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*Dedicated to the memory of the Armenian Genocide victims*

## **THE ARABIC SCRIPT MANUSCRIPTS OF THE MATENADARAN COLLECTION, SAVED FROM LOSS DURING THE ARMENIAN GENOCIDE<sup>1</sup>**

In 1915 the Western Armenians were treated inhumanly in their own homeland by the Ottoman Empire. This led to the Genocide of the Armenians.

Evidences of Western Armenians' existence were looted: sanctuaries and century-old material values; treasures of spiritual culture were destructed. Venezuelan Rafael de Nodales, who was the supporter of the organizer of Vaspurakan's massacre Cevdet Bey<sup>2</sup> and the commander of a Turkish gunners' unity in Van in 1915, wrote down in his memoirs a single sentence: «**When Armenians left Varag, the thousand year old monastery with its library was left to Turks who burnt it**»<sup>3</sup>.

The Armenian were spread all over the world, and with them, remnants of thousands and thousands of Armenian manuscripts. Not only the national culture created in our monastic scriptoria was lost, but also a great deal of manuscripts in other languages which had been collected during centuries.

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<sup>1</sup> This article presents for the first time thirty four manuscripts and one lithography in Arabic script saved in 1915–1916 from Western Armenia with Armenian manuscripts and kept first in the Matenadaran of the Holy See of Saint Etchmiadzin and then in the Mashtots Matenadaran of Yerevan.

<sup>2</sup> Tumanian Lusine, IV, 2013, 97.

<sup>3</sup> Kotanjian M., 1965, No. 5–7, 138.

Nonetheless, the Armenians managed to rescue not only Armenian, but also specimens of foreign culture, especially Ottoman Turkish, Persian and Arabic manuscripts, in particular those from the provinces of Vaspurakan and Taron<sup>4</sup>.

His Holiness Gevork V Sureniants (1911–1930), Catholicos of all Armenians, was the initiator of saving the remnants of manuscripts. On his order, during the emigration of Armenians from Vaspurakan to Eastern Armenia on July 1915, **284** manuscripts (from Aghtamar: 201, from Van and surroundings: 61, from Lim: 22) were brought with other church values to the Holy See of Saint Etchmiadzin with the participation and thanks to efforts of Archimandrite Hovhannes Husian, Prior of the hermitage of Lim, and Archimandrite Stepan, Prior of the hermitage of Ktuts. In October, a possibility came about to transfer to St. Etchmiadzin a certain number of manuscripts<sup>5</sup>.

In his letter (dated November 10, 1915) addressed to the Catholicos about events of Van, Archimandrite Hovhannes wrote that saving manuscripts was very difficult, since centers of national culture like the monastery of Varag, hermitages of Lim and Ktuts with all their buildings were demolished and looted. Only one hiding place was discovered in Lim with manuscripts, old printed books and Church utensils<sup>6</sup>.

The Petersburg Academy of Sciences also participated to the saving of manuscripts from the district of Van. On the instructions of the Academy Presidency, Smbat Ter-Avetisian, Chief supervisor of the Caucasian (Tiflis) Museum, went to Van and together with Archimandrite Hovhannes Husian and with the immediate collaboration of local staff, they managed to save **1082** manuscripts<sup>7</sup> (from Aghtamar: 84, from Van: 173, from Ktuts: 187, from Lim: 281, from Varag: 357 (9 of them were lithographies))<sup>8</sup>.

After Vaspurakan the project was to save remnants of manuscripts and ritual utensils from the province of Taron, especially from the monasteries of St. Karapet and St. Apostles. According to this project, on March 19, 1916, Catholicos Gevork V Sureniants sent to Mush a special commission<sup>9</sup>.

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<sup>4</sup> For details about hermitages of Lim and Ktuts during the Armenian Genocide, see Tumanian **Lusine**, IV, 2013, 96–107; For details about writing centers of Vaspurakan, see **Ghazarosian Arpenik**, Book 1, Van, 2013, 128–134.

<sup>5</sup> **Yeghian Onnik**, vol. I, 1965, 93–4 (later on CM, p....); Ararat, 1915, No. 11–12, 811, 865.

<sup>6</sup> Ararat, 1915, 863–864.

<sup>7</sup> Ararat, 1916, No. 1–2, 47.

<sup>8</sup> **Tumnaian L.**, 105.

<sup>9</sup> Consisting of Deacon Isahak from the Etchmiadzin Congregation (later Abbot Giut), Avetik Ter-Poghosian, assistant teacher of the Gevorkian Seminary, and Bahatur Bahaturian, teacher of the Seminary, Priest Eghishe Ter-Parsamian, Locum Tenens of the Chief of Mush Diocese, Aram Porikian, co-Prior of the Holy Virgin church of Dzorotagh in Mush, and Hakob Stepanian, monk of the St. Karapet monastery of Mush, as well as Misak Bgheyan, member of the town council of Mush, and Khosrow Panosian, physician (CM, p. 106; Ararat, 1916, No. 3–4, 211–212).

When the commission went to Mush, it found the dome of the Monastery of St. Karapet blown up and the Monastery of St. Apostles ruined, antiquities and manuscripts looted by Turks<sup>10</sup>. Afterwards, Hakob Stepanian who was the member of commission and also familiar to these monastic areas, found a hiding place remained unnoticed by enemies and intact. Twenty-one manuscripts received from inhabitants of Mush were added to those which were found in sanctuaries<sup>11</sup>.

Finally, the manuscripts saved and brought from Vaspurakan (first time on July, October, 1915, second time on January, 1916) and Mush (on May, 1916) listed to the Matenadaran of the Holy See of Saint Etchmiadzin by curator Gazrik Nersisian in the list called «Gazrikian»<sup>12</sup>. According to this list, the added manuscripts were:

- a) 285 from Aghtamar, out of which 2 in Arabic script<sup>13</sup>,
- b) 306 from Lim, out of which 1 in Arabic script<sup>14</sup>,
- c) 345 from Varag monastery,
- d) 202 from Ktuts<sup>15</sup>
- e) 325 from Van and surroundings, out of which 20 in Arabic script<sup>16</sup>.

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<sup>10</sup> Ararat, 1916, No 5–6, 336:

<sup>11</sup> 3 from Priest Sarkis Stepanian, 6 from Ignatios Ter-Gasparian, 4 from Hmayak Makarian, 2 from Vardan Hovhannisian, 2 from Poghos Simonian, 1 from physician Arshak Poghosian, 1 from Mihran Ter-Grigorian, 1 from Thadeos Thadeosian, 1 from the Second Volunteers' Army headquarters (CM, p. 106; Ararat, 1916, No. 7–8, 584).

<sup>12</sup> CM, Collection of Unpublished Catalogues of Manuscripts, No. 6a. Put together on November 22, 1915. On the title page the signature of Archbishop Husik Movsisian, chief curator of the Matenadaran, can be seen. The list is entitled «Manuscripts brought from Western Armenia». In 1922 a new list of manuscripts was made out and entitled «New Collection» including: a) 1476 Armenian manuscripts out of the 1477 of the «Gazrikian list»; b) 4 manuscripts in Arabic script out of the 27 brought from Mush and listed in «Gazrikian list» either; (i.e. MSS NN 274, 347, 365 and 366); c) 63 manuscripts collected in 1917–20, but not included in the «Gazrikian list»; d) 95 out of the 101 manuscripts of Archimandrite Khachik Dadian's collection (see CM, p. 116).

<sup>13</sup> Mat. Collection of Unpublished Catalogues of Manuscripts, No. 41d; List of manuscripts and items brought from Aghtamar. Inscription on the binding: «Items brought from Aghtamar to the Matenadaran of the Holy See of Saint Etchmiadzin on July 30, 1915».

<sup>14</sup> Mat. Collection of Unpublished Catalogues of Manuscripts, No. 41c; List of manuscripts brought from the hermitage of Lim, made out at the beginning of 1916 by Archimandrite Hovhannes Husian, Prior of Lim.

<sup>15</sup> Mat. Collection of Unpublished Catalogues of Manuscripts, No. 41a; List of manuscripts brought from the hermitage of Ktuts. Made out on January 2, 1916. Signed by Archimandrite Stepan, Prior of the hermitage of Ktuts, and Smbat Ter-Avetisian, chief curator of the Caucasian Museum. Made out by Archimandrite Daniel Zatoyan, member of the Congregation of Aghtamar. Sealed by the seal of the Priority of Ktuts (Van, 1910).

<sup>16</sup> 82 from St. Vardan, 86 from St. Peter and Paul, 38 from St. Sahak, 33 from St. Nshan, 10 from St. Tziranavor, 12 from Arark, 2 from the church of Norashen, 1 from Haykavan, 1 from Tzitogh, 1 from Shushants, 1 from the Diocese See of Van, 1 from Leghk, 1 from someone called Vardan, 1 from the church St. Hovhannes of Bagrevand, 15 from emigrants of Van and 49 manuscripts, as Onnik Yeghanyan, chief curator of the Mashtots Matenadaran of Yerevan, in his *Introduction* to the Catalogue of Manuscripts of the Mashtots Matenadaran (vol. I) definite that probably one part of them is from the manuscripts of the church of St. Tziranavor of Van (CM, 100, 105).

**f) 102 from Mush (and 12 manuscripts in Arabic script)<sup>17</sup>.**

So, among collections of manuscripts brought to St. Etchmiadzin from Vaspurakan and Taron in 1915–16 there were 34 manuscripts and one lithography in Arabic script<sup>18</sup>: 2 manuscripts from Aghtamar (in Ottoman Turkish (**MS No. 284**) and in Arabic (**MS No. 322**), 1 from Lim (in Ottoman Turkish (**MS No. 255**), 20 from Van (3 in Ottoman Turkish (**MSS NN 266, 298, 362**), 10 in Persian (**MSS NN 264, 270, 277, 286, 287, 293, 304 (lithography), 351, 352, 353**), 7 in Arabic (**MSS NN 262, 267, 278, 291, 300, 301, 354**); 12 manuscripts from St. Karapet monastery of Mush: (2 in Ottoman Turkish (**MSS NN 347, 365**), 1 in Persian (**MS No. 350**), 9 in Arabic (**MSS 256, 261a–p, 274, 275, 280, 281, 290, 294, 366**)<sup>19</sup>.

According to languages, manuscripts in Arabic script brought from Vaspurakan and Taron have the following classification: **6 MSS** in Ottoman Turkish, **11 MSS** in Persian and **18 MSS** in Arabic.

During the study of Ottoman Turkish manuscripts it was discovered that in **MS No. 266** and **MS No. 298** there were also parts in Arabic.

The MS No. 266 is a Collaction (20th century). The manuscript is restored and has a new binding. It contains various verses in Ottoman Turkish and Arabic devoted to Shiite victims, lamentations (ff. 2a–5a, 8a, 13a), ghazels (ff. 1a–2a, 13b–5a), beyts (verses of two lines) (ff. 8b–9b), prayers in Arabic (ff. 5b, 6ab, 7ab, 11a–2b, 17b–18a), a *kaşideh* in Arabic (ff. 18b–23a), the author of which is ‘Āli ibn al-Jahim and other notes.

The manuscript colophons testify that the scribe is Mollā ‘Āli ibn ‘Abbās the same Mollā ‘Āli Veled ‘Abbās who wrote manuscripts in AH 1326 /AD 1908 and AH 1327/ AD 1909 (Colophons: ff. 5b, 6b, 9b, 13b, 14a).

**MS No. 298**<sup>20</sup> consists of two manuscripts. The dimensions of the two manuscripts are slightly different from each other and the quality of paper is also different which is quite obvious. The first manuscript is an Arithmetic book, while the second manuscript consists of two works on Arabic grammar. The second manuscript is sewn into the first one.

**Manuscript A** (ff. 1a–3b, 72a–4b) is in Arabic. The text is incomplete. It consists of chapters; as indicated in the preface. But the manuscript contains only the first chapter with three subdivisions. Even the third subdivision is incomplete (from f. 2b), as shown by the catchword in the left corner of the bottom, while the continuation of the f. 3b must be read on f. 72a.

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<sup>17</sup> CM, 106, 108.

<sup>18</sup> MS No. 304: from Van.

<sup>19</sup> CM, 100, 103, 105.

<sup>20</sup> In the primary descriptions of the manuscripts: No. 17 of the Unpublished Catalogue of 1940 and No. 3 in the «List of Arabic script manuscripts», it was considered to be one entire text and was describe as arithmetic book. The language was noted as Ottoman Turkish, but the place of writing and the scribe were those of the second manuscript («List of Arabic script manuscripts», No. 3, Yerevan, 1948, 89–90).

**Manuscript B** (18<sup>th</sup> century) is in Ottoman Turkish. Both texts are devoted to Arabic Grammar. The text A is incomplete at the beginning (ff. 4a–25b) and the text B is complete (ff. 26b–70b). Both texts were written in Istanbul in AH 1199/ AD 1784–1785, the scribe is ‘Abdallah ibn Haji Khalil (Colophons: ff. 25b, 70b).

Other Ottoman Turkish manuscripts of this list contain texts devoted to religion, literature and medicine.

**MS No. 284**<sup>21</sup> contains the famous religious *mesnevi*<sup>22</sup> written by Yāziji Oghlu Mehmed (in some sources: Yāziji Oghli Mehmed) (passed away in AH 855 / AD 1451 (يازيجی اوغلو محمد/يازيجی اوغلی محمد) which is entitled *Risālet al Muḥammediyyeh* (رسالة المحمديه, transl. *The Prophecy of Muḥammed*) (f. 1b). The work is also known under the title *Kitab-i Muḥammediyyeh fi Kemalāt Ahmediyyeh* (کتاب محمديه فی کمالات احمدیه)<sup>23</sup>.

The manuscript is incomplete at the beginning; the first three parts of the text are missing: *besmele*, verses praising Muḥammed and the four Caliphs. It begins from the middle of the chapter *Sebeb-i talif kitab-i Muḥammediyyeh* (*Because of writing the book*). In the manuscript there are also later added parts completing omissions (ff. 8a–12b, 15ab, 222a–24b) which were done with other paper and do not have numeration, while old pages have successive numeration done in Arabic numbers.

The colophon says that the mentioned manuscript was copied in AH 1210/AD1795–1796, but the scribe does mention in the colophon neither his name nor the place of writing (Colophon, f. 222b).

The Mesnevi of Yāziji Oghlu Mehmed is the versified version of the prosaic work Megharib al-Jemani (While being in Maghrib) written in Arabic, then translated into Ottoman Turkish by his brother Yāziji Oghlu Ahmed Bijani called Envar al-Ashikin (Light of Beloved)<sup>24</sup>. Yāziji Oghlu finished it in AH 853 /AD 1449<sup>25</sup>, while being in Gallipoli, about which he writes in the preface of his Mesnevi (f. 1a). In this preface the author also writes that his work was worthy of blessing by old master Sheikh Ḥāji Beirām. He prays for Sultan Murād II (AH 824–855/AD 1421–1451) and his son Mehmed II (AH 855–886 / AD 1451–1482). He praises Vezir Maḥmūd Pasha ibn Kaşşab who was his protector in Gallipoli.

<sup>21</sup> There is a note saying that it was brought from Aghtamar on f. 224b.

<sup>22</sup> In Arabic, Persian and Ottoman literature *mesnevi* is a form of verse consisting of *beyts* written in *aruz* versification.

<sup>23</sup> *Muḥammediyyeh* was published for the first time by Kāzim Beg in Kazan in 1845, and lithographed three times: in AH 1258/ AD 1842–1843, AH 1270 /AD 1853–1854 and AH 1280/ AD 1863–1864 in Constantinopal. The commentary written by Ismā’il Ḥaḳḳi which is entitled *Ferah al-Ruh* (*Enjoinment of Soul*) was published in Bulak in AH 1252 / AD 1836–1837. The second publication of this work was done in the same Bulak in two volumes in AH 1259 /AD 1842–1843. It was translated in Persian by ‘Alaūd-din ‘Ali ibn Muḥammed known under the pseudonym Muşannifek. (Catalogue of the Turkish Manuscripts in the British Museum by Charles Rieu, Osnabrück, 1978, Or. 1040, 169; Gibb, vol. I, 398, 406).

<sup>24</sup> Gibb E. J. W., vol. I., 1958, 396:

<sup>25</sup> Gibb E. J. W., 403; Catalogue of the Turkish Manuscripts in the British Museum, 168b:

The Mesnevi give comments about Islamic traditions and doctrines of Islamism, based on texts of the Qur'ān and the Ḥadīṣes. It consists of subchapters which present the life of Muḥammed, his mission and death, the Paradise, the Hell, the canons of praying, ghazavat (sacred war), etc.

Another copy of this work is kept in the collection in Arabic script of the Mashtots Matenadaran: MS No. 1439 (entire copy of the text).

The **MS No. 347** contains the *Interpretation of the Gulistān* (هذا كتاب شرح گلستان) which is the best poem written by the Persian poet Sa'adī (1213–1292)<sup>26</sup>.

The Preface mentions that the author of the interpretation is Mevlānā Shem'ī<sup>27</sup> (f. 2b). He got the proposal to write the Turkish interpretation of *Gulistān* from Mehmed Chelebi (who was the Pādishah's scribe and the teacher of Persian of Shem'ī). The manuscript is dated in AH 1158 /AD 1745 (Colophon: f. 310b).

Shem'ī spent five months to writing this work (f. 3a). The date of writing is not mentioned in the manuscript copy, as the end of the preface is incomplete and its content has not continuation (after f. 6b). Nevertheless, the description of the copy of the British Museum mentions that Shem'ī finished it in AH 977 / AD 1569–1570<sup>28</sup>.

**MS No. 362** contains gazels devoted to Shiite martyr Imams ('Abbās, 'Āli, Ḥasan, Ḥusein), ḳāsidehs with their interpretation, traditions created around them and lamentations. There is no scribe colophon, but taking into consideration the type of paper, which was used at the turn of the 20<sup>th</sup> century, as well as linguistic features, we could specify it as a manuscript of the 20<sup>th</sup> century.

**MS No. 365**<sup>29</sup> contains a Medical Book (هذا كتاب علاج نامه)<sup>30</sup> in verses devoted to Sultan Selim II (AH 974–983 /AD 1566–1574) by Hekim Nidā'i Chelebi<sup>31</sup>. The

<sup>26</sup> Other copies of the same text in Catalogue of the Turkish Manuscripts in the British Museum, Harl. 5485, p.156b (dated Constantinople, AH 1000/ AD 1591–92); Add. 19,509, Add. 7746, Sloane 2651, p.157a; Krafft, No. 153, and the Catalogues of St. Petersburg No. 374, Vienna, vol. I, No. 556, and Munich, Pers. Handschr. No. 162–165:

<sup>27</sup> Shem'ī (Shem'ī Mustafa Chelebi ibn Frizreni passed away after AH 1009/AD 1601) also wrote interpretations about other Persian works, including *Sharh-i Bustān* (Catalogue of the Turkish Manuscripts in the British Museum, Harl. 5485, foll. 3–23, pp. 156b–157a), *Sharh-i Divan-i Ḥāfiẓ* (Catalogue of the Turkish Manuscripts in the British Museum, Or. 29, p. 158b), *Sharh-i Behāristān of Persian poet Jāmi* (Catalogue of the Turkish Manuscripts in the British Museum, Add. 10, 002, 159b–160a), *Sharh-i Pend Nāmeḥ-i 'Aṭṭar* (Catalogue of the Turkish Manuscripts in the British Museum, Sloane 3588, pp. 154b–155a) and so on.

<sup>28</sup> Catalogue of the Turkish Manuscripts in the British Museum, Harl. 5485, p.156b.

<sup>29</sup> The manuscript also contains other subjects which were written later: calculations, verses, a sample of poetry from the *Divan of Fuzuli*, some documents dated in AH 1115/AD 1703–1704, AH 1117/AD 1705–1706 (Binding lining A–2a, ff. 82b–84b).

<sup>30</sup> Other copies of this manuscript are kept in the collections of the British Museum and the Vienna Library (Catalogue of the Turkish Manuscripts in the British Museum, Add. 5991, p. 125b; **Güstav Flügel, II**, 1865, 539):

<sup>31</sup> Nidā'i (Ḳaisūni Zādeḥ Mehmed Nidā'i Chelebi, Nidā'i Chelebi Mehmed Ankarevi, Hekim Nidā'i Chelebi) was born in Ankara (1509–1567). His works are: *Menāfi'ün Nas*, *Dürr-i Manzum*, *Tenbihname*, *Esrar-ı Genc-i Mana*, *Tercüme-i Nazm-ı Lokman Hakim* and *Vasiyetnāmeḥ*. Nidayi lived

manuscript was restored and the last pages became binding lining. The manuscript was written in AH 1061 /AD 1650–1651. There is no mention of the place of writing or the name of the scribe (Colophon: f. 82b).

The Medical Book consists of an introduction (ff. 2b–3b), a chapter mentioning the reason of writing the book, in which there is a prayer addressed to Selim II (ff. 4a–9b), four chapters with their subdivisions (ff. 9b–59b, 59b–74a, 74a–81b), an epilogue (ff. 81a–82b) and a colophon from the time of writing (f. 82a).

In the Medical Book, which Hekim Nidā'i Chelebi calls Risāleh-i Manzume<sup>32</sup>, remedies are cited for different kind of diseases: common cold, headache, eyes, ears, teeth, throat aching, as well as asthma, cancer, tuberculosis, syphilis, scab, cirrhosis, hemorrhoids, constipation and so on are described: medicaments, decoctions, ether oils, their preparation and methods of utilization.

The Medical Book by Hekim Nidā'i was written in AH 975/AD 1567–1568 which is mentioned in the 23<sup>rd</sup> beyt by the means of Ebjed (letter-figure) calculation<sup>33</sup>.

In some manuscript copies the Medical Book is known as Keyf-i Kitab-i Nidā'i (Book of Welfare by Nidā'i); sometimes one meets the version Manzum Tıp Risalesi (Medical Work in Verse). For instance, the manuscript of Konya has the title Ta Keyf-i Kitab-i Nidā'i<sup>34</sup>, and the manuscript of Vienna the title of Risāleh-i Manzume (Work in Verse)<sup>35</sup>. If we compare the copy of Matenadaran with the

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in Konya and became Mevlevi. He was the protegee of Sultan Selim II. In 1566 when Suleiman Kaşūni passed away and Sultan Selim II acceded to the throne Nidā'i came with him to Istanbul. He was given the title of *Hekim Bashi* (Head-Physician). In some sources Nidā'i is also called Kaşūni Zādeh Mehmed, as he was acquainted with Kaşūni Zādeh Bedr ud-Din Muḥammed, personal physician of Sultan Suleiman I, Head-Physician of the time, and had contacts with him (**ÖLKER PERİHAN, DİREKÇİ BEKİR**, 22/2009, 296).

According to the information given by the official site of Turkish manuscripts, there are also other copies of the manuscript in: **a.** The library of the province of Manisa **MS N 45 HK 7710/2**, written in 1069 of the Hegira/1658, entitled *Dürr-i Manzûm* (Manisa İl Halk Kütüphanesi, 45 HK 7710/2, [http://yazmalar.gov.tr/detay\\_goster.php?k=21054](http://yazmalar.gov.tr/detay_goster.php?k=21054)). Another copy **MS 45 Hk 1858/1**, 26 pages, written in 1166 of the Hegira/1752 in Akshehir, also entitled *Dürr-i Manzûm* (Manisa İl Halk Kütüphanesi, 45 Hk 1858/1) (P. ÖLKER, B. DİREKÇİ, op. cit., p. 304). **b.** National Library of Ankara, **MS 06 Mil Yz A 4798**, no date of writing, 19 pages in three columns (Milli Kütüphane-Ankara, 06 Mil Yz A 4798, [http://yazmalar.gov.tr/detay\\_goster.php?k=134486](http://yazmalar.gov.tr/detay_goster.php?k=134486)). Another copy **MS 06 Mil Yz A 2203/2**, ff. 94b–119b, no date of writing, 19 pages whit two columns (Milli Kütüphane-Ankara, 06 Mil Yz A 2203/2, [http://yazmalar.gov.tr/detay\\_goster.php?k=137822](http://yazmalar.gov.tr/detay_goster.php?k=137822)).

<sup>32</sup> CM, **MS No. 365**, f. 4b.

<sup>33</sup> CM, **MS No. 365**, f. 5a.

<sup>34</sup> ÖLKER P., DİREKÇİ B., 297.

<sup>35</sup> Güstav Flügel, 539.

copy of Konya Library<sup>36</sup> we could say that the third chapter of the work is presented as a second chapter<sup>37</sup>.

Nevertheless, the comparison of available manuscript catalogues, with the manuscripts in official sites of Turkish manuscripts, allows concluding that the copy kept in the Matenadaran is the most complete; it was copied from the best original text and contains all the chapters. Taking into consideration the date of writing either, we should say that the copy of the Matenadaran is maybe not the most ancient one, but at least one of the most ancient manuscripts.

So, although the appearance of presented Ottoman Turkish manuscripts is simple and inconspicuous, but their content may interest specialists in linguistics, literature, religion and medicine.

There are works in verse in three of the Persian manuscripts:

**MS No. 264** is a 19th century copy of Sa'adī's *Divan* containing the first three pages of *Gulistān* and four of his short works in prose. The manuscript is notable for its decorative merits. The work is written in Nasta'liq script framed in complex frame of gold and black rules, has two illuminated head pieces on ff. 1b, 3b. The upper cover is a glazed pictorial paper with floral design over pasteboard and oil painted paper doublure, the lower cover of the original binding is lacking and it is substituted with new cover.

**MS No. 351** is a collection of two 19th century handwritten works and two lithographs. The first of the handwritten works is an incomplete copy of Sa'adī's *Bustān* a collection of 19th century letters, petitions, deeds of purchase, cheques and other civil acts.

Another manuscript notable as a work of art is **MS No. 270** containing the *Divan of Nishāt* (Mīrzā 'Abd al-Vahāb Mu'tamid al-Dawlah)<sup>38</sup>, an outstanding poet of the period of Fath 'Ali Shah Qajar. The work has an illuminated head piece (f. 1b), marginal decorations and interlinear gilding on ff. 1b, 2a. The binding is of glazed oil painted paperback pasteboard with oil painted doublure.

There are two other outstanding Persian manuscripts in this group. They are the 17th century complete copies of Amīn Aḥmad Rāzī's *Haft Iqlīm*, the geographical-biographical dictionary (**MS No. 277**) and Nizām al-Dīn Shāmī's *Zafar nāmāh* (**MS No. 286**), the *History of Lang Tamur* - works known in several (also critical) publications<sup>39</sup>.

<sup>36</sup> Konya Bölge Yazma Eserler Kütüphanesi nüshası, Nu: 2739/2.

<sup>37</sup> **MS No. 365**: second chapter = third chapter (ff. 59b–74a), ÖLKER P., DİREKÇİ B., 299–300.

<sup>38</sup> Mīrzā 'Abd al-Vahāb Mu'tamid al-Dawlah, known as Nishāt (1761/2–1828) was not only one of the wellknown poets of the period, but also a calligrapher and the minister of foreign affairs (in 1821–1824) of Qajar Iran.

<sup>39</sup> F. Tauer's edition of the Persian text appeared in 1937. Insert : Commentary, etc. : Histoire des conquêtes de Tamerlan intitulée Zafarnama, Edition critique par F. Tauer. Tome II: Introduction, commentaire, index. Prague 1956 (320 pp.)

امین احمد رازی، تذکره هفت اقلیم، چاپ اول، تهران 1340، چاپ دوم 1377



Khvājah Mīrzā Amīn Aḥmad Rāzī wrote his biographical dictionary entitled *Haft Iqlīm* in AH 1002/AD 1593–1594. It contains information about the famous people of the time (*ṣūfīs*, writers, poets, etc.) according to the geographical regions where they lived and created their works (about 1560 people). According to the scribe's colophon the Matenadaran manuscript was copied in AD 1664 by Muḥammad Ṭāhir b. Muḥammad Qāsim Tabrīzī.

Timūr Lang's court historiographer Niẓām al-Dīn Shāmī (d. 1431) wrote a history of Timūr's conquests entitled *Ẓafar nāmah* in 1404. The Matenadaran manuscript of the wellknown historical source was copied in 1686.

Another manuscript (**MS No. 293**) of the group contains Mīrzā Muḥammad Mahdī Astarābādī's history of Nādir Shāh from his rise to his death in 1747, entitled also as *Tārīkh-i Jahāngoshā-yi Nādirī*. The 19<sup>th</sup> century copy kept in Matenadaran is damaged: has a hole made of a gun shot, the work is incomplete at the end and the first and the last folios are pasted to the covers as doublures.

Two of these manuscripts refer to the history and the legends about the martyrdom of Shiah Imams at Karbal on *Muḥarram* 10, AH 61 / October 10, AD 680. The manuscript **No. 287** contains Allah Qulī b. Shāh Mīrzā Maḥzūn Salmāsī (d. 1815) history of the martyrdom of Shiite Imams' by order of the crown prince 'Abbās Mīrzā, entitled *Maṣā'ib al-abrār va navā'ib al-akhyār*. The next manuscript (**MS No. 350**) contains legends and stories about Prophet Muḥammad, Imām 'Alī, Fāṭimah down to the 4<sup>th</sup> year of *Hijrā*. Both works are 19<sup>th</sup> century undated copies.

Two manuscripts (**MSS NN 352, 353**) contain works on magic, astrology, interpretation of dreams and cryptograms.

One of the works enlisted at first as a manuscript (**MS No. 304**), turned out to be a lithograph publication of AH 1296 /AD 1878–1879 of Sharaf al-Dīn Faẓlallah Ḥusaynī's *Tārīkh-i Mu'jam* written in 14<sup>th</sup> century<sup>40</sup> and containing the history of royal dynasties in pre-Islamic Iran.

As it is already mentioned, in the Matenadaran Collection there are 18 Arabic manuscripts rescued from the destruction. They are distinguished by the variety of content: grammar, rhetoric, Islamic jurisprudence (*fiqh*), logic, cryptogram.

The majority of the survived Arabic manuscripts (10) are Qur'āns<sup>41</sup>. These manuscripts are mainly rebounded and partially repaired, incomplete at the beginning (MSS NN 274<sup>42</sup>, 275, 280<sup>43</sup>), sometimes even at the beginning and the end at the same time (MSS NN 322<sup>44</sup>, 255, 256<sup>45</sup>, 267, 300).

<sup>40</sup> Стори Ч. А., т. 2, 1972, 714–715.

<sup>41</sup> The description of this hand written *Qur'āns* previously done by Ph.D Arabist Vahan Ter-Ghevondian. The part of the *Qur'āns* composed in this article based on those descriptions.

<sup>42</sup> There is a note on the separate sheet put into manuscript: «Gazrikian List N. 1359» (but not 1353, as noted on the sheet), belonged to the Manuscriptorium of the Monastery St. Karapet in Mush, under N 48.

<sup>43</sup> There is a note on the board cover: «Gazrikian List No. 1378 St. Karapet in Mush».

<sup>44</sup> There is an Armenian note on the last page of the manuscript (f. 316b): «From the Akhtamar's book», written in pencil.

<sup>45</sup> There is a note on the board cover: «Gazrikian List No. 1282 St. Karapet in Mush».

It is worthy to mention the multivolume Qur'ān (MS No. 261). It is composed of 16 booklets, as each of which includes 2 or more Sūras of the Qur'ān. Probably, it is divided into more than 30 small booklets, which together made one volume Qur'ān and were used for study the Qur'ān. But only 16 from those booklets reached us.

According to colophons<sup>46</sup>, these copies are dated in AH 1283/ AD 1866–1867 and copied by Bakr (Bekir) aḡa ibn Muḥammad Bulank (Bulanik) zadeh [Ḥaḡī]. All the 16 volumes (or booklets) have similar binding and the same size, and the number of folios varies from 18 to 23.

The only manuscript survived from Lim is a Qur'ān (MS No. 255). It is rebounded and incomplete. The text of the Qur'ān is followed by prayers (ff. 312, 313, 314)<sup>47</sup>. MS No. 294 is similar to previous Qur'ān (prayers in ff. 247ab, 248ab, 249a)<sup>48</sup>.

**MS No. 262** is copy of the famous *Prayer book of 'Alī ibn Ḥuseyn Zeyn al-Abadeyn* (713–658)<sup>49</sup> titled «*al-Ṣaḥīfa al-Saḡadīya*» («الصحيفة السجادية»).

Among the rescued manuscripts of the Collection there are two books on the Islamic jurisprudence (fikh): MS No. 291 and MS No. 281.

**MS No. 291** is incomplete at the beginning and the end, composed from 15 parts, comprise the juridical norms belonging to the different schools of the Islamic *fikh*. **MS No. 281** is the first volume *qadi* (judge) *Mollā al-Sayyid Nāsir Allah wa al-Dīn al-Baydawi's* work interpretation «*Ṣarḥ Ḡāya al-Qaswa fī Dirāya al-Fatwa*» (المجلد الاول من شرح غاية القصى في دراية الفتوى) (*fiqh*). Author is *Muḥammad ibn Muḥammad ibn Zanqī al-Isfaraynī*. The book composed of two parts with a colophon after each one: Part A (ff. 1b–201b) – «[Quarter] part [of worship's actions]» (فصل ربع العبادات), dated in 9 Jumādā al-Awwal, Friday, AH 806 (24 November, 1403) (Colophone: f. 201b). **Part B** (ff. 202b–364b) is a «Selling book» (كتاب البيع) (the end of MS is missing). It is a branch of the above mentioned «[Quarter] part [of worship's actions]».

**MS No. 301** is valuable as one of the oldest manuscripts of the Collection. It is an *Interpretation of Arabic grammar*. According to the colophon (f. 132b) the manuscript is copied by 'Ummār ibn Da'ūd ibn al-Ḥasan, dated on 27 Rabi' al-Awwal, Saturday, AH 671 (21 October, 1272). Another interpretation of the Arabic grammar (شرح نحو اللغة العربية) is the **MS No. 278**. The beginning of the manuscript is

<sup>46</sup> The colophon is written on the page 1a of every booklet, in black ink. In all booklets the same text is written with minor differences, for example, in one place the date is written in letters, in other place with numbers, and in one place name of copyist written *Ḥajī Baqr Aḡa*, in other place the word *Aḡa* is missing.

<sup>47</sup> The manuscript hasn't colophon. On the fol. 86b there is a hardly visible round stamp of the recipient, and on under part of the stamp we can read the date, AH 1322?/AD 1904–1905. There is a note on the board cover: «Gazrikian list No. 947, from the manuscripts of the Desert Lim».

<sup>48</sup> There is a note on the board cover: «Gazrikian List No. 1377 St. Karapet in Mush No. 45».

<sup>49</sup> [http://www.eslam.de/arab/begriffe\\_arab/18ain/ali\\_ibn\\_husain.htm](http://www.eslam.de/arab/begriffe_arab/18ain/ali_ibn_husain.htm), <http://www.imamreza.net/arb/imamreza.php?id=1407>, [http://www.eslam.de/arab/begriffe\\_arab/14Sad/sahifat-ul-sadschadiyya.htm](http://www.eslam.de/arab/begriffe_arab/14Sad/sahifat-ul-sadschadiyya.htm).

missing, it is rebound. According to the colophon the date is *Muharram*, Saturday, AH 1117/ May, AD 1705, the copist is Ibn Marhūm Tahmasb Šamsa.

**MS No. 290** is an Interpretation of Rhetoric (شرح المفتاح في علم المعاني و البيان), copied by Maḥmud ibn al-Qadi al-Amawi (f. 1a).

**MS No. 354** (18th century) is an interpretation of the famous work of logic «Risāla al-Šamsiyya», authored by Kutb al-Dīn al-Rāzi, known as al-Taḥṭānī. The manuscript is composed of three separate parts of the abovementioned book's interpretation. Copied by Ḥusayn ibn Šams al-Dīn al-Šablurī (colophon on f. 70b).

**Part A** (ff. 1a-65b): Introduction of [The Interpretation of Risāla al-Šamsiyya] (مقدمة شرح الرسالة الشمسية), is incomplete, both the beginning and the end are missing. **Part B** (ff. 67a–70b): Annotation of the Introduction of Quṭb al-Dīn's Interpretation or Annotation of the Introduction of al-Taḥṭānī's Risāla (حاشية على حاشية على شرح قطب الدين = حاشية على شرح التختاني على الشمسية)<sup>50</sup>. According to the colophon the author's name of this work is Burhān al-Dīn ibn Kamal al-Dīn ibn Ḥāmid (al-Bulgari), dated 16 Safar, AH 1118 /29 May, 1706, as well it was written in the village of the district Mecca, in the presence of Mowlānā Molla 'Ābd Āllah ibn Mowlana Molla Muḥammad. **Part C**: the final part (ff. 71b–140b, incomplete at the end) is the Annotation of the logic rules of Risāla al-Šamsiyya's interpretation (حاشية على تحرير القواعد المنطقية في شرح الرسالة الشمسية)<sup>51</sup>.

**MS No. 366** is a Cryptogram ("حمائل شريف"), dated in AH 1253/ AD 1837, copied by Mollā Muṣṭafā ibn Mollā 'Abbās.

As we can see, among manuscripts zealously saved during the Armenian Genocide from the ruined and looted centers of spiritual culture of Western Armenia in spite of the danger, or received from donators, there are also items of Eastern culture: Iranian, Arabic and Turkish. Those manuscripts are now a part of the collection of manuscripts in Arabic script of the Mashtots Matenadaran of Yerevan; they are carefully kept, studied and available to scientific circles.

This an exceptional phenomenon which shows the attitude of Armenian people towards the culture of other nations.

## TABLES

VASPURAKAN COLLECTION			
PLACE	NUMBER OF MS	LANGUAGE	DATE
AGHTAMAR	284	ottoman turkish	1795–6
	322	Arabic	—
LIM	255	Arabic	—
VAN AND SURROUNDINGS	262	Arabic	—
	264	Persian	19th century
	266	ottoman turkish	1908–9
	267	Arabic	—

<sup>50</sup> <http://www.al-mostafa.info/data/arabic/depot3/gap.php?file=m002310.pdf>

<sup>51</sup> <http://www.al-mostafa.info/data/arabic/depot3/gap.php?file=m017841.pdf>

*THE ARABIC SCRIPT MANUSCRIPTS OF THE MATENADARAN...*

	270	Persian	19 <sup>th</sup> century
	277	Arabic	–
	278	Arabic	1705
	286	Persian	1686
	287	Persian	19 <sup>th</sup> century
	291	Arabic	–
	293	Persian	19 <sup>th</sup> century
	298	A. arabic B. ottoman turkish	A. 19 <sup>th</sup> century B. 1784–5
	300	Arabic	1868–9
	301	Arabic	1272
	304 (lithography)	Persian	1878–9
	351	Persian	19 <sup>th</sup> century
	352	Persian	–
	353	Persian	–
	354	Arabic	1706
	362	ottoman turkish	20 <sup>th</sup> century

**1. TARON (MUSH) COLLECTION**

<b>2. NUMBER OF MS</b>	<b>3. LANGUAGE</b>	<b>4. DATE</b>
5. 256	6. arabic	7. –
8. 261	9. arabic	10. 1866–7
11. 274	12. arabic	13. –
14. 275	arabic	15. –
16. 280	arabic	17. –
18. 281	arabic	19. 1403
20. 290	arabic	21. –
22. 294	arabic	23. –
24. 347	25. ottoman turkish	26. 1745
27. 350	28. persian	29. 19 <sup>th</sup> century
30. 365	31. ottoman turkish	32. 1650–51
33. 366	34. arabic	35. 1837

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b. Mat., Unpublished catalogue No. 41a. List of manuscripts of the Hermitage of Ktuts, made out by Smbat Ter-Avetisian on January 2, 1916, after the list of Archimandrite Daniel Zatoyan (f. 4a). Seal of the priority of the Ktuts Hermitage on f. 4a, «Van» 1910.

c. Mat., Unpublished catalogue No. 41b. List of manuscripts brought second time from Aghtamar on January 3, 1916, after the list of Archimandrite Daniel Zatoyan.

d. Mat., Unpublished catalogue No. 41c. List of manuscripts of the Hermitage of Lim, made out by Archimandrite Hovhannes Husian, Prior of the Hermitage of Lim, at the beginning of January 1916.

e. Mat., Unpublished catalogue No. 41d. List of manuscripts and items brought from Aghtamar. Received on July 30, 1915, from Aghtamar by the Matenadaran of the Mother See.

#### OFFICIAL DOCUMENTS

a. Letter of the Chancellery to Archimandrite Hovhannes, Prior of the Hermitage of Lim in Vaspurakan, in which His Holiness orders to return to homeland together with archimandrite Stepan, member of the Congregation of Ktuts, to gather all manuscripts and valuable antiquities, to regularly list and to safely bring them to St. Etchmiadzin in order to be kept there without loses. **October 3, No. 1689.** *Ararat*, 1915, p. 811.

b. Letter of the Chancellery to certify that the 17 manuscripts, brought from the Hermitage of Lim in Vaspurakan, were given to Archbishop Husik, curator of Matenadaran of the Mother See, in order to be kept there without loses. **September 10, No. 1506.** *Ararat*, 1915, p. 704.

c. Letter of the Chancellery to certify that manuscripts and other antiquities from Van and surroundings were given to Mr. Smbat Ter-Avetisian to be safely taken to St. Etchmiadzin. **November 6, No. 1984,** *Ararat*, 1915, p. 825.

d. Letter of the Chancellery to Archimandrite Daniel Zatoyan, member of the Congregation of Aghtamar, to certify that 84 manuscripts sent by him through Mr. Smbat Ter-Avetisian were received by the Matenadaran of the Holy See of St. Etchmiadzin to be kept there temporarily. **March 23, No. 681.** *Ararat*, 1916, p. 195.

e. Letter of the Chancellery to Archimandrite Stepan, member of the Congregation of Ktuts, to certify that the 187 manuscripts sent by him through Mr. Smbat Ter-Avetisian were received by the Matenadaran of the Holy See of St. Etchmiadzin to be kept there temporarily. **March 23, No. 682.** *Ararat*, 1916, p. 195.

f. Letter of the Chancellery to Archimandrite Hovhannes, Prior of the Hermitage of Lim, to certify that the 281 manuscripts sent by him through Mr. Smbat Ter-Avetisian were received by the Matenadaran of the Holy See of St. Etchmiadzin to be kept there temporarily. **March 23, No. 683.** *Ararat*, 1916, p. 196.

g. Letter of the Chancellery to Archimandrite Daniel Zatoyan to certify that the 357 manuscripts of Varag and the 173 manuscripts of Van sent by him through Mr. Smbat Ter-

Avetisian were received by the Matenadaran of the Mother See to be kept there without loses.

**March 23, No. 684.** *Ararat*, 1916, p. 196.

**h.** Letter of the Chancellery to Archbishop Husik, curator of the Matenadaran of the Mother See, in which His Holiness orders to receive and keep in the Matenadaran the 1099 manuscripts brought from Van, the hermitage of Lim and surrounding Armenian monasteries and churches. **January 27, No. 200.** *Ararat*, 1916, pp. 26–7.

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**ՄԵԾ ԵՂԵՌՆԻ ՏԱՐԻՆԵՐԻՆ ԿՈՐՍՏԻՑ ՓՐԿՎԱԾ  
ԱՐԱՔԱՏԱՌ ԶԵՌԱԳՐԵՐԻ ՄԱՏԵՆԱԴԱՐԱՆՅԱՆ  
ՀԱՎԱՔԱԾՈՒՆ**

**ԱՄՓՈՓՈՒՄ**

Սույն հոդվածով առաջին անգամ ներկայացվում են Մեծ եղեռնի տարիներին Արեւմտահայաստանից՝ մասնավորապես Վասպուրական ու Տարոն աշխարհների գրչակենտրոններից (Աղթամարի սբ. Խաչ, Վարագա վանք, Լիմ, Կառուց անապատներ, Տարոն աշխարհի սբ. Առաքելոց, սբ. Կարապետ վանքեր եւ այլն) հայերեն ձեռագրերի հետ կորստից փրկված եւ Մայր Աթոռ Սբ. Էջմիածնի Մատենադարանում, ապա տարիներ անց ՄՄ անվան Մատենադարանում հանգրվանած 34 արաբատառ ձեռագրերը եւ 1 վիմատիպ գիրքը:

1915 թ. Արեւմտահայությունը Օսմանյան կայսրության իշխանությունների կողմից ենթարկվեց իր իսկ բնօրրանում աներեւակայելի վայրագությունների՝ **ցեղասպանության**:

Թալանվեցին եւ այրվեցին Արեւմտահայության գոյության վկաները՝ սրբակենտրոնները, նյութական դարավոր արժեքները, ոչնչացան հոգեւոր մշակութային գանձերը: Աշխարհով մեկ ցրվեցին հայության բեկորները, եւ նրանց հետ հայոց տասնյակ հազարավոր ձեռագիր մատյանների մնացորդը: Կորստյան մատնվեցին մեր վանքային գրչության կենտրոններում ստեղծված ազգային մշակույթի, ինչպես նաեւ դարերի ընթացքում հավաքված եւ ուսումնասիր-

վող շատ ու շատ օտարալեզու գրիչների բազմաբնույթ եւ բազմաբովանդակ ձեռագիր արժեքները:

Այնուամենայնիվ հայությանը հաջողվեց փրկել իր գրչակենտրոններում՝ ընդհանուր մշակութային-գրչության, ուսումնառության կենտրոններում, եղած հայերեն, այլեւ օտար մշակույթի, այդ թվում օսմաներեն, պարսկերեն, արաբերեն ձեռագրերի մնացորդները:

Ձեռագրերի փրկության սուրբ գործի նախաձեռնողը եղել է Ամենայն Հայոց կաթողիկոս Գեորգ Ե Սուրենյանցը, որի կարգադրությամբ ձեռագրերը անվնաս տեղափոխվել են Մայր Աթոռ Սբ. Էջմիածնի Մատենադարան (տնօրեն Հուսիկ արքեպս. Մովսիսյան) եւ նկարագրվել, ցուցակագրվել գրքապահ Գագրիկ Ներսիսյանի կազմած «Գագրիկյան» կոչվող ցուցակում, համալրելով տեղի ձեռագրական հավաքածուն:

Այսպիսով, 1915–1916 թթ. Վասպուրականի եւ Տարոնի հայերեն ձեռագրական հավաքածուների հետ Էջմիածնի Մատենադարանին են հանձնվել՝ Աղթամարից 2 ձեռագիր, որից 1-ը օսմաներեն (**ձեռ. Հ<sup>ա</sup> 284**), մյուսը՝ արաբերեն (**ձեռ. Հ<sup>ա</sup> 322**), Լիմից՝ 1 արաբերեն ձեռագիր (**ձեռ. Հ<sup>ա</sup> 255**), Վանից՝ 20 ձեռագիր, որից 3-ը օսմաներեն (**ձեռ. Հ<sup>ա</sup> 266, 298, 362**), 10-ը պարսկերեն (**ձեռ. Հ<sup>ա</sup> 264, 270, 277, 286, 287, 293, 304 (վիմ.գր.), 351, 352, 353**), 7-ը արաբերեն (**ձեռ. Հ<sup>ա</sup> 262, 267, 278, 291, 300, 301, 354**), Մուշի սբ. Կարապետ վանքից՝ 12 ձեռագիր, որից 2-ը օսմաներեն (**ձեռ. Հ<sup>ա</sup> 347, 365**), 1-ը պարսկերեն (**ձեռ. Հ<sup>ա</sup> 350**), 9-ը արաբերեն (**ձեռ. Հ<sup>ա</sup> 256, 261ա- ժգ, 274, 275, 280, 281, 290, 294, 366**):

Հոդվածի հեղինակները Վասպուրականից եւ Տարոնից բերված արաբատառ ձեռագրերը (6 օսմաներեն, 11 պարսկերեն, 18 արաբերեն) ներկայացնում են ըստ լեզուների եւ բովանդակային դասակարգմամբ, արժեւորում են պատմա-գիտական եւ գեղագիտական տեսանկյունից:

Ձեռագրերը կարող են հետաքրքրել հատկապես լեզվաբանությամբ, գրականությամբ, կրոնագիտությամբ եւ բժշկությամբ զբաղվող մասնագետներին:

Հոդվածում հատկապես ուրվագծվում է հայ ժողովրդի վերաբերմունքը, հարգանքը այլ ժողովուրդների մշակույթի հանդեպ:

Ներկայումս, Մեծ Եղեռնի տարիներին Արեւմտյան Հայաստանի ավերված ու թալանված հոգեւոր մշակութային կենտրոններից ջանադրաբար փրկված եւ Արեւելյան Հայաստան բերված արեւելյան՝ իրանական, արաբական, թյուրքական մշակույթի ձեռագրային արժեքները Մաշտոցյան Մատենադարանի արաբատառ հավաքածուի մաս կազմելով՝ խնամքով, անկորուստ պահվում են, ուսումնասիրվում եւ հասանելի են գիտական շրջանակներին:



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## **АРАБОГРАФИЧЕСКИЕ РУКОПИСИ КОЛЛЕКЦИИ МАТЕНАДАРАНА, СПАСЕННЫЕ ОТ ПОТЕРИИ ВО ВРЕМЕНА ГЕНОЦИДА АРМЯН**

### **РЕЗЮМЕ**

В статье представлены 34 рукописи, написанные арабским шрифтом и спасенные во времена геноцида армян в Османской империи вместе с армянскими рукописями из хранилищ Западной Армении и собранных в Матенадаране Эчмиадзинского Святого Престола. через много лет эти рукописи, вместе со всей коллекцией Святого Престола, стали собственностью Матенадарана, Института древних рукописей имени М. Маштоца.

Современники событий геноцида армян свидетельствуют о множестве случаев, когда рукописные коллекции армянских монастырей были сожжены османскими войсками, осуществлявшими резню армян на территории Османской империи. Армяне, высоко ценившие книги и рукописи, старались спасти их, несмотря на трудности и опасности. Многие из спасенных рукописей впоследствии нашли приют в Матенадаране Святого Престола и других книгохранилищ мира.

В свою очередь, Католикос всех армян Геворг V Суренянц 1915-1916 гг. предпринял меры для спасения рукописных собраний армянских монастырей, особенно из провинции Васпуракан и Тарон. Спасенные рукописи перевезли в Матенадаран Святого Эчмиадзина. Все рукописи были описаны в каталоге

«Газрикян», составленном Газриком Нерсисяном. Изучение этого каталога и других источников истории приобретенных рукописей привело нас к заключению, что следующие арабографические рукописи были собраны в провинциях Васпуракана и Тарона в 1915–1916 гг., из которых две рукописи из Ахтамара (**осм.** № 284, **араб.** № 322), одна из Лима (**араб.** № 255), 20 рукописей из Вана (**осм.** №№ 266, 298, 362; **перс.** №№ 264, 270, 277, 286, 287, 293, 304, 304 (литография), 351, 352, 353; **араб.** №№ 262, 267, 278, 291, 300, 301, 354) и 12 рукописей из монастыря С. Карапета г. Муша (**осм.** №№ 347, 365; **перс.** №. 350; **араб.** №№ 256, 261, 274, 275, 280, 281, 290, 294, 366).

В данной статье все эти рукописи (6 османских, 11 персидских, 18 арабских) классифицируются и описываются отдельно в языковых и тематических группах. В основном они посвящены религии, литературе, медицине, исламской юриспруденции, грамматике, истории, реторике и логике.

Исследование выявляет научно-историческую и художественную ценность этих памятников.

В то же время статья наглядно показывает понимание и уважение армянами не только к собственной, но и к чужой культуре.

В нынешнее время эти рукописи бережно хранятся в хранилищах Ереванского Матенадарана, составляя часть коллекции арабографических рукописей, изучаются и доступны всем, кто интересуется ими.

*English edited by Hachatoor*