

## THE COLLECTION OF OTTOMAN TURKISH MANUSCRIPTS OF THE MATENADARAN AND THE DESCRIPTION METHODOLOGY

The Mashtots Institute of Ancient Manuscripts “Matenadaran” is one of the richest manuscript depositories of the world. It holds 20,310 unities in different languages (Old Armenian, Ottoman Turkish with Armenian letters, Georgian, Latin, Greek, Hebrew, French, Syriac, Hindu etc.). A valuable part of them is the Collection of Islamic manuscripts which consist of 2,715 codices in Arabic, Persian and Ottoman Turkish. The total number of Ottoman Turkish manuscripts is 400.

The first descriptions of Islamic Manuscripts of Matenadaran Collection consist of twenty-three manuscript registers.

Previously, these manuscript registers were entitled *List of Manuscripts in Arabic - Persian - Uzbek - Azerbaijani* (فهرست کتب و دستخط عربی و فارسی و (اوزبکی و آذربایجانی); later the title was concretized as *List of Manuscripts in Arabic Script*. The first cataloguer's name is Hovhannes Ghukasyan, and the date of the cataloguing is 1948. This information is written in the margine of the title-page of the first manuscript register (در سنه ۱۹۴۸ میلادیز (طرف اوہانس خوقسیان منظوم شد). If the name of the first cataloguer and the date of the work beginning are mentioned, nevertheless, there is no mention in the next registers about the other cataloguers and the chronological course of the work and its conclusion.

Subsequently, to achieve our task of creating a new and exhaustive catalogue of the Matenadaran Ottoman Turkish manuscripts. First of all we started the review of the available manuscripts in order to get general and particular notions about them, appreciate the efforts made previously with the aim of choose and utilize everything useful.

The manuscripts have been described by diverse persons at different times. Describers, even if they mastered necessary languages (Arabic, Persian or Ottoman Turkish), did temporary work, either because they didn't have codicological ability or because they were short in time. Descriptions of manuscripts are bilingual: Persian or Arabic with parallel translation into Armenian.

Descriptions of Ottoman Turkish manuscripts in abovementioned registers are done quickly and very generally, without giving any notion about the manuscripts integral image.

Notices of written and unwritten pages quantities contain errors. Aspectual and qualitative peculiarities of the subjects are not mentioned; often only “paper” or “parchment” are specified. Sometimes, speaking about the form of script (one-columnar or two-columnar), they introduce as well the calligraphy and the number of lines (the number of lines seems to be cited only according to the first page lines). Only the colour of the binding is mentioned. There is no mention of the fly-leaves. Dates of copy and further colophons, pen tryings (pen trials), seals and watermarks are never mentioned. The manuscripts’ state is appreciated only by the terms “satisfying”, “good”, “very good” and “restored”. The contents are stated only by one-word notices: “religious”, “grammar”, “poetry”, “jurisprudence”, “logics”, “medicine” and so on.

Sometimes the language of the manuscript is wrongly determined: Persian and Arabic manuscripts are mentioned as Ottoman Turkish ones and vice-versa.

Thus, this review of the manuscripts written with Arabic script allowed stating the approximate quantity of Ottoman Turkish manuscripts. The manuscripts’ description level and their contents are specified.

Subsequently, manuscripts were grouped according to their contents: literature, history, religion, jurisprudence, medecine, calendar theory, versification, rhetoric, astronomy, cosmology, arithmetic, geometry, grammar, as well as dictionaries, talismans, correspondence, *ferayiz* (legislation of heritage distribution) and etc.

Having at our disposal the registers’ data, using the guidance of foreign catalogues<sup>1</sup> and possibilities offered by Internet information,

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<sup>1</sup> Rieu Ch., Catalogue of the Turkish Manuscripts in British Museum, Osnabrück, 1978; Catalogue of Turkish Manuscripts in the Library of the Hungarian Academy of Sciences, Composed by Ismail Parlatir, György Hazai and Barbara Kellner-Heinkele, 2007; Flügel G., Die arabischen, persischen, türkischen Handschriften der k.u.k. Hofbibliothek zu Wien I, New York, 1977; Türkiye yazmalar Toplu Kataloğu ISPARTA, Milli Kütüphane Basımevi, Ankara, 2000; Şadi Aydın, İran Kütüphaneleri Türkçe Yazmalar Kataloğu, Timaş Yayınları, İstanbul, 2008.

nevertheless, the description and cataloguing of Ottoman Turkish manuscripts was done by using the model of Armenian manuscripts description and cataloguing in following points: classmark of the manuscript, title, place of copy, date of copy, copiest, author, number of folios, unwritten leaves, writing material, Ink, dimensions, script, number of lines, catchwardes, binding, fly-leaves, state, content, scribal colophons, later colophons, ownership notes, seals, stamped seals, pen tryings, notes, miniatures and etc.

As an example, let us cite some items of description.

In the rubric “writing material”, we note kind of the paper, if it has waterlines, mistara (stamped lines), watermarks, leaves are numbered and cited one by one.

In the rubric “binding” we note the material of it (leather, artificial leather, glazed-cloth, etc.), its colour; the décoration, the doublure (paper, decorated paper with floral design, marbled paper etc.) are specified.

In the rubric “fly-leaves” we number fly-leaves with Armenian letters. Their quantity, letter unities and the kind of paper are noted.

In the rubric “state” we write down the general state of the manuscript; wears and tears of the binding, the leaves and the writing field are noted; we also note if the manuscript is incomplete, if it had been restored, the quality of restoration is defined and so on.

In the rubric “scribal colophons”, “later colophons”, we cite the colophons, their pages and sometimes their translations into Armenian.

In the rubric “seals”, “stamping” we note the page, the form, the time of the seals, as well as the ink colour and the seal decipherment. Exterior data are written down in brackets, the decipherment in quotation marks.

In the rubric “pen trying” we note the pages and if it has any important content, it is written down.

In the rubric “notes” we group the library notes, names of donators, which are written on pieces of other paper and pasted on doublure of the main manuscript, as well as manuscript notes of other scholars having studied it.

In the rubric “miniature” we note its kind (vignette, half-vignette, frontispiece, marginal ornament and so on), the page and colours used in illumination.

In the rubric “content” we enumerate pages of the manuscript text or texts, then give a summary in Armenian, citing the beginning and the end of the Ottoman Turkish text. If the text consists of chapters and the chapters have also parts, all pages are noted.

Sometimes, there are marginal notes which are usually supplements to the text. They are cited with their page numbers; if there is any foreign catalogue in which another copy of the manuscript is described, we cite the catalogue, the manuscript's number and page. If there are works devoted to the text: articles or studies, their sources are cited as well. Supplementary information about the text is written down with their source.

The collection of Ottoman Turkish manuscripts kept in the Matenadaran dates back mostly to the 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries.

At present, the most ancient Ottoman Turkish manuscript of the Matenadaran is the **MS No. 196**, dated in AH 972 /AD 1564-1565 (Colophone, f. 174a).

The manuscript contains two works. The first one is devoted to the variants of the vowel ى meanings in Persian ( رسالة يائيہ فی لسان الفرسى من مولفات ) (كمال پاشا زاده رحمه الله (ff. 1b-26b). The author of the work is not mentioned in the manuscript. The supposition that the author is *Kemāl Pasha Zādeh* (AH 940/AD 1534), i.e. *Mawlawīyah Imam Shems ud-Dīn Ahmed B. Suleimān B. Kemāl*<sup>2</sup> is confirmed by comparison with descriptions in foreign catalogues<sup>3</sup>.

The second work is entitled *Daḳā'ik ul-Ḥaḳā'ik* (دقایق الحقایق) (*The Finest Truths*) (ff. 27b-174a)<sup>4</sup>. The work devoted to the distinctions between

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<sup>2</sup> Ծնվել է Թոքթաթում: Եղել է Միր լիվա Քեմալ Փաշա Զադե Սուլեյմանի որդին: Կյանքի առաջին տարիներին եղել է զինվորական, այնուհետև իրեն նվիրել է գիտությանը: Վայելել է սուլթան Սուլեյման I-ի հովանավորությունը: Մահացել է ՀՋՐ. 940-ին/1533-1534 թվական, որպես Շեյխ ուլ իսլամ (տե՛ս մանրամասն, Rieu Ch., Catalogue of the Turkish Manuscripts in the British Museum, Or. 36, Osnabrück, 1978, p. 142):

<sup>3</sup> Տես նույն բնագրի այլ օրինակներ. Rieu Ch., նույն տեղում: Flügel G., նշվ. աշխ., էջ 131-132:

<sup>4</sup> Տես նույն բնագրի այլ օրինակներ. Rieu Ch., Catalogue of the Turkish Manuscripts in the British Museum Add. 7887, pp. 141-142; Catalogue of the

Persian homonyms and synonyms. In the Preface the author writes, that his *Risāle* (Treatise) studies the nice words, which beautify the literary speech (f. 28a). The Turkish commentary is expanded with numerous Persian verses<sup>5</sup> of poets Ḥāfiẓ, *Firdevsi*, *Sa'adī*, *Nizāmi* and etc., sometimes verses in Arabic. The words' examples have not given in alphabetical order, often simultaneously is given the Arabic and Ottoman Turkish versions of the words. From the Preface it is obvious that the work is dedicated to *Grand Vezir Ibrāhīm Pasha of Suḷḷān Suleimān I* (f. 28a). The author of the work is *Kemāl Pasha Zādeh* as well as descriptions in foreign catalogues confirm it. In some foreign catalogues the *Treatise* mentioned as Persian-Turkish Dictionary<sup>6</sup>.

In the previous description of the Matenadaran **MSS NN 334** and **394** have been considered as only Persian manuscripts. Studying them we noticed that Persian passages of the manuscript are followed by passages in Ottoman Turkish and Arabic.

The **MS No. 334** is a trilingual (Persian, Ottoman Turkish, Arabic) work in prose and verse, devoted to the *Battle of Kerbelā* and the *Martyrdom of Shiite Imāms*. It was written in AH 1301/AD 1883-1884 (Colophons, ff. 41a, 59a, 79a, 190b).

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Persian Manuscripts in the British Museum, Volume II, Add. 7887, p. 514; Flügel G., '24. 24. 130-131: Schmidt J., Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands, vol. I, Cod. Or. 860, Cod. Or. 962, Leiden, 2000, pp. 300-301, pp. 360-361; Şadi Aydın, Iran Kütüphaneleri Türkçe Yazmalar Kataloğu, Nr. 3274, İstanbul, 2008, s. 26; Şadi Aydın, '24. 24. 130-131, Tabriz Milli Kütüphane Koleksiyonu Nr. 2714, ss. 41-42; Sazman-i Lügat-Nāme-i Dehuda Kütüphanesi Nr. 45, Nr. 2543 s. 49; Tahran Üniversitesi Hukuk-Siyasi Bilgiler ve İktisad Fakültesi, Nr. F-2386, s. 67; İslami Şura Meclisi Kütüphanesi I, Nr. 15251, s. 75; Medrese-i Ali-i Şehid Mutahhari Kütüphanesi, Nr. 101, s. 88; Gölpaygani (Ayetullah) Kütüphanesi, Nr. 9/131, s.110; Türkiye Yazmalar Toplu Kataloğu, 34/III, İstanbul Süleymaniye Kütüphanesi, 34 Sü-Hü 372, Ankara 1987, s. 168:

<sup>5</sup> *Beit, Rubā'i, Misrah* ۱۱ ۱۱۱۱:

<sup>6</sup> Flügel G., '24. 24. 130-131: Şadi Aydın, Iran Kütüphaneleri Türkçe Yazmalar Kataloğu, İstanbul, 2008; Türkiye Yazmalar Toplu Kataloğu, 34/III, 34 Sü-Hü 372, s. 168.

The **MS No. 394** is a trilingual work which describes the *Life and Martyrdom of Shiite Imāms* in prose and verse. The work begins by an Arabic preface in which the author notes that described misfortunes occurred at the time of Prophet Muḥammed and author utilized tales of the *Qur'ān*, as well as works in Arabic, Persian and Ottoman Turkish. The Ottoman Turkish part of the manuscript consists of religious *Kāšdehs* praising *God, Prophet Muḥammed, Imām Ḥusein* and narrating the tragical events at *Kerbelā*. The *Kāšdehs* not separated by titles and are followed by Persian *Kāšdehs* of the same content. The manuscript dated AH 1289/AD 1872-1873 and the author is *Javad Ḥuseinī* (Colophon, f. 2a). The manuscript is incomplete at the end. Two manuscripts (**MSS NN 393** and **394**) are joined in one volume<sup>7</sup>.

Among described Ottoman Turkish manuscripts, sixteen have Literary contents<sup>8</sup>; those are Verse Collections (*Divan*) by Turkish poets of the 16<sup>th</sup> - 17<sup>th</sup> centuries: *Veisi* (**MS No. 197**), *Nef'i* (**MS No. 223**), *Bāḳi* (**MS No. 321**)<sup>9</sup>, *Fehīm* (**MS No. 323**)<sup>10</sup>; The poem *Khusrev and Shīrīn* (خسرو و شیرین) by *Sheikhi* (**MS No. 302**)<sup>11</sup>; The *Story of Ten Birds* (حکایه ده مرغ شمسی) by *Shemsi* (**MS No. 646**) copied by 'Omer ibn 'Osman al Hakīr (Colophone, f. 34a); *The Story of Forty Veziers* (حکایه قرق وزیر) (**MSS NN 563, 1889**); *Khairiye or Khairi Nāmeḥ* (خیریہ) (**MS No. 296 (ff. 1b-50a), MS No. 747**), *Tuḥfeḥ i Dilkesh* (تحفه دلکش) (**MS No. 296, 51b-109a**) and *Khayrābād* (خیر آباد)

<sup>7</sup> Հայերեն նշում Կազմաստառ Բ-ին:

<sup>8</sup> Ձեռագրերի նկարագրությունը կատարվել է 2009 թվականին:

<sup>9</sup> Տե՛ս նույն բնագրի այլ օրինակներ. Rieu Ch., Catalogue of the Turkish Manuscripts in the British Museum, Add. 7922, pp. 187-188, Add. 25.423, pp. 188-189; Arabische, Türkische und Persische Handschriften der Universitätsbibliothek in Bratislava, 1961, Bratislava, S. 340-341; Schmidt J., Catalogue of Turkish Manuscripts in the Library of Leiden University and Other Collections in the Netherlands, Volume I, Leiden, 2000, Cod. Or. 837, pp. 282-284:

<sup>10</sup> Տե՛ս նույն բնագրի այլ օրինակներ. Rieu Ch., Catalogue of the Turkish Manuscripts in the British Museum, Add. 7924, p. 196; Flügel G., նշվ. աշխ., էջ 659-660.

<sup>11</sup> Տե՛ս նույն բնագրի այլ օրինակ. Rieu Ch., Catalogue of the Turkish Manuscripts in the British Museum, Add. 7906, pp. 165-166.

(النبأى مرحوم) (MS No. 297 (ff. 1b-56b), MS No. 2014 (ff. 3b-73b)) *Mesnevis* (Poems) by Nābi; Turkish prose translations of Nizāmi's Poems' *Iskender Nāmeḥ* (ترجمة اسکندر نامه), *Bahram Gur* (ترجمة بهرام گور), *Khusrev and Shīrīn* (ترجمة خسرو شیرین), *Leilā and Mejnūn* (ترجمة لیلی و مجنون) (MS No. 1749, with miniatures); the Tale *Shahzādeḥ* (هذا حکایت شاهزاده عاشق غریب) by Ā'shik Ḡarib (MS No. 1262), written in AH 1245 /AD 1829-1830 (Colophone, f. 24a); incomplete copy of *Verse Book* by an anonymous author (MS No. 1861); a *Note-book of Fairy Tales* (دفتر حکایات و روایات) (MS No. 413).

*Ferayiz* (legislation of heritage distribution) are numerous among Turkish manuscripts. At present, only two of them (MSS NN 985 and 1454) have been thematically studied. MS No. 985 is an *Interpretation of Ferayiz* (شرح الفرایض) dated AH 1061/AD 1650-51 by the scribe *Muṣṭafa*, known as *Mawlawīyah Ḥusein Efendi Zādeḥ* (Colophone, f. 74a). In Preface he writes that the work was translated into Turkish by *Dursun Zādeḥ* as close as possible to the original, correctly describing and explaining terms, and preserving the words' order of the original. At the end of the work the scribe notes that *Ibn Dursun* collected valuable documents about issues of heritage distribution and completed the work, which was written in AH 1008 /AD 1599-1600 (Colophones, ff. 73b, 74a).

The MSS NN 412, 436, 633, 1803 and 2110 of the Matenadaran Collection are known as *Calendars of Darendeḥi*<sup>12</sup>. The title is written in the lower part of the frontispiece of the MS No. 633. While comparing the MS No. 633 with the MSS NN 412, 436, 1803 and 2110 noticing structure and contents similarity, we can state without hesitation that the codices are *Calendars of Darendeḥi* (هذا روزنامه دارندوی) of the 18<sup>th</sup> and 19<sup>th</sup> centuries as well. These manuscripts are ribbon-like, written on paper or parchment with *Ruq'a* and *Naskh* scripts, and consist of thirteen tables.

The MSS NN 140, 228, 299, 346, 656 and 1096 are attracting attention by their interesting contents.

MS No. 140 contains a copy of *Jevāhir Nāmeḥ* (جواهر نامه) and was

<sup>12</sup> Առաջին նմանօրինակ օրացույցի կազմողը եղել է Դարենդեհից (քաղաքը գտնվել է Սեբաստիայի վիլայեթում), որի անունով էլ անվանվել է օրացույցը: Վերջինիս ստեղծողը եղել է ոմն Մեհմեդ (Տե՛ս Турецкий Вьчный Календарь Дарэндэви, С. Петербургъ, 1883, стр. 23).

written in the 19<sup>th</sup> century. It consists of 32 chapters, each one of which is speaking about one precious stone. Stones are presented by their names, kind, value, use, place of discovery, colour and so on. As the manuscript is incomplete, it is difficult to give any precise information about its author and copiest.

The **MS No. 228** contains a *List of Ottoman Sultān Names* (اسامی شریفه لر); copied in AH 1314/AD 1896-1897 by *Mirza 'Abd ul Ḥasan Kāẓ Zādeh at Tekie* (Colophone, 6a). The manuscript is a list of Ottoman Sultāns from the beginning of the Ottoman Empire up to the 31<sup>st</sup> Sultān 'Abd ul-Meġd Ḥasan ibn al Sultān al Ġazi Mahmud Ḥasan (AH 1299/AD 1820). It gives the dates (AH) of birth, enthronization and death (or destitution) of each of *Sultāns*, the duration of their ruling and life, as well as data about their mausoleums<sup>13</sup>.

The **MS No. 299** is a manuscript of the 19<sup>th</sup> century about the administrative division of the Ottoman Empire into 24 *Vilayets* and 64 *Sanjaks*, and smaller administrative unities included in the text (ff.1b-22b), the List of Kapudan Pasha's and Others' Islands (ff. 22b-23a); the Examples of Letters' beginnings dedicated to Sultāns (ff. 23b-25a).

The **MS No. 346** is again a manuscript of the 19<sup>th</sup> century, it contains a *Genealogy* (سلسله نامه) with genealogical trees beginning with *Adam* and reaching the *Prophet Muḥammed*. It represents the generations of *Prophets*, *Kaliphs*, *Shāhs*, *Padishāhs*, *Meliks*, *Sultāns*, *Imāms* and their succession on the throne.

The **MS No. 656** is a manuscript of the 18<sup>th</sup> century entitled *Book of Feasts* (ضیافت نامه). It contains the descriptions of traditional celebrations devoted to Ottoman Sultāns and official figures<sup>14</sup>.

The **MS No. 1096** contains *The List of Baiburt Library* (بایبورت کتبخانه سنک) (کتاب جدولی). It was written in Baiburt by *Ahmed Ziyā ud-Dīn*. The number of the book or the manuscript, its title, quantity, volume, script and number of lines are noted in regular order. Books and manuscripts are ranged according to themes, with notes about the number of pieces and volumes.

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<sup>13</sup> Տե՛ս Ավետիսյան Ա., Մատենադարանի Հ<sup>դ</sup> 228 օսմաներեն ձեռագիր գավազանագիրը, Բանբեր Մատենադարանի, 2014, 20, էջ 137-151:

<sup>14</sup> Բնագիրը պատրաստվել է հրատարակման:



There are about forty bilingual and trilingual miscellanies which contain Ottoman Turkish-Persian, Ottoman Turkish-Arabic, Arabic-Persian, Persian-Ottoman Turkish-Arabic diverse works and texts without the date and name of copyist.

Thirty two miscellanies of this kind had been already described and catalogued; their main languages are Persian and Ottoman Turkish. Those are **MSS NN 55, 252, 371, 528, 577, 658, 660, 741, 779, 848, 872, 937, 939, 965, 1035, 1147, 1221, 1234, 1235, 1449** and etc<sup>15</sup>.

Some Ottoman Turkish works included in these above mentioned manuscripts, can be examined here.

Thus, the **MS No. 252** entitled *Derbend Nāmeḥ, History of Daghestan* (کتاب دربند نامه با احوالات داغستان از اقرار تاریخ), is concluded three different manuscripts in Persian, Arabic and Ottoman Turkish. The Ottoman Turkish version includes the history of all the events occurred in *Derbend* (Daghestan) from its foundation up to AH 115/AD 753-754. It finishes with the description of the campaign to Derbend of *Ebu Muslim ibn 'Abdul-Malik*. The manuscript was copied in AH 1269/AD 1852-1853 by Mullah Mirzā 'Ali Efendi al Shehir (Colophone, 41a).

The **MS No. 660** contains an incomplete copy of *Maḥbūb ul-Ḳulūb* (محبوب القلوب) (*Dear Hearts*) by *Mīr 'Ali Shīr Nevāi* (ff. 129b-175b)<sup>16</sup>, and Poems of Religious content (Terjī' bends, Kaṣīdehs, Na'ts (ff. 176b-189b), copied in AH 1344-1345/ AD 1926-1927 by Muḥammed Kāsim (Colophones, ff. 177b, 178a, 180a, 184b, 187b, 188b, 189b).

The **MS No. 939** contains the copy of *Fetvas* (laws) by *Ebu' Su'ūd, 'Ali Efendi, Aḥmed ibn Kemāl*, two *Religious Works, Recipes* and *Talismans* (ff. 2a-3a, 2b, 58a, 66b-67a, 68a-71a, 74a, 132b-133a, 136b, 137b-138a, 140a, 140b-143a).

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<sup>15</sup> Ձեռագրերի նկարագրությունն ընդգրկվել է Մատենադարանի պարսկերեն ձեռագրերի ցուցակում, որը կազմել է պ.գ.թ., ձեռագրագետ Քրիստինե Կոստիկյանը:

<sup>16</sup> Sb'u նույն քնագրի այլ օրինակ. Rieu Ch., Catalogue of the Turkish Manuscripts in British Museum, Or. 2871, pp. 275-276:

The **MS No. 965** contains an incomplete copy of *Divan of Ḥakiki* (دیوان حقیقی) (i.e. *Karakoyunlu Jihanshāh Ḥakiki* (1397?-1467)) (ff. 31b-54b)<sup>17</sup>.

The **MS. No. 1035** contains the copy of *Divan of Fuẓūli* (کتاب دیوان فضولی) (ff. 1b-48b) dated in AH 1065/AD 1654, copied by *Ibrāhīm Timur Rumlu*<sup>18</sup> (Colophone, 47a); Poem of *Leilā and Mejnūn* by Fuẓūli (کتاب لیلی مجنون افصح) (ff. 50b-89b)<sup>19</sup> dated AH 1094 /AD 1681-1682 (Colophone, 89b); and a treatise on the eloquent style called *Khaṭṭiyāt min kelām-i Tīmūrī* (خطیبات من کلام تیموری) (ff. 94b - 97b).

The **MS No. 848** contains the copy of *Gulistān* poem (هذا کتاب گلستان) by Sa'adī in Persian with underline translation into Ottoman Turkish (ff. 3b-114b), made later by Ibrāhīm in AH 1160 /AD 1747 (Colophone, 3a).

We also have to note that parallel to manuscripts description and cataloguing, study is realized as well: **MS No. 741** (ff. 108b - 127a), and **MS No. 937** (ff. 27b-47b) contain the copies of Persian-Turkish verse dictionaries entitled *Tuḥfe-i Shāhidi* (تحفه شاهیدی) by Turkish poet of the 15<sup>th</sup> – 16<sup>th</sup> centuries Mughlali Ibrāhīm Shāhidi Dedeh, while **MS No. 55** (ff. 73b – 96a) and **MS No. 983** contain the copies of Persian-Turkish verse dictionaries entitled *Tuḥfe-i Sunbul Zādeh* or *Tuḥfe-i Vehbi* (تحفه سنبل زاده) by Turkish poet and writer of the 18<sup>th</sup> century Muḥammed Sunbul Zādeh Vehbi. These verse dictionaries have been composed for Persian language teaching in elementary schools. In the **MS No. 229** (ff. 2a-7a) we find the work called *Old Persian Words Passed into Armenian Language* (ارمنی دلنه) (مخلوط اولنموش فرس قدیم الفاظلری); the **MS No. 230** is a *Persian-Turkish Dictionary* by Mirza Muḥammed Taghi written in Shūshī; the **MS No. 462** is also a *Persian-Turkish Dictionary* by Kerbelāyi Mullah Muḥammed Ḥusein

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<sup>17</sup> St'u մանրամասն, Саакян В., Рукописи «Матенадарана» как источники изучения Туркменской литературы, National Institute of Manuscripts of the Academy of Sciences of Turkmenistan, 2014, 3 (55), стр. 29-37:

<sup>18</sup> St'u նույն բնագրի այլ օրինակներ. Rieu Ch., նշվ. աշխ., Or. 406, Add. 19.445 (l. Foll.), Add. 7916, Add. 7917 (l. Foll.), pp. 207-208; Flügel G., նշվ. աշխ., էջ 638-639: Zettersteen K. V., Die Arabischen, Persischen und Turkischen Handschriften der Universitätsbibliothek zu Uppsala, Uppsala, 1930, S. 339:

<sup>19</sup> St'u նույն բնագրի այլ օրինակ. Rieu Ch., նշվ. աշխ., Or. 405, p. 206.

ibn Kerbelāyi Muḥammed written in Lower Najlū in Īravān Region. The manuscripts are important especially for their rewriting places<sup>20</sup>.

Thus, very briefly presenting a small part of the Matenadaran Collection of Ottoman Turkish manuscripts, we hope, nevertheless, to have made obvious the scientific value of Ottoman Turkish works as sources for studying the history, literature, religion, jurisprudence, theory of the calendar, medicine and other spheres of Eastern countries and nations<sup>21</sup>.

## ԱՎԵՏԻՍՅԱՆ ԱՆԻ

### **ՄԱՏԵՆԱԴԱՐԱՆԻ ՕՍՄԱՆԵՐԵՆ ԶԵՌԱԳՐԵՐԻ ՀԱՎԱՔԱԾՈՒՆ ԵՎ ՆԿԱՐԱԳՐՄԱՆ ՄԵԹՈԴԱԲԱՆՈՒԹՅՈՒՆԸ**

Սույն հոդվածում ներկայացվում է օսմաներեն ձեռագրերի նկարագրման մեթոդաբանությունը, ինչպես նաև 2008-2012 թվականներին ուսումնասիրված և նկարագրված Մաշտոցյան Մատենադարանի օսմաներեն ձեռագիր հավաքածուից նմուշներ:

Մատենադարանը համախմբում է բազմալեզու 20,310 ձեռագիր միավոր, որից 2,715՝ արաբատառ (արաբերեն, պարսկերեն, օսմաներեն) ձեռագրեր են: Արաբատառ ձեռագրերից 400-ը օսմաներեն են: 2008 թվականից մինչ այժմ նկարագրվել և ցուցակագրվել է մոտ 200 օսմաներեն ձեռագիր, զուգահեռաբար հրատարակվել են հոդվածներ: Օսմաներեն ձեռագրերի հավաքածուն հիմնականում՝ 16-19-րդ դարերի է: Ըստ բովանդակության խմբակարգվում են՝ գրականություն, պատմություն, կրոնական, իրավագիտություն, բժշկություն, տոմարագիտություն, տաղաչափություն, ճարտասանություն, աստղագիտություն, տիեզերագիտություն, թվաբանություն, երկրաչափություն, քերականություն, երկլեզու և եռլեզու բառարաններ, հմայագրեր, նամականիներ, ֆերաիզներ (ժառանգության բաշխման կարգ):

Մատենադարանի արաբատառ ձեռագրերի հավաքածուի նախնական նկարագրությունը ընդգրկված է քսաներեք ձեռագիր մատյաններում: Ձեռագրերը նկարագրվել են տարբեր անձանց կողմից, տարբեր ժամանակներում:

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<sup>20</sup> Բառարանների մասին տե՛ս Ավետիսյան Ա., Մատենադարանի պարսկերեն-թուրքերեն բառարանները, Հայագիտական և իրանագիտական երկրորդ միջազգային գիտաժողով: Գիտական հոդվածների ժողովածու, Երևան, 2011, էջ 148-169:

Հայտնի է, որ առաջին նկարագրման աշխատանքը սկսվել է դեռևս 1948 թվականին Հովհաննես Ղուկասյանի կողմից: Հիշյալ ձեռագիր մատյանների նկարագրությունները երկլեզու են՝ պարսկերեն կամ արաբերեն, զուգահեռաբար հայերեն թարգմանությամբ: Ձեռագրերի նկարագրությունն արված է ոչ կայուն հետևողականությամբ, խիստ ընդհանուր և չեն մատուցում ձեռագրերի ամբողջական պատկերը:

Այնուամենայնիվ, մատյանների դիտարկմամբ ճշտվել է օսմաներեն ձեռագրերի թվահամարները, մոտավոր քանակը և բովանդակային պատկերը: Հետագա նկարագրման աշխատանքների ժամանակ կատարվել են և՛ լեզուների, և՛ բնագրերի ճշտումներ:

Թեև խիստ սեղմ է ներկայացվել Մատենադարանի օսմաներեն հավաքածուից փոքրաթիվ մի ձեռագրախումբ, այնուամենայնիվ նկատելի է օսմաներեն ձեռագրերի բազմաբովանդակությունը, աղբյուրագիտական արժեքը նյութերի՝ Արևելքի երկրների և ժողովուրդների պատմության, գրականության, լեզվի, կրոնի, իրավունքի, տոմարի, բժշկության և այլ բնագավառների ուսումնասիրության համար: