

## Some New Major Tools for Armenian Studies<sup>1</sup>

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The purpose of this lecture is to bring before you some of the recent developments in the field of Armenian studies that have led to the preparation or publication of tools for scholarship. It is a sign of maturity in a field of learning when the need, long perceived, for more satisfactory *instruments de travail* can be filled. In the past, it has been the case that the major projects in Armenian studies were initiated and executed almost exclusively in Armenia: One might think of the six volumes of the *Corpus Inscriptionum Armenicarum*; of the publication of numerous volumes of manuscript colophons under the aegis of the Academy of Sciences and the Matanadaran; of the series of concordances of Classical Armenian writings published by the Linguistics Institute of the Academy of Sciences as examples of such major projects.

It has been an interesting development of recent years that a number of major projects have been undertaken abroad, very often with strong support from institutions in Armenia are marked by the fact that, even where they are the work of single individuals, the projects to be mentioned below have led to the creation of new tools for Armenian studies. The cooperative projects among them also witness the growth of communication between scholars in the field. This is another sign of maturity.

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1 Updated form of an address delivered at the Workshop on the Hellenizing School held at the Università di Sacra Cuore in Milan, September 7-9, 1992 under the auspices of the Association Internationale des Etudes Arméniennes.

## **Works Published or about to Appear**

### **1. Catalogue of the Manuscripts of the Armenian Patriarchate in Jerusalem**

In 1991 the final, eleventh volume of Archbishop Norayr Bogharian's *Grand Catalogue of St. James Manuscripts* was published. This marks the completion of a half lifetime's labour, carried out by this remarkable scholar; the first volume of the *Catalogue* appeared in 1966. Archbishop Bogharian's eleven-volume work makes the collection of manuscripts of the Armenian Patriarchate of Jerusalem the first of the major collections to have been fully catalogued. The final volume contains the description of manuscripts nos. 3601-3890 of the collection, followed by a detailed description of 15 manuscripts in the Treasury of St. James, which had, for various reasons, only been listed briefly in the earlier volumes. A series of useful indexes follows of the contents, dates and proper names contained in this volume. Next occur indexes and keys referring to the whole eleven volumes: of manuscripts which have been microfilmed; of the persons and institutions for whom the microfilms were prepared; of manuscripts in foreign languages; of flyleaves in foreign languages; of fly leaves in Armenian; of old printed books included in the collection; and of texts and of poems published in the volumes. Archbishop Bogharian published numerous unknown texts as he encountered them. This is a bountiful cornucopia, a fitting conclusion to a major opus.

### **2. Repertory of Armenian Manuscript Catalogues and Libraries**

An important work by Bernard Coulie is the first of a number of *instruments de travail* being sponsored by Association Internationale

des Etudes Arméniennes.<sup>2</sup> His *Répertoire des bibliothèques et des catalogues de manuscrits arméniens* has just been published by Brepols, Turnhout, in the series Corpus Christianorum. This book will be extraordinarily useful to us all. It comprises the following parts:

1. Répertoire de catalogues ou de fonds de manuscrits arméniens (pp. 1-2) - which presents lists of catalogues or collections of Armenian manuscripts.

2. Catalogues spécialisés (pp. 3-7) - lists of catalogues of manuscripts devoted to particular topics, such as biblical manuscripts, illustrated manuscripts, medical manuscripts, and so forth.

3. Catalogues régionaux et nationaux (pp. 9-11)

4. Catalogue topographique (pp. 13-229) - this is the major part of the book, and it is organized by cities. In the entry for each city Coulié gives the names of the relevant libraries, a bibliography of catalogues of Armenian manuscripts in those libraries, the number of manuscripts in each, and sometimes a brief history of the collection. In the case of many catalogues, he indicates the shelf numbers of the manuscripts they contain. In instances of old collections which have been dispersed, often as a result of the events of the first world war, he also provides indications, where known, of the present location of the manuscripts. Thus, for example, under the entry for Vaspourakan, he records that the old catalogue of Lalayan mentioned 480 manuscripts. Of these, 284 are known today to have survived, 281 in the Matanadaran, 1 in St. Petersburg, and 2 in the H. Kurdian Collection (presumably, therefore, now in Venice). A concordance of

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<sup>2</sup> As this paper is being put into final shape, word has come of the publication of the second of these works, Michel Thierry's *Répertoire des Monastères arméniens* (Brepols: Turnhout, 1993).

Lalayan's numbers for these manuscripts and their present numbers is provided. I imagine that, by its nature, this work will see more than one edition and that, as new information becomes available, it will be supplemented. It is already a most impressive book which will be most useful to us all. Bernard Coulie is to be congratulated on its appearance.

### **3. Archbishop Ajamian's *Grand Catalogue of Armenian Biblical Manuscripts***

Archbishop Shahe Ajamian of the Mt. of Olives Armenian Bible Centre has brought out his *Grand Catalogue of Armenian Biblical Manuscripts*. The Gulbenkian Foundation published this large book which lists all Armenian Bibles, their contents, including all extra-canonical writings, and contains extensive indexes. The *Catalogue* records the existence of many previously unpublished writings, particularly homiletic and exegetical in character. It is a crucial tool for the understanding of the contents and development of the Armenian Bible, a mine of priceless information. Moreover, this work is the first fully detailed topical catalogue of Armenian manuscripts. Previously there have been some lists (such as that of Rhodes),<sup>3</sup> but Ajamian's work replaces all such efforts for the Bible.

### **4. Classical Works in Armenian Translation**

*A Repertory of Printed Armenian Translations of Classical Works* was prepared under the aegis of the Centre for the Study of the Transmission of Classical Works in Oriental Translation, founded by Profs. M. Pavan and U. Cozzoli, and the Istituto Italiano per gli studi

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3 Errol F. Rhodes, *An Annotated List of Armenian New Testament Manuscript* (Tokyo: 1959).

Filosofici in Naples. It was prepared by Constantine Zuckerman and edited and revised by the speaker. The interest displayed by the two sponsoring organizations in these Armenian translations indicates the status gained by Armenological studies in Italy, very largely thanks to the work of Professor Giancarlo Bolognesi and his students. I quote some detailed information from the introduction, since this work is of particular interest to participants in the present workshop:

"The purpose of this short guide is to acquaint the reader with the present state of research on the ancient Armenian translations of classical texts. It is primarily destined for those, not expert in Armenian, who nonetheless wish to become familiar with the transmission of the classical tradition in Armenia. Such persons will find below a survey of the classical texts translated into Armenian, as well as references to translations of them into modern languages, when available, and to studies in languages more accessible than Armenian. More specifically, in preparing this Repertory we had classicists in mind, who might be curious about the potential contribution of the Armenian versions to the knowledge of the text of the Greek originals. This kind of study was inaugurated exactly a hundred years ago by Frederick Conybeare's works on Plato and on the Aristotelian texts and has been continued successfully by a number of scholars, notably, in recent decades, by Giancarlo Bolognesi and his students. It is not our aim to present the results obtained by such studies in detail, but rather to direct the reader to the books and articles in which they may be found. Thus we are presenting a bibliographical guide which we hope will fill a void in the *instruments de travail* presently available.

All the texts included in this survey were originally written in Greek. No Latin text is known to have been translated into

Armenian in antiquity. All the texts except one were translated directly from Greek; the reader will note the curious thirteenth-century attempt to translate *The Elements of Theology* by Proclus Diadochus from Georgian. The definition of a "classical" text has been extended for the purposes of this Repertory to its largest conceivable limits, yet it necessarily excludes the largest bulk of ancient Armenian translations, to wit the Bible and Christian theological texts.

No complete consistency could be achieved in the choice of the texts. Thus we include David, the Neo-Platonist from Alexandria, but not Bishop Nemesius of Emesa, the author of a popular treatise *On Human Nature*, although both are Christians and both belong to the classical tradition of learning. David's Christianity barely marks his philosophy, while Nemesius' treatise is more a work of theology than of natural science. Applying the same criterion to Christian adaptations of non-Christian texts, we list the mildly retouched *Sentences* of Sextus but not the thoroughly Christianized *Physiologus*. In any case, the reader can make a stricter selection himself and little harm is done by our erring on the side of inclusiveness."

The Repertory then contains a list of all published texts and translations and major studies on Armenian translations of Classical works. The only transgression of this limit is an Appendix by Abraham Terian which deals with the Armenian version of Philo. This was included because of the importance of Philo for the tradition of the Hellenizing translations into Armenian. Each work included is discussed in some detail with an evaluation of the *status quaestionis* of its study. The *Repertory* does not extend its coverage to works extant only in manuscripts and much remains to be done in this respect. Obviously, this Repertory does not include all works of the

Hellenizing school, because it only deals with those works which are classical in character. Perhaps this Workshop should consider supplementing it by a similar *Repertory* of the remaining, predominantly Christian writings which appertain to the Hellenizing school.

### **5. Reverse Dictionary of Classical Armenian.**

This year (1993) has also seen the publication of *A Reverse Dictionary of Classical Armenian* edited by Paul Jungmann and J.J.S. Weitenberg (Berlin-New York: Mouton de Gruyter, 1993) which is a landmark work for Armenian linguistics. This book was chiefly written by Dr. Weitenberg based on the preliminary work of his teacher Paul Jungmann. The book is composed of a General Introduction and three parts. Part I is a reverse index of words; Part II is a series of Selected lists taken from the database developed by Dr. Weitenberg for the production of the book; and Part III is a Reverse analyzed list of Classical Armenian words and morphemes. This work is a major contribution to Armenian linguistics and a credit to its author.

### **Projects Underway**

There are various projects underway which exhibit the same, broad disciplinary character.

### **6. Album of Armenian Palaeography**

Under the impetus of a "Workshop on Techniques and Priorities in the Study of Armenian Manuscripts," organized by Århus University for the Association Internationale des Etudes Arméniennes and held in Sandbjerg Hall in Denmark in July 1989, two projects designed to put the study of Armenian manuscripts on a more secure basis were endorsed. One is the preparation of a Master List of Armenian Manuscripts, being carried out by B. Coulie of the

Université Catholique of Louvain and M.E. Stone, and the second is the proposed *Album of Armenian Palaeography*.

The *Album of Armenian Palaeography* is designed to provide a sound basis for the study of Armenian manuscript hands. The Armenian manuscript tradition is rich with colophons, and the place and date of copying of very many manuscripts are known. Our plan is to produce a carefully selected set of photographic plates of Armenian manuscripts which are precisely identified by date and place of copying and which represent the range of Armenian manuscript hands over the centuries. Such a collection of plates will form the basis of all further studies of Armenian palaeography.

*Principles of the Project*

1. The manuscripts selected will be those bearing genuine colophons in which, if possible, both the date and the place of copying are explicit. Manuscripts showing just the date will be used only *faut de mieux*.

2. All specimens will be reproduced in the *Album* in natural size. If the manuscript page is larger than the book page, then only part of it will be illustrated. For aesthetic reasons, photographs will always be of the same side of a page, the recto.

3. The pages will be selected in such a way as to give a representative view of Armenian manuscript writing throughout its geographical, chronological and typological range. Additional photographs of any particularly interesting decorative or illuminated letters useful to palaeographic analysis will be included, even though the primary aim of the *Album* is to present pages of text.

4. A sample of writing in double normal size will be included for each manuscript page, in addition to the full size reproduction of a page.

Of particular interest, perhaps, is one particular computer application we are using. Each photograph is scanned and then a sample alphabet is prepared from the scanned page, all on the computer. The sample alphabet is then printed. This technique obviates the element of human intervention, by drawing or tracing, which was previously needed.

The preparation of the *Album* is actively underway. It is being edited by the speaker in cooperation with Prof. Henning Lehmann of Århus University and Prof. Dickran Kouymjian of California State University in Fresno. Sample photographs have already been selected from the collections of the Matenadaran, of the Venice Mechitarists, of the British Library, of the Chester Beatty Library and of Leiden University Library and the Library of the Armenian Patriarchate in Jerusalem. Currently, work is continuing in the Bibliothèque Nationale in Paris.

### **7. Leiden-Jerusalem Armenian Data Base**

In a number of fields of learning, such as classical studies, the need has been recognized to have large collections of textual material available in electronic form. This facilitates the sophisticated study of the texts, their analysis, the preparation of linguistic and philological studies, of concordances, and more.

It was with this overall aim in mind that the Leiden Armenian Data Base was established in 1982. The whole question, now under lively discussion, of the computerization of the Armenian language, had to be broached by the Leiden project years ago. The range of issues addressed extended from encoding to laser fonts, from keyboards to special utility programs and more. The attack on these problems, however, was only preliminary to the assembling and

processing of a large corpus of texts in Armenian. That also has been done, and the amount of textual material continuously expands.

An impressive amount of Classical and Mediaeval Armenian texts have now been entered into the Data Base. Programs have been developed with enable the morphological analysis of these texts, and their eventual publication as morphologically analyzed concordances. In addition, an Armenian spelling checker has been developed, integrated with the morphological analysis program.

One current aim of the Data Base is to develop programs for the automatic alignment of Greek and Armenian texts. This poses a complex challenge, but those of us here who work on texts that have been translated from Greek into Armenian, can readily realise the importance of such a program. It should, in the end, enable us to create clearly analyzed bilingual Armenian-Greek vocabularies which will be most useful for students of the Hellenizing school among others. A first work of this sort has been published by J.J.S. Weitenberg in the newly established series, Dutch Studies in Armenian Language and Literature. This is *Parallel Aligned Text and Bilingual Concordance of the Armenian and Greek Versions of the Book of Jonah*, Rodopi: Amsterdam, 1992. This book contains the following parts:

- a. The parallel Armenian-Greek text of the Book of Jonah
- b. The aligned Armenian-Greek text of the Book of Jonah
- c. Alphabetical list of words, Armenian-Greek
- d. Alphabetic list of words, Greek-Armenian
- e. Bilingual Armenian-Greek Concordance of the Book of Jonah.

Budget has recently been received to increase the activity of the Jerusalem branch of the Data-Base. There the material prepared in Leiden will be implemented on a Macintosh computer, suitable

retrieval programs will be developed, and a special study of the Armenian Biblical text will be undertaken. This latter will be done in cooperation with the Mount of Olives Armenian Bible Centre which is currently preparing an edition of the Old Armenian Bible under the direction of Abp. S. Ajamian (see below).

In the area of computerization, I shall also mention two other developments. The Association Internationale des Etudes Arméniennes has developed a program called TRANSLITERATE! which is designed to solve the problem of the various Armenian keyboards in use on Macintosh computers, by enabling an easy translation of texts entered in one keyboard into the standard of another. A second development is the preparation of a special Armenian implementation of the program **Collate**, which has been developed by Oxford University Computing Services. This program will collate up to 100 manuscripts and produce a critical apparatus. Together with the new area of cladistic analysis being investigated at Oxford as a means of addressing the question of stemmatics, this new instrument promises some relief for those involved in the task of editing texts in Armenian.

### **8. Old Armenian Bible Edition**

Initiated by Archbishop Shahe Ajamian, this project is well advanced. Its aim is to produce a single volume edition of the Old Armenian Bible. The text will be that of the Erznka Bible (Jerusalem Ms 1925), while the apparatus will contain collations from three or four other major representative Armenian codices. The collations are close to completion and the publication is expected within two years. This edition will not replace the full critical texts being produced piecemeal in Armenia and abroad (e.g., Zeytunian's Pentateuch, Cox's Deuteronomy, Cowe's Daniel, Amalyan's Maccabees, etc.). It should,

however, replace the edition of Zohrabian as a working tool for scholars, as well as fulfilling national and ecclesiastical needs.

### **Concluding Remarks**

I would like to conclude by mentioning two further projects which are of the same general character, and which are foreseen for the close future.

#### **9. Census of Armenian Manuscripts**

Bernard Coulie and the speaker have undertaken to prepare this census which will cover all Armenian manuscripts known to exist. It will enable us to know exactly which manuscripts are located where, and will include manuscripts in private hands as well as in public collections. As a by-product, we should produce a standard list of sigla by which Armenian manuscripts can be denoted.

#### **10. Armenian Codicology and Bindings**

Work on Armenian codicology and bindings has been somewhat spotty in the past. There have been some significant studies, but not systematic ones. Dickran Kouymjian has been assembling material on bindings for some years, and it is to be hoped that we will see some major systematic studies emerging from this. Codicology has been on the agenda of discussion of Association Internationale des Etudes Arméniennes and others interested in Armenian manuscript studies, but no systematic work has yet been undertaken.

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Clearly, these projects bid fair to rationalize some areas of Armenian studies so that scholars have at hand instruments which will facilitate and standardize much of our work. That is extremely important, particularly considering the weight of the tasks lying in the future and the limited human and budgetary resources available.

It is clear to all of us, of course, that such projects do not replace the work of individual scholars sitting at their desks working in research on texts, language, history and art, to mention a few fields. They can, however, facilitate that individual scholarly effort. Moreover, cooperative labours can achieve projects beyond the capability of the isolated scholar. Thus, the production of these major *instruments de travail* reflects the great advances of Armenian Studies in recent decades. The work of all of us will be better and more complete as a result.