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FURTHER ARMENIAN MANUSCRIPTS IN THE
NATIONAL AND UNIVERSITY LIBRARY IN JERUSALEM

Previously, a description of one of the Armenian manuscripts in this Library was published¹. In the present essay the writers present the descriptions of two further manuscripts and a single Armenian uncial page, which had served as the end sheet of a manuscript. Four manuscripts remain uncatalogued, and it is hoped to publish descriptions of them in the future. They comprise a seventeenth century Gospels with quite extensive illumination, a *Mayr Mashtotz* (liturgical book) of the same period, also illuminated, a Missal, and some poems of Nerses the Gracious. If the previously published manuscript is given as catalogue number 1, then here numbers 2-4 are described.

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PSALTER (Fragmentary)
(Yahuda Arm 1)

17th Century

Physical Description

The manuscript is composed of 40 isolated folios from a Psalter, numbered in pencil as follows : 82, 109, 119, 134-5, 146-162, 164, 166, 168, 170, 172-4, 176, 178-180, 189, 190, 193, 197, 200, 202, 204, 206, 212-213. These are apparently the remains of a Psalter from which all pages with illumination or decoration have been abstracted. The pages are of thin, oriental paper, badly stained in the outer margin by mould spots. Fols. 162-212 have been trimmed, part of the upper and lower margins having been removed, reducing the height by 1.5 cms. Before mutilation, the folios measured 12.4 × 9.1 cms. and the written area is 8.5 × 6 cms. The text is written in a single column, generally composed of 21 lns. The folios are nearly all separated, few sheets having been preserved intact at the folds.

A fascicle number, « 8 », is to be found on the isolated fol. 82r. Further numbers are to be found on fols. 155v (« 14 »), 156r (« 15 »), 168r (« 16 »),

¹ Michael E. STONE, « An Armenian Manuscript in the National and University Library, Jerusalem », *REArm*, NS, IV (1967), pp. 57-61; more briefly in Hebrew in *Kirjath Sepher* XLII (1967), pp. 269-271.

179v (« 16 »), 180r (2 « 17 »). From this it may be deduced that the fascicles were constituted each of six sheets, forming twelve folios. It is impossible to know how many fascicles the manuscript has when it was whole.

The folios from 193r-200v appear to be in a different hand and on thicker paper than the rest. The other physical characteristics, however, indicate that they are from the same manuscript. On fol. 202r the first hand reappears.

Writing and Decoration

Each chapter of Psalms starts with a gold capital, and the first line of text is written in gold *bolorgir*. Succeeding verses commence alternately with gold and blue capitals. The body of the text is in a regular, black *bolorgir*. The superscriptions are in red *bolorgir*, each word surmounted by two sets of three dots. The water damage in the outer margins had led to a blurring, and even the partial disappearance of many of the decorations. The dampness has, furthermore, apparently been responsible for the transfer of some of the paint of marginal ornaments to the adjacent page.

Following each *gubta*, the next Psalm starts with a marginal ornament and an illuminated letter. Such have survived on fols. 147v (the ornament is a human-headed ornithomorphic figure), 150r, 152v, 154v, 158r, and 161v. A marginal ornament and a bird letter mark the start of the prayer of Nerses (fol. 179v). « Mirror images » of miniatures appear on fol. 170r (woman with halo), 200v (standing figure with halo), 204r (standing figure with halo, apparently holding book), 204v (standing male figure in military [?] dress holding torch), 206r (female figure, half length, with hand outstretched, and below, second figure, completely beyond recovery). A single miniature has been preserved, a marginal portrait of Jeremiah holding a scroll and wearing a blue garment (fol. 213v).

Contents

The leaves contain extracts from the latter part of the Book of Psalms followed by a number of liturgical and hymnic compositions. The Book of Psalms proper concludes on fol. 166v, with the beginning of Ps. 151. The following materials could not always be identified, since very often the *incipit* and *explicit* were not preserved.

fol. 170r : *Prophecy (i.e. Prayer) of Zechariah* (Luke 1:68-79), Conclusion preserved.

fol. 170v : *Prayer of Simeon* (Luke 2:29-32).

fol. 172v : Conclusion of *Prayer of Manasseh*.

Incipit of *Homily on Psalms* : *K'aroz. Tēr amenakalīn. Ew ewš xaba:u'e-ne. Ekealk's i xustavauut' iwn apašxarut'eak harvatov*

(See : *Žamagirik'* [Breviary], Jerusalem 1955, pp. 337 f.)

fol. 173r-v *Prayer following Homily* : *Tēr Astuac p'ekut'e an meroy. or olorma' (sic) es ewytac' (sic) erkaynamit bazam o:orm en z:yanas i veray c'arac' martkan.*

(*ibid.*, p. 338-9)

fol. 173v : Poem of praise to Psalms : *Բանք սաղմոսին է պատուական. լցեալ նորովն ածական. և որք յասելն յաժարանան : արքայութեան արժանան :* (see, for example : A. Surmeyan, *Catalogue des manuscrits arméniens se trouvant à Alep à l'Église des quarante martyrs*, Jerusalem 1936, p. 126.)

fol. 176v : End of the Credo : *և Հատուցումն զործոց. արդարոցն կեանք յախտենական և մեղաւորացն տանջանք յախտենական :* (*ժամագիրք* [Breviary], p. 7.)

Beginning of exposition by Gregory of Tathew on the orthodox faith : *Այս է իմ Հաւատոյ ուղղափառ դաւանութիւն.*

fol. 179r : End of Priest's Absolution : *Ձոր ինչ զործեսցես եղիցի քեզ ի բարեգործութիւն. և ի փառս Հանգերցեակ կենացն. ամէն :* (*ibid.*, p. 10)

178r : *Prayer of St. Nerses, Catholicos of the Armenians* (Nerses Shnorhali, 1102-1173 C.E.).

193r-213v : Lengthy poem, paragraphs numbered with letters of the Armenian alphabet, incomplete. A subsection concludes on fol. 213v and a new one starts on the same page.

Conclusion : *մինչ դարձուցես առ Հայրենին. ուստի անկաւ ճարդն ասաջին. ի փափկութեան ադին գրախտին յանձաՀականն և յերկնային :*

Commencement : *Հայցմամբ ճաքուր յորովայնին. երեմիայ ճարգարէին և բրովբէից տեսանողին. գտէր ի վերայ քոբար գետին ...*

Date

The manuscript contains no independent indication of date. On grounds of script it most closely resembles XVII century writing, although a century earlier is not impossible.

[M.E.S.]

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UNCIAL GOSPEL LEAF
(Yahuda Arm 2)

10th-12th century

The manuscript is part of a single page of a parchment, uncial, Gospel manuscript, extracted at some time from a binding. The manuscript was of large proportions, the preserved leaf measuring 24.3 cms. wide by 20 cms. high. On this area are preserved parts of two columns of text on each side. Both are missing the bottom part, the lower section of the sheet having been trimmed off. Equally, one side of the sheet has been cut off, for the same reason as the bottom — to adapt the sheet to the size of the manuscript in which it served as an end sheet. On the recto side, this resulted in the loss of the beginning of each line of the left column, 8 cms. of writing remaining. The right column is preserved to its full width (8.75 cms.). On the verso, the situation is, of course, reversed, with the left hand column preserved in full and 7 cms. of the right remaining, of an original 8.75. The columns survive to a height of 17.5 cms, containing 15 lines of text. There is a fold, with three holes for sewing, 1.5 cms. from the bottom of the sheet.

The script is a round, classical *erkat'agir* (uncial), of the type found in Gospels of the X-XII centuries. There are abbreviations only of *nomina sacra*.

The text is from the Gospel of Luke, the extant text being :

recto : Col. i. Luke 8:27-29 Col. ii : Luke 8:30-33
verso : Col. i. Luke 8:34-37 (start) Col. ii : Luke 8:37 (end) - 40.

A comparison with Zohrabian's Bible yields the following variants:
8:27 այդ | 29 այսոյն պղծոյ] այս[]ց պղծոց | 30 լեզուովն | 31 սայցէ 1^o | ի
յանդունդս | աղաչեին text * աղաչեց ին corr. p.m. | սայցէ 2^o |

These are notably few and minor. Regular spelling variation is not recorded.

There are, on an average, 12-12.5 letters per line. This enables us to calculate that the missing section of the page contained, probably 6 lines. On the basis of the layout of the extant text, it may thus be calculated that the written area originally measured between 24 and 25 cms in height. The text was, in part, only legible in ultra-violet light.

[M.E.S.]

-4-

FOUR GOSPELS (Incomplete)
(Yahuda Arm 3)

Before 1665

Physical Description

The manuscript contains 169 folios. It is composed of sixteen fascicles and seven single leaves at the end. The fascicles contain eight to twelve folios, as follows : 8 folios — fascicles 2, 4, 8, 9, 15, and 16; 10 folios — fascicles 1, 3, 12; 12 folios — fascicles 5, 6, 10, 11, 13, 14. Each fascicle is numbered with an Armenian letter in the lower margin of its first and last page. Occasionally the number is missing or corrupt, thus fascicles 6 (end), fascicle 11 (end), and fascicle 12 (beginning). The last page of fascicle 12 is numbered 13, by error.

The manuscript is bound in modern, white cloth with two modern end sheets at start and finish which were not included in the foliation. Its exterior dimensions are 16.4 × 22.3 × 4 cms. The leaves are of two different types of material. Fols. 1-99 are parchment and fols. 100-167 are of thick oriental paper. The written area measures 15.8-16 × 11.3 cms. and each page is divided into two columns, the left hand one 5-5.3 cms wide and the right one 4.7 - 5 cms. wide. There are generally 21 lines per page, but occasionally there may be as many as 23 lines on a page.

The manuscript is rather soiled. There are stains throughout (fols. 2r i, 17v, 18r, etc.). Moreover, on occasion the writing is badly faded (e.g. fol. 9v). There were numerous holes in the original parchment which were frequently repaired at the time of the preparation of the pages (e.g. fols. 10, 24, 49, 66, 91, etc.). Where the holes were not patched, the scribe has simply jumped them in the process of writing (e.g. fol. 97).

Writing and Decoration

Ruling of lines, through impression, may be seen down the page and across it, between prickings which may be discerned in the outer margins. The lines for writing were marked every 0.8 - 0.9 cm. and narrow upper margins remained (1.7 - 1.9 cms), and wider lower ones (3.3 - 3.5 cms.). The rulings for the columns run the length of the page, and a space of 1 cm. was left between them. The inner margin is narrow (1.8 cms.), and the outer margin wider (2.7 - 3 cms.).

The text is written in black ink in *bolorgir* script in 17th century style. The beginning of a section is marked by writing in red ink. This may be only a single letter (e.g. fols. 54v ii, 55 v), a word (e.g. fol. 2r i), a complete line (e.g. fol. 9r i), or two lines (e.g. fols. 13v, 15r i, 15v ii, 16r i, 16v ii). The section and chapter numbers in the margins are decorated and the decoration changes from one section to another. It is not consistent, and there are numbers without decoration.

From fol. 34v to fol. 45r a title is inscribed in *notragir*, apparently by a second hand, in the upper margin, « Gospel according to Luke ». The same title is to be found on fol. 22v, but there it is erroneous.

Contents

Fols. 1r - 60v, *Gospel according to Matthew*; fols. 61r - 98v *Gospel according to Mark*; fols. 99r - 167v *Gospel according to Luke*; fols. 168v - 169 *Gospel of John* Ch. I. At the end of each complete Gospel is to be found its title. At the end of Matthew, the last two verses are repeated (vss. 19-20). Only two folios of *John*, the first ones, are preserved.

Errors are corrected by a marker in the side margin and a correction in the lower margin (fols. 24r i, 31v i, 81v i, 88r i, 143r ii). The markers are of various types.

Colophons and Notes

There were, apparently, three colophons in the part of the manuscript which survived. These are all in *notragir* script and not in the hand of the original scribe.

1. An unintelligible note is found at the end of Matthew. It does not seem to contain any historical information.

2. On fols. 65-67 there was a colophon in the lower margin, but it has almost all been cut away.

3. At the end of Luke, on fol. 167v, the following note occurs :

Յիշատակ է այս աւետարանն թլացոց խաչատուրին որոյ Սարգիսին և կողակցի պաղտաարին. գրեցաւ զիրքս թիվին Հայոց ոճժդ տիրացու. Հարապետս գրեցի :

This Gospel is a memorial of Xač'atur T'lac'oc' son of Sargis and his wife Baghdad. This document was written in the year 1114 of the Armenian Era (= 1665 C.E.). I *tirac'u* Harapet wrote (it).

The writing and orthography of this colophon are late and of poor quality.

Date

The colophons, all being in later hands, do not aid in establishing a precise date for the manuscript which must stem from the seventeenth century, as is evident from the script.

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