

## REVIEWS

## THE HYMNAL OF THE ARMENIAN CHURCH.

*Das armenische Hymnarium: Studien zu seiner geschichtlichen Entwicklung.*

VON NERSES TER-MIKAELIAN, Archimandrit von Edschmiatsin.  
(Leipzig, J. C. Hinrichs'sche Buchhandlung, 1905. in-8.)

THIS little book of 110 pages is the first critical study of the Hymnal of the Armenian Church, of which the *editio princeps* was printed at Amsterdam by Oscan in the year 1664. Germans might perhaps find fault with the author's style, but no Englishman will do so. It must be remembered that it is to him an acquired tongue, and he is at least clear and concise. He shews that the Hymnal was finally fixed in its present form in the second half of the fourteenth century, when the hymns written by the great Cilician prelates—Nerses the Graceful, Nerses of Lambron in the twelfth century, Gregory of Skevrha and Vardan Vardapet in the thirteenth—were included. These additions constitute about a fourth of the existing book, and were accepted by the churches of Eastern Armenia in that age; but with the proviso that no more additions were allowable, especially those which the latinizing clergy of the decadent kingdom of Cilicia were eager to make. Not only were some forty new canons added in the twelfth and thirteenth centuries, but existing hymns were greatly expanded.

The collection, closed about 1350, includes 1,166 hymns, enumerated by Ter-Mikaelian under 162 heads, as canons, *suites*, and detached hymns. A canon is defined as the whole of the hymns to be sung on any one dominical feast or saint's day: a *suite* as a collection of hymns divided according to the eight tones or fundamental melodies; not appropriated as a whole to any special feast, but sung section by section on successive days of the year. For each section is in a particular tone or melody, and the eight tones follow each other day by day all through the ecclesiastical year; and all hymns sung on a particular day must be sung in its special tone. Lastly, the detached hymns adorn a special feast, or particular rites, such as baptisms and burials, which may occur on any day. Here is the list of these 162 items, using C. for Canon:—

1. C. of *miraculous birth of B. V. M.*
2. C. of *Joachim and Anna.*
3. C. of *Annunciation.*

4. C. of *lucernarium* (*Tschrakaloytz*) of the Theophany.
- 5-12. Eight Canons for the Octave of Christ's Birth.
13. Hymns called *Medsatzustzëq* (= *Magnificats*) of the Resurrection (sung to Luke i 46 foll.).
14. Presentation (*ἱπαπαντή*) of the Lord in the Temple.
15. C. of St Anthony.
16. C. of King Theodosius.
17. Hymn for King Trdat.
18. C. of Prophet David and James the Apostle.
19. C. of St Stephen, protomartyr.
20. C. of Peter and Paul, Apostles.
21. C. of the Sons of Thunder, James and John.
22. C. of all Apostles of Christ.
23. *C. of the Twelve Apostles.*
24. *C. of the Seventy-two Apostles.*
25. C. of the Prophet Jonah.
26. *Hymn to the Captain Sarkis (Sergius).*
27. *C. of Shrovetide.*
28. Hymns for Lent, First Melody.
29. On first Saturday, the Feast of St Theodore, when is sung the so-called *Mankung* (to Ps. cxii (cxiii)).
30. *C. of the Second Sunday in Lent.*
31. Lenten Hymns, Second Melody.
32. *On Saturday, C. for Feast of St Cyril of Jerusalem, with Hymn.*
33. *C. of the Third Sunday.*
34. Lenten Hymns, Third Melody.
35. Lenten Hymns, Fourth Melody. On third Sunday, Feast of John, Patriarch of Jerusalem.
36. *C. of Fourth Sunday in Lent.*
37. Lenten Hymns, Fifth Melody.
38. Lenten Hymns, Sixth Melody.
39. C. of the Forty Martyrs of Sebastia.
40. *C. of Fifth Sunday in Lent.*
41. Lenten Hymns, Seventh Melody.
42. *C. of St Gregory the Illuminator.*
43. *C. of Sixth Sunday in Lent.*
44. Lenten Hymns, Eighth Melody.
45. C. of Raising of Lazarus.
46. C. of Palm Sunday.
47. C. of the same *ologomean* (*εὐλογημένη*).
- 48-52. Canons of Monday to Friday in Holy Week.
53. *Song of Nerses Catholicos for the Gospels of the night of Good Friday.*

54. C. of the Great Saturday. Burial of Jesus.
55. Hymns called *Tschashu Goveaq. Inc.* Christ is risen from the dead.
56. *C. of Easter.*
57. Easter Suites, First Melody.
58. C. of Beheading of John Baptist.
59. *C. of New Sunday.*
60. Easter Suites, Second Melody.
61. Easter Suites, Third Melody.
62. C. of the Sunday of the World Church, the Mother of all the Churches of the World [Third Melody, continued].
- 63-66. Easter Suites, Melodies IV, V, VI, VII.
67. C. of Christ's Ascension [Seventh Melody, continued].
68. *C. of the Second Palm-Sunday.*
69. Easter Suites, Eighth Melody.
70. C. of first day of Pentecost.
- 71-76. *Six Canons of the last six days of Pentecost.*
77. C. of Birth of John Baptist.
78. Another Canon of the same.
79. C. of St Gregory, Illuminator.
80. C. of Sons and Uncle of St Gregory.
81. C. of St Nerses, Patriarch.
82. Hymn to St Sahak, Patriarch.
83. C. of St Rhipsimah and her companions.
84. Hymn for St Sandukht.
85. C. of the Ark of the Lord.
86. C. of the first day of Transfiguration (*Wardawarh*).
- 87-88. *Two Canons of the next two days of the Transfiguration.*
89. C. of the Shekinah (*Sholakath*) over Edschmiatsin.
- 90-92. Three Canons of the three days of the Passing of B. V. M.
93. C. of the *Navakatiq* or Encaenia of Holy Cross.
- 94-100. Seven Canons of the seven days of the Elevation of the Holy Cross.
101. C. of the Holy Cross of Warag.
102. C. of the Finding of the Holy Cross.
103. C. of the holy Prophets.
104. Another *Hartzn* of the holy Prophets (*Hartzn*, i. e. 'Of (or to) the Fathers' is the name given to the Hymn of the Three Children).
105. C. of the holy Translators.
106. C. of St Jacob of Nisibis.
107. *C. of the Children of Bethlehem.*
108. C. of the Archangels Michael and Gabriel and of all heavenly hosts.

109. C. of the holy Patriarchs.  
 ? 110. Hymn to the Patriarch Ignatius.  
 ? 111. „ St John Chrysostom.  
 ? 112. „ St Basil.  
 113. „ St Gregory Theologus.  
 114. „ Nicholas, Patriarch.  
 115. „ St Ephraem.  
 116. „ St Eustratius and companions.  
 117. „ the 20,000 Saints.  
 ? 118. „ *Stephen of Ulmi*.  
 119. Hymn for Consecration of Chrism.  
 120. „ *Meledi (μέλος) for chrism of the newly born*.  
 ? 121. Hymn for putting on of the Mass-garment (translated in Brightman's *Liturgies* p. 412).  
 122. Hymn during the Swinging of the Incense at Mass (*ibidem* p. 418).  
 ? 123. Hymn of the Seven Hermits who ate only herbs.  
 ? 124. „ St Sukias and companions.  
 125. „ Wahan of Golth.  
 126. „ David of Dwin.  
 127. „ Kyrakos and Jultta.  
 ? 128. „ Minas, Hermogenes and Grabos.  
 129. „ St Oskan and companions.  
 130. „ St Atowm and companions.  
 131. „ St Wardan and companions.  
 132. C. of St Levontius and companions.  
 133. *Songs of the seven days of the week* (one for Sunday and the other in six parts for the other six days).  
 134. Hymns to be sung at daybreak (i. e. Prime, translated in *Rituale Armenorum* p. 464 §§ 79, 84, 88).  
 135. Hymns to be sung at *third, sixth, and ninth hours* (*ibidem* §§ 98a, 108, 117a).  
 136. *Hymn sung at the Hour of Rest* (*ibidem* § 176, left untranslated as of late origin).  
 137-144. Eight Canons of all Martyrs, in Melodies I to VIII.  
 145-152. Eight Canons in eight Melodies for the Dead.  
 153. *Hymn of Sir Nerses for the Dead*.  
 154-161. Suite of Hymns for the Resurrection in the eight Melodies.  
 162. *Arevelq gerarphin (Ethereal Dawn), a Hymn to Mary*.

The reader will note that certain of the above items are printed in italics, while others are queried. The former are hymns which were not yet written, or at least not in use, as late as the year 1312, when

Codex 202 of the Library of the Mechitarists of Vienna was written<sup>1</sup>. This codex is a Hymnal in three separate portions: first, the Hymnal as it was before the additions made by Nerses the Graceful, who was Catholicos of Sis A.D. 1165; secondly, the hymns which had been introduced by the Cilician Fathers before and up to the year 1312; thirdly, in a later hand of A.D. 1617, the hymns introduced after the year 1312.

Of the pre-Nersesian portion the items wholly or partly the same with the list of the later hymn-book given above are the following. I give them in the order in which Codex 202 gives them, and the number is in italics wherever the contents of the hymn agree only in part with the printed Hymnal of 1664:—

11, 12, 13, 3, 90, 91, 92, 14, 15, 16, 17, 18, 19, 20, 21, 22, 29, 28, 31, 34, 35, 37, 38, 41, 44, 25, 145, 146, 147, 148, 149, 150, 151, 152, 45, 46 (47+68), 48-52, 54, 55, 57, 58, 60, 61, 63-66, (67+64), 69, 70, (78+77), 58, 62, 79, 80, 81, 82, 83, 84, 85, 86, 89, 99-95, 96, (97+98), 98, 99-102, (103+104), 105, 106, 108, 109, then some folios are lost, 125, 126, 127, 129, 130, 131, 132, fresh folios are here lost, 115, 113, 116, 117, 29, 114, 134, 119, 137-144, 154-161.

This enumeration, it will be seen, omits those hymns of the larger list which are queried. I query them because, owing to the lacunae, we are not sure that the MS did not comprise some of them.

Here we see at a glance the contents of the Armenian Hymnal up to about the year 1075, when the archetype of the first portion of this codex must have been written, since it already contained hymns by John the Deacon (+1129), by Petros (Catholicos 1019-1058), by Gregory Magistros (+1058). Ter-Mikaëlian sums up the characteristic features of this early form of the Hymnal in pages 34-47. They were these:—

1. It began with Epiphany and its octave, and not with the Nativity. It must be remembered that the Armenians, after some hesitation, set the feast of Christ's Birth on the day of His Baptism. Nerses the Graceful sums up the feelings and speculations of his predecessors on this point in the following words (*Opera*, Venet. 1833, p. 223):—

'The Fathers of old laid it down that we should feast on one and the same day the mystery of the Nativity and of the Baptism; and we follow them and fulfil their traditions. There is also involved another mystery. For as Christ was born in respect of His flesh of the holy Virgin, so was He born by way of example to us of the Jordan through His baptism. And since both events are births, though differing from each other in mystic import and date, therefore it was laid down that the two, the first and the second nativity, should be celebrated together.'

<sup>1</sup> See Dashean's *Catalogue*, Vienna, 1895, pp. 100, 523.

2. There were no special canons for the Sundays of Lent, nor were any commemorations attached to the Saturdays preceding them, nor hymns given for the Saints concerned. Numbers 27, 30, 33, 36, 40, 43, and 29, 32, 39, 42 of our list were absent. Canon 39 of the forty martyrs of Sebastia alone was included, but preceded Shrovetide. In the old Lectionary translated by me in my *Rituale Armenorum*, the Forty Martyrs come on March 9, and there are as yet no lections provided for Saturdays and Sundays in Lent. We only find them in Lectionaries written during or after the Cilician or Crusading epoch.

3. Between Easter and Pentecost there were only the series of Easter hymns in the eight tones or melodies. There was no special canon for Easter Day, and Canon 58 (for the beheading of John Baptist) came after Pentecost; just as in the Lectionary referred to it seems to be fixed on Aug. 29. Its primitive date was Navasard 1, the first day of the vague Armenian year. It was probably by origin the feast of St John's birth.

No. 62, the Canon of the World Church or World Shrines, in all old MSS comes after Pentecost. In the old Lectionary it comes between Nov. 30 and Dec. 25. Of No. 68 there is no trace either in Codex 202 or in other old codices. Immediately before Pentecost came perhaps a canon for Ascension Day, but not the one used to-day. The old Lectionary has no feast of the Ascension, but in a seventh-century commentary on the Lectionary we find that Acts i 5 ff. was read at Pentecost. It was a feast of very late institution, and old Armenian calendars ignore it.

4. Important feasts, like Pentecost, Transfiguration, and the Assumption, have but one canon, that is one day, instead of several, allotted to them. There exists a tract of the eighth or ninth century, arguing that the Pentecost feast should be confined to a single day. The old Lectionary has no feast of the Transfiguration, which, somewhat late, was identified with the Pagan feast of *Wardawarh* or Kindling of the Rose. The old Lectionary has the passing of the Theotokos on Aug. 15. Canon No. 90 is alone found for this feast in many old MSS (Vienna 202 is more recent in this respect, and contains Canons 91 and 92); but it is to be noted that the primary idea which inspired this Canon 90 is rather the taking up of the Virgin Church into Heaven than the Assumption of the Virgin Mary.

5. The older Hymnal had no canons or feasts of the Birth of Mary and of her Parents. It also had but one canon for the Birth of St John Baptist, viz. No. 78; and no separate canon (24) for the glorification of the seventy-two apostles. It had the canon of the Shekinah, which is translated in my *Rituale Armenorum* p. 23. St Rhipsimas was lauded,

but St Gregory and his kin and descendants received scant notice in the old hymnals.

These points serve to illustrate the extent to which Nerses the Graceful and his compeers enriched the Armenian Hymnal. I have tried to indicate briefly how his conclusions find support in the older Lectionaries.

Ter-Mikaelian discusses the date of the pieces which stood in the older Hymnal, many of which a tradition—first met with in the Cilician epoch—attributes to Armenian Fathers and Translators of the fifth century. He comes to the conclusion that this tradition has no true basis, and that at an early time the Psalms were used almost exclusively in Armenian worship; and this conclusion again is amply borne out by the early texts of the Euchologion and Breviary which I have translated. Old codices of the Mass Service are equally destitute of hymns. The only reference to an early use of hymns in this Church, and one which Ter-Mikaelian has overlooked, is in John Catholicos about the year 718. The passage is given in my *Rituale* p. 182, and states that the old Armenian Fathers had composed beautiful antiphonal melodies to be sung at the Benediction of the Rivers. Perhaps this refers to the existing Epiphany hymns which I have translated, but which go back to Greek originals. In later copies of the Armenian Euchologion references to hymns, of which the first line alone is usually cited, become more and more numerous. The old Venice codex of the same translated by me only once refers to a hymn by its number, citing an initial verse as from Canon 84 (=93 in Ter-Mikaelian's list, Dedication of Holy Cross), and numbering it Canon 81. But the Hymnal thus referred to must have been much smaller in compass than that of to-day, if we may judge from the fact that the stanzas cited as Canon 81 are but the last seven lines of a canon (84) which now consists of fifty-six lines. For further details I must refer readers to the *Rituale Armenorum* p. 11.

Besides the Hymnal, the Armenians use a collection called the 'Treasures' (*Gantsq*); but this seems to be of later origin than the Hymnal, though we find already many such compositions in the works of St Gregory of Narek as early as 950 A.D. They differ from hymns or *Sharakans* in possessing liturgical form, and I have translated one of the best examples, addressed to the Ark and Virgin Church, in my *Rituale* p. 19.

Ter-Mikaelian gives in a translation some of the best hymns; and the curious can read many more in the translations of Félix Nève, *L'Arménie chrétienne*, Louvain, 1886. The entire Hymnal was rendered into Russian by N. Émin and printed at Moscow in 1879. The Mechitarists also issued at Venice in 1877 a Latin translation of the

hymns to Mary, entitled 'Laudes et hymni ad SS. Mariae Virginis honorem'.

But these writers had not the scientific aims which Ter-Mikaëlian with admirable precision and ample learning (acquired as a pupil of Prof. Harnack) has kept steadily in view. His book is indispensable as an aid to our comprehension of the Armenian Calendar and festal system prior to the twelfth century. The study he has begun should be carried further by a thorough investigation of the oldest MSS. In Bodley's Library and in the British Museum are several hymnals of the fourteenth century. In Edschmiatsin are several old copies, one of which, No. 1534, was written in Halbat in the Anticaucasus as early as 1019. The growth of the Hymnal must also be studied in relation to the growth of the Lectionary. The one and the other were much expanded and added to in the Cilician epoch, behind which criticism must try to penetrate.

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### THE 'AMMONIAN' HARMONY AND THE TEXT OF B.

*Die Evangelien eines alten Unzialcodex (B<sup>8</sup>-text), nach einer Abschrift des dreizehnten Jahrhunderts, herausgegeben von ALFRED SCHMIDTKE. (J. C. Hinrichs, Leipzig, 1903.)*

THE MS which Dr Schmidtke has edited in this book is Cod. Evan. 579 (Paris Nat. Gr. 97), a minuscule of the thirteenth century, which seems to have been connected with a certain Olympias, who was probably an abbess.

Dr Schmidtke's proof that this is (except in Matthew) a copy of an uncial original is quite convincing; it turns, of course, on a consideration of mistakes which are due to the confusion of letters that are similar in uncial but not in minuscule script. His argument that some of the cases imply an archetype at least not later than the sixth century is perhaps less certain, but I think that it is extremely probable.

A comparison of various 'line errors' leaves no doubt that this archetype contained on an average twenty-three letters in a line, but Dr Schmidtke also points out traces of the influence of a still more remote ancestor, a line of which had sixteen letters—the same number as is found in an average line of Cod. B.

The sixth-century archetype belonged to the **8**B type of text, though there can be traced in it the influence of mixture both with the later ecclesiastical text and also with the  $\beta$ -text (or *Western* text). The evidence of this is given in the following lists:—(1) readings found in