


KNAR HARUTYUNYAN*

Researcher

Matenadaran, Mesrop Mashtots Research Institute of Ancient Manuscripts

knarbanaser@gmail.com


0000-0003-0457-4020 

TATEVIK MANUKYAN

PhD in Philology, Senior Researcher

Matenadaran, Mesrop Mashtots Research Institute of Ancient Manuscripts

tatevm0505@gmail.com

0000-0002-5591-8420 

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ARMENIAN MANUSCRIPT-RELATED ARTICLES IN THE PAGES OF THE “BAZMAVEP” IN THE 19th CENTURY¹

Abstract

In the 19th century, publication of the descriptions and studies of Armenian manuscripts began through the manuscript catalogues and the publication of articles in Armenian periodicals. The lengthiest Armenian periodical the “Bazmavep” (Venice, since 1843) also dedicated considerable space to the presentation of Armenian manuscripts.

The early articles of the 19th century by authors Garegin Zarbhanalyan and Ghevond Alishan signify the role of Armenian manuscripts in Armenian culture and history, speak about the significance of their preservation and presentation in the journals. Later articles by Barsegh Sargisyan present the select manuscripts from the Mekhitarist Congregation. In the 19th century the “Bazmavep” served as a primary vehicle for the popularization of the Mekhitarist Congregation’s manuscripts. Additionally, the “Bazmavep” not only facilitated the circulation of scholarly information about the manuscripts of the Mekhitarist Congregation but also presented manuscripts from the Royal Library of Berlin. The “Bazmavep”

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played a significant role in the dissemination of scholarly discourse by directly responding to articles from other Armenological journals or simply reprinting information about Armenian manuscripts published elsewhere.

For contemporary scholars, these articles serve the enrichment of understanding the dissemination of scholarly discourse on the Armenian manuscripts in the 19th century. Furthermore, they offer valuable information about the locations of manuscripts at specific times, and shed light on incomplete or unreleased initiatives related to manuscripts.

Keywords: *the “Bazmavep”, Armenian manuscripts, Armenian periodicals, descriptions of manuscripts, Ghevond Alishan, analysis of articles, the Mekhitarist Congregation.*

Introduction

The scholarly endeavor of publishing descriptions of the Armenian manuscripts housed in various locations, through manuscript catalogues, commenced in the 19th century. Presently, catalogues detailing the Armenian manuscripts from nearly all major collections have been compiled,² forming indispensable resources for any scholarly pursuit pertaining to the Armenian manuscripts or their utilization as source material.

Furthermore, alongside manuscript catalogues, information regarding Armenian manuscripts and their descriptions found publication within the pages of the Armenian press since the 19th century. These publications encompassed both comprehensive collections and individual manuscripts held by private individuals or institutions. Despite variations in volume and detail, those materials retain significance for contemporary researchers engaged in the Armenian manuscript studies. They serve not only as valuable resources but also aid in assessing the contributions of specific periodicals to the dissemination of the Armenian manuscripts within the historical context.

The lengthiest Armenian periodical the “Bazmavep” (Venice, since 1843)³ also dedicated considerable space to the presentation of Armenian manuscripts.

² **Coulie** 2021. For Digitalized Armenian Manuscript Catalogues See <http://serials.flib.sci.am/matenagitutyun/test/index.html>.

³ You can find digitalized copies of all issues here: <https://tert.nla.am/mamul/Bazmavep/Table.html>.

Objectives and Methodology

The enduring activity of the “Bazmavep” has been subject to evaluation within Armenian press history and Armenology.⁴ While the previous studies have acknowledged the publication of the Armenian literature, manuscripts, and texts in the “Bazmavep,” a comprehensive examination focused on Armenian manuscripts within the journal’s pages has been lacking. Moreover, articles on manuscripts have frequently been subsumed within broader discussions of medieval authors or texts.

Given the extensive publication span of the “Bazmavep” from 1843 to the present, it is impractical to encompass all manuscript-related articles within a single study. Therefore, a segmented chronological approach has been adopted for the analysis.

This article aims to present and analyze the articles related to the Armenian manuscripts published in the 19th-century issues of the “Bazmavep” (1843–1900). Through this endeavor, we seek to comprehend the value of those articles and, subsequently, the role of the “Bazmavep” in promulgating knowledge about Armenian manuscripts during this period. This examination holds significance not only for the historiography of the Armenian periodicals, but also for the Armenian manuscript studies and for different scholars working with Armenian manuscripts.

To achieve these objectives:

a. all articles related to manuscripts from the 19th-century issues of the “Bazmavep” have been extracted and analyzed. b. efforts have been made to evaluate the circumstances, motivations, and the relevance, underlying their publication. c. the enduring and contemporary significance of those articles have been determined, their value both at the time of publication and in contemporary Armenological Studies have been highlighted.

Articles about the Armenian Manuscripts

The first mention of Armenian manuscripts (page of manuscript) in the “Bazmavep” can be considered likely as «Լևոն Ե. և իր հրովարտակը» (“Levon

⁴ Galemqarean 1893, 60–78, Sargisean 1905, Tshanashyan 1947, Bardakjian 1976, Ter-Nersesean 1994, 9–22, Chemchemian 1994, 49–66, Shtikyan 1993, 72–81, Eartamean 2000, Hakobyan 1993, 192–195, Zeqiyanyan 1995, 103–110, Shtikyan 2006, 62–71, Khacahtryan 2012, Khacahtryan 2019, etc.

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V and his edict”) published in 1847 (Bazmavep, 1847, 6, pp. 92–94).⁵ The article, lacking authorship attribution, presents an account of the edict made by King Levon V of Cilicia and includes the text of the edict. The article provides no indication of the edict’s location. It offers only concise details about Levon V, alongside the descriptions of the edict’s style and appearance: “The edict is written in clear bolorgir on parchment three inches long, 23 lines in all...”. Only from a letter penned by Ghevond Alishan, it becomes evident that this edict was seen in Rome by father Ephrem Kamsarakan (Gamazean), who subsequently transcribed and send it to G. Alishan.⁶ Furthermore, in a letter addressed to father Nerses Sarkisian dated 26 February 1847, Alishan reveals that this information “now is published in Bazmavep”.⁷

The first full article on the Armenian manuscripts in the “Bazmavep” is «Մեր ազգին հին ձեռագրացը վրայ համառօտ տեղեկութիւն»⁸ (“Brief information about our nation’s old manuscripts”), published in 1847, in the 14th issue by Garegin Zarbhanalyan (pp. 200–204). This article served as an introductory step towards subsequent manuscript-related articles. G. Zarbhanalyan outlined the reasons behind the scarcity of Armenian manuscripts, providing historical excerpts detailing their loss or destruction. Additionally, he highlighted the renewed significance of manuscripts, noting their collections in various centers such as Etchmiadzin, Jerusalem, Venice, Vienna, Mush, Moscow, and European libraries.

In the third issue of the following year, 1848, Ghevond Alishan featured an article titled «Մարաշու վանքին Դատաստանագիրքը» (“The Lawcode of the Monastery in Marash”)⁹ (pp. 40–44), and informed about the publication of this manuscript in the issue 63 of “Hayastan” newspaper. Alishan elucidated that the «Օրինաց գիրք» (“Book of Laws”) by Nerses Lambronatsi and the “Datastanagirk” (“Lawcode”) by Mkhitar Gosh had been mistakenly conflated in this article due to incomplete manuscripts.¹⁰ He meticulously introduced the

⁵ The pages of the articles or pages of citations from articles are given in parentheses immediately after the citation.

⁶ Alishan 2020, 52–54, Letter 52, p. 53.

⁷ Alishan 2020, 53.

⁸ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1847%2813%29_ocr.pdf.

⁹ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1848%283%29_ocr.pdf.

¹⁰ There is a mention about this text in one of the letters of Gh. Alishan, dated February 4, 1848, written to f. Nerses Sargisean: Alishan 2020, 78, Letter 68.

preface and the colophon, highlighted instances of erroneous rewriting in the Marash manuscript, and disclosed the whereabouts of the "Datastanagirk" housed in the Mekhitarist Congregation. Alishan underscored the importance of such publications of ancient texts, recommending to consult such articles to resolve similar issues: "For now, we are hearing from various quarters about organisations that are planning or have promised to publish old books. That is a very good will, but it is necessary that only the best and true examples are chosen. So for this we ask you to let us know about the chosen example", and "We ask to acquaint us with the newly discovered manuscripts..." (p. 44).

This marks the inaugural instance within "Bazmavep" where reference is made to the news published in another Armenian periodical, concerning the Armenian manuscript. As will be elucidated further, among other diverse topics, this approach of monitoring the Armenian press and engaging with articles and publications pertaining to Armenian manuscripts, would subsequently become ingrained in the "Bazmavep"'s editorial policy and persist under various editors.

Issue 8 of the same year (pp. 117–122) features an article by Gh. Alishan, dedicated to the Armenian manuscript «Յաղագս իսկագիր և նախագաղափար օրինակի գրոցն Դատաստանի Մխիթարայ Գօշի» ("About the autograph and original example of the manuscript of Lawcode by Mekhitar Gosh") written in 1184 and kept in the Mekhitarist Congregation in Venice.¹¹ Its primary aim is to mention that the manuscript was written by Mekhitar Gosh himself. Alishan also compares the text with the oldest of the six extant copies housed in the Congregation's library, presenting the colophons and forewords as well.

Setting aside the contention regarding the authenticity of the manuscript as an autograph, a matter later disputed,¹² this article stands as the first comprehensive exposition focused on a manuscript held within the monastery's confines, encompassing detailed sections delineating its physical attributes: sizes, amount of pages, and condition: "...let's give a brief description of the manuscript. It is 20 and a half centimetres long, 13 and a half centimetres wide, 7 centimetres thick, and has 630 pages (315 sheets of paper). The paper is made of cotton, yellowed by the passage of time, "Letters are ancient bolorgir... there is also a title shxagir... and yerkatagir" (pp. 118–119).

¹¹ The Article does not mention the Manuscript Number, but we have identified it as Manuscript Number 1237 from the Mekhitarist Congregation. **Chemchemian** 1996, 325–332.

¹² **Yovhannesian** 1960, 266–273. **Mekhitar Gosh** 1975, **Mekhitar Gosh** 1880, 111–112.

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Subsequently, the “Bazmavep” disseminates information about the manuscript to both the scholarly and lay communities. It is noteworthy that the comprehensive manuscript catalogue containing the description of this particular manuscript was not published until 1996,¹³ owing to various circumstances.

Moreover, the significance of Gh. Alishan's evaluation of manuscripts cannot be understated, as it serves to draw special attention from readers towards such medieval manuscripts: “The good ones in manuscripts are either works by famous authors or rare works or something very old... but the best is the autograph or the original manuscript, which is like a corrector for those written from it” (p. 117).

In the 10th issue of 1848 Gh. Alishan published another article about this manuscript under the title «Ձեռագիր Մխիթարայ Գօշի»¹⁴ (“The manuscript of Mkhitar Gosh”) with a picture of a page from the manuscript.

Indeed, this marks the initial instance of featuring a manuscript image within the pages of the “Bazmavep.” Concurrently, the period saw the inclusion of articles, columns about medieval authors or texts, excerpts from medieval texts in the «Ազգային մատենագրություն» (“National Literature”), a section of the “Bazmavep” (such as «Յովհաննէս սարկաւազ վարդապետ», 1847, number 11, «Իմաստութիւն Դաւթի Քերթողի», 1848, number 10, «Պունիաթ Սեբաստացի բժշկի խրատներ», 1849, number 11, «Բան խրատական եւ պիտանի յՈսկիփորիկ գրոց», 1863, n. 3, etc.), in which medieval manuscripts were not yet presented as a source but only emphasized the text or the author.

In 1867, the December issue of the “Bazmavep” contained an article titled «Մեր նախնեաց ձեռուրնիս հասած ձիաբուծութեան երկու գրուածքներ»¹⁵ (Two writings on horse breeding by our ancestors, pp. 354–359). While the excerpts from the «Գրաստուն բժշկարան» (Medical book for horses) and «Վաստակոց գրքից» (Girq Vastakoc') related to horses were provided, the specific manuscript numbers were omitted. It only mentioned the manuscripts: “The first is clearly written on parchment, unfortunately there are missing sheets at the front and back. The second is a part of the well-known Book Vastakoc” (p. 354). However, the publication of these materials was considered significant for the time, being among the first of their kind. This importance was underscored by

¹³ Chemchemian 1996.

¹⁴ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1848%2810%29_ocr.pdf.

¹⁵ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1867%2812%29_ocr.pdf.

the author “Until that happy day arrives when the contents of the ancient writings will be awakened from their deep slumber in the libraries, fully brought to light in beautiful print, and freed from the inescapable danger of being lost or corrupted, we shall not hesitate to publish from time to time the most interesting of the ancient writings in our possession” (p. 354).

In issue 43, 1884, of the “Bazmavep” a half-page notice titled «Հին բժշկարան Գագկայ թագաւորի»¹⁶ (Ancient Medicine Book of King Gagik) is featured. This brief information highlights a parchment manuscript from 1294, housed in the library of the Mekhitarist Congregation in Venice, detailing the Medicine book of King Gagik, Mkhitar Heratsi’s Medicine book, and a pharmacopeia. Now this manuscript is Number 1281¹⁷ of Venice Congregation.

In 1886, the 44th issue of the “Bazmavep” published the «Յուցակ Պետլինի արքայական Մատենադարանի հայ ձեռագրաց»¹⁸ (Catalogue of Armenian Manuscripts of the Royal Matenadaran of Berlin), a brief description of 94 Armenian manuscripts held in the Royal Library in Berlin. Compiled by Nikoghayos Karamyants at the request of Ghevond Alishan, this publication was remarkable for its coverage of manuscripts outside the collection of the Mekhitarist Congregation and its description of almost a hundred manuscripts, which had not been previously published elsewhere, even in foreign language sources.¹⁹ In fact, with this edition the “Bazmavep” becomes the first to present and publish descriptions of Armenian manuscripts kept in one of the famous European libraries. For a duration of two years following its publication, the “Bazmavep” remained an exclusive source for such descriptions. Subsequently, in 1888, these descriptions were consolidated and released as a separate book.²⁰

In 1891, the February issue of the “Bazmavep” with the article «Յուցակ հայերէն գրչագրաց Մատենադարանի ուխտին Մխիթարայ ի Սուրբ Ղազար Վենետկոյ»²¹ (Catalogue of the Armenian manuscripts in Matenadaran of the Mekhitarist Congregation in S. Lazzaro Venice) initiated the presentation of manuscripts from the Library of the Mekhitarist Congregation of Venice according

¹⁶ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1884g_ocr.pdf.

¹⁷ Chemchemian 1998, 709–722.

¹⁸ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1886g_ocr.pdf.

¹⁹ Coulie 2021, 67–70.

²⁰ Karamianz 1888. <http://serials.flib.sci.am/matenagitutyun/verzeichnissder1888/book/index.html#page/1/mode/2up>.

²¹ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1891%282%29_ocr.pdf.

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to a certain principle. Those publications demonstrate the "Bazmavep's" evolving role in the dissemination of information about the Armenian manuscripts kept in the Congregation: "We hope that the list of Armenian manuscripts of the Mekhitarists' library, which we are beginning to publish, will be greatly appreciated and accepted not only by national, but also Western foreign philologists" (p. 33). These descriptions were continuously published in the March, April, May, and August issues.²²

The catalogues of the Armenian manuscripts from Etchmiadzin,²³ the Lazarev Institute of Oriental Languages in Moscow,²⁴ and Royal Library of Berlin²⁵ had already been published, and the Mekhitarist fathers sought to compile their own catalogue, considering the principles, advantages, and disadvantages of the existing catalogues. The decision to publish these descriptions in the "Bazmavep" may have been driven by the aim to introduce the public to the rich collection of the Armenian manuscripts of Mekhitarist Congregation before the laborious task of preparing a separate manuscript catalogue, or perhaps to solicit feedback on the descriptions to inform potential revisions. While these hypotheses remain speculative due to the lack of extant archival materials, correspondence of editors, or other relevant information related to the "Bazmavep", it is hoped that future examination and publication of the Mekhitarist fathers' archives and correspondence will shed light on these and other inquiries.

Descriptions of Bible books are provided for Vnc. 1508 (Catalogue N 1), 841 (Catalogue N 5), 1006 (Catalogue N 6), 1007 (Catalogue N 12), and 935 (Catalogue N 8).²⁶ These descriptions reflect a meticulous approach, offering detailed information, excerpts from the manuscripts, and transcribed colophons. While subsequent descriptions in their manuscript catalogues demonstrate increased refinement and elaboration, the "Bazmavep" remained a valuable

²² **Bazmavep**, 1891, 2, p. 33–40, 3, p. 65–69, 4, p. 97–100, 5, p. 129–137, 8, p. 209–214.

²³ **Brosset** 1840, <http://serials.flib.sci.am/matenagitutyun/Brosset1840/book/index.html#page/2/mode/2up>, **Catalogue of Etchmiadzin** 1863, <http://serials.flib.sci.am/matenagitutyun/Mayr%20cucak%20dzeragrak%20matenic%20%20gradarani-%20Tiflis%201865/book/index.html#page/6/mode/2up>.

²⁴ **Catalogue Lazareff** 1861, <http://greenstone.flib.sci.am/gsd/collect/haygirq/book/catalog/1861.pdf>.

²⁵ **Karamianz** 1888.

²⁶ **Sargisean** 1914.

resource for scholars until the publication of the catalogue's appropriate volume by Barsegh Sargisyan in 1914.

In the May issue of 1892,²⁷ Barsegh Sargisyan refers to the material on the «Խոսրովիկ թարգմանիչ» (Khosrovik Translator) published by Miaban in the "Ararat" magazine (1892, issue 4, pp. 275–282)²⁸ and provides information about two manuscripts with similar contents, housed in the Congregation.²⁹ This exemplifies the "Bazmavep's" ongoing practice of promptly responding to materials published in other Armenological journals and disseminating information about analogous materials within the monastery's collection, as previously observed.

Similarly, the article «Պրոկլ Իմաստասիրի Աստուածաբանական շաղկապաց հայկական թարգմանութեան խնդիրն եւ Մատենադարանիս թիւ 1123 գրչագրի գաղտնիքն» (The problem of translation of Proclus's Elements of Theology and the secret of the Matenadaran's manuscript number 1123" (1894, March, pp. 122–130, July, pp. 310–328)³⁰ tackles another issue prompted by the articles published in «Հանդէս ամսօրեայ» (Handes Amsoreai) by Hakobos Tashyan (1892, no. 4, p. 97 and no. 5, p. 129, 1893, no. 12, p. 375).

In 1898, from the September issue of the "Bazmavep", the section entitled «Հանդէս հանդիսից» ("Handes handisic") begins presenting brief summaries of various materials taken from Armenian newspapers or replies to them. The October and November issues of this section contain, among other things, information on manuscripts published in various periodicals: "In the newspaper "Arevelean mamul" we read interesting information about a Gospel manuscript in Ghazarapat village of south-eastern Shirak, in the church of St Jacob... There is another Gospel called Tuxh Manuk in the house of a private person (Papa Avaev)" (1898, 10, p. 502), "We are informed from the 560 issue of the "Byuzandion" about a 1020-page Menology kept in Karmir village" (11, p. 541).

In 1899, this section featured several passages related to manuscripts. For instance, the February issue of «Բիւզանդիոն» (Byuzandion) mentioned a

²⁷ **Sargisean** 1892, https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1892%285%29_ocr.pdf.

²⁸ [https://tert.nla.am/archive/NLA%20AMSAGIR/Ararat%20Ej/1892/1892\(4\)_ocr.pdf](https://tert.nla.am/archive/NLA%20AMSAGIR/Ararat%20Ej/1892/1892(4)_ocr.pdf).

²⁹ We Found out that they are Manuscripts 504 and 319 from the Mekhitarist Congregation: **Chemchemian** 1996, VII, 156, 555.

³⁰ https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1894%283%29_ocr.pdf.

travelogue by K. Ter-Khachatourian, which provided information about a manuscript: “There is an old manuscript Gospel and a Menolgy in the village Jahmants in Baberd” (Bazmavep, 1899, 2, p. 86,). Readers were also informed about the compilation of manuscript catalogues with these pieces of news, for example from «Նոր Դար»: “Mesrop Ter-Movsisyan has compiled a catalogue of 3500 manuscripts of St Echmiadzin’s matenadaran... Bazmavep wishes success to this work” (Bazmavep, 1898, 10, p. 501), or from «Աղբիւր»: the “Bazmavep informs that N. Ter-Avetiqyan has already compiled a catalogue of almost 200 manuscripts of Tatev monastery”.³¹

Even in these relatively few and small amounts of material quoted and printed from other journals, the “Bazmavep” shows its approach with the editor’s or author’s thoughts; in the latter case, for example, the author of the material, S. Yeremian, writes: “It would be very good if the manuscripts also had new Eminians, thanks to whom the priceless jewels of the Armenian mind would be freed from the wet shelves of farmers and citizens, and, by placing them in a national manuscript library, made known to philologists...” (p. 240–241).

In the December issue of 1898, under the heading «Գրախօսական ակնարկներ»³² (Reviews), Arsen Ghazikyan also presents a catalogue compiled by Trdat Palyan; «Ցուցակ հայերէն ձեռագրաց Ս. Սիօն և Ս. Լուսաւորիչ եկեղեցեաց ի Մաղնեսիա» (Catalogue of the Armenian manuscripts of the churches of Saint Sion and Saint Illuminator of Manisa).³³ This is a short review, but a significant phenomenon in itself. In addition to evaluating the catalogue of manuscripts, Arsen Gazikian raises the question of the preservation of the Armenian manuscripts and their introduction through such works: “How many manuscripts have been left without any care, condemned to decay. They miss the visit of priests such as Trdat to revive them, and this indifference towards the honourable treasures of the ancestors, the marked remains, how long will it last?” (p. 584), and “It would be nice if there were many such learned priests in our nation, if not to bring manuscripts to the public by printing them, then to take care of them, so that those who come after us, do not blame us, instead of blaming time, calling us uneducated and careless” (p. 584).

³¹ It is an unpublished catalogue kept in the Matenadaran (Yerevan), in the Collection of Unpublished Manuscript Catalogues, N. 22, **Coulie** 2021, 328.

³² https://tert.nla.am/archive/NLA%20AMSAGIR/Bazmavep/1898%2812%29_ocr.pdf.

³³ **Coulie** 2021, 199.

Here are all articles, directly or indirectly linked to the Armenian manuscripts, within the “Bazmavep” periodical throughout the 19th century. When examining these articles and drawing conclusions, it is essential to consider several circumstances that contribute to a more comprehensive understanding of the real circumstances surrounding their publication.

At first glance, one might expect the Mekhitarist fathers, who had painstakingly collected Armenian manuscripts and amassed a substantial collection by the mid-19th century, to have inundated the “Bazmavep” with materials on manuscripts from its earliest issues. However, several factors need to be considered:

a. the primary purpose of the “Bazmavep” was to present advanced European theories, scientific achievements, and useful information from various nations in an accessible and engaging manner (Bazmavep, 1843, 1, p. 4),

b. The structure and sections of the periodical were tailored to this purpose, with the initial planning of the “Philological Information” section being more inclusive than commonly assumed.

c. The “Philological Information” section is aimed at providing readers with diverse knowledge, including historical, geographical, educational, and bibliographical.

Conclusions

Each of these articles held its own significance, many being the first of their kind on the pages of the “Bazmavep”. Though relatively few in number, these articles served as landmarks for future developments and laid the groundwork for various directions. This significance becomes more apparent when considering the manuscript articles of the 20th century in the “Bazmavep”.

From «Մեր ազգին հին ձեռագրացը վրայ համառօտ տեղեկութիւն» (1847) to the manuscript catalogue’s review (1898), these articles illustrate a developmental process. Despite being authored by different individuals and spread over a period of approximately 51 years, all of these 12 original articles and 5 articles that were reprinted from other journals can be viewed as parts of an invisible logical chain, each contributing to the gradual introduction of readers to the world of manuscripts.

The reasons behind this developmental process are not entirely clear without complete archival materials and related facts. Whether the result of initial

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agreements, discussions, or a spontaneous phenomenon, each article has contributed to expanding knowledge about manuscripts. The theoretical generalization of these articles reveals that the most crucial issues related to the Armenian manuscripts of the time were extensively discussed in the “Bazmavep” from different angles for nearly five decades:

- a. the significance and value of Armenian manuscripts as national antiquities,
- b. the reasons behind the loss and destruction of most manuscripts over the centuries,
- c. the importance of valuing and preserving manuscripts in contemporary times,
- d. identification of the most valuable manuscripts,
- e. the importance of publishing information about manuscripts and preparing manuscript catalogues.

In essence, the characterization of the “Bazmavep” provided by Tachat Eartəmean aptly captures the evolution of the journal, including its role in the dissemination of knowledge about manuscripts: “Initially aiming to cater to a popular audience with interesting and practical knowledge, it later assumed a prestigious and scholarly position by incorporating scientific, historical, and scholarly works”.³⁴

Based on the analysis of these articles, we can generalize the role of the “Bazmavep” in the presentation of Armenian manuscripts in the 19th century with the following points:

- a. In the 19th century, comprehensive catalogues of Armenian manuscripts in the library of Mkhitarist Monastery in Venice had not yet been compiled and published. Therefore, any information about the manuscripts stored there and provided by the “Bazmavep” would be novel to a wide audience. In this regard, the “Bazmavep” served as a primary vehicle for the popularization of Mekhitarist Congregation's manuscripts. It accomplished this through two methods: a. by simply providing brief information about a manuscript, sometimes without details such as collection numbers (e.g., «Հին թժշկարան Գազկա թագաւորի» in 1884), and b. by offering descriptions

³⁴ Eartəmean 2000, 54:

based on specific principles (e.g., the descriptions of manuscripts from the library of the Congregation in the issues of 1891).

b. Additionally, the “Bazmavep” in the 19th century not only facilitated the dissemination and scholarly circulation of information about their own manuscripts but also presented a concise list of 94 Armenian manuscripts from the Royal Library of Berlin in 1886.

c. The Mkhitarists actively monitored the Armenian press of the time and responded promptly to important issues. They reprinted information about the Armenian manuscripts published in other journals and also authored articles addressing various philological topics, often highlighting manuscripts with similar content housed in the Mkhitarist Congregation. This practice eventually became part of the editorial policy of the “Bazmavep”.

As for the significance of these articles in the 21st century, while they may not offer the same level of informational value as they did in the 19th century due to the availability of comprehensive manuscript catalogues, they still hold significance. Firstly, they provide insights into the state, level, and extent of scholarship on Armenian manuscripts during the later half of the 19th century. Furthermore, they offer valuable information about the locations of manuscripts at a particular time, which is important for understanding the history of the manuscript. Additionally, these articles shed light on incomplete or unreleased initiatives related to manuscripts. Overall, the study of these articles enriches our understanding of Armenian manuscript reality in the later part of the 19th century and their presentation in the “Bazmavep” journal.

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«Բազմավէպ»-ի բոլոր համարների թվային օրինակները տե՛ս <https://tert.nla.am/mamul/Bazmavep/Table.html>, դիտվել է՝ 20.04.2024:

ՀԱՅԵՐԵՆ ԶԵՌԱԳՐԱԿԱՆ ՀՈԴՎԱԾՆԵՐԸ «ԲԱԶՄԱՎԵՊ»-Ի XIX ԴԱՐԻ ՀԱՄԱՐՆԵՐՈՒՄ³⁵

ՔՆԱՐ ՀԱՐՈՒԹՅՈՒՆՅԱՆ, ՏԱԹԵՎԻԿ ՄԱՆՈՒԿՅԱՆ

Ամփոփում

Վենետիկի Մխիթարյան միաբանության պաշտոնաթերթը՝ «Բազմավեպ»-ը (Վենետիկ, 1843 թ.), XIX դարից սկսած էջեր է տրամադրել հայերեն ձեռագրերի ներկայացմանը:

Գարեգին Զարեհանայանի, Ղևոնդ Ալիշանի և մյուս հեղինակների հոդվածները ներկայացնում են հայերեն ձեռագրերի նշանակությունը հայ մշակույթի ու պատմության համար, կարևորում դրանց պահպանությունն ու հանրայնացումը ամսագրերի միջոցով:

Բարսեղ Սարգիսյանի հոդվածաշարը տալիս է Մխիթարյան միաբանության մի շարք ձեռագրերի գիտական նկարագրություններ: Այս հոդվածաշարը դարձավ կարևոր աղբյուր, իսկ «Բազմավեպ»-ը՝ XIX դարի 2-րդ կեսին միաբանության ձեռագրերը հանրությանը հասանելի դարձնող հիմնական միջոց: Ավելին, «Բազմավեպ»-ն այս ընթացքում զբաղվել է նաև մյուս հավաքածուների մասին տեղեկությունների հանրայնացմամբ, ինչպես օրինակ՝ Բեռլինի Արքայական գրադարանի հայերեն 94 ձեռագրերի համառոտ ցուցակի հրապարակումը: «Բազմավեպ»-ը որոշակի դեր է ունեցել նաև հայերեն ձեռագրերի վերաբերյալ գիտական քննարկումներ ընձեռելու գործում՝ հետևելով ու պատասխանելով հայագիտական տարբեր հանդեսների հոդվածներին կամ պարզապես արտատպելով դրանք: Այդ հոդվածների միջոցով ծանոթանում ենք XIX դարի 2-րդ կեսին հայերեն ձեռագրերի ուսումնասիրության վիճակին, դրանց վերաբերյալ ծավալված քննարկումներին ու բանավեճերին: Մյուս կողմից, այս հոդվածները արժեքավոր տեղեկություններ են հաղորդում որոշակի ժամանակում ձեռագրերի գտնվելու վայրի, ինչպես նաև ձեռագրերի հետ կապված անավարտ կամ չիրատարակված նախաձեռնությունների մասին:

Բանալի բառեր՝ «Բազմավեպ», հայերեն ձեռագրեր, հայ պարբերական մամուլ, ձեռագրերի նկարագրություններ, Ղևոնդ Ալիշան, հոդվածների քննություն, Մխիթարյան միաբանություն:

³⁵ Հետազոտությունն իրականացվել է ՀՀ գիտության կոմիտեի ֆինանսական աջակցությամբ՝ 21T-6A277 ծածկագրով գիտական թեմայի շրջանակներում:

СТАТЬИ ОБ АРМЯНСКИХ РУКОПИСЯХ В ЖУРНАЛЕ «БАЗМАВЕП» В XIX ВЕКЕ³⁶

КНАР АРУТЮНЯН, ТАТЕВИК МАНУКЯН

Резюме

Журнал «Базмавеп» (Венеция, с 1843 года) с XIX века уделял особое внимание представлению армянских рукописей.

Статьи авторов, таких как Гарегин Зарбханалян и Гевонд Алишан, подчеркивают роль армянских рукописей в армянской культуре и истории, говорят о значимости их сохранения и представления в периодике. Поздние статьи Барсега Саргисяна знакомят читателя с избранными рукописями из библиотеки Конгрегации Мхитаристов. Эти статьи обретают значение источников, а «Базмавеп» служит основным средством для популяризации рукописей, хранящихся в библиотеке Мхитаристов в XIX веке. Кроме того, в XIX веке «Базмавеп» способствовал распространению информации не только о собственных рукописях, но и о других, к примеру, популяризировал краткий список 94 армянских рукописей из Королевской библиотеки Берлина. «Базмавеп» играл значительную роль и в научном дискурсе, напрямую откликаясь на статьи из других арменоведческих журналов или просто перепечатывая их. Благодаря этим публикациям мы имеем возможность составить представление об изученности данных рукописей во второй половине XIX в., о дискуссиях вокруг них. Помимо этого, опубликованные в «Базмавепе» статьи сообщают нам интересные сведения о местонахождении этих рукописей на определенном историческом отрезке, а также о не претворенных в жизнь инициативах, касающихся данных рукописей.

Ключевые слова: *«Базмавеп», армянские рукописи, армянские периодические издания, описание рукописей, Гевонд Алишан, анализ статей, Конгрегация Мхитаристов.*

³⁶ Исследование выполнено при финансовой поддержке Комитета по науке РА в рамках научного проекта № 21Т-6А277.