

## II. L'expansion du christianisme au pays des Otayecs

### Informations générales

Date

VIe s. ou plus tard.

Il est signalé que le texte a été directement traduit du syriaque en arménien par le prêtre Gagig et le diacre Grigor. 3 mss: 200 (de 1224), 205 (du XIIe s.) et 227 (de 1846) de Saint-Lazare de Venise (identification par M. van Esbroeck)

extrait situé sous le règne de Yazdgird Ier

Langue arménien

Type de contenu Texte hagiographique

### Informations éditoriales

Éditions

- Texte en arménien:

Łewond, M. A., *Vark' ew vkayabanut' iwnk' srboç hatentir k'alealk' i carentrac' [Vies et passions de saints]*, II, Venise, 1874, p. 17-32.

- Traduction anglaise:

Marcus, R., «The Armenian Life of Marutha of Maipherkat», *The Harvard Theological Review* 25, 1932, p. 47-71.

- BHO 720.

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Références bibliographiques

- van Esbroeck, M., «Salomon de Mak'enoc' vardapet du VIIIe siècle», dans M. Giaschian (éd.), *Armeniaca. Mélanges d'études arméniennes publiées à l'occasion du 250e anniversaire de l'entrée des pères mekhitaristes dans l'île de Saint-Lazare (1717-1967)*, Venise, île de Saint-Lazare, 1969, p. 33-44.

Plus spécifiquement sur Marūtha de Maypherqat:

- Labourt, J., *Le christianisme dans l'empire perse sous la dynastie sassanide (224-632)*, (Bibliothèque de l'enseignement de l'histoire ecclésiastique 11), Paris, 1904.

- McDonough, S., «A Second Constantine? The Sasanian King Yazdgard in Christian History and Historiography», *Journal of Late Antiquity* 1/1, 2008, p. 127-140.

- Stevenson, W., «John Chrysostom, Maruthas and Christian Evangelism in Sasanian Iran», *Studia Patristica* 47, 2010, p. 301-306.

- Sako, L. R., *Le rôle de la hiérarchie syriaque orientale dans les rapports*

*diplomatiques entre la Perse et Byzance aux Ve-VIIe siècles, (Textes et études sur l'Orient chrétien 2), Paris, 1986.*

- Tisserant, E., «Marouta de Maypherqat (saint)», *Dictionnaire de théologie catholique* 10/1, Paris, 1928, col. 142-149.

- Vesa, V., «Church-Imperial Power Relationship in the Persian Empire of the 5th Century: The Role of Politics in the Reception of the First Ecumenical Council», *Altarul Reîntregirii* 2. Supplement, 2013, p. 261-276.

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Liens

- Éd. Lewond, M. A., *Vark' ew vkayabanut'iwkn' srboç hatentir k'alealk' i carentrac'* [*Vies et passions de saints*], II, Venise, 1874: [texte arménien](#).

- Pour la bibliographie sur Marūtha, voir le site de [A Comprehensive Bibliography on Syriac Christianity](#)

## Indexation

Noms propres [Jacques \(évêque de Nisibe\)](#), [Mariam \(grand-mère de Marūtha\)](#), [Trinité](#)

Toponymes [Arménie](#), [général](#), [Nisibe](#)

Sujets [démon](#), [église](#), [idolâtrie](#), [monastère](#), [prêtre](#), [sacrifice](#)

## Traduction

Texte

*The spread of Christianiy  
in the land of the Otayecs*

**[trad. éd. Marcus p. 55] [arm. éd. Lewond p. 17]** This land was ensnared in the idolatry of the demons of seduction, and men worshipped with sacrifices the creatures and not the Creator who is eternally praised. As if taken in battle at night, and enmeshed in various evils, is that which, darkened by its many sins, the light of the knowledge of God doth not illumine. **[arm. éd. Lewond p.18]** But when God wished to save this land and to **[trad. éd. Marcus p. 56]** bring [it] back from its straying to the knowledge of God, in the time of the blessed Yakob bishop of Nisibis (Mcbin), the wonderful man of God, a certain woman named Mariam, a daughter of the nobles of Armenia, was given as wife to the heathen pontiff of the Otayecs, who was lord of that land; and by the hand of that woman Mariam Christianity was revealed in that land; and she built a church and consecrated a monastery and established priests and ministers who offered daily praise to God, and a she herself granted necessities in full to the ministers, and made herself obedient to the Christian religion before God and man, and she converted her husband to Christianity so that he gave up the service of a vain worship and worshipped the God of heaven and earth; and by her good counsel and the daily prayers which she offered for her husband, he, following the wishes of Mariam, believed in the true God and was baptized in the name of the Father and of the Son and the Holy Ghost, and his name was called Marūtha, which is translated "Lord of the land," because he was in truth the lord of that land; and there was much rejoicing over the man and the woman who had been [added] to the glory of our

God. But a little while after came the end of Marūtha, the husband of Mariam, and he left three a sons born of Mariam [and] believing in God Almighty; one of them was lord of the land; and two [were] generals of the kings, renowned and glorious in the eyes of all. And Mariam, justified by faith and hope, buried her husband as was meet for Christians, and giving thanks she praised God that she had seen her husband pass away believing in God. And after that she determined to go to Jerusalem and to provide for the holy churches and to divide her possessions with the poor and the ministers of the churches for the redemption **[arm. éd. Lewond p. 19]** of the life of her sons, for the lady had so great a soul and faith and fear of God; and she entreated God continually that he make her sons worthy to **[trad. éd. Marcus p. 57]** become priests of God, in order that she might, by the priest priesthood of Christ, heal the scar of sins, [that is] the former worship of idols by her husband, and that the most holy Trinity might always be glorified by her race.

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Traducteur(s)R. Marcus

## Édition numérique

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