

The Word *tapeinos* in the New Testament and its Rendition in Ukrainian Translations

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Abstract: The paper addresses the rendition of the words denoting humility in six Ukrainian biblical translations of the 19th and 20th centuries. The author outlines the evolution of the semantics of *tapeinos* in Ancient Greek, Bible Greek, and New Testament Greek, identifying its contextual meanings in the New Testament. It is established that Ukrainian translations of the 19th century tend to use *smýrennyi* ‘humble’ and *smýrennia* ‘humility’ (as well as the outdated *smýrnyi* ‘humble, mild’, *smýrnota* ‘humbleness’, and *smýrnist* ‘humility, mildness’) to render the positive and neutral semantics of *tapeinos* and its nominal derivatives, while the translations of the end of the 20th and the 21st centuries mostly rely on *pokirnyi* ‘submissive’ and its cognates *pokirlyvyi* ‘submissive’, *pokora* ‘submissiveness, obedience’, *pokirnist* ‘submission’, though in some cases they also use *sumýrnyi* ‘humble, peaceable’ and the corresponding noun *sumýrnist* ‘humility, humbleness’ (but not *smýrennia*). When used in the negative meaning, *tapeinos* is rendered in modern biblical translations by *prynyzhenyi* ‘humiliated’, *ponyzhenyi* ‘base’, *upokorenyi* ‘subdued’ (occasionally by *smýrennyi*), whereas the translations of the 19th century do not take into account the negative connotations of *tapeinos*, and therefore render it by *smýrennyi*.

Keywords: translation, Ancient Greek, Ukrainian Bible, humility, New Testament

1. Humility is one of the main ethical values of Christianity, going back to the biblical image of the world (BUTTON 2005: 842). Despite the exceptional importance of humility in the system of Christian ethos, the essential meaning of this concept is open to discussion (RICHARDS 1988: 253–254, BUTTON 2005: 863–866, KELLENBERGER 2010: 323). It can be explained, on the one hand, by the complexity of semantics of words for humility in the Early Christian Greek literature, and on the other hand, by its evolution in the context of both religious and other types of discourse. Numerous studies emphasize the ambivalent character of the reception of humility in today’s society (KELLENBERGER 2010: 321, HARE 1996: 235, DOBKO 2013: 53). In particular, its perception as a moral virtue for modern human is called in question (BUTTON 2005: 840). The authors who do regard humility as a value define this concept as “an inclination to keep one’s accomplishments, traits, and abilities” (RICHARDS 1988: 256), “not overestimating one’s worth or accomplishments” (FLANAGAN 1990: 426), or “a disposition to avoid arrogance and boastfulness in spite of one’s (justified) high self-assessment” (STATMAN 1992: 434), etc.

Notwithstanding the debatable axiological status of humility, its biblical origin and construal as a value in the religious discourse of Christianity and Judaism is beyond doubt (see more in GREEN 1973, NELSON 1985, SCHLESINGER 1993, KORENEVA 2010, KOCH 2013, KONOVALENKO 2014).

The lexicon of humility in modern European languages was formed, for the most part, under the influence of the sacral languages of Christianity: Greek and Latin. One of the main factors in the establishment of semantics of words denoting humility in European languages is their use in epochal biblical translations, which had an effect on the development of national languages. In ancient translations of the Holy Scripture, Greek words for humility were mostly rendered by their fixed equivalents without accounting for the contextual meanings of the source-language words (on the literalism of ancient translations, see more in GORBACHEVSKIĬ 1996 KARPOV 2003). For example, in the Vulgate, the Greek words *ταπεινώσις* / *ταπεινοφροσύνη* were consistently rendered by *humilitas*, while in the Old Slavonic language they were rendered by *смирение* / *смиреномудрие*. It is worth noting that the Greek words used to convey the semantics of humility have different contextual meanings in almost every verse of the New Testament, which accounts for the complexity of their accurate rendition in the translations without regard for all the discursive factors involved. However, modern translations demonstrate a tendency toward a careful selection of semantic equivalents for the source-language words (see more in BEEKMAN–CALLOW 1994), inasmuch allowed by the lexical capacities of the languages and the competence of the translator. While modern biblical translations do not have such a great effect on the development of the system of ethical values and their verbalization as, for example, the King James Bible or the Luther Bible do, we believe that studying the ways of rendition of the biblical lexis will promote the establishment of its use in target languages as well as the clarification of its semantics and elaboration of theological terminology in these languages (the rendition of various other biblical words in Ukrainian-language translations has been previously analyzed in MATSKIV 2006, NIMCHUK 2011, MOROZ 2012, LOBACHOVA 2015). The purpose of the present paper is to determine which lexical means are used in Ukrainian translations of the Bible to render the words for humility and to what extent they convey the semantics of the source terms. The study is based on Ukrainian translations by the following authors: I. Khomenko (IK); I. Ohiienko (IO); P. Kulish, I. Levytskyi, and I. Puliui (KLP); O. Hyzha (OH); P. Morachevskyi (PM); R. Turkoniak (RT).

2. In the New Testament and Early Christian texts, humility as a moral and ethical value is represented by the word *ταπεινοφροσύνη* (7 occurrences in the New Testament) as well as *ταπεινώσις*, which, although mostly used with the meaning ‘humiliation’ (see Acts 8:33, Phil. 3:21, James 1:10), can also denote humility, particularly, meekness/obedience to God (see Luke 1:48). The word *ταπεινοφροσύνη* is not typical of ancient authors, whereas *ταπεινώσις* appears in Ancient Greek literature only in the pejorative meaning ‘misery’, ‘weakness’, ‘destitution’ (SZRAM 2012: 328). In Early Christian and patristic literature, humility is represented by three lexemes – *ταπεινοφροσύνη*, *ταπεινότης*, and *ταπεινώσις* – the last of which is

characterized by broader semantics and denotes, apart from the virtue of humility, “a natural state of abasement of man as a created being” or “humiliation caused by sin” (SZRAM 2012: 342; cf. LAMPE 1961: 1373–1375).

In the New Testament, humility is viewed, on the one hand, as ‘obedience to God’, ‘subjecting one’s behaviour and thoughts to the will of God’, and on the other hand, as ‘the humility of mind’, ‘humility before people’. In the latter meaning, only the word *ταπεινοφροσύνη* ‘humility’, ‘humility of mind’ is used (see Phil. 2:3), which is defined by the authors as a “social value” (DICKSON–ROSNER 2004: 459–460) and interpreted as “a proper regard and respect for each other”, “a selfless concern for the interests and welfare of others” (BLACK 1985: 302).

3. A whole array of words denoting humility, common in Early Christian literature, are derived from the adjective *ταπεινός*, e.g. *ταπεινώω*, *ταπεινώσις*, *ταπεινοφροσύνη*, *ταπεινόφρων*. In Ancient Greek of the classical period, *ταπεινός* and the derivative words are widely used, though they mostly acquire negative connotations. In its initial meaning, *ταπεινός* is used with the semantics of space ‘low’ and ‘bottomland’ due to its etymology: *ταπεινός* probably comes from *τάπος* ‘lowland’, ‘depression’ (cf. Lat. *tempus* ‘temple’) (GEW 2: 854, DELG 4: 1093). In its metaphorical meaning, *ταπεινός* is associated with a slave’s position and the absence of civil rights and power, hence its use as a descriptor for people of low social status. Thus, when used to characterize a person, *ταπεινός* has the following meanings in ancient texts: 1. ‘oppressed’, ‘relinquished of power’; 2. ‘miserable’, ‘petty’, ‘weak’; 3. ‘submissive’; 4. ‘depressed’, ‘sad’; 5. ‘mean’, ‘abject’, ‘foul’ in the moral sense (DRS 2: 1602, GRS 1991: 1226, LSJ 1996: 1756–1757). Obviously, all the meanings above imply negative connotations.

As shown by many researchers, in classical works, *ταπεινός* marks unfavourable living conditions, slavery and submission to other people, depressed emotional state, humiliation, and absence of freedom (SHARBAUGH 2013: 209, VOLT 2003: 76, DICKSON 2011: 89, FOULCHER 2015: 15–17). The manifold contexts of its use can be exemplified in the following quotes: *τὸ ταπεινόν τε καὶ ἀνελεύθερον* ‘humiliation and enslavement’ (Xen. Mem. 3.10.5); *ταπεινός τύχαις ταῖς οἴκοθεν* ‘oppressed by his household miseries’ (Eur. Andr. 979); *σὺ δ’ οὐδέπω ταπεινός οὐδ’ εἴκεις κακοῖς* ‘you still have not subjected and yielded to the evil’ (Aesch. Prom. 322); *ἦψω δὲ γονάτων τῶν ἐμῶν ταπεινός ὢν* ‘you grasped my knees, degrading yourself’ (Eur. Hec. 245); *σφοδρὰ καὶ ἀγρία δούλωσις, ταπεινοῦς καὶ ἀνελευθέρους καὶ μισανθρώπους ποιοῦσα* ‘excessive and cruel subjection makes children wretched and enslaved man-haters’ (PLATO 1967: 791d).

Rare cases of positive connotations of *ταπεινός* prepare the ground for its use in the Septuagint and Early Christian literature. Particularly, in *Laws* by Plato we come across a sentence, where *ταπεινός* denotes a moral characteristic opposite to arrogance, impudence and bragging one’s wealth: “She [Justice], again, is followed by every man who would fain be happy, cleaving to her with lowly (*ταπεινός*) and orderly behaviour; but whoso is uplifted (*ἐπαιρόμενος*) by vainglory (*μεγαλαυχία*), or prideth himself on his riches or his honours or his comeliness of body, and through this pride joined to youth and folly, is inflamed in soul with insolence

(ὑβρις), dreaming that he has no need of ruler or guide, but rather is competent himself to guide others, such an one is abandoned and left behind by the God” (PLATO 1967: IV 716a-b). In this passage, *ταπεινός* has the positive meaning of ‘submissive’, ‘one who yields to authority’. The concept of submission/obedience is thus associated with orderliness, being aware of one’s position in society and before the divinity. Humility acquires moral overtones, being counterposed with *ὑβρις*, which in the ancient times essentially denoted arrogance before divinity, losing one’s awareness of the position one has in the changeable world, thus incurring gods’ envy. To a certain extent, the semantics of *ταπεινός* in Plato is close to its contextual meanings in the Septuagint and the New Testament.

4. The word *ταπεινός* and its derivatives acquire new connotations in the Septuagint, the primary Greek translation of the Old Testament. The adjective *ταπεινός* is mostly used in the Septuagint as one of the equivalents of Hebrew words *ani* and *anav*, which have the contextual meanings of ‘humble’, ‘submissive’, ‘miserable’ (DAWES 1988: 338, DICKSON–ROSNER 2004: 461, STRONG 1890: 6035). In the Old Testament, humility is mostly understood as submissiveness and obedience to God (DICKSON–ROSNER 2004: 459). People who are pleasing to God are often characterized as destitute and miserable (*ταπεινοί/πραεῖς*): they are the first to enjoy God’s mercy and love (DAWES 1991: 38–39). In this meaning, *ταπεινός* is also used in the New Testament (e.g. in Luke 1:52). One of the few key passages of the Old Testament which contain certain analogies to the New Testament construal of humility is Zech. 9:9–10. It tells of the arrival of a humble king of the New Testament who will enter Jerusalem on a donkey, instead of on a horse as a war triumpher. In the Hebrew Bible, this passage features the word *ani*, while its equivalent in the Septuagint is *πραῦς*, a partial synonym of *ταπεινός* as used in the New Testament.

J. Dickson and B. Rosner have found out that *ταπεινός* is not fully equivalent to the words *ani* (77 occurrences in the Old Testament) and *anav* (18 occurrences in the Old Testament): a whole array of words are used in the Septuagint to render the semantics of these Hebrew lexemes (cf. DICKSON–ROSNER 2004). Hence, apart from *ταπεινός*, *ani* is rendered by the adjectives *πτωχός* ‘poor’, ‘abject’, ‘destitute’ (36 occurrences), *πένης* ‘poor’, ‘needy’ (14 occurrences), *πραῦς* ‘quiet’, ‘meek’, ‘affectionate’, ‘friendly’ (4 occurrences), and *ἀσθενής* ‘weak’, ‘petty’, ‘abject’ (2 occurrences), while *anav* is rendered by *πραῦς* (7 occurrences), *πτωχός* (3 occurrences), and *πένης* (3 occurrences) (DICKSON–ROSNER 2004: 462). In the Septuagint, the word *ταπεινός* is used 11 times to render the Hebrew *ani*: in 9 cases, it has the meaning of ‘abject’, ‘humiliated’, ‘oppressed’, whereas in the other 2 cases, it has the meaning of ‘humble/obedient to God’. It should be noted that *ani* is positively marked only in 5 cases out of 77; apart from *ταπεινός* (Ps. 17:2, Isa. 66:2), it is also rendered by *πραῦς* in 2 cases (Zech. 9:9, Zeph. 3: 12 and with *πτωχός* in 1 case (2 Sam. 22:28) (DICKSON–ROSNER 2004: 462). The adjective *anav*, which is cognate to *ani*, has positive connotations in 6 cases out of 18 but it is only rendered by *ταπεινός* once, while at other times it is rendered by *πραῦς* (DICKSON–ROSNER 2004: 476). Thus, in the meaning ‘humble/submissive to God’, *ταπεινός* is used in the Septuagint only 3 times (19% of its general use in the Septuagint), while

πραῦς is used in this meaning 7 times (64% of its general use in the Septuagint). A humble person is viewed here as one ‘who obeys Lord’, ‘who is afraid of God’, ‘who follows God’s ways’. In the other cases, *ταπεινός* has the meaning of ‘abject’, ‘needy’, ‘destitute’, and ‘oppressed’.

5. In the New Testament, *ταπεινός* appears in 8 cases: 2 times in the Gospels and 6 times in the epistles (ALAND 1: 1242). Research has shown that its sense is not exclusively positive since in some cases it rather has the neutral ethical meaning ‘needy’, ‘poor’, ‘destitute’, instead of marking the virtue of humility (LEIVESTAD 1966: 45). In the Gospels, *ταπεινός* is featured in the word combination *ταπεινός τῆ καρδία* ‘humble in heart’ (Matt. 11:29) and in the phrase *καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς* ‘He has brought down the rulers from their thrones and has lifted up the humble’ (Luke 1:52), which is an allusion to Ezek. 21:31, Job 5:11, Ps. 147:6. According to Joseph Tayer, in Matt. 11:29, *ταπεινός* means ‘poor in spirit’, ‘humble’, while in Matt. 11:29 it means ‘poor’, ‘abject’, ‘needy’ (TAYER 1886: 614). In the former case, the spiritual character of humility is underlined by the lexeme *καρδία*, which is used throughout the Bible to mark the mental seat of feelings, emotions, virtues, and vices. This use has its parallel in the Septuagint, where *ταπεινός* is combined with the word *πνεῦμα* ‘spirit’: *ταπεινός τῷ πνεύματι* ‘crushed in spirit’ (Ps. 33:19). Contrariwise, the meaning of this word in Luke 1:52 is ‘poor’, ‘abject’, ‘destitute’, ‘oppressed’, being firmly grounded in its Septuagint use (JORK 1991: 48, CAMERON 1999: 97). The semantics of *ταπεινός* in Luke 1:52 is emphasized by the antithetic pair *οἱ ταπεινοί – οἱ δυνασταί*, with the latter word meaning ‘powerful’, ‘lord’, ‘ruler’. Probably, *ταπεινός* in this case should be interpreted not in the negative but in the neutral meaning.

In the epistles, *ταπεινός* also features in varying contextual meanings. Thus, in Rom. 12:16, the meaning of *ταπεινός* can be established from its antithetic contraposition with *τὰ ὑψηλὰ φρονοῦντες* ‘minding haughty things’, ‘proud’. Therefore, *ταπεινός* concerns the mental field as a characteristic of people whose behaviour and self-image are far from arrogant and conceited. In this meaning, *ταπεινός* correlates with the use of *ταπεινοφροσύνη* in Phil. 2:3. However, in the Second Epistle to the Corinthians, *ταπεινός* acquires slightly different connotations. Particularly, in 2 Cor. 7:6, it is used in the phrase *ὁ παρακαλῶν τοὺς ταπεινοὺς ὁ Θεὸς* ‘God, who comforts the downcast/miserable/needy’. The context does not allow one to define the meaning of *ταπεινός* as ‘not showing arrogance and self-importance’. The semantics of *ταπεινός* in this case is likely to be closer to its Septuagint use, where *ταπεινός* mostly marks a person oppressed by circumstances and despised by other people whose only hope is God.

In Cor. 10:1, *ταπεινός* is once again used in an antithetic combination: *κατὰ πρόσωπον μὲν ταπεινός ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς* ‘[I] who am humble when face to face with you but bold toward you when absent’. In this context, the word *θαρρῶ* ‘bold’, ‘daring’ indicates the boldness and courage of the Apostle Paul’s correspondence, while in front of the audience, he admonishes in a gentle way, as he puts it himself. Hence, in this verse, *ταπεινός* denotes the characteristic that is contrary to courage and boldness in communication and can be defined

as caution in choosing one's words and a reserved approach to exposing others' vices. This contextual meaning of *ταπεινός* is emphasized by the use of *πραΰτης* 'meekness', 'timidity', 'obedience' and *ἐπιείκεια* 'kindness', 'moderateness', 'decency' next to it.

In the Catholic epistles, *ταπεινός* is used twice in contraposition with the word *ὑπερήφανος* 'arrogant, proud' in the following phrase: *Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν* 'God opposes the proud but gives grace to the humble' (1 Pet. 5:5, James 4:6). Here, the word *ταπεινός* marks a person whom God favours and grants his mercy. Therefore, the opposition of *ὑπερήφανος* 'arrogant' – *ταπεινός* 'humble' is construed not in the context of interpersonal relations but from the viewpoint of one's relations with God. God's aversion for those *ὑπερηφάνοις* is underlined by the word *ἀντιτάσσεται* 'to rebuff, to put up resistance' which here should be understood as a realization of the cognitive metaphor 'God is commander'. In this context, *ταπεινοί* come up as a community that God considers his own people. Obviously, the meaning of *ταπεινός* in 1 Pet. 5:5 and James 4:6 correlates with its semantics in the Septuagint (see Prov. 3:34).

The third appearance of *ταπεινός* in the Catholic epistles allows for its interpretation as an antonym to *πλούσιος* 'wealthy', which once again is closer to *ταπεινός* use in the Septuagint as an equivalent of *ἀνι* 'poor', 'oppressed'. In James 1:9, the antithetic wordplay helps to convey the thought that a humiliated person should rejoice at the moments of his/her elevation, while a wealthy person has to rejoice at the moments of his/her humiliation. In general, here *ταπεινός* acquires the negative connotations 'oppressed by living circumstances', 'unfortunate', 'humiliated' and is relinquished of the positive semantics of mental submission to God or humility before people.

Hence, out of 8 occurrences of the use of *ταπεινός* in the New Testament, twice it has the negative meaning of 'humiliated', 'oppressed' (2 Cor. 7:6, James 1:9), which is typical of its use in the Septuagint, while in 6 other cases it has the positive or neutral meaning 'obedient to God', 'humble in one's mind/heart', 'un-arrogant', and 'poor' (Matt. 11:29, Luke 1:52, Rom. 12:16, 2 Cor. 10:1, 1 Pet. 5:5, James 4:6).

6. In Ukrainian translations of the New Testament, the Greek *ταπεινός* is rendered by the following words: *смирений/сумирний/смирний* and *покірливий/покірний*. The adjectives *смирений/сумирний/смирний* are etymologically cognate and come from Old Russian *сѣтерєнь/сѣтирєнь*, which were used synonymously and had the meaning 'humble', 'meek', 'humiliated', 'tamed'. The variation in the roots *сѣтер-*/*сѣтир-*, which can also be observed in the Old Slavonic language, was caused by the blending of two different stems in the Late Proto-Slavic period: *сѣтѣрьнь* (Ukr. *смирений*) 'humble' (from *тѣра* 'measure') and *сѣтирьнь* (Ukr. *смирний*) 'quiet', 'meek' (from *тирь* 'peace') (ESRJa 3: 688–689, ESUM 5: 322). According to the SUM, the word *смирений* has two meanings: 1. 'one who is aware of one's worthlessness' or 'showing no arrogance'; 2. 'submissive', 'meek' (SUM 3: 404). In the second meaning, it overlaps with *смирний* 'submissive', 'meek' and *сумирний* 'submissive', 'meek', 'full of mildness and

submission' (SUM 3: 405, 835–836). Obviously, only the word *смирений* contains the semes that indicate the mental character of humility, whereas *смирний* and *сумирний* underline its result in action. With respect to the seme 'submissive' the words *смирений* / *сумирний* / *смирний* are synonymous to *покірливий* / *покірний*, whose meaning is defined as 'one who always submits, concedes in everything, without making objections', 'obedient', 'subject to someone' (SUM 7: 25). The adjectives *покірливий* / *покірний* come from Proto-Slavic *koriti* 'tell off', 'humiliate', which in its turn comes from *korь* 'offence', 'despise' and cognate with Latin *carino* 'to ridicule', 'to disparage' (ESUM 3: 20). Therefore, in terms of the semantics of etymons, the Ukrainian words *покірливий* / *покірний* are close to the meaning of *ταπεινώω* 'humiliate'.

All the lexemes that are used as the equivalents of the Greek *ταπεινός* in Ukrainian translations of the Bible are synonymously interconnected with relation to the seme 'realization of humility in action', 'subjection to someone's authority'. Contrariwise, the semes 'to consider oneself worse than others', 'to be of humble opinion about oneself' are only incidental to the adjective *смирений*, which is thus the most accurate equivalent of *ταπεινός* used in the New Testament in the meaning 'humble in one's mind/heart', 'unarrogant'.

As revealed by our comparative analysis of the Ukrainian translations of the New Testament, different translators can use all of the above adjectives in translating the same verse, which indicates – apart from the variability and the lack of stability in the use of Ukrainian equivalents of the Greek *ταπεινός* – the fact that contextual meanings of *ταπεινός* are not always accounted for by the translators. For example, in Matt. 11:29, the combination *ταπεινός τῆ καρδίᾳ* is rendered in a different way in 5 translations out of 6:

- NA: μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινός τῆ καρδίᾳ;
- Ю: навчіться від Мене, бо Я тихий і *серцем* *покірливий*;
- IK: навчіться від мене, бо я лагідний і *сумирний* *серцем*;
- OH: навчіться від Мене, бо Я *покірний* і *сумирний* *серцем*;
- RT: навчіться від Мене, бо Я лагідний і *покірний* *серцем*;
- KLP: навчіть ся від мене: бо я тихий і *смирний* *серцем*;
- PM: навчіться від Мене, бо Я тихий і *смирений* *серцем*.

In Luke 1:52, we encounter the same adjectives as in Matt. 11:29, though IK and PK use *смирений* instead of *сумирний* and *смирний*, respectively. Therefore, in this verse, the contextual meaning of *ταπεινός* 'needy', 'poor', rooted in Hebrew *אנאן*, is not reflected in Ukrainian translations.

In the other 4 occurrences of its use (in the epistles), *ταπεινός* has the meaning 'humble', 'unarrogant', 'one who does not think highly of oneself' and is rendered in some of the translations by the words used in Matt. 11:29 and Luke 1:52, for example, in 1 Pet. 5:5 and James 4:6. However, in several translations we come across the words that are not, in our view, fully equivalent to *ταπεινός* in verses Rom. 12:16 and 2 Cor. 10:1, e.g. *слухняний* 'obedient', *лагідний* 'gentle', 'meek' and *скромний* 'modest':

Rom. 12:16

NA: μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς;

Ю: не величайтесь, але наслідуйте *слухняних*; не вважайте за мудрих себе!;

IK: про високе не мудруйте, радше до *покiрного* схиляйтеся; не будьте зарозумілі на себе;

OH: не мудруйте зависоко, але наслідуйте *смирних*; не підносьтеся в собі;

RT: не будьте зарозумілими, схиляйтесь до *лагідних*. Не вважайте себе замудрим;

KLP: Високо про себе не думайте, а до *смирених* нахильтесь. Не бувайте мудрі самі в себе.

2 Cor. 10:1

NA: Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραύτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὸν δὲ θαρρῶ εἰς ὑμᾶς;

Ю: А я сам, Павло, благаю вас лагідністю й ласкавістю Христовою; я, коли присутній *слухняний* між вами, а не бувши між вами сміливий я супроти вас;

IK: Я ж сам, Павло, особисто благаю вас лагідністю і ласкавістю Христа, – я, коли присутній між вами, – *покiрний*, а коли від вас далеко, сміливий супроти вас;

OH: А я, Павло, котрий особисто поміж вами *скромний*, а заочно супроти вас сміливий, переконаю вас покiрністю і ласкавістю Христовою;

RT: Сам же я, Павло, благаю вас лагідністю і покiрністю Христовою; я, що присутній між вами, *покiрний*, а відсутній – сміливий супроти вас;

KLP: Сам же я Павел благаю вас лагідністю і тихостю Христовою, а що в вічі *смирених* між вами, а, не будучи між вами, сьміливий проти вас.

The use of the adjective *скромний* in 2 Cor. 10:1 can be explained with regard to the context of the verse as it addresses caution and moderateness in exposing the audience's vices.

In RT, *ταπεινός* is rendered by *лагідний*, which is mostly used as one of Ukrainian equivalents of *πραῦς*. Probably, the translator's choice was determined by the synonymic linkage between *ταπεινός* and *πραῦς* in the Septuagint and in the New Testament. However, the use of *слухняний* by IK in Rom. 12:16 and 2 Cor. 10:1, in our opinion, does not succeed in expressing the contextual meanings of *ταπεινός*.

Although in 1 Pet. 5:5 and James 4:6, all of the five target lexemes are used in different translations, just as in Mt. 11:24, and the translators do not always use one lexeme in all 3 cases (except for OH and RT), e.g. Ю uses *смирених* twice (1 Pet. 5:5 and James 4:6) and *покiрливий* once (Matt. 11:24), KLP uses *смирний* twice (Matt. 11:24 and James 4:6) and *смирених* once (1 Pet. 5:5), while IK uses different lexemes in each of three occurrences: *смирний* (Matt. 11:24), *смирених* (1 Pet. 5:5) and *покiрливий* (James 4:6). Taking into account the identity of verses 1 Pet. 5:5 and James 4:6 (which essentially cite Prov. 3:34), using different means to render *ταπεινός* in these cases does not seem appropriate.

It should also be noted that the adjective *ταπεινόφρων* ‘one of humble mind’, ‘humble’ (a cognate with *ταπεινοφροσύνη* ‘the humility of mind’, cf. Russian *смиреномудрие*), which is used in 1 Pet. 3:8, is partly rendered by the same linguistic means as *ταπεινός* in its positive/neutral meaning, particularly, *покірливий* (IO, RT), *смирений* (IK). However, in OH, we encounter an attempt (not a successful one, in our view) to convey the internal form of *ταπεινόφρων* by the word combination *при здоровому глузді* ‘of sound mind’ (cf. *смиреномудрый* ‘of humble mind’ in ST), whereas KLP renders *ταπεινόφρων* rather inaccurately by the word *привітливий* ‘courteous’. Hence, it can be inferred that Ukrainian translations of the Bible do not reflect the semantic difference between *ταπεινός* and *ταπεινόφρων*.

As mentioned above, *ταπεινός* is used twice in the New Testament with the meaning ‘oppressed’, ‘needy’, and ‘unfortunate’ (in 2 Cor. 7:6 and James 1:9). To convey this meaning, translators mostly resort to words other than *смирений* / *сумирний* / *смирний* and *покірливий* / *покірний*. So, in 2 Cor. 7:6, apart from *смирений* (KLP) and *покірний* (OH, RT), the word *принижений* is used (IO, IK), while in James 1:9, we find *смирений* in one translation only (KLP), with *принижений* ‘humiliated’ (OH), *понижений* ‘abased’ (IO), *упокорений* ‘subdued’ (RT), *низького стану* ‘of low estate’ (IK) being used in the others. These target words accurately correspond to the meaning of *ταπεινός* in the source text.

To summarize, the most frequent word that is used to render *ταπεινός* in its positive and neutral meaning ‘humble in one’s mind/heart’, ‘unarrogant’ (in Matt. 11:28, Rom. 12:16, 2 Cor. 10:1, 1 Pet. 5:5, James 4:6) is *смирений* (10 occurrences out of 32). However, 60% of its use is accounted for by the translations of the 19th century (KLP and PM). It should be noted that in Russian translations, *ταπεινός* in this meaning is mainly rendered by *смирений* ‘humble’, ‘meek’: particularly, ST resorts to *смирений* (or its shortened form *смирен*) in all of the 6 cases, while KB uses *смирений* / *смирен* in 5 cases, and *скромный* in 1 case (2 Cor. 10:1). The second most frequent lexeme *покірний* (8 occurrences) is primarily featured in RT (63% of its general use): interestingly, in this translation, words with the root *смир-* are consistently avoided. In the other translations, *ταπεινός* (in its positive and neutral meaning) is rendered by *сумирний* (6 occurrences, with 5 of them in OH), *покірливий* (3 occurrences), *смирний* (2 occurrences, only in KLP), *слухняний* (1 occurrence), *лагідний* (1 occurrence), *скромний* (1 occurrence). The use of *смирений* (2 occurrences in KLP) and *покірний* (1 occurrence in each of OH and RT) to render *ταπεινός* in its negative meaning indicates that the contextual meanings of the source word were not taken into consideration by the translators.

To verify the results, we have also compared the rendition of *ταπεινοφροσύνη* and *ταπεινώσις* (the derivatives of *ταπεινός*) in Ukrainian translations of the New Testament. The former lexeme marks a moral virtue and has the meaning of ‘humility of mind/heart’, ‘submission to God’, while the latter lexeme, apart from ‘humility’, also marks ‘humiliation’, ‘lowly position’ (just as *ταπεινός*). The word *ταπεινοφροσύνη* is rendered in the translations as follows:

1) Acts 20:19: *поко́ра* ‘obedience’, ‘submission’ (IO, IK, OH, KLP), *покірливість* ‘obedience’, ‘meekness’ (RT);

2) Phil. 2:3: *по́кора* (Ю, ІК, РТ), *сумирність* ‘meekness’, ‘submissiveness’ (ОН), *сумирний розум* ‘humble mind’, ‘meek mind’ (KLP);

3) Col. 2:18: *по́кора* (Ю, ІК, ОН, РТ, KLP);

4) Col. 2:23: *по́кора* (Ю, ІК, РТ, KLP), *сумирна мудрість* ‘humility/humbleness of mind’ (ОН);

5) Col. 3:12: *по́кора* (Ю), *покірність* ‘submission’, ‘submissiveness’ (РТ), *смирєнність* ‘meekness’, ‘humility’, ‘humbleness’ (ІК), *смирність* ‘meekness’, ‘submissiveness’ (KLP), *сумирна мудрість* (ОН);

6) Eph. 4:2: *по́кора* (Ю, ІК), *покірність* (РТ), *сумирна мудрість* (ОН), *смирнота* ‘meekness’, ‘submissiveness’ (KLP).

7) 1 Pet. 5:5: *по́кора* (Ю, РТ), *покірливість* (ІК), *сумирна мудрість* (ОН), *смирність* (KLP).

Based on the above data, we can infer that the most frequent equivalent of *ταπεινοφροσύνη* in Ukrainian translations of the New Testament is *по́кора* (21 occurrences out of 35), not *смирєнність*, as would be expected given that this word is included in the common Old Slavic lexis and given the frequent use of *смирєнный* as the equivalent of *ταπεινός*. Interestingly, it is only I. Ohienko who consistently uses *по́кора* as the equivalent of *ταπεινοφροσύνη* throughout the translation, which is quite contrary to his way of rendering the adjective *ταπεινός*. In РТ, we encounter cognate lexemes *по́кора* (4 occurrences), *покірність* (2 occurrences)/*покірливість* (1 occurrence): this translator also tends to use *покірний* to render *ταπεινός* (6 out of 8 occurrences of the general use). ІК resorts to *по́кора* in 4 cases, along with *смирєнність*, which is used only once. The greatest variation of target words, however, can be observed in KLP translation, which features the forms that are uncommon in modern Ukrainian language: *смирність*, *смирнота*, *смирний* as the equivalents of *ταπεινός*. Besides, KLP and ОН make an attempt to convey the internal form of the word *ταπεινοφροσύνη* rendering it by *сумирна мудрість* (3 occurrences in ОН) or *сумирний розум* (1 occurrence in KLP) since the root *φρο-* includes the semes ‘mind’, ‘wisdom’, ‘reason’ (cf. Ancient Greek *φρήν* ‘mind’, *φρόνιμος* ‘reasonable’, ‘of sound mind’, *φρόνημα* ‘sound mind’, ‘discretion’, ‘judgment’, *φρόνησις* ‘thinking’, ‘reason’). The tendency toward calquing the internal form of the lexeme *ταπεινοφροσύνη* is typical of Russian translations, e.g. in ST, *ταπεινοφροσύνη* is consistently rendered by *смирєнно-мудрие* ‘humility’, ‘humbleness of mind’ throughout the New Testament.

In Luke 1:48, the word *ταπεινώσις* in the meaning ‘humility’ is rendered either by *по́кора* (Ю, ІК, ОН, РТ) or *смирєння* ‘humility’ (KLP, РМ). Thus, *по́кора* outnumbers *смирєння*, just like in the case of *ταπεινοφροσύνη*; however, as mentioned above, the latter is rendered by various words, derived from the Old Slavic roots *сътер-/сътир-*. In the other cases, *ταπεινώσις* used in the meaning ‘humiliation’, ‘oppression’ is rendered by *приниження* ‘humiliation’ (Acts 8:33 – Ю, ІК, РТ, KLP; James 1:10 – ОН, РТ), *пониження* ‘abasement’ (Phil. 3:21 – Ю, РТ; James 1:10 – Ю, ІК), *зневага* ‘despise’ (Acts 8:33 – ОН). It is only in KLP that *смирєння* is used twice as an equivalent of *ταπεινώσις* in the negative meaning (with the same being true for the adjective *смирєнный*).

7. In conclusion, the translations of the 19th century (PM, KLP) tend to use the words *смирений* and *смирения* (as well as the obsolete *смирний*, *смирнота*, *смирність*) to convey the positive/neutral (and sometimes also the negative) semantics of *ταπεινός* and its noun derivatives, while the translations of the second half of the 20th and the beginning of the 21st centuries (IO, IK, OH, RT) favour the lexeme *покірний* and its cognates *покірливий*, *попора*, *покірність*. However, the latter also resort to the words *сумирний*, *смирений* and the corresponding nouns *сумирність* and *смирениість* (but not *смирения*). Apart from several occurrences in OH and KLP, most translations do not discern between the Greek synonyms *ταπεινός/ταπεινόφρων* and *ταπεινώσις/ταπεινοφροσύνη* in selecting the target words to convey their positive/neutral meaning (contrary to the Russian ST where these words are rendered by *смиренный/смиренномудрый* and *смирение/смиреномудрие*).

In modern translations, *ταπεινός* and *ταπεινώσις* in the negative meaning are rendered by other linguistic means, mostly in correspondence with the contextual meaning of the source words, i.e. by the words *принижений*, *понижений*, *упокорений* (and occasionally, *покірний*) and *приниження*, *пониження*, *зневага*. Contrariwise, KLP tends to disregard the contextual meanings of the above source words, just like ancient translations do, e.g. the Latin Vulgate (*humilitas*) and the Old Slavic Bible (*смирение*): therefore, we consistently encounter *смирений* and *смирения* as the equivalents of *ταπεινός/ταπεινώσις* used in the negative meaning. The variability of Ukrainian equivalents of the Greek *ταπεινός* in Ukrainian translations of the New Testament can be considered as indicative, on the one hand, of the absence of fixed theological terms for humility, which are marked by the regularity of use, and, on the other hand, of the ongoing search for properly selected Ukrainian equivalents of the word *ταπεινός* and its derivatives in order to avoid calquing the Russian equivalents.

Translations

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 IO = Огієнко Іван (пер.): *Біблія або Книги Святого Письма Старого і Нового Заповіту*. Київ, 2004.
 KB = БЕЗОБРАЗОВ Кассиан (пер.): *Новый Завет*. http://azbyka.ru/otechnik/Kassian_Bez_obrazov/novuj-zavet-perevod-pod-red-ep-kassiana-bezobrazova.
 KLP = Кулш П., Левицький І., Пулюй І. *Святе Письмо Старого і Нового Завіту*. Київ, 2003.
 NA = NESTLE Eberhard, NESTLE Erwin, ALAND Barbara, ALAND Kurt, KARAVIDOPOULOS Johannes (ed.): *Novum testamentum Graece*. Stuttgart, 2016.
 OH = Гижа Олександр: *Біблія. Новітній переклад українською літературною мовою*. <http://www.ukrbible.com>.
 PM = Морачевський Пилип (пер.): *Євангеліє українською мовою*. <http://www.parafia.org.ua/biblioteka/unikalni-rukopysy/jevanhelije-morachevskoho>.
 RT = Туркомяк Рафаїл (пер.): *Біблія. Новий переклад*. Київ, 2011.
 ST = *Біблія. Русский синодальный перевод*. <http://www.bibleonline.ru/bible/rus>.

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- STRONG 1890 = STRONG James: *A Concise Dictionary of the Words in the Hebrew Bible*. Nashville, 1890.
- SUM = *Словник української мови*. Т. 1–11. Київ, 1970–1980.
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