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 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».

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.

1 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.

2 Tumanian Lusine, IV, 2013, 97.

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. 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.

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.

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 (from Aghtamar: 84, from Van: 173, from Ktuts: 187, from Lim: 281, from Varag: 357 (9 of them were lithographies)).

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.

4 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.
7 Ararat, 1916, No. 1–2, 47.
8 Tumaanian L., 105.
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. 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.

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». According to this list, the added manuscripts were:

a) 285 from Aghtamar, out of which 2 in Arabic script,
b) 306 from Lim, out of which 1 in Arabic script,
c) 345 from Varag monastery,
d) 202 from Ktuts,
e) 325 from Van and surroundings, out of which 20 in Arabic script.

10 Ararat, 1916, No 5–6, 336:

11 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-Grigoriam, 1 from Thadeos Thadeosian, 1 from the Second Volunteers’ Army headquarters (CM, p. 106; Ararat, 1916, No. 7–8, 584).

12 CM, Collection of Unpublished Catalogues of Manuscripts, No. 6a. Put together on November 22, 1915. On the title page the signature of Archbishop Husik Movsision, 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).

13 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».

14 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 Hushian, Prior of Lim.


16 82 from St. Vardan, 86 from St. Peter and Paul, 38 from St. Sahak, 33 from St. Nshan, 10 from St. Tzraranavor, 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 Legkh, 1 from someone called Vardan, 1 from the church St. Hovhannes of Bagrevand, 15 from emigrants of Van and 49 manuscripts, as Omik Yeganian, 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)\textsuperscript{17}.

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\textsuperscript{18}: 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)\textsuperscript{19}.

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 Collection (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 ḳaṣideh 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\textsuperscript{20} 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.

\textsuperscript{17} CM, 106, 108.

\textsuperscript{18} MS No. 304: from Van.

\textsuperscript{19} CM, 100, 103, 105.

\textsuperscript{20} 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 (18th 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 contains the famous religious mesnevi written by Yāziji Oghlu Meḥmed (in some sources: Yāziji Oghli Meḥmed) (passed away in AH 855/AD 1451) which is entitled Risālet al Muḥammediyyeh ( رسالة المحمدية) (transl. The Prophecy of Muḥammed) (f. 1b). The work is also known under the title Kitab-i Muḥammediyyeh fi Kemalat Aḥmediyeh (كتاب محمدية في كاملات أحمدية).

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/AD 1795–1796, but the scribe does mention in the colophon neither his name nor the place of writing (Colophon, f. 222b).

The Mesnevi of Yāziji Oghlu Meḥmed 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 Ahmadi Bijani called Envar al-Ashikin (Light of Beloved). Yāziji Oghlu finished it in AH 853/AD 1449, 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 Meḥmed II (AH 855–886/AD 1451–1482). He praises Vezir Mahmūd Pasha ibn Kaşāb who was his protector in Gallipoli.

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

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

23 Muḥammediyyeh was published for the first time by Kāzım 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 Constantinople. The commentary written by Ismā‘il HAḳḳî 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 ‘Ala‘ud-din ‘Ali ibn Muḥammed known under the pseudonym Muṣannifek. (Catalogue of the Turkish Manuscripts in the British Museum by Charles Rieu, Osnabrück, 1978, Or. 1040, 169; Gibb, vol. I, 398, 406).

24 Gibb E. J. W., vol. I., 1958, 396:
25 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 (اين شرح فارسي گلستان) which is the best poem written by the Persian poet Sa’ādi (1213–1292).26

The Preface mentions that the author of the interpretation is Mevlânā Shemʻi27 (f. 2b). He got the proposal to write the Turkish interpretation of Gulistān from Meḥmed Chelebi (who was the Pādishah’s scribe and the teacher of Persian of Shem’i). The manuscript is dated in AH 1158 /AD 1745 (Colophon: f. 310b).

Shem’i 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’i finished it in AH 977 /AD 1569–157028.

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

MS No. 365 contains a Medical Book (اين کتاب علاج نامه) in verses devoted to Sultan Selim II (AH 974–983 /AD 1566–1574) by Hekim Nidā‘i Chelebi. The

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27 Shem’i (Shem’i 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 Behārīstān of Persian poet Jāmī (Catalogue of the Turkish Manuscripts in the British Museum, Add. 10, 002, 159b–160a), Sharh-i Pend Nāmeh-i ʻAttar (Catalogue of the Turkish Manuscripts in the British Museum, Sloane 3588, pp. 154b–155a) and so on.

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

29 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).

30 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; Gustav Flügel, Ill. 1865, 539):

31 Nidā‘i (Kaisānī Zāde Meḥmed Nidā‘i Chelebi, Nidā‘i Chelebi Meḥmed Ankarevi, Hekim Nidā‘i Chelebi) was born in Ankara (1509–1567). His works are: Menāfi‘ün Nas, Dürr-i Manzum, Tenbihname, Esrar-i Geni-i Mana, Tercüm-i Nazm-i Lokman Hakim and Vasiyetnāmeh. Nidayi lived
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 Manzume32, remedies are cited for different kinds 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 23rd beyt by the means of Ebjed (letter-figure) calculation33.

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’i34, and the manuscript of Vienna the title of Risāleh-i Manzume (Work in Verse)35. If we compare the copy of Matenadaran with the

in Konya and became Mevlevi. He was the protegee of Sultan Selim II. In 1566 when Suleiman Kaşşûni 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 Kaşşûni Zâdeh Meḥmed, as he was acquainted with Kaşşûni Zâdeh Bedr ud-Din Muḥammed, personal physician of Sultan Suleiman I, Head-Physician of the time, and had contacts with him (ÖLKER Perihan, DİREKÇİ Bekir, 22/2009, 296).


32 CM, MS No. 365, f. 4b.
33 CM, MS No. 365, f. 5a.
34 ÜLKER P., DİREKÇİ B., 297.
35 Güstav Flügel, 539.
copy of Konya Library\textsuperscript{36} we could say that the third chapter of the work is presented as a second chapter\textsuperscript{37}.

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 Nishāṭ* (Mīrzā ‘Abd al-Vahāb Mu’tamid al-Dawlah)\textsuperscript{38}, 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 Niẓām al-Dīn Shāmī’s *Ẓafar nāmah* (**MS No. 286**), the *History of Lang Tamur* - works known in several (also critical) publications\textsuperscript{39}.

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\textsuperscript{36} Konya Bölge Yazma Eserler Kütüphanesi nüshası, Nu: 2739/2.
\textsuperscript{37} MS No. 365: second chapter = third chapter (ff. 59b–74a), ÖLKER P., DİREKÇİ B., 299–300.
\textsuperscript{38} Mīrzā ‘Abd al-Vahāb Mu’tamid al-Dawlah, known as Nishāṭ (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.
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.

Tīmūr Lang’s court historiographer Niẓām al-Dīn Shāmī (d. 1431) wrote a history of Tīmūr’s conquests entitled Zafar 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 Jahāngushā-yi Nādirī. The 19th 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 680 / October 10, AD 680. The manuscript No. 287 contains Allah Qulī b. Shāh Mīrzā Mahzūn Salmāsī (d. 1815) history of the martyrdom of Shiites I mams’ by order of the crown prince Šāh Mīrzā, entitled Ṣaṣā ʾib al-ʾabrār va nāvāʾib al-ʿakhbār. The next manuscript (MS No. 350) contains legends and stories about Prophet Muḥammad, Imām ʾAlī, Fāṭimah down to the 4th year of Hijrā. Both works are 19th 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 14th century 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. These manuscripts are mainly rebounded and partially repaired, incomplete at the beginning (MSS NN 274, 275, 280), sometimes even at the beginning and the end at the same time (MSS NN 322, 255, 256, 267, 300).

41 The description of this handwritten 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.
42 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.
43 There is a note on the board cover: «Gazrikian List No. 1378 St. Karapet in Mush».
44 There is an Armenian note on the last page of the manuscript (f. 316b): «From the Akhtamar’s book», written in pencil.
45 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, these copies are dated in AH 1283/ AD 1866–1867 and copied by Bakr (Bekir) ağa ibn Muhammed Bulank (Bulanik) zadeh [Hağī]. 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 rebound and incomplete. The text of the Qur'ān is followed by prayers (ff. 312, 313, 314).

MS No. 262 is copy of the famous Prayer book of ‘Alī ibn Huseyn Zeyn al-Abadeyn (713–658) titled «al-Sahīfa al-Sağādiyya» («الصحيح السجادی»).

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 Gāya al-Qaswa fi Dirāya al-Fatwa» (السجدة الأول من شرح غاية القصوى في دراية اللفتوى) (fiqh). Author is Muḥammad ibn Muḥammad ibn Zanqi al-Isfarayni. The book composed of two parts with a colophon after each one: Part A (ff.1b–201b) – «[Quarter] part [of worship’s actions]» (فﺼﻞ رَﺒْﻊ 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 ‘Ūmmār 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

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46 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 Hağī Baqr Ağa, in other place the word Ağa is missing.

47 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».

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

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

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

**MS No. 354** (18th century) is an interpretation of the famous work of logic «Risala al-Šamsiyaa», authored by Kutb al-Din al-Razi, known as al-Tahtani. The manuscript is composed of three separate parts of the abovementioned book’s interpretation. Copied by Husayn ibn Sams al-Din al-Šabluri (colophon on f. 70b).

**Part A** (ff. 1a-65b): Introduction of [The Interpretation of Risala al-Šamsiyaa] (مقدمة شرح الرسالة الثمينة), is incomplete, both the beginning and the end are missing .

**Part B** (ff. 67a–70b): Annotation of the Introduction of Qub al-Din’s Interpretation or Annotation of the Introduction of al-Tahtani’s Risala (حاشية على شرح قطب الدين = حاشية على شرح التحتاني على الرسالة الثمينة). According to the colophon the author’s name of this work is Burhan al-Din ibn Kamal al-Din ibn Hamid (al-Buljari), dated 16 Safar, AH 1118 /29 May, 1706, as well it was written in the village of the district Mecca, in the presence of Mowlana Molla ‘Abd Allah ibn Mowlana Molla Muhammad. Part C: the final part (ff. 71b–140b, incomplete at the end) is the Annotation of the logic rules of Risala al-Šamsiyaa’s interpretation (حاشية على تحرير القواعد المنطقية في شرح الرسالة الثمينة).

**MS No. 366** is a Cryptogram (”）， 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

<table>
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<td>322</td>
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<td>264</td>
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### THE ARABIC SCRIPT MANUSCRIPTS OF THE MATENADARAN...

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### 1. TARON (MUSH) COLLECTION

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<td>34. Arabic</td>
<td>35. 1837</td>
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### BIBLIOGRAPHY

**CATALOGUES OF MANUSCRIPTS**


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.


Այս հոդվածով առաջին անգամ ներկայացվում են Մեծ Եղեռնի տարիների ն
Արեւմտահայաստանից, մասնավորապես Վասպուրական և Տարոն աշխար-
ների գրչակենտրոններից (Աղթամարի սբ. Խաչ, Վարագա վանք, Լիմ, Կտու
անապատներ, Տարոն աշխարհի սբ. Առաքելոց, սբ. Կարապետ վանքեր և այլն)
հայերեն ձեռագրերի հետ կորսից փրկված եւ Մայր Աթոռ Սբ. Էջմիածնի Մա-
տենադարանում, ապա տարիներ անց ՄՄ անվան Մատենադարանում հան-
գրված 34 արաբատառ ձեռագրերը և 1 վիմատիպ գիրքը:

1915 թ. Արեւմտահայությունը Օսմանյան կայսրության իշխանություն
ցեղասպանության տարիներին ենթարկվեց իր իսկ բնօրրանում աներեւակայելի վայրագություն
ներմուծման հետ: Մեծ Եղեռնի գրչակենտրոնների գրիչներն եւ աշխարհագրոջ հայերեն
ձեռագիր հատորներն եւ մատենադարաններում ներկայացված արաբա-
տառ ձեռագրերից, ինչպես նաև գրիչների նկարազարդումները հավակվել են և պահպանվում-

ԱՌԱԲԱՏԱՐ ՁԵՐԱԳՐԵՐԻ ՄԱՏԵՆԱԴԱՐԱՆՅԱՆ
ՀԱՎԱՔԱԸՄ
ԱՐԱԲԱՏԱՐ ՁԵՐԱԳՐԵՐԻ ՄԱՏԵՆԱԴԱՐԱՆՅԱՆ
ՀԱՎԱՔԱԸՄ
Հայոց եղեռնի տարիների կորստից արաբատար

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

քաղաքային հայտարարություններով բնակեցված գրիչների միջոցով տպագրիչ գրիչները, ուսումնասիրողների կողմից, հիացու համար, այդ տեսանկյունից, այս բոլորը օտարակում, կրկնելու ուսումնասիրվող մեջ գրականության հավաքածուն.

Ձեռագրերի փրկության սուրբ գործի նախաձեռնողը եղել է Ամենայն Հայոց կաթողիկոս Գեվորգ Ե Սուրենյանցը, որի կարգադրությամբ ձեռագիրները տեղափոխվել են Մայր Աթոռ Սբ. Էջմիածնի Մատենադարան (տնօրեն Հուսիկ արքեպս. Մովսիսյան) եւ նկարագրվել, ցուցարանվել գրքապահ Գազրիկ Ներսիսյանի կազմած «Գազրիկյան» կոչվող ցուցակում, համալրել տեղի ձեռագիրների հավաքածուն:


Հոդվածի հեղինակները Վասպուրականի եւ Տարոնի բերված արաբատար ձեռագրերը (6 օսմաներեն, 11 պարսկերեն, 18 արաբերեն) ներկայացնում են բոլոր լեզուների և բովանդակությունների դասակարգմամբ, արժեմակցելով պատմա-գիտական, գեղագիտական և գիտական նշանակությամբ.

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

Հոդվածում հատկապես հայրենագրությունով, հայերենով, արաբերենով, դերասանությամբ զբաղված փոխազդում է. Հայոց եղեռնի տարիներին կորստից արաբատրագրության զարգացման զարգացման գրիչների միջոցով, ուսումնասիրողների կողմից Մատենադարանի Մաշտոցյան Մատենադարանի հավաքածուի կողմից համալրվելու մաս կազմող փոփոխություններ են, ուսումնասիրվողների և համալրվողների կողմից գիտական զգուշացումներ.
АНИ АВЕТИСЯН
Институт древних рукописей им. Маштоца – Матенадаран
aniavet84@mail.ru

КРИСТИНЕ КОСТИКЯН
Кандидат исторических наук
Институт древних рукописей им. Маштоца – Матенадаран
kkostikyan@yahoo.com

ВЕНЕРА МАКАРЯН
Институт древних рукописей им. Маштоца – Матенадаран
makaryanvenera@yahoo.com

Посвящается памяти жертв Геноцида армян

АРАБОГРАФИЧЕСКИЕ РУКОПИСИ КОЛЛЕКЦИИ
МАТЕНАДАРАНА, СПАСЕННЫЕ ОТ ПОТЕРИ ВО
ВРЕМЯ ГЕНОЦИДА АРМАН

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 Эчмийдзинского 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 к ним хранилищ мира.

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

В данной статье все эти рукописи (6 османских, 11 персидских, 18 арабских) классифицируются и описываются раздельно 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