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ԱՆԳԼԻԱՅԻ ՀԱՅԱԳԻՏՆԵՐ

1. My attention was first attracted to Armenian studies by a desire to obtain a more exact text and a more accurate translation of St. Ephrem's Commentary on the Diatessaron. For this purpose, having attained a sufficient knowledge of the Old Armenian language to attempt the task, I visited the Mechitarist Monastery at St. Lazzaro, Venice, in the summer of 1893. As the heat was exceptionally great that year, making daily transit to the island very exhausting the monks were kind enough to make me their guest, a favour, as I was told, never before granted to an Englishman. I examined the two MSS. of the Commentary, and fully collated one of them (cod. B). The results of this work were placed at the disposal of Dr. Hamlyn Hill, who printed them in his work entitled „The earliest Life of Christ, being the Diatessaron of Tatian”, in the year 1894; and again, with slight corrections, in his „Dissertation on the Gospel Commentary of St. Ephraim the Syrian”, in 1896. At this period I was a fellow of Christ's College, and Norrisian Professor of Divinity in the University of Cambridge.

My study of the Armenian New Testament led me into a controversy with my very good friend, Mr. F. C. CONYBEARE, whose knowledge of the Armenian language and literature was vastly superior to my own but whose criticism was often hasty and unsatisfying. In a volume of the Cambridge Texts and Studies, entitled „Euthaliana”, I endeavoured in 1895 to show that the Armenian Vulgate of the Gospels certainly, and of the Pauline Epistles probably, had as its base an Old Syriac version, which had been amended with the help of Greek MSS. Mr. CONYBEARE generously expressed his acceptance of my view, which has commended itself to other scholars.

After I had become Dean of Westminster Abbey in 1902, my interests led me into other fields of study; but, when I retired to the less exacting duties of the Deanery of Wells in 1911, I had a larger leisure, and in 1920 I ventured on a translation of the newly discovered Armenian version of the Apostolic Preaching of St. Irenaeus (books IV and V) for the *Novum Testamentum S. Irenaei* (Sanday and Turner), which was published in 1923.

J. A. ROBINSON
Wells, Somerset.

2. Some thirty years ago for several years in succession I made a special study of Armenian,

but, owing to other claims on my time, was unable to prosecute this study further.

During these years, however, I found the knowledge of Armenian invaluable, when editing the Greek text of „The Testaments of the XII Patriarchs” from nine Greek MSS. together with the variants of the Armenian and Slavonic Versions and some Hebrew fragments (Oxford University Press, 1908).

„The Testaments” contains the noblest Expression of Jewish Ethics before the Christian Era, not excluding the Old Testament.

Before European Scholars became acquainted with the Armenian Version, it was, with a few dissentient voices, maintained that „The Testaments” was a Christian work. Without the Armenian Version it could not have been proved conclusively that it was, with the exception of some Christian interpolations, of Jewish origin. It was my good fortune to get access to two Armenian MSS. which I collated, and to secure photographs of a third, and collations of six others. Since the best of these MSS. were in the main free from Christian interpolations, I was enabled by their means to establish the Jewish Origin of „The Testaments” and also their date at the close of the second Cent. B. C.

R. H. CHARLES, D. D. D. Litt.
Canon, Archdeacon of Westminster.

3. When I began to study Armenian in England with books and some help from our great scholar Dr. F. C. CONYBEARE, whose kindness I shall never forget, I understood its importance for Biblical and Patristic literary criticism.

But it remained for me a dead language, easy to analyse for anyone familiar with Greek, but difficult to assimilate.

I almost despaired of making progress or continuing the work of Dr. CONYBEARE after his death, during years of solitary and much interrupted study. Now however, that I have been in contact with the Armenian colony in Bucharest, I have found a fresh interest in Armenology, particularly through the kind help of Bishop HUSIK in reading texts with me and in explaining the Armenian point of view. I begin to appreciate the vital force and inextinguishable genius of the Armenian people throughout the ages, struggling against enormous odds for its very existence. I begin to appreciate its distinctive contribution to humanity in religion, culture and politics. Such a record is

unique in history. Repeatedly attacked, repeatedly oppressed, repeatedly betrayed, in recent times nearly exterminated, this martyr people still endures unbroken. A brighter future surely is in for it.

Meanwhile its cause appeals to all, who care for religion culture or justice.

C. J. HARLEY WALKER, M. A. B. Litt. Oxon.
Assistent Chaplain in Bucharest.

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4. Ich sende Ihnen die folgenden Abhandlungen:

1. Iberer und Hyrkanier, mit Anhang 1: Li-Kan.
2. Die Sigynnen, mit Anhang 2: Die Iranische Völkerliste des Plinius VI, 48 und ihre Verwandten.
3. Καρυπαλογα, der „skythische“ Name der Maletis.
4. Armenische Streifen, mit Anhang: Über das Schicksal der Endvokale.
5. Was bedeutet der Name Kaukasus?
6. Mythische und skythische Völkernamen.
7. Das Itinerar von Artaxata nach Armazi-c'iche auf der römischen Weltkarte.
8. Die iberische Königsliste bis zum Ende des 4. Jahrhunderts.

Die gesammelten 8 Abhandlungen werden ein besonderes Buch bilden und eine Widmung erhalten:

Հանդէս Ամսօրեի քառասնամեի
Հայկական հոգւոյ պահպանի
Յովսէփ Բղէշեանի

Prof. JOS. MARKWART.

5. Ihrer freundlichen Einladung gemäß schicke ich Ihnen als einen kleinen Beitrag zu der Festnummer Ihrer Zeitschrift zwei kleine Abhandlungen: 1. „Die Ursitze der Chalder und die Ausbreitung der chaldäischen Macht“ und 2. „Die Entstehung des chaldäischen Großreiches“. Beides sind Beiträge zur Urgeschichte Armeniens, deren Aufhellung für die Zeit von 1100 bis 900 v. Chr. ich damit zu beginnen hoffe.

Derartige, auf die Geschichte und Geographie Armeniens bezügliche kleinere Abhandlungen habe ich eine ganze Anzahl druckfertig, d. h. für die Reinschrift des Manuskriptes, liegen, die ich Ihnen für Ihre Zeitschrift zur Verfügung stellen werde.

Dr. WALDEMAR BELCK.

6. Da, wie Dr. ROTH in den einleitenden Worten zum 1. Band der Zeitschrift „Armeniaca“ betont hat, das Armenische kaum anders als vom indogermanistischen Standpunkt untersucht wurde während das reiche japhetische Material dieser vom sprachwissenschaftlichen Standpunkte so hochinteressanten Mischsprache bisher wenig Beachtung gefunden hat, möchte ich Ihre Aufmerksamkeit dringend auf dieses vernachlässigte Gebiet lenken, dessen Erforschung ungeahnte Einblicke in den Ursprung des armenischen Volkes und die ethnischen Zusammenhänge des alten Vorderasien zu liefern imstande ist. Als Vorarbeit zu eingehenden Untersuchungen in dieser Hinsicht wäre eine alphabetische Zusammenstellung des von NIKOLAUS MARR und seiner sprachwissenschaftlichen Schule in vielen verstreuten Aufsätzen behandelten japhetischen Materials des armenischen Wortschatzes notwendig. Ich wäre bereit, falls Sie mir dazu gütigst eine Veröffentlichungsmöglichkeit bieten würden, mich dieser Arbeit zu unterziehen...

Doz. Dr. ROBERT BLEICHSTEINER.

ՀՆՈՐՀԱԿԱԼՈՒԹԻՒՆ

Համերոպական Հայագիտութիւնը “Հանդէս Ամսօրեայ”-ի հայագիտական գործունէութեան քառասնամեայ տարելիցը գերազանցօրէն քացառիկ այս թիւով է որ կը հաճի պատուել: Մասնաւորապէս “Հանդէս Ամսօրեայ”-ի ու ընդհանրապէս Հայութեան հանդէպ տաժուած անկեղծ համակրանքի գերագոյն այս ցոյցը կը համակէ զմեզ հախարհութեամբ եւ երախտագիտութեամբ: Ռթբան քաղցր է մեզի արտայայտել հրապարակաւ հանդիսաւոր մեր շնորհակալութիւնները մեծանուն այն Հայագէտներուն, որոնք սիրայօժար ընդառաջելով մեր կոչին՝ փութացին տրամադրել մեզի ազնուօրէն հեղինակաւոր իրենց գործակցութիւնը՝ ի նպաստ հայ Բանասիրութեան: Հայագիտական մարզին վրայ մեր կատարած քառասնամեայ գործունէութեան լիուրի վարձատրութիւն է, կը զգանք, հռչակաւոր Հեղինակութիւններու քացառիկ այս համախմբումը:

ԽՄԲԱԳՐՈՒԹԻՒՆ

ՀԱՆԴԵՍ ԱՄՍՕՐԵԱՅ

ՀԱՅԱԿԻՏԱԿԱՆ ՈՒՍՈՒՄՆԱԹՅՐԹԻ

