

## ARMENOLOGY AND METAARMENOLOGY AND THE CONCEPT OF METASCIENCE

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The development of science nowadays urges for creating metascience. This refers to almost<sup>1</sup> all sciences<sup>2</sup>. Currently, we speak not only of mathematics, logic, linguistics, biology and other sciences, but also of **metamathematics**, **metallogic**, **metalinguistics**, **metabiology** and other **metasciences**. If the subject-matter of science is the study of the laws of reality, then the subject-matter of metascience is the investigation of the very nature of science, its structure, and methods with the help of which science realizes its purposes. It gives basis to affirm that the concept of metascience is of more generic nature, and, thus, it comprises a wider grasp of respective concepts of science. Consequently, the author of this paper insists on the possibility of a **metascience** for any science, for any study, except for philosophy. It is impossible to create metaphilosophy for philosophy as there are no concepts of larger extension than those we use in philosophy. Philosophy, correspondingly, is both theory and metatheory at the same time<sup>3</sup>. In scientific investigations it is possible to note the term **metaknowledge** which refers to any science except Armenology (and similar studies). And this is not accidental. To the same degree, Armenology and Metaarmenology are correlative

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<sup>1</sup> "Almost" here is still used in an indefinite sense. The exact meaning will be clear when there will be given some explanation on interrelation between philosophy and metaphilosophy.

<sup>2</sup> Sometimes a concept of a theory is used instead of a science. The metatheory, in these cases, corresponds to the theory. According to Kleene's interpretation "in dealing with a particular formal system, we may call the system the *object theory*, and the metamathematics relating to it its *metatheory*" (Kleene St.C., Introduction to Metamathematics, New York, Toronto, 1952, p. 62). H. Curry notes: "The notion of epitheory is an outgrowth of Hilbert's metamathematics... It would be natural to use the term "metatheory" rather than "epitheory" (Curry H.B., Foundations of Mathematical Logic, New York, San Francisco, Toronto, London, 1963, p. 120).

<sup>3</sup> See the note (1). It is necessary to mention that there are other interpretations of metaphilosophy (see the journal *Metaphilosophy* which has been published in the USA since 1970. May be the non-unification of the use of the concept metamathematics serves as the ground of different interpretations of metaphilosophy. It concerns, particularly the use of finitary and nonfinitary methods in metamathematics. According to Kleene's interpretation "the methods used in the metatheory shall be restricted to methods, called *finitary* by the formalists, which employ only intuitively conceivable objects and performable processes" (Kleene St. C., Introduction to Metamathematics, p. 63). Kleene notes at the same time that "some authors use "meta-" to identify a language or theory in which another language or theory is made the object of a study not restricted to finitary methods" (Ibid.). The Editor of the Russian translation of Kleene's mentioned book – V. Uspenski has the same opinion (Клини Ст.К., Введение в метаматематику (перевод с английского), Москва, с. 61; Брутян Г.А., Философия и метафилософия. Вопросы Философии, 1985, 9, с. 85-90; Brutian G., Philosophy and Mataphilosophy, Sovet Studies in Philosophy, 1986, vol. XXI, N 1, pp. 73-86).

concepts. It is impossible to propose even the idea of Metaarmenology without having the correlatively exact comprehension of Armenology as a theory.

It must be underlined that there are notable achievements and scientific contributions in the field of Armenology - within scientific centers of Armenia, as well as in famous universities across the world. This mostly refers to concrete problems from the point of view of their relevance to the Armenian realm (the material of such studies is mostly taken from the Armenian reality). However, it is time also to study the question - what is Armenology, to define the subject-matter of Armenology, the relation of Armenian studies with the other fields of knowledge, to define the place of Armenology in the system of sciences, etc. These questions do not limit the problem under discussion. As a matter of fact, they are questions of different ranges, more exactly the questions of different levels of generalization.

The first question, the answer to which is the preliminary condition for the solution of other problems, is: "What is Armenology?" The answer to this question may be the definition of the subject-matter of Armenology, as well as the enumeration of some properties of its subject-matter with their respective characteristics. The knowledge, involved in the definition of Armenology, will be essentially concise, however – revealing the precise content of the concept defined, the essential properties of the object reflected in the concept. The second case enables us to characterize thoroughly the subject-matter of Armenology listing in comparison some of its essential properties, as well as some inessential properties. When one speaks on Armenology (it happens very rarely and, as a rule, in encyclopaedias) indeterminacy and inaccuracy destroy the border between the mentioned two cases. This circumstance also shows that the problem under discussion has not yet been investigated.

Recapping all the stages of the history of Armenology, it will give us the possibility to notice, first of all, that Armenology studies the matter connected with Armenian reality. The Armenian character of the matter, first of all, is of great interest for Armenologists. The study can be realized in any branch of science if the question under discussion deals with Armenian reality. (It is only the first step to understand what Armenology is and it has no pretensions to be a definition of Armenology).

Let us analyze the term "meta" which will be useful for an exact understanding of the nature of Armenology. The term "meta" was used for the first time in the I c. B.C. The author of this term was Andronikos of Rhodes (Alexandria). While systematizing Aristotle's writings the librarian Andronikos of Rhodes had in mind, the content of those writings as a basis of his systematization. Everything, which, in his opinion, was concerned with the problems of natural science - physics, were named "physics". Others which were essentially of a philosophical character - Andronikos of Rhodes named "metaphysics" which means in this context "after the physics". So, the prefix "meta" has been used in the sense "after something". The history of science shows that many words with the prefix "meta" have been formed, in which this prefix no longer has

the role which it had in the word “metaphysics”<sup>4</sup>. There are also other cases which remind us of the formation of the word “metaphysics”. In any case, the origin of the word “metamathematics” must be in the center of our attention. David Hilbert's role in the concept of metamathematics is truly crucial. The second chapter (§5) of the first volume of the book “Grundlagen der Mathematik” written by D. Hilbert and P. Bernays ends with the conclusion that there is to be formed a new field of investigation - the formalization of logical conclusions as a theory of proof. The authors of this book named this theory metamathematics<sup>5</sup>. This idea has found a larger use subsequently. It was clarified and expanded to become the basis for using the concepts metascience and metatheory which were understood as identical concepts.

Another concept which is very important for the understanding of Armenology as well as Metaarmenology is the concept metalanguage. We must note, first of all, that “language” is a polysemantic word and it expresses different concepts. Saying language in this context we mean natural language, language as a way of forming our thought, as a form of the expression of our thought, and the basic means of exchanging our thought. E. Mendelsohn notes that the language we are studying is called “object-language”, while the language in which we formulate and prove results about object-language is called metalanguage. He notes further that “the contrast between object-language and metalanguage is also present in the study of a foreign language; for example, in a German class; German is the object-language, while the metalanguage, the language we use, is English”<sup>6</sup>. (These concepts, by the way, have a larger use in Armenian studies. Many Armenologists do not write their works in Armenian. We can conclude that if we write on the Armenian language not in Armenian, then the object-language of the studies is Armenian, while the language in which we write on the Armenian language, must be considered as a metalanguage). Differentiating object-language and metalanguage, A. Church<sup>7</sup> expresses an idea which has a principal significance and shows a case when the object-language and metalanguage can coincide. According to Church, when we use the language to talk about that same language it cannot be a method of setting up a formalized language. “But once set up, a formalized language with adequate means of expression may be capable of use in order to talk about that language itself; and in particular the very setting up of the language may afterwards be capable of restatement in that language. Thus, it may

<sup>4</sup> Брутян Г.А., Об одной некорректной экстраполяции. В сб.: Стлович Л.Н. (отв. ред.). Принцип социальной памяти. Социальная детерминация познания, Тарту, 1984, с. 6-12.

<sup>5</sup> Гильберт Д., Бернайс П., Основания математики. Логические исчисления и формализация арифметики. Перевод с немецкого, Москва, 1982, с. 72.

<sup>6</sup> Mendelson E., Introduction to Mathematical Logic, Princeton, New Jersey, New York, Cincinnati, London, Melbourne, 1979, p. 32.

<sup>7</sup> Church A., Introduction to Mathematical Logic, vol.1. Princeton, New Jersey, 1956, p. 47.

happen that object-language and metalanguage are the same, a situation which it will be important later to take into account”<sup>8</sup>.

Church's interpretation on the interrelation of object-language and metalanguage, especially his idea that object-language and metalanguage can coincide in some circumstances, shows that not only the concepts of philosophy and metaphilosophy, but also concepts of object-language and metalanguage sometimes can be used in the same sense. It must be noted that this kind of identity of concepts can be conditioned by different factors and can serve toward different aims.

H. Curry pays attention to the overlap of the object-language and metalanguage which can sometimes take place. According to Curry's interpretation, we, then, need to have a third language as a metametalanguage. So, it is possible to form hierarchies of languages with any number of levels<sup>9</sup>.

The differences between object-language and metalanguage are relative. The question - which language is the object-language and which the metalanguage, when we use two languages, depends on the context. According to S. Haack: “In talking about systems, the system being talked about is known as the *object language*, the system being used to talk about it, the *metalanguage* [N.B. this is a relative rather than an absolute distinction; e.g. one might use French (the metalanguage) to talk about English (the object language) or English to talk about French]”<sup>10</sup>.

The metalanguage can be formalized<sup>11</sup> or can be common, non-formalized language. As noted W.V. Quine, “In thus construing ordered pairs we do not assume that within the standard language under discussion - the *object language* - the values of the variables include sets, nor that they include ordered pairs in any sense. The use I propose to make of ordered pairs proceeds wholly within the *metalanguage* - the ordinary unformalized language in which I describe and discuss the object language”<sup>12</sup>. The formalized language, of course, gives us greater opportunities for exact and precise conclusions.

Armenology can be defined as a theory of specificities about Armenian which are presented through different fields of scientific knowledge and which are studied by these corresponding sciences with their inherent methods.

Metaarmenology can be defined as a science which investigates the character of Armenology, its place in the system of knowledge, and the methods of its study.

Those definitions need some interpretations.

1. Let us note, first of all, that the theory in the definition of Armenology must be understood as object-theory.

<sup>8</sup> Ibid.

<sup>9</sup> See note 1. Curry H.B., *Foundations of Mathematical Logic*. New York, San Francisco, Toronto, London, 1963, p. 31.

<sup>10</sup> Haack S., *Philosophy of Logics*, Cambridge, 1979, p. 249.

<sup>11</sup> Church A., op. cit., p. 47.

<sup>12</sup> Quine W.V., *Philosophy of Logic*. Englewood Cliffs, 1970, pp. 36-37.

2. Armenology - as a theory - is presented in a form of this or that science. It means that there is no Armenology which is not presented as linguistics, or philosophy, or mathematics, etc.

2.1. The mentioning of mathematics here is not accidental. Armenology (as well as German studies, Russian studies, etc.) is often included in the human or social sciences. Meanwhile Armenology, as well as similar studies can be presented through any science, in any field of knowledge. Is it possible to doubt that the book ("Mathematics in Ancient and Medieval Armenia", Yerevan, 1959) of the doctor of physical-mathematical sciences G. Petrossian concerns Armenology? This is not a unique case. One more example - the books ["The History of Armenian Astronomy" (vol. 1,2, Yerevan, 1964, 1969) and "Geocentric and Heliocentric systems in Armenia" (Yerevan, 1973)] of the doctor of physical-mathematical sciences B. Toumanian also concern Armenology.

3. One of the specificities of the nature of Armenology which may be the most important from the point of view of our knowledge is that the field of this theory can deal with any field of science, let it be human, social, natural, physical, mathematical, technical, etc. It is enough to remember that Armenian materials can be in any science. It can concern Armenian reality which can be exposed in two forms: a) the matter of investigation is from Armenian reality and the author of the investigation is Armenian (for example, H. Manandian on the origin of the Armenians), b) the matter of investigation is from Armenian reality, while the author of the investigation is a foreigner (for example, David Marshal Lang on the civilizational significance of Armenia<sup>13</sup>), c) it is also possible that the matter of investigation is not from Armenian reality but it can have a connection with Armenology as far as it was investigated by an Armenian (for example, H. Adamian as a Pioneer of The Colour Television Theory). This case is different from the former cases as the matter investigated by Adamian has not any connection with Armenian reality; his investigation is not Armenological. Meanwhile the investigation on Adamian as a Pioneer of The Colour Television Theory, of course, is Armenological.

4. As a matter of fact, everything which concerns Armenian reality can become a matter of scientific investigation by "double subordination". One of them is Armenology, the second - a concrete field of science (linguistics, or historiography, or mathematics, etc.). This situation can be reproduced and expressed, as a conjunction consisting of two members. The first member is constant, while the second one is variable; it depends on the field of knowledge which includes Armenian matters. Such cases are not excluded when the mentioned conjunction can consist of more than two members. It takes place when Armenian matters are included in the joint field of science (for example, history and linguistics) or Armenian matters coexist with other national

<sup>13</sup> Lang D.M., Armenia: Cradle of Civilization, London, 1970.

matters. F.Conybeare's book "Anecdota Oxoniensia. A Collation with the Ancient Armenian Versions of the Greek Text of Aristotle's Categories de Interpretation, de Mundo, de Virtutibus et Vitiis and Porphyry's Introduction" can be the illustration of it. The very title of the book shows that this work concerns Armenology and Greek Studies from the point of view of textual study, translation and similar problems on the one hand, and to philosophy and logic from the point of view of that branch of knowledge which includes, in this case, the Armenian and Greek matters, on the other hand<sup>14</sup>.

5. The nature of Armenology demands the knowing of different sciences. It is necessary to know a concrete field which is under consideration and to know fundamentally the modern theory on that field. It is also necessary to know everything which presents the specificities of Armenian studies.

6. Armenology is often characterized as a system of sciences. The last concept is considered as a generic concept. But if we reconstruct the history of Armenian studies which was realized in different countries at different times, then we can say that these studies, as a rule, concern this or that concrete question. They can be considered as problems which concern the history, linguistics, mathematics, archaeology, and other sciences. They are named "Armenian studies" as far as the matter under investigation is taken from the Armenian reality. Is it possible to realize Armenian studies by the joint means of other sciences? Of course. The origin of the Armenians, for example, demands the joint efforts of historians, linguists, archaeologists and others from the point of view of their theories, as well as of their methodologies. But such an approach can be considered in other fields of studies, too. It means that the system of sciences is not the idea with which we can characterize Armenology or distinguish Armenology from other studies.

7. As to the place of Armenology in the system of sciences, it must be noted that up to now no classification of science can fix the exact place of Armenology. Armenology (as well as Hittitian studies, Georgian studies, Germanic studies, and other similar studies) is usually included in the human sciences or incorrect social sciences. As mathematics, in one sense and philosophy, in another sense, have their special place in the classification of sciences, Armenology (and other similar studies) also must have its own place in the system of sciences. The solution of this problem is one of the main tasks of Metaarmenology.

8. The problem of the methods of Armenian studies is no less an important task of Metaarmenology. The special place of Armenology in the system of sciences also determines the specificity of the methods of Armenian studies. It is well known that the theory and methods of any study must be a close unit and this demand concerns Armenology, also.

<sup>14</sup> Compare: Կոնիբեր Փր. Կ., Քննութիւնք գրոց Դաւթի Անյաղթի կամ թարգմանութեանց Արիստոտէլի, Վիեննա, 1893:

The description of the methods of Armenian studies and the characteristics of those methods must be a special matter of investigation and not only one. We shall limit our task to a few, but important, comments.

Even the first approach of the analysis of Armenian studies shows that there are such methods used (sometimes explicit and sometimes implicit), as the historical-comparative method, hermeneutics, the method of contextual and subtextual analyses, translation, as the analysis of the text and the specification of the use of the concept and their combination in texts, etc. The short description of those methods from the point of view of Armenian studies is given in our works<sup>15</sup>. Here we include only some additional comments.

8.1. The above mentioned methods are only examples. As Armenology concerns directly or indirectly all branches of science, all those methods which are useful for all branches of science under discussion can be used in Armenology. It must be underlined that the use of the methods of this or that science in Armenology is not a technical interpolation. Each scientific method, independently of the branch of science where it arose and is largely used, when used it in Armenian studies must be explicated from the point of view of the specificity of Armenology. (It is obvious that these methodological demands concern not only Armenology but also any other fields of study).

8.2. The methods used in Armenian studies are not of the same value for every investigation. Their significance and usefulness are determined by the specificity of those branches of Armenology which we investigate. It is obvious, for example, that the historical-comparative method, is very useful for those investigations in Armenian studies which have a historical character.

8.3. The classification of methods used in Armenian Studies has, in some sense, a theoretical as well as practical interest. Those methods can be general-scientific (methods which have an equivalent significance for Armenology as well as for other sciences and studies) and particular-scientific (methods which have a significance for Armenian studies or for a group of sciences which also include Armenian studies).

8.3.1. The methods used in Armenology<sup>16</sup> are obviously not at the same level from the point of view of their generalization and significance as well as their role in investigations. Moreover, not all the mentioned ways of investigation can be called "methods", for example, objectivity and the necessity to prove. It must be more correct to call the latter a necessary condition for every investigation. Indeed, every researcher must be objective, first of all, must aim at the truth and no consideration must deflect him from the path to the truth. The same concerns also proof in scientific investigation. If

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<sup>15</sup> Բրուտյան Գ., Հայագիտության առարկան և մեթոդները, Երևան, 1999; Brutian G., Armenology: The Subject-Matter and Methods of Study, Armenian Mind, 1999, vol. 3, N 1, pp. 54-66.

<sup>16</sup> Brutian G., op. cit., pp. 54-66.

one uses declarative statements instead of proofs, the result cannot be regarded as scientific.

8.4. Proof in Armenian studies can be presented by the force of arguments from content as well as by means of exact logical constructions (among them logical calculations). Let us illustrate this with the use of translation as a method for investigation. First of all, let us note that it is possible to understand translation in different ways. Let us mention some of them which are important in the context of the problem under discussion.

8.4.1. Translation from natural, everyday language into another natural, everyday language. In this case it is possible to discover “behind” the words, more exactly, in the depth of the words a hidden sense, the meaning of which exposes defects, sometimes even mistakes in the original text. It gives us an opportunity to correct the original text. Such a translation gives us a chance, using the content analysis, to make the force of our argumentation stronger.

8.4.2. Translation from natural, everyday language into the language of logical calculation and the interpretation of the result. The aim is the same as in the previous case. Let us illustrate it by the following example. The sentence - “Death or Freedom” (1) is written on the flag of the Armenian Revolutionary Federation (Dashnaktsutun) (ARF(D)). How can we understand that? It is possible to suppose the following: “We shall die or reach freedom”. Probably, the authors of this motto intuitively felt the aim of the motto without an exact analysis. It will be correct if we displace the members of the motto, as the truth value of the disjunction remains the same when we displace the members of the disjunction. As a result of such a transformation, we shall receive “Freedom or Death” (2). It can mean “We shall reach freedom or we shall die”, or “If we do not reach freedom, then we shall die”. This form (2) of the expression of the motto exactly expresses the very aim of the motto. It can be illustrated by the following acts of mathematical logic (by the calculation of propositions).

$$pvq/1^a/$$

$$qvp/2^a/$$

Here  $p$  designates the proposition “We shall die” (which is an explicit form of “death” written on the flag). Correspondingly  $q$  designates the proposition “We shall be free”. Let us transform the propositions ( $1^a$ ) and ( $2^a$ ) according to the laws of the calculation of the propositions:

$$pvq \text{ equiv. } p \rightarrow q/1^b/$$

$$qvp \text{ equiv. } q \rightarrow p/2^b/$$

(1b) will be read: “If we do not die, we shall be free”.

(2b) will be read: “If we are not free, we shall die”.



(lb) corresponds to the motto "Death or Freedom" which is fixed on the flag of ARF (D) and gives an inexact comprehension of the aim of the motto.

(2b) corresponds to the motto "Freedom or Death".

It would be proper to exchange motto (1) with motto (2).

It is difficult to overestimate the significance of this form of translation - translation from natural language into the language of logical calculation, but it will be wrong to think that it is the only powerful means to increase the force of the proof in the argumentative text.

8.4.3. Proof without persuasion cannot always reach its aim. It is often necessary to elucidate our thought, our arguments, or conclusions, to make them visible as much as possible without which we cannot always convince the auditorium. The translation from one language of science into another language of science, for example, from the language of algebra into the language of geometry can serve this purpose<sup>17</sup>.

Let us illustrate it by the following simple example. Pythagoras's well-known theorem declares: the square of hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. It can be expressed in algebra by the following formula:  $a^2 + b^2 = c^2$ , where  $c$  is the hypotenuse of the mentioned triangle,  $a$  and  $b$  are other sides of it.

If  $a=b$  this formula is reduced to the following form:  $a^2 + a^2 = c^2$ , i.e.  $2a^2 = c^2$  (3).

However, it is possible to translate this formula from the language of algebra to the language of geometry and express it as follows: square built on the hypotenuse of the isosceles right-angled triangle is twice larger than square built on one of the other sides of the same triangle. Such statement can be proved by purely geometrical method, the idea of which is obvious from the Fig. 1 and also in more simplified form from the Fig. 2. These figures make the considered algebraical relation visual and convincing.

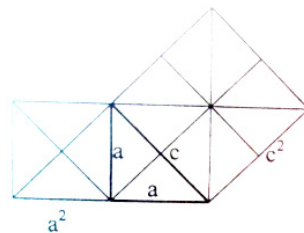


Fig. 1

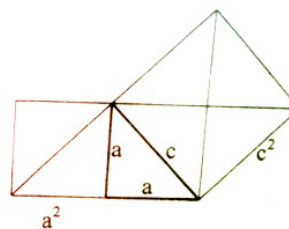


Fig. 2

9. There is an urgent need to use two or more methods of investigation in Armenian studies. The problem is conditioned by the character of the subject matter of Armenian studies. The fact that the object theory of Armenology concerns different fields of science testifies that sometimes, maybe often, it is impossible to be satisfied with only one method.

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<sup>17</sup> On this as well as on the similar ways of translation see Sawyer W., A Path to Modern Mathematics, Middlesex, 1969.

At the Conference devoted to 30 Years of Armenian studies at the Hebrew University of Jerusalem in May, 1991 I proposed in my paper the following definition of Armenology: "...Armenology is a science the object-language of which is the specificity of Armenian reality or it studies a metalanguage on the basis of the Armenian language and culture to solve some other similar problems"<sup>18</sup>. In these works the author of this definition regards it as a proposal which has the character of a working hypothesis. Now we shall try to interpret the proposed hypothesis hoping that in such a way we can create some conditions to improve the definition.

First of all, it must be noted that proposing this definition we introduce science as a kind of language. Science as a language is something different from the language of science and, of course, from an everyday natural, spoken language. In natural language we have a set of words (semantics) and a set of rules of combinations of words (syntax). These concepts are extrapolated and spread in science with a necessary explication. We speak on science as on a language which has also its own semantics and syntax. Science as a language is a set of corresponding concepts (logical semantics) as well as a set of methodological-logical means, ways, and methods (logical syntax) with the help of which we combine concepts of science and come to definite necessary conclusions. When we use object-language and metalanguage in the above mentioned definition of Armenology we mean not the usual, every day, natural language but science as a special kind of language.

It must be said that the definition of Armenology under consideration expresses two different levels: the object-language which belongs to the subject-matter of Armenology and metalanguage which belongs to Metaarmenology. But there is not anything unusual or unexpectable in that. It is a special expression of the case which was described and analyzed by H. Curry: "Sometimes we wish to talk about one language  $L_1$  within another language  $L_2$ . In such a case it is customary to call  $L_1$  the *object language*;  $L_2$ , the *metalanguage*. It is not excluded that  $L_1$  and  $L_2$  may overlap. Ordinarily the object language will be a certain portion of the U language which it is agreed to remove from it, sometimes we may wish to talk about languages  $L_1$  and  $L_2$  which are related to each other as object language and metalanguage, respectively; in that case we use a third language,  $L_3$ , customarily called the *metametalanguage*. In this way we can continue to form hierarchies of languages with any number of levels. However, no matter how many levels there are, the U language will be the highest level: if there are two levels, it will be the metalanguage; if there are three levels, it will be the metametalanguage; and so on. Thus the terms "U language" and "metalanguage" must "be kept distinct"<sup>19</sup>. In this case, if the definition of Armenology includes the concept of

<sup>18</sup> There must be "object language" instead of "object" in the definitions of Armenology given in Brutian G., Armenology: The Subject-Matter and Methods of Study; which correspond to the Armenian text (Բրուտյան Գ., Հայագիտության առարկան և մեթոդները, Երևան, 1999).

<sup>19</sup> Curry H.B., Foundations of Mathematical Logic, pp. 31-32.

the object-language of Armenology as well as a definite understanding of Metaarmenology, then the problem under discussion becomes the matter of the analysis of Metametaarmenology. It is necessary to underline that the definitions of Armenology proposed in this paper and the paper read at the Jerusalem Conference on Armenian studies try (from different standpoints and different means of the language of science) to discover the tasks of Armenology and methods which are called upon to solve those tasks. When the object under consideration has many levels and many essences (I am sure that Armenology is such an object) its character determines the possibility of different definitions. David Anhakht (the Invincible), who understood it quite well, analyzed six definitions of philosophy having in mind not to accept one of them and to reject all others, but to show the role of each of them in the process of discovering the multicharacter essence of philosophy: "It should be noted that there are six definitions of philosophy, as follows: The first: Philosophy is knowledge of existence as such. The second: Philosophy is knowledge of divine and human things. The third: Philosophy is contemplation of death. The fourth: Philosophy is becoming similar to God as far as it is humanly possible. The fifth: Philosophy is the art of arts and the science of sciences. The sixth: Philosophy is love of wisdom"<sup>20</sup>.

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One can be asked: does everything which is written here on Armenology as a definite study from the point of view of its model, essentially differ from the similar studies as Hittitology, German studies, Georgian studies, Russian studies, etc? We cannot answer these questions without additional research. I think that here are given the necessary characteristics and co-ordinates concerning Armenology and Metaarmenology on the basis of which it is possible to construct models for the other cases. If the necessary data of Armenology in one case and Metaarmenology in the other case satisfy those models during their interpretation, then it will be obvious that these models are constructed exactly. It is theoretically possible that the data of other similar studies can also satisfy exactly the constructed models of Armenology (as well as of Metaarmenology). In this case, it is possible to use these models not only in Armenological and Metaarmenological studies, but also in the above mentioned similar studies. It is also possible that the proposed models can satisfy other similar studies incompletely but particularly. In this case, it is possible to recover these models which are to be used in aforementioned and other relevant fields.

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<sup>20</sup> David the Invincible Philosopher, *Definitions and Divisions of Philosophy*. English Translation of the Old Armenian Version with Introduction and Notes by Briddet Kendall and Robert W. Thomson. Chico, California, 1983, p. 51. The first, second and sixth definitions belong to Pythagoras (his definitions got to us thanks to his follower Nicomachos' writings), the third and fourth definitions belong to Plato, and the fifth definition belongs to Aristotle.