman, not characteristic of a man).

We bring the author's part: «First, the blind (**կոյրն** - kuyrn)... Secondly, the bekealn (**քեկեալն** – desponded in good actions. Thirdly, **լեզուատն** (lezuat - the mute). Fourth, **մարմառոտն** (marmarotn – having a ulcerated skin, if the skin is torn and sore). Fifth, **քոսն** (qos – scabies). Sixth, **երբունտն. սնրնտն** – erqnotn, snqnotn – skin diseases). Seventh, **քաժաւարին, ալլամազն** (the khatsavarin, ajlamazn – that is having the behavior of a woman). Eighth, **թաղամասաւորն** (thaghamsavorn – the stratified skin). Ninth, **ականջատն** – akanjatn –

⁶ Grigor Tatevatsi, (1741.) Book of Sermons: Summer Volume, Constantinople, p. 199:

⁷ Grigor Tatevatsi, Book of Questions., p. 610.

⁸ See the same., p. 371:

the one without ears), Tenth, *կրճատ*. (krchatn – is the circumcised one. Third, *մարեալն, տրեալն* (malealn, trealn – that is having the behavior of a woman, not characteristic of a man. The twenty, *փոշտանկն* (phoshtankn - who have hernia).

Add to these the sick (*հիվանդն* - hivand) and the crazy (*գիժն* – gijn). It is not acceptable that the mind is obsessive and the sin is sick»⁸.

In essence, the part contains a list of prohibitions for priestly work (which refers to the old liturgy), according to which the blind, the mute, scabies, the stratified skin, the the sick etc, In essence, the part contains a list of prohibitions for priestly work, according to which the blind, the mute, scabies, the stratified skin, the the sick etc.

As we mentioned, grammatically, these prohibitions continue to be formed by the inhibitory particle "mi", in the singular. In the case of a legal prohibition on priestcraft, Tatevatsi uses the negative particle «not» – *ոչ* (voch) («*ոչ է ընդունելի*» – «not acceptable»).

Thus, the semantic and operational examination of Grigor Tatevatsi's terminological words shows that since Tatevatsi himself referred to most of the rules of the Armenian Canon Book, he referred to the legal concepts and legal prohibitions used in them, and when examining the legal prohibition of crowning and ordaining a priest, he applied new legal concepts.

Reference:

1. **Grigor Tatevatsi**, (1729), Book of Questions. Constantinople.
2. **Grigor Tatevatsi**, (1741) Book of Sermons: Summer Volume, Constantinople.
3. A, worked out by V. Hakobyan, (1964), Rulebook of Armenians Yerevan, Publishing House of the Academy of Sciences of the Armenian SSR,
4. **Criminal Code of the Republic of Armenia**, (2021), Yerevan.
5. **Ferdinand Bischoff**, (1857), Das alte Recht der Armenier in Polen, Wien, (1862) Das alte Recht der Armenier in Lemberg, Wien.

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Функциональное и когнитивное исследование ряд терминологических слов Григора Татеваци Резюме

Перевод Библии на армянский язык в V в. стал мощным импульсом для развития различных родов духовной деятельности. Почти одновременно с переводом возникла литература толкующая Библию, сформировавшая принципы понимания Священной Книги, Григор Татеваци – один из

1 Grigor Tatevatsi, Book of Questions., p. 371

самых известных богословов своего времени, педагог и церковный деятель, ученик Ованеса Воротнеци, основателя Татевского университета, с 1390 г. он сам становится ректором этого знаменитого учебного заведения. Татеваци во всех своих произведениях ссылались на большую часть из 288 положений Армянской Канонической Книги. В его анализах также есть многочисленных грамматических вопросов. В статье мы поставили задачу провести семантическое исследование терминов Григора Татеваци и дать характеристику их операционального употребления. В частности, мы рассмотрели, как в произведениях автора используются понятия, выражающие правовой запрет. При рассмотрении юридического запрета на коронацию и рукоположив священника, автор применил новые правовые понятия.

Ключевые слова – Каноническая Книга, правовой запрет, запрет венчания, запрет рукоположения священников, обязательно-запретительные указания, грамматическая тормозная частица.