

Ինչպէս արդէն վերեւում նշել ենք, երեք մեծ հայկաբաններն այս երկի հեղինակի որոշման հարցում կարեւոր են համարել, թէ ով է եւ որ ժամանակի գործիչ է Վարդան դիւանադպիրը: Հէնց այս առողջ մօտեցմամբ էլ հարցը փորձել են պարզաբանել անուանի նարեկացիագէտ Պ. Խաչատրեանը եւ Գրիգոր Սիււնացու կեանքի ու գործի ուսումնասիրող, ձեռագրագէտ Թ. Մինասեանը, որոնք թէեւ խրատի հեղինակ Գրիգորի եւ պատուիրատու Վարդան դիւանադպիր ինքնութեան հարցում յանգել են տարբեր եզրակացութիւնների, սակայն բացառել են խրատի՝ Գրիգոր Նարեկացունը լինելու վարկածը: Մինչդեռ Հ. Միրզոյեանը պատմական մեթոդով կատարուած այդ քննութեան մասին գրում է. «Խրատի հեղինակային հարցը պարզելու համար նրանք կարեւորել են յատկապէս Վարդան դիւանադպիր անձնաւորութեան եւ ապրած ժամանակի հետ կապուած խնդիրների լուծումը, որը թէեւ ունի երկրորդական նշանակութիւն, բայց ոմանք ուշադրութիւն են դարձրել հէնց դրա վրայ եւ ըստ այդմ՝ ընթացել սխալ ճանապարհով»⁷⁵: Եւ սա այն դէպքում, երբ խրատի մէջ հեղինակը դիմում է իր սիրելի պատուիրատուին՝ Վարդան դիւանադպիրին. «Իսկ ինձ առ քեզ, ո՛վ սիրեցեալ անձին իմոյ, կրկին եւ ոչ մէկին է հարկաւորութիւն տալոյ: Մի՛ ըստ վերագոյն ցուցեալ Տեառն հրամանին, որ ամենայն խնդրողի աւրինադրէ գտալն, եւ երկրորդ՝ ըստ բնաւոր արեանառու մերձաւորութեան եւ սննդակցութեան»⁷⁶, որից պարզուում է, որ Վարդան դիւանադպիրը հեղինակի արեանակից մերձաւորն ու սննդակիցն է՝ հարազատ եղբայրը: Իսկ Գրիգոր Նարեկացին, ինչպէս նկատել էին դեռեւս ժԹ դարի հայագէտները, Վարդան անունով եղբայր էի ունեցել:

75 Մատենագիրք Հայոց, Բն. ԺԲ, էջ 1012:
76 Նոյն տեղում, էջ 1023:

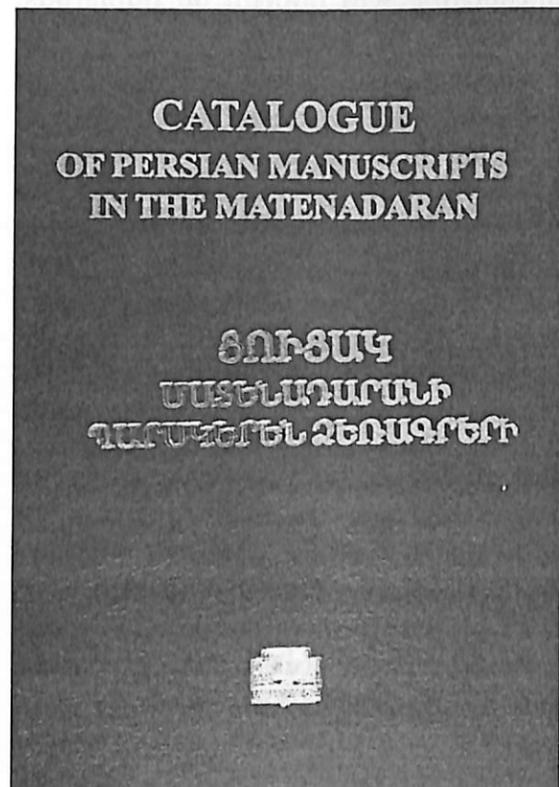
Մի խօսքով, Հ. Միրզոյեանի վարկածը չի բխում ձեռագրական փաստերից: Աւելին՝ նա անտեսում է իրենից առաջ կատարուած պատմաբանասիրական քննութիւնները՝ յանգելով կանխակալ եզրակացութեան:

Աւելացնենք, որ Հ. Միրզոյեանը (թեւեւ անտեղեակ լինելով) «Խրատի» համար կազմած մատենագիտութեան մէջ չի ներառել ինչպէս դրա 1954 թ. Ստամբուլում հրատարակուած տարբերակը, այնպէս էլ Թ. Մինասեանի յօդուածը, նաեւ՝ Պ. Խաչատրեանի եւ Հ. Քէօսէեանի կազմած «Ընտրանի հայ եկեղեցական մատենագրութեան» ժողովածուն:

Այսպիսով՝ գալիս ենք այն եզրակացութեան, որ ձեռագրական փաստերն ու հայագիտութեան մէջ եղած հիմնաւոր ուսումնասիրութիւնները, երկի պարզ ու մատչելի գրաբարը եւ պատմական վկայութիւնները, «Խրատի» յորդորական բնոյթը, որին դժուար թէ դիմէր դեռեւս 30 տարեկան չդարձած Գրիգոր Նարեկացին, ինչպէս նաեւ խրատի պատուիրատու Վարդան դիւանադպիր՝ հեղինակի եղբայրը լինելու հանգամանքը վկայում են, որ «Բան խրատու վասն ուղիղ հաւատոյ եւ մաքուր վարուց առաքինութեան» երկը Գրիգոր Նարեկացու գրչի արդիւնքը է: Ուստի առաւել քան տարօրինակ է, երբ բանասիրական նման տարակարծութիւնների պարագայում «Մատենագիրք Հայոց» համբաւաւոր մատենաշարում հանդէս է բերուում նման անզգոյշ մօտեցում գիտական լուրջ խնդրի հանդէպ, եւ վիճելի համարուող խրատը սպազրուում է Գրիգոր Նարեկացու երկերի շարքում՝ որպէս նրա գրական երախայրիք:

Matenadaran collection of Persian language manuscripts

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The Matenadaran collection of Persian, Arabic and Turkish language manuscripts was achieved mainly through acquisitions and individual or institutional donations. The original core of the Persian section consisted of two hundred and one pieces was the collection kept in the Holy Etchmiadzin library around 1880s. In 1903 this collection was enriched with 30 manuscripts of Khachik Vartapet Dadian, an outstanding Armenian clergyman, who had gathered the manuscripts in the Armenian villages of Qarabagh and Iranian Azerbaijan. Another large portion of the

manuscripts were collected after Armenian Genocide in 1915 and brought to Holy Etchmiadzin from the devastated Armenian territories, among them 35 works written in Arabic script.

When the Matenadaran opened in 1959 as Mesrop Mashtots Institute of Ancient Manuscripts, the oriental manuscripts' collection was enriched by former holdings of Myasnikyan State Public Library, the Lazarev Institute of Oriental languages in Moscow¹ and Yerevan State University collections.

A succession of donors, such as H. Hazarian, V. Salatian, A. Aivazian, V. Samuelian, H. Edgarian, A. Hovhannisian, etc. increased and improved the quality of the collection from 446 volumes in 1958² to 2214 in 2006³.

After a recent significant and generous contribution of over four hundred manuscripts in Arabic script made by M. Minasian, the Matenadaran collection of Oriental manuscripts now contains a total of 2715 volumes of which 450 contain works in Persian. This

1 Established in 1815 by Joachim, the grandson of Khoja Ghazar (Lazar) from New Julfa of Isfahan.
2 Yeghanyan O., Zeitunian A., Antabian P., Ts'uts'ak dzeragrats' Mashtots'i anvan Matenadaran (Catalogue of [Armenian] Manuscripts of Mashtots Matenadaran), vol. I, Yerevan, 1965, p. 190 (in Armenian).
3 Ter-Vardanyan G., Matenadaran dzeragreri ache 1993-2006 t't' (The growth of the manuscripts of the Matenadaran in 1993-2006), Bulletin of Matenadaran, 17, Yerevan, 2006, p. 343 (in Armenian).

number however may increase after a study and description of the manuscripts identified earlier as works in Arabic and Turkish. The Arabic script collection of the Matenadaran has no published catalogue yet. The present catalogue contains the descriptions of all the manuscripts identified as works with Persian texts in the former handwritten catalogue, which is not detailed and often not correct⁴. The work on catalogue was done in the period from 2005 to 2017.

The majority of the historical, poetic and medical Persian manuscripts were previously in possession of Armenians from Tabriz, Isfahan, Iravan, Salmast, Marand, Khuy, Maragha, Darband, Baku, Shirvan, Astrakhan, Tiflis and St. Petersburg. The pages of these manuscripts feature notes and commentaries in Armenian and indicate the interest of their owners towards the history of Iran and its culture. For instance, a note written by Tsatur, son of Minas, the seventeenth century Armenian physician of New Julfa in Isfahan, approves the contents of *Zakhīrah-i Khvārazmshāhī* (The Treasury of the Khvārazmshāh) by Zayn al-Dīn Isma'īl Gurgānī (ms. 1149). This manuscript, copied in 1472-5s, was rebound in 1747 in New Julfa by an Armenian binder. An Armenian inscription states that the binding was prepared in memory of the above named Tsatur, son of Minas. Another display of individual Armenian's interest in Persian arts of the book is furnished by the presence of scribes with Armenian origin, such as Mīrzā Yaz-

dānbakhsh b. Mīrzā Ṭāṭūs, the copyist of a *Durrah-i Nādirah* (ms. 22), which was copied in Ahar in 1819. Mīrzā Yazdānbakhsh, the Persian equivalent of the Armenian name Astvatsatur, was the son of Mīrzā Ṭāṭūs, an early nineteenth century scribe who signed and left his seal imprint on numerous chancellery documents⁵.

Next of these scribes is Mīrzā Yūsuf Nersesov, who was not only a scribe, but also the author of a History of Qarabagh entitled *Tārīkh-i Sāfi* (A Truthful History), with personal biographical details given in the preface. He was an Armenian named Hovsep, born in Hadrut, a village of Qarabagh. At the age of 8-9 years old he was kidnapped by Persian bandits and brought to Iran. Once converted to Islam, he took service with the Shāh and was taught Persian, Turkish and Arabic. Later on he became a scribe in the office of Amīr Khān Sardār, the uncle of the Qajar crownprince 'Abbās Mīrzā⁶. After the second Russo-Persian war in 1826-1828, Mīrzā Yūsuf returned to Qarabagh, his native land, where, Archbishop Baghdasar Ḥasan-Jalalyan christened him again.

In 1853 Mīrzā Yūsuf left for the Dāghistān and was there in the service of Grigori Orbeliani, the Commander-in-Chief of the Northern Dāghistān Army, as a translator. There, in 1856, he compiled a new edition of *Darband nāmah* (History of Darband) (ms. 239) for Hakob Lazariants, who was a Russian army officer in Dāghistān. This

⁵ Matenadaran, Archive of Catholicosate, f. 1e, doc. 664, 690; Archive of Melik-Shahnazarians, f. 241, doc. 27, 39, 43, 44.

⁶ Mirza Yusuf Nersesov, A Truthful History, Yerevan, 2000, p. 34 (in Armenian and English).

⁴ Matenadaran, A handlist of the Arabic, Persian and Turkish Manuscripts, v. 1-23 (in Armenian).

Darband nāmah contains chronicles from the period of Sasanid kings, the Arabs' military campaigns and the spread of Islam in Dāghistān down to the year 1064.

There is another manuscript of *Darband nāmah* in the collection (ms. 252), containing parts in Persian, Turkish and Arabic, which had earlier been in possession of Hakob Lazariants, who had special interest in the history of Daghestan, evident from his notes in the margins of the work. The Persian part contains a history of Dāghistān from its conquest by Arabs down to 1207/8 in 3 chapters.

Taken altogether, the Matenadaran collection of Persian manuscripts provides a comprehensive panorama of the written culture, sciences and history of the Iranian people.

The roughly thirty manuscripts contain chronicles and historical material, such as History of Vaṣṣāf, *Zafar nāmah* of Nizām al-Dīn Shāmī, *Hasht Bihisht* of Ḥakīm al-Dīn's Bidlīsī, the first 5 volumes of Mīrkhvand's *Rawzat al-ṣafā*, the first volume of Khvādamīr's *Ḥabīb al-siyyar*, *Sharaf nāmah* of Sharaf Khān Bidlīsī, *Tārīkh-i 'ālam ārā-yi 'Abbāsī* of Iskandar Bīg Turkimān, the History of Nādir Shāh by Mīrzā Mahdī Khān Astarābādī and *Tārīkh-i Danābilah* of 'Abd al-Razzāq Dunbulī, etc.

One of the most interesting manuscripts of this group is the *Humāyūn nāmah*, the oldest Persian manuscript of the Matenadaran (ms. 561). It was transferred there in 1956 from the State Public library, although at an earlier point in time it was in the Lazarev Institute in Moscow.

Humāyūn nāmah is the versified history of Iran and Islamic dynasties from the times of Prophet Muḥammad to Khvārazmshāh Jalāl al-Dīn (d. 1231). The author Ḥakīm Zujjājī, a thirteenth century poet, mentioned twice in the text (f. 4b and 16a), wrote his work in imitation of the *Shāhnāmah* of Firdawsī, in the same *mutaqārib* metre and dedicated it to Juvaynī brothers-Shams al-Dīn and 'Alā al-Dīn Juvaynīs, the high officials of the three Ilkhanid rulers from 1262-1284. The Matenadaran copy contains the first volume of the work narrating the life of Prophet Muḥammad. According to the inscription on the opening page's roundel exlibris the copy was made for the library of Shams al-Dīn Juvaynī. The manuscript is not only the sole copy of the *Humāyūn nāmah*'s first volume⁷ and also a corporeal witness of the production of early manuscripts in Baghdād.

Another distinctive manuscript of historical significance in the Matenadaran Collection is a compilation of approximately 200 letters and decrees of Ḥusayn 'Alī, Ghulām 'Alī and Muḥammad, the khāns of Īravān in the period from 1764 to 1805, by Mīrzā Muḥammad Musallam the chief scribe of the khans' chancellery. This is an important source of the social-economic and political history of Īravān Khānate and more broadly that of Eastern Armenia. Among other material it contains the correspondence of the Khāns with Īrakl II, the king of Georgia, along with

⁷ 'Alī Pīrnīyā published the whole text of the *Humāyūn Nāmah* on the basis of the Matenadaran manuscript and the manuscript kept in the University library of Pishavar in Pakestan (Ḥakīm Zujjājī, *Humāyūn Nāmah*, edited by 'Alī Pīrnīyā, part I, vol. 1, 2, Tehrān, 1383, part II, vol. 1, 2 1391 (in Persian).)

neighbouring Khānates' rulers, high officials of the Khān's administration, decrees appointing officials and one confirming the rights of Ghugas as catholicos of all Armenians.

Few other manuals for scribes composed in the form of collections of Persian decrees, letters and *shar'i* documents represent rare copies of the works *Rawzat-i riyāzī* by Mawlānā Rīyāzī (ms. 119), *Nigār Nāmāh-i Munshī* by Munshī La'lchand, known as Malikzādah (ms. 1779), *Inshā-i Farāsāt* by Muḥib 'Alī (ms. 1780) and *Munsha'at* by Chandarbhan Brahman (ms. 117).

One of the unique works is the collection the 18th Century Afghan poet 'Alī Akbar Ūrakzay, born in between 1736 and 1740. Most of his poems have *ṣūfī* contents as the author himself belonged to the *ṣūfī* order of *Naqshbandīs*. The MS contains a collection of *qaṣīdas*, *ghazals*, *rubā'īs*, *mukhammas*, *muṭāyibāt*, *tarjī'bands*, etc in Pashto as well as works in Persian. It is supposed that the author himself was the scribe and miniaturist of the manuscript.

Among the Matenadaran holdings in the area of medicine, special mention must be made of twelve manuscripts. These are apart from the abovementioned work of Zayn al-Dīn Gurgānī, two copies of its abridgement named *Khufī-i 'Alāyī* (ms. 213, 626), a seventeenth century copy of Ḥājī Zayn al-'Aṭṭār's *Ikhtārāt-i Badī'i* (ms. 30), 19th century copies of Sulṭān 'Alī Gūnābādī's *Dastūr al-'Ilāj* (ms. 28), Muḥaffar al-Shafā'ī's *Qarābādīn* (ms. 1146) and 'Alī Afṣāl Qazvīnī's *Manāfi-i Afṣaliyye* (ms. 97) and finally four copies of Muḥammad Tankābunī's *Tuḥfat al-Mu'minīn* (ms. 19, 464, 1893, 2171).

The works devoted to Islamic theology and jurisprudence are essential components in the Islamic world of book and they form a large group in the Matenadaran collection as well as the works comprising the pearls of Persian poetry and didactic literature.

Two albums of selected calligraphic specimens and miniature paintings published by Armen Tokatlian (in English)⁸ and Raisa Amirbekian (in Russian and French)⁹ have already exposed the most interesting works of the collection to the readers and therefore we now abstain from a new remark on this side of the manuscripts. In this respect it should be mentioned that the collection of Matenadaran in spite of not great quantity of Persian manuscripts is notable for the samples containing works of high artistic standards and mastership.

I would like to express my deep gratitude to Ani J. Avetisyan, Movses Khecho and Mihran Minasyan who prepared the descriptions of the parts in the manuscripts in Turkish and Arabic languages. I am also grateful to Jan Just Witkam, Muhammad Bagheri, Mehdi Baghi, Vahan Ter-Ghevondyan, Gevorg Ter-Vartanyan and Armen Malkhasyan for offering helpful comments in the description of some manuscripts. I thank A. Topchyan for revising the English version of the catalogue. My thanks also go to Pavel Chobanyan, Ruben Safrastyan and Grigor

⁸ A. Tokatlian, *Persian Treasures in Erevan (A Selection of Manuscripts from the Matenadaran Collection)*, Paris, 2013.

⁹ R. Amirbekyan, *La Calligraphie et la Miniature de L'Orient (Collection du Matenadaran)*, Erevan, 2012.

Arakelyan for organizing my short period work on the catalogue in the Parliament and Tehran University Libraries of Iran.

Notes on the presentation and use of the catalogue

The entries aim at supplying the following information in the order presented below:

- a) A bibliographical description of the text namely, the name of the author, the title, the date and place of composition.
- b) A physical description of the manuscript including: all information available in it concerning the time and place of its composition, the names of the copyist, patron and binder; foliation, size, paper, number of lines, script, illuminations, rulings of the folios, ink, binding, the state of the manuscript: missing parts and damaged folios.

c) References to other copies of the works in major collections throughout the world. Here, references are also made to significant bibliographical sources such as C. A. Storey's survey of Persian literature and A. Munzavi's combined catalogue.

d) The transliteration of Persian, Arabic and Turkish is done according to the present guides for transliteration and Romanization in Middle East and Islamic studies¹⁰. Many works in the Persian language appear under Arabic titles. Similarly, many authors with Arabic names write in Persian. The system of transliteration, therefore, has been selected in accordance with the language of the text as opposed to the name and nationality of the author or the language of the title. The same rule we adopted for the titles of the works in Turkish and Arabic.

¹⁰ See: <http://guides.nyu.edu/mideast> (last visited 2.11.2015).