

ՇԱՅՐԱԳԻՅՆ ՊԱՏՐԻԱՐԷ
ԿԱԹՈՂԻԿՈՍ
ԱՄԵՆԱՅՆ ՀԱՅՈՑ
ՄԱՅՐ ԱԹՈՌ-ՍՈՒՐԷ ԷՋՄԻԱՇԵՆ.



SUPREME PATRIARCH
CATHOLICOS
OF ALL ARMENIANS
MOTHER SEE OF HOLY ETCHMIADZIN

Nr. 370

23rd June 2017

We received with delight the news from His Grace Bishop Hovakim Manoukian, Primate of the Armenian Diocese of Great Britain and Ireland, about the commendable initiative you have undertaken in producing a Festschrift to mark the 70th birthday for Dr Father archpriest Nerses (Vrej) Nersessian. The volume is comprised of distinguished contributions by those Armenian and non-Armenian armenologists who have either been associated with Father Nerses (Vrej) Nersessian or have been helped by his perceptive comments and his unfailing encouragement.

The Festschrift diligently compiled in his honour will contain theological and armenological articles which I am certain will be well received by scholars and students in the field of Armenian scholarship alike. The contributions by scholars of worldwide reputation will further enhance the knowledge of its readers on the history of the centuries old mission of the Armenian Holy Apostolic Church in the lives of our Christ loving nation.

I applaud all those who have taken on this commendable initiative by producing this impressive volume of articles, my thanks and appreciation to all those renowned scholars who have contributed articles of this volume celebrating Father Nerses (Vrej) Nersessian's achievements and worldwide reputation in the field of Armenian studies. We joyfully confer our blessing on all those who initiated this project, and wishing all those who have participated in the making this volume many future successes and accomplishments each in its own field for the advancement of learning and academic endeavour.

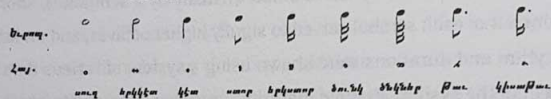
We happily confer our Patriarchal blessing on Father Nerses (Vrej) Nersessian and offer our prayers to God and seek our Lord's beneficence and enabling power that he may with the same zeal and meritorious commitment continue his pastoral work and scholarly service in the midst of the enlightened pastures of our Holy and Apostolic Church.

*With Blessings,
Karekin II
Catholikos of All Armenians*

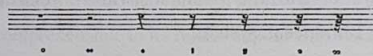
ԲԱՂԱՏԱԿԱՆ ՅՈՒՅԱԿ ԱՐԵՒԵԼԵԱՆ ԵՒ ԱՐԵՒՍՏԵԱՆ ՍՔԱՆԱՆԵՐՈՒ



ՁԱՏՆԱՆԵՐՈՒ ՏԵՒՈՂՈՒԹԵԱՆ ՆՇԱՆՆԵՐ



ԼՈՒՈՒԹԵԱՆ ՆՇԱՆՆԵՐ (ՍԵՐԲԻԱ)



Հայ Ձախարութեան մէջ ծանր մէկ բաղադրութիւն ունի (.) կէտը ձեռքի մը իջնելու
և ելնելու Վ առնողութեանը կ'արժէ, իսկ Եւրոպականին մէջ միայն իջնելու, հետեւաբար երբ
Հայկական ծանր չափ մը Եւրոպականի վերածելու ռազմէ մէկ կէտը (..) երկու կէտի
վերածելու օրինակ

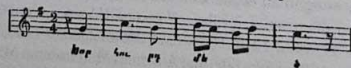
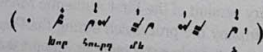
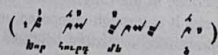
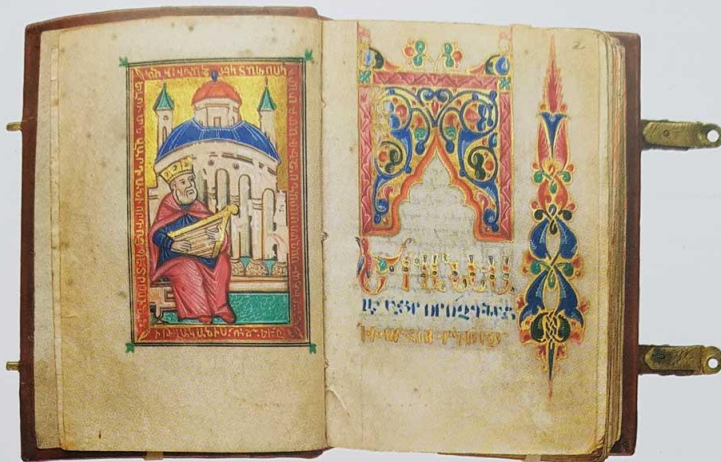


Fig. 2 The explanation of the Limoncean system at the beginning of the Tntesean hymnal (posthumous publication, edited by Fr. Psak Step'anean, Constantinople, 1934).

The Limoncean-Bžškean system gained increasing acceptance despite the opposition of



A



B

Fig. 7. A. Psalter, Southfield, Mich., Manoogian Museum, ff. 1v-2r; B. Lectionary, London, private coll. (courtesy of Sam Fogg) [Ewa Balicka-Witakowska]

4: details
f UUL)



A



B



C



Fig. 5. A. London, Sam Fogg, LOF* 4300, (courtesy of Sam Fogg); B. Istanbul, Library of the Armenian Patriarchate (photo by E. Balicka-Witakowska); C. London, BL, Or. 15274 (courtesy of Sam Fogg) [Ewa Balicka-Witakowska].

ደየ፡⁷¹ ፍቁራን፡ ገሥሑ፡ ልብስየ፡ ዘሠቅ፡ ከመ፡ ትዘከሩኒ፡ [A: 85va]ባተ። ለጤይቀከመ፡⁷² ለውሉድየ፡ ፍቁራን፡ ለሰመ፡ ለነ፡
 ለም[C: 51vb]ድጎረ፡ ገስተት፡⁷³ ለፈልሰ።
 ወሰባ፡ ሰምዑ፡ ዘንተ፡ ለበዊነ፡ ቅዱሳን፡ ጸርጉ፡ ወበከየ፡ ብካየ፡ መሪረ። ወናዘዘመ፡ ለባ፡ ለንጦንዮስ፡⁷⁴ ወይቤ፡⁷⁵ ለምንት፡
 ትበከዩ፡⁷⁶ ወታሐዝነኒ፡ ለሰመ፡ ሊይትከሀል፡⁷⁷ ዝንቱ፡ ለውሉድየ፡ ከመ፡ ዝንቱ፡ ውሉቱ፡ ምግባሊነ፡⁷⁸ ለኩልነ።
 ወሰባ፡ ፈጸመ፡ ነገር፡ ለባ፡ ለንጦንዮስ፡⁷⁹ ለባሲ፡ መንፈስ፡⁸⁰ ወአባ፡ መነኮሳት። ለልዕለ፡ ለዕይንቲህ፡ ወርእየ፡ ኩሉ፡ ሰማያ
 ዊያን፡⁸¹ ሰራዊት፡⁸² ለንዝ፡ ይትፈሥሁ፡ ምስሌሁ። ወመጽአ፡ መልአክ፡ ዘአልበሶ፡ ለስኬማ፡ ቅዱስ፡ ፍጡነ፡⁸³ ወተናገሮ፡ [A:
 85vb]በፍሥሐ፡ ወናዘዘ፡ ወይቤሉ፡ ከመዝ።
 ተገሥ[C: 52rb]ላ፡ ወቁም፡⁸⁴ ለእንጦንዮስ፡⁸⁵ ነዋ፡ ተፈጸመ፡ ድካም፡ ወመጽአ፡ ዕረፍት።⁸⁶
 ተገሥላ፡ ለእንጦንዮስ፡⁸⁷ ወነጽር፡ ጎበ፡ ሰራዊት፡ ለላ፡ መጽሐ፡ ጎቤክ።
 ተገሥላ፡ ለእንጦንዮስ፡⁸⁸ ወነጽር፡ ጎበ፡ ኩሎም፡ [B: 24rb]ቅዱሳን፡ ለሰመ፡ ይፈትዉ፡⁸⁹ ከመ፡⁹⁰ ይርእየ፡ ከብረክ።
 ተገሥላ፡ ለእንጦንዮስ፡⁹¹ ወከላላ፡⁹² ልብሰክ፡ ዘብሉይ፡ በብዙጎ፡ ድካማት።
 ተገሥላ፡ ለእንጦንዮስ፡⁹³ ለነ፡ ለሄሉ፡ ምስሌክ፡ ወአጸባሊ፡⁹⁴ ጸላእትክ፡⁹⁵ ለላ፡ ውስተ፡⁹⁶ ፍኖት።
 ወፈለገ፡ ለሳት፡ ለላ፡ ውስተ፡⁹⁷ ፍኖት፡ ለልባ፡ ስልጣነ፡⁹⁸ ለዕለ፡ ነፍስክ፡ መፍቀሪተ፡ ለምላክ። ለ[A: 86ra]ሰመ፡ ለግዚአ

- 71 C: ለወልድየ፡
 72 B: ለጤይቀከመ፡, C: ለጤይቀከመ፡
 73 B: ገስተት፡
 74 C: ለንጦንዮስ፡
 75 C + ለባ፡
 76 A: ትበከዩ፡
 77 B: ሊይትከሀል፡
 78 C: ምግባሊነ፡
 79 C: ለንጦንዮስ፡
 80 B: መነኮሳት፡
 81 C: ሰማያውን፡
 82 B, C: ሰራዊት፡ ሰማያት፡
 83 B, C om.
 84 B: ወኩም፡
 85 B om ሉ-, C: ለንጦንዮስ፡
 86 C om.
 87 ነዋ፡ ተፈጸመ፡ ድካም፡ ... ተገሥላ፡ ለእንጦንዮስ፡] C om this verse
 88 ነዋ፡ ተፈጸመ፡ ድካም፡ ... ለላ፡ መጽሐ፡ ጎቤክ፡ ተገሥላ፡ ለእንጦንዮስ፡] B om these two verses.
 89 A: ይፈትዉ፡, B: ይፈቱ፡
 90 B, C om.
 91 B om ሉ-, C: ለእንጦንዮስ፡
 92 B: ወከላላ፡, perhaps it should read: ወከልላ፡
 93 B om ሉ-
 94 A, B: ወአጸባሊ፡, ወአጸባሊ፡
 95 C: ጸላእትክ፡
 96 ለላ፡ ውስተ፡] B, C: በውስተ፡
 97 ለላ፡ ውስተ፡] B, C: ዘውስተ፡
 98 C: ሥልጣን፡

Witold Witakowski

The present edition is based on three Ethiopic manuscripts, microfilmed for the Hill Museum and Monastic Library, Collegeville, MN, from the period 14th /15th century until the beginning of the 20th century.

Continuing our studies in Ethiopic monasticism¹ and particularly *Antoniana*,² the present paper provides an edition of the Ethiopic text with an English translation of the so-called *Testament of Antony*.

The title of this text, which is not original, has been proposed by William Macomber in his description of one of the manuscripts (in the Hill Museum and Monastic Library collection) which includes the current text.³ This title is appropriate since the text is a spiritual testament that Antony leaves for his disciples gathered at his deathbed. Indeed, at first sight the text is reminiscent of a monastic rule, and in fact that is what the original Ethiopic title suggests: "Commandments (ጥእዛዕ፣ *ta'əzāz*) of our holy Father, *Abba* Antony, to his disciples."

It is the second set of commandments for monks attributed to Antony. The first extant in both Ethiopic⁴ and Arabic,⁵ was translated into English by the current author and published as

2 *Idem*, 'Antony "the first Monk" in Ethiopian tradition' [in:] *Proceedings of the International Symposium on the History of Christianity in Ethiopia*, Addis Ababa, 2011, pp. 11–15.

² *Idem*, 'Antony "the first Monk" in Ethiopian tradition', [in:] *Veneration of Saints in Christian Ethiopia: Proceedings of the International Workshop Saints in Christian Ethiopia: Literary Sources and Veneration, Hamburg, April 28-29, 2012*, ed. by Denis Nosnitsin, (Supplement to Aethiopia: International Journal of Ethiopian and Eritrean Studies, 3), Wiesbaden: Harrassowitz Verlag, 2015, pp. 201-220, 272-73.

3 W.F. Macomber, *A Catalogue of Ethiopian Manuscripts microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Monastic Manuscript Microfilm Library, Addis Ababa*, Addis Ababa, 1975, p. 143.

4 Edition of the Ethiopic text in: *Asceticism*, ed. [latine reddidit] Victor Arras, (Carm. Scit. 5), Orientalium 458-459, Scriptorum Aethiopicorum 77-78, 1977.

5 Edition and French translation by A. Mokbel, 'La règle de Saint Benoît', in *Scriptores Aethiopici* 77-78), Lovanii: E. Peeters, 1984, pp. 168-172 (Eth.), 114-117 (Lat.).

... Mokbel, 'La règle de Saint Antoine le Grand', *Melito*, 2 (1966), pp. 207-