ARMENIAN PRINTED BOOKS IN THE LIBRARY OF ARMENIAN CATHOLIC PARISH IN GHEORGHIENI (17th–19th CENTURIES)

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The Armenian Catholic Parish in Gheorgheni (Harghita county, Romania) houses a rich library of books in different languages (ill. 1). The parish is situated near the Holy Mother of God church, which was built by Armenians in 1733–34. The parish library was created by priests of the church, as indicate the ex librises and possessors' handwritten inscriptions on the books. This library is an important evidence of the Armenian community in Gheorgheni with its long history[1]. The collection of Armenian manuscripts and printed books of the library is smaller than that of the items in languages other than Armenian. Some publications about manuscripts are already known[2], yet very little is known about the printed books[3].

The purpose of this study is to present: a) the catalogue of Armenian printed books from 17th to 19th centuries; b) the chronology and topography of these books; c) the information contained in handwritten inscriptions in order to form a certain idea about the Armenian community and its representatives (basically in Transylvania, as these inscriptions testify). It should be noted that the library is currently incomplete. As the inventory numbers reveal, many books from the library are missing. To form an idea about the original state of the library, we kept the existing inventory numbers and assigned numbers only to those books that did not have an inventory number[4].

Keywords: Old Armenian printed books, Gheorgheni, Armenian-Catholic parish, library, catalogue.

[1] For more details about the Armenian community in Gheorgheni see Kr. Szongott, "A Gyergyó – Szent-Miklósi örmény kath. templon", in *Armenia*, 1904, p. 226–233; S. Kolandjian, "Les Arméniens en Transylvanie X^e^–XVIII^e^ siècles", *Revue des Études Arméniennes*, nouvelle série, t. IV, 1967, p. 358–76; Cl. Mutafian, *La Saga des Arméniens de l'Ararat aux Carpates*, Paris, Les Belles Lettres, 2018, p. 244–48, G. Deszö, "The Mercantile Forum, the Administrative and Legal Institution of the Armenians from Gheorgheni", in T. Ganjalyan, B. Kovács, St. Troebst, *Armenier im Öestlichen Europa Eine Anthologie*, Wien – Köln – Weimar, 2018, p. 367–381.

[2] Fr. Macler, *Rapport sur une mission scientifique en Transylvanie. Manuscrits Arméniens de Transylvanie*, Paris, 1935, p. 69–73; "Bibliák a Székelyföldön (XIV–XVII század), Kiállítás a Csíki Székely Múseumban", *November 2000 – Október 2001*, ed. E. Muckenhaupt, Csíkszereda, 2000, p. 14–15; Cl. Mutafian, *op. cit.*, p. 54; L. Sargsyan, "Armenian Gospel of Surxat' (Crimea) at the Armenian Catholic Parish of Gheorgheni", RESEE, 59, 2021, p. 177–187;

[3] Two reproductions from the Arm. Pr. n. 206 and 99/59 were reproduced in "Bibliák a Székelyföldön (XIV–XVII század)…, p. 26, 38, and the Arm. Pr. n. 96/58a is mentioned in B. Kovács, "Armenian Book Culture", in *Far away from Mount Ararat, Armenian Culture in the Carpathian Basin*, edited by B. Kovács, E. Pál, Budapest, 2013, p. 133, III.6.5.

[4] These books received inventory numbers from 1 to 16.1, 200.1/123, 359b/221, in May 2017, and inventory numbers 361za, 884–928 in August 2021.

Library overview

The inventory of the library of the Armenian Catholic parish of Gheorgheni were made in several times. In the first half of the 20th century most of the priests (Joachim Görög, József Vákár) who served at the parish made inventories of the books. In the 1970s the former administrator (Aladár Zárug) also made an inventory. Starting from this date, the Armenian books and manuscripts were partly inventoried but as no one in the parish could read in Armenian, the inventories do not feature the title and content of these books[5]. During 2002–2003 Szilárd Székely started to revitalize the parish library in order to reveal its value. His work was continued in 2009 by a little team (Zsolt & Marika, Magyari and Zita & Tibor, Pál)[6].

In the library, the books in languages other than Armenian are kept separately with their own numbering. As regards the chronology of these publications, around 53% of them are from the 17th–19th centuries as shown in the table below:

Period	Number of books not in Armenian	Number of books in Armenian
Before 1700	15	13
Between 1701 and 1750	52	42
Between 1751 and 1800	269	21
Between 1801 and 1850	124	50
Between 1851 and 1900	572	20
Between 1901 and 1950	547	11
From 1951	150	31

Concerning the languages of the non-Armenian books, we have the following distribution:

Latin: 389
German: 131
Italian: 74
Romanian: 11
Polish: 10
English, French, Greek, Russian: 13

The remaining of the non-Armenian books, comprising 1213 volumes, are in Hungarian.

The content of books in languages other than Armenian is quite varied. History, geography, military science, physics, natural history – all testify to the broad-mindedness and erudition of the priests who served here. We should also point out that

[5] In this connection, the co-author of this paper – Ms. Lusine Sargsyan, during her research stay in Gheorgheni, at the suggestion of the members of the Parish Council, started compiling the catalog of Armenian printed books of the library in collaboration with Mr. Zsolt-Magyari Sáska. The research stay of Ms. Lusine Sargsyan was made possible through a grant provided by "New Europe College" Institute for Advanced Study within the program "Pontica Magna Return Fellowship" (May–June 2017, Bucharest).

[6] The number of books is 1729 (in a table of chronology), which was an outdated number from 2009, and since the library got new volumes in time, the actual number is 1841 (according to the languages).

the library also contains volumes of Reformed sermons, a sign that they did not close themselves off to dissenters and dissenting voices. Even if the number of books in Polish is not high, they contain some valuable volumes. The oldest Polish book is a Catechism from 1603 (Pr. n. 97). Another Polish work is a Sermon book from 1648–49 in a rather worn-out state (Pr. n. 24, 25), which suggests that Armenian priests may have preached in Polish at some time and place. The high number of Latin, Italian and German books reflects an increasingly close relationship with the Western Roman Church. At the same time, they also show that the Armenian priests of Gheorgheni were up to date with the important theological currents of their time, including with works in Hungarian. Among the Hungarian-language books, the third edition of Péter Pázmány's famous work "The Guide to Divine Truth" (Pr. n. 31), published in Bratislava in 1637, the year of the author's death should be highlighted. There are also many sermons and other publications on the protection of the faith in Hungarian. These books are also indicative of the process by which the language of the local Armenian community increasingly became Hungarian.

The total number of Armenian books in the library is 191 (188+3[7]). The books which are bound together under the same inventory in this table are numbered as separate volumes[8]. Around 78 % of them are from 17th–19th centuries, which testify to the use of the Armenian language among the parish and also community members.

The chronology and topography of Armenian books

The library's collection of Armenian books includes an extensive chronology of printed books started from 1666-68 to 2001. The earliest one is the first printed Armenian Bible in S. Ējmiacin and S. Sargis press in Amsterdam (ill. 2)[9], and the latest two publications are: *Պատառոտուն ոտքերով եպիսկոպոսը: Աստուծոյ ծառան Կիւրեղ Յովհաննէս Զոհրապեան Քափուչին հայ եպիսկոպոսը* (The bishop with ragged feet: The servant of God – Armenian bishop Kyuregh Yovhannes Zohrapean Capuchin), 1881–1972 authored by Giovanni Spaniolo[10] and *Հայ ծիսական պաշտամունքը* (Armenian ritual worship) by Andranik *vardapet* Kŕanean[11].

The library houses 17th century books printed in Amsterdam, Venice and Rome. The printings of Amsterdam are the Bible of Oskan Erevanċi (1666–68), a Ritual (1667[12], ill. 3), a Hymnal (1669–(80s)[13], another Hymnal (1692[14]) and "The

[7] Three of the books housed in the library throw new light upon the 18th – century Armenian publications. All the three are Psalters, currently being studied by the co-author of this paper Ms. Lusine Sargsyan, who discusses those early printed books in detail in a separate paper (publication is in process). Until then, the readers can find the available information in the catalogue: Arm. Pr. n-s. 9+12, 15 and 304.

[8] E.g. Arm. Pr. n-s. 3, 4.

[9] Arm. Pr. n. 42/27.

[10] Arm. Pr. n. 919.

[11] Arm. Pr. n. 920.

[12] Arm. Pr. n. 129/197.

[13] Arm. Pr. n-s. 200/123 and 200.1/123.

History of Armenia" by Mosvēs Xorenaċi (1695)[15]. The first two are from the S. Ējmiacin and S. Sargis press and Oskan Erevanċi was the publisher, while the printing of the third book was started by Oskan Erevanċi in 1669 at the same press and was finished by Petros Ĵułayeċi in 80s[16]. The Hymnal of 1695 was published in S. Astuacacin press (according to the colophon) and is considered to be a continuation of Oskanian publishing legacy, since the letters and engravings of this Hymnal occur in the Hymnal printed by Oskan Erevanċi in 1664–65 as well[17]. "The History of Armenia" by Mosvēs Xorenaċi represent another Armenian publisher from Amsterdam – bishop Ṫovmas Vanandeċi, as a leading member of Vanandeċi publishers in Amsterdam active at the end of 17th and at the beginning of 18th centuries[18]. The library houses three books from the 17th century Venetian printings in Armenian: "Psalms of the prophet David with commentary", translated into Armenian by Yovhannēs *vardapet* Kostandinupolseċi and published in 1687 by *xoĵa* Nahapet – son of Aguleċi *xoĵa* Gyulnazar[19], a Gospel printed in the press of Michealangelo Borboni between the years 1685–86[20], and a Lectionary printed by Gaspar – son of *xoĵa* Sahrad, and Ṫadeos Hamazaspean between the years 1686-88[21]. It is notable that, both *xoĵa* Nahapet and *xoĵa* Gaspar, who established themselves and carried out printing activities in Venice, were the sons of *xoĵas* from Agulis and Julfa[22]. The series of 17th century publications in Italy is enriched through the *Propaganda Fide's* publications of Urbanian printing press in Rome: "Manuductio ad Coelum" ("Leading to Heaven", 1674)[23], a Missal (1677[24]) and "Concilationis ecclesiae Armenae cum Romana" ("Conciliation of the Armenian

[14] Arm. Pr. n. 367/259a.

[15] Arm. Pr. n. 371/230e.

[16] The exact date and place of the completion of this publication is debatable, see in Ռ. Իշխանյան., «Ոսկանյան տպարանը և նրա հրատարակած Աստվածաշունչը», Էջմիածին կրոնական-հայագիտական հանդես, Էջմիածին (R. Ishkhanyan, "Oskanyan printing house and its published Bible", in *Etchmiadzin Religious-Armenological periodical*, Etchmiadzin, 1966, p. 132).

[17] Ibidem.

[18] More detailed on the activity of Vanandeċis see in Ա. Սիմոնյան, «Եպիսկոպոս Թովմաս Վանանդեցին և նրա հրատարակությունները», Կանթեղ. գիտական հոդվածների ժողովածու, Երևան (A. Simonyan, "Bishop Tovma Vanandetsi and his publications", in *"Kantegh" Collection of scientific articles*, Yerevan), 2018, n. 4 (77), p. 277–85.

[19] Arm. Pr. n. 99/59.

[20] Arm. Pr. n-s 206 and 232/154.

[21] Arm. Pr. n. 883/121.2.

[22] *Xoĵa* was a title given to Armenian merchants from Agulis and Julfa from 16th to 18th centuries, see in Ստ. Մալխասեանց, Հայերէն բացատրական բառարան, Երեւան, Հայկական ՍՍՌ Պետական Հրատարակչություն, Երեւան (St. Malkhaseants, *Armenian Explanatory dictionary*, Yerevan, State publ. of Armenian SSR), 1944, V. 2, p. 312.

[23] Inv. n. 159/230. As the title page indicates, it was translated from Latin to Armenian by Catholic bishop Vardan Hunanean, who played a special role in the catholicization of Armenians in Transylvania, more detailed see in K. Nagy, "The Catholicization of Transylvanian Armenians (1685-1715): Integrative or disintergrative model?", in *Integrating Minorities. Traditional Communities and Modernization*, edited by A. Barszczewska and L. Peti, Cluj-Napoca, 2011, p. 44, Cl. Mutafian, *op. cit.*, p. 249–254.

[24] Arm. Pr. n. 126.

church with the Roman one" by Clemente Galano, 1690[25]). The existance of these books in the library, and accordingly their use among the Transylvanian Armenians directly reflects the history of the Catholicization of Armenians in Transylvania. In particular, it is known that in 1689 the Armenian Church Union in Transylvania was discussed by the *Propaganda Fide*[26].

The 18th century books of the library are publications mainly from Constantinople and Venice, there are also publications from Urbanian press of Rome[27], from Amsterdam by Ṫovmas Vanandeċi[28], and from the Mxiṫarean press of Triest[29]. Most of the publications of Constantinople are from the press of Astvacatur Konstandnupolseċi, there are also publications from the presses of Grigor Marzvaneċi[30], St. Eĵmiacin and St. Sargis[31], Hovhannes Astvacatryan[32], and Petros Latinaċi[33]. The library houses more than a dozen books from the Astvatsatur Konstandnupolseċi printing house, printed from 1701–2 to 1743[34]. It is known that the activity of the printing house of St. Eĵmiacin and St. Sargis moved from Amsterdam to Livorno and Marseille, and then to Constantinople[35]. Thus, in the library there are two more books from this printing house, already printed in Constantinople between 1700–1. An important publication by Grigor Marzvaneċi known as the first published Armenian "The Lives of the Saints" (1706, Arm. Pr. n. 1, ill. 4)[36] makes the collection more valuable.

The Venetian editions mainly present books published in the printing house of Anton Bortoli. This printing house is known for its rich legacy of publishing Armenian books in Venice from 1695 until the Mxiṫarists began publishing activity since the last two decades of the 18th century[37]. The oldest publication from the printing house of Anton Bortoli in the library is "A Brief Exposition of Moral Theology" dating from 1709[38] and the latest publication is "A Collection of prayers

[25] Arm. Pr. n. 152/232.

[26] K. Nagy, *op. cit.*, p. 44–45.

[27] Arm. Pr. n. 352a/216.

[28] Arm. Pr. n. 368/230b.

[29] Arm. Pr. n-s 408/292 and 413/297.

[30] Arm. Pr. n. 1.

[31] Arm. Pr. n-s 153 and 349/213.

[32] Arm. Pr. n. 370/230a.

[33] Arm. Pr. n. 119/71.

[34] Arm. Pr. n. 13, 24, 46/29c, 87/50, 100/60, 101/60a, 208, 214, 220, 357, 358/220, 366/230, 366a, 369/230c, 388/268.

[35] Թեոդիկ, Տիպ ու տառ, Կոստանդնուպոլիս (Teodik, *Type and letter*, Constantinople), 1912, p. 56; Ք. Կորկոտյան, Հայ տպագիր գիրքը Կոստանդնուպոլսում (1567–1850 թթ.), Երևան (K. Korkotyan, *The Armenian printed book in Constantinople (1567–1850)*, Yerevan), 1964, p. 27; R. Ishkhanyan, *op. cit.*, p. 131, 134.

[36] K. Korkotyan, *op. cit.*, p. 34–5.

[37] Ռ. Իշխանյան, Հայ գիրքը (1512–1920), Երևան (R. Ishkhanyan, *The Armenian book*, Yerevan), 1981, p. 55.

[38] Arm. Pr. n. 57.

devoted to Christ and the Virgin Mary" in 1793 (ill. 5)[39]. The latter was published for the Armenians of Ardeal[40], as indicated on the title page of the book. The library holds also publications by other publishers in Venice: Demetrios Theodosius[41], Stefano Orlando[42] and Pietro Valvaziani[43]. According to Ṫeodik the Mxiṫarean fathers ordered books from the mentioned above publishers until they made their own letters[44]. Among them is the "Treatise on Rhetoric" published in 1775 by Steṗanos Agonc̣ in the press of Demetrios Theodosius[45]. Steṗanos Agonc̣ Giwēr was born in 1740 in Gheorgheni and became the third abbot of the Mxiṫarean Congregation in Venice[46]. The library also includes several publishings of the 18th century Mxiṫarean press[47]. One of them – "The Book of Prayers" of Grigor Narekaci[48], was published in 1789 by the Mxiṫarist Fathers. On the title page "in honor of Anton Bortoli" (յանուն Անտոնի Պօրթօլի) is printed. According to Alpoyatchean, this inscription features in other publications of the Mxiṫarean press of the Saint Lazarus dated from 1789 to 1795, since the time when the Mxiṫarists were given the license by Anton Bortoli to have their own press in Saint Lazare island, perhaps after 1772[49]. Another publication presents Mxiṫarist Father Barseł Laslovean as a translator from Latin into Armenian of "The Life of Saint Anthony" by Aṫanas Ałeḳsandraci (1794)[50].

The 19th century publications are mainly from the Mxiṫarean presses of Venice, Vienna and Trieste, which is an evidence of the relations between Catholic Armenians in Europe. Also there are a few publishings from the press of Pōłos Arapean[51] and one publication from Yakob Maṫt̄eosean press[52] in Constantinople. It is noteworthy that the library houses a large number of copies of a Breviary (ill. 6)[53]

[39] Arm. Pr. n-s 359/221 (in two samples), 359a/221 and 359b/221. According to A. Alpoyatchean, in the press of Anton Bortoli 138 Armenian books have been published from 1695 to 1772 (see in Ա. Ալպօյաճեան, Տպագրութեան արուեստը եւ Հայք, Երևան (A. Alpoyachean, *The art of printing and the Armenians*, Yerevan) 2013, p. 193. In the bibliography of Early Armenian publications, the authors indicate 121 publications of this press dating from 1695 to 1796 (*The Armenian Book 1512–1800*, p. 858, the same in A. Alpoyachean, *op. cit.*, p. 193.

[40] Romanian name of Transylvania, and from here the dialect of Armenians in Romania, Hungary and Poland is known as the Dialect of Ardeal, studied by the linguist Hr. Acharean, see in Հր. Աճառյան, Քննություն Առտիալի բարբառի, Երևան (Hr. Atcharean, *Study of the Dialect of Ardeal*, Yerevan), 1953, p. 9.

[41] Arm. Pr. n-s 4, 7, 130, 298.

[42] Arm. Pr. n. 3.

[43] Arm. Pr. n. 4.

[44] Teodik, *op. cit.*, p. 45.

[45] Arm. Pr. n. 130.

[46] More detailed see in Cl. Mutafian, *op. cit.*, p. 292.

[47] Arm. Pr. n-s 303, 303.1, 336, 409/293.

[48] Arm. Pr. n. 409/293.

[49] A. Alpoyachean, *op. cit.*, p. 197.

[50] Arm. Pr. n. 336.

[51] Arm. Pr. n-s 45/29a, 378/241, 407/290.

[52] Arm. Pr. n. 893.

[53] Arm. Pr. n-s 361/2-361za.

published in Venice in 1824 specifically for the Armenians of Transylvania. On the tilte the four main settlements of Transylvanian Armenians are mentioned: Ełisabeṫupōlis (Dumbroveni), Kēŕlay (Gherla), Čurčōv (Gheorgheni) and Sibviz (nowadays Frumoasa). We believe that a study of this Breviary will reveal interesting facts about the relationship or differences of the church rituals accepted by the Mxiṫarist Fathers and the Armenians of Transylvania (if any). The library holds one more publication for the Armenians of Transylvania. It is "Armenian Church Songbook for the Use of Transylvanian Armenians" published in Mxiṫarean press in 1889 in Vienna[54]. The content is in Armenian and in Armenian with Latin characters and with Hungarian phonetic transcription (only the titles are in Hungarian).

Publications after 1900 are not included in this catalogue, but a brief annotation would be useful. These books represent publications from Beirut, Vienna, Venice, Athens, Bucharest, Cairo, Tehran and Varna, where there were large Armenian communities, which had also publishing houses. There are also publications from the Armenian SSR and from the Republic of Armenia. These books testifies to the interest in the Armenian literature, language, nature and geography, among the members of the community. However, it should be noted that at present no one in the community can speak or read Armenian. Despite this, the parish library is under the attention of the parish council, and all books and manuscripts are under scrutiny.

Handwritten inscriptions on the printed books and their storytelling

Our knowledge of the history of this library is complemented by the various ex libris and miscellaneous brief inscriptions found in the books. The most common inscription is the brief note: "This book belongs to the Armenian Church of Čurčōv Szent Miklóš [Gheorgheni][55]" («*Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց Ճուրճևոլու Սէնթ Միգլուշի*»). Therefore, we can assume that this library was originally the property of the church. Of course, there were also books belonging to individuals, presented to the library. For example, the names of Fr. Minas[56] Ṫorosean and Fr. Simēon[57] Ṫorosean occur often, mainly as owners of books. The name of Fr. Minas Ṫorosean, as *plebanush*[58] of Armenopolis (Gherla) and *arhidiacon* and *secretar* of the Armenians of Transylvania, occurs in numerous documents, including in the Constitution of the Holy Trinity fraternity of Gheorgeni (1729)[59]. Fr. Simēon Ṫorosean, as *plebanush* of the church of Gheorgeni, has authored an important study,

[54] Arm. Pr. n-s 16, 16.1.

[55] Hereinafter *Migluš*, as in the inscriptions.

[56] Arm. Pr. n-s. 57, 99/59.

[57] Arm. Pr. n-s 96/58a, 97/58b, 153, 298/196, 883/121.2.

[58] This latin ecclesiastical word (in Armenian letters - *պլեբանուշ*) was used among Armenians in Transylvania, see in Ա. Վոյթեան, «Հաւաքածոյ Թրանսիլուանիոյ հայոց գաւառական բառերուն», Հանդէս Ամսօրեայ, Վիեննա (A. Voytean, "Collection of provincial words of Armenians from Transylvania", in *Handēs Amsōreay*), Vienna, 1897, n. 8, p. 249.

[59] Cl. Mutafian, *op. cit.*, p. 284.

which he titled: "Decree or Memoir of the newly-built Armenian church of Čurčōv" [60], including the history of the Armenians of Gheorgeni, and in particular, important information on the history of the church. We also learn from this manuscript that Fr. Minas Ṫorosean and Fr. Simēon Ṫorosean descend from the same Juacełean family[61]. A Miscellany stored in this library contains "Christian Pedagogy" by *Vardapet* Steṗanos Steṗanean Ŕoška (1722, Stanislavov, folios 16r–91v)[62]. We learn from the colophon that the original text, authored and composed by *Vardapet* Steṗanos Steṗanean, was copied by his student, Fr. Simēon Ṫorosean Juaceł(ean), who describes his teacher as "father of writers trismegistus, learned and ecumenical theologian, and *vardapet* (91v, «եռամեծ քերթողահայր, բանիբուն և տիեզերական աստվածաբան, վարդապետ»).

The names of the priests of Gheorgeni's Church are mentioned as the owners of books, the most common being the name of Fr. Ōhan Ḳosa Shakean[63]. In addition to printed books, his name appears in the library's manuscripts[64]. Apparently, as a priest of the church, he was active in replenishing both the printed and manuscript books of the church library. This is evidenced by the brief colophons he left with almost the same content: "This Directory of Feasts is in memory of merciful Fr. Ōhan Ḳosa Shakean, who gave it to our Armenian church of Čurčōv[65]" («Յիշատակ է Տօնացոյցս այս ող.[որմած] տ[է]ր Օհանին Քոսայ Սիակեան, զոր ետ եկեղեցւոյս մերում Հ[ա]յ[ո]ցս Ճուրճօվու»). According to "Decree" written by Fr. Simēon Ṫorosean, Fr. Ōhan Ḳosa Shakean was the priest of the church until his death on May 14, 1751[66]. In the "Decree", the names of Fr. Simēon Ṫorosean and Fr. Ōhan Ḳosa Shakean occur also as donators for the construction of the church[67].

We learn about the history of the Armenians of Gheorgeni also from another colophon of 1727 (ill. 7), which was written in Čurčōv by Fr. Simēon Ṫorosean, asking to remember *ałača*[68] *tiraću* (priest) Nigōš, son of Nigōš Lusik, together with a number of other representatives of the community, who received the book for the enjoyment by their own selves and by the church[69]. Later on, in 1750, in another

[60] The manuscript is currently stored in the library, Arm. Ms. n. 202. The text of the manuscript has been published in Յովի Անեցի. «Սիբվիզի ու Ճուրճովի հայ գաղթականությունները», Հանդես Ամսօրեայ, Վիեննա (Yovh. Anetsi, "The Armenian emigrations of Sibviz and Čurčov", in *Handēs Amsōreay*), Vienna, 1896, n. 4, p. 133–37.

[61] Ibidem, n. 6, p. 163; Arm. Ms. n. 202, p. 16.

[62] Arm. Ms. n. 244/151.

[63] Arm. Pr. n-s 100/60, 135/79, 139a/83b, 349/213.

[64] Ritual (Arm. Ms. n. 184/111), Hymnal (Arm. Ms. n. 185/254), Calendar of Feasts (Arm. Ms. n. 198/119).

[65] Arm. Ms. n. 198/119, 2v.

[66] Yovh. Anetsi, *op. cit.*, n. 5, p. 134; Arm. Ms. n. 202, p. 9.

[67] Yovh. Anetsi, *op. cit.*, n. 6, p. 163. The names of the donators mentioned in this "Decree" were published in Hungarian by Kr. Szongott, see in Kr Szongott, *op. cit.*, p. 229–32.

[68] *Ała, ałača* (Turkish), means *lord* (*«տէր»*), see in A. Voytean, *op. cit.*, n. 6, p. 186.

[69] Arm. Pr. n. 883/121.2.

colophon, ała Yōhannēs Nigōš Lusikean, nicknamed *Funtadōr,* asks to remember him and his relatives: his parents, his father Nigōš Lusik, mother Maygō and others[70]. Our knowledge of this dynasty is chronologically complemented by an inscription on one of the gravestones in the church's old cemetary: "THIS IS THE [FINAL] RESTING PLACE OF NIGŌŠ LUSIK NIGŌŠEAN, 1733" («ԱԱ Է ՏԱՊԱՆ ՀԱՆԳՍՏԵԱՆ ՆԻԳՕՇԻ ԼՈՒՍԻԿԻ ՆԻԳՈՇԵԱՆ, 1733», ill. 8).

Some inscriptions on these old printings provide names of representatives of the Transilvanian Armenian communities: e.g. Werzár Kristóf (1828, 1829, Arm. Pr. n. 361p), Vákár Kristóf or Xačik Vagarean (1855, 1865, Arm. Pr. n. 361p), Kábdebó Márta (Arm. Pr. n. 359/221) and etc. Werzár or Verzár was a typical Armenian surname for Armenians of Transylvania[71], came from the Romanian varză, which mean cabbage – so the holders of this surname were probably cabbage traders. Also, there were well-known representatives with this surname. Kr. Szongott among 16 other names mentions the name of Verzár Márton from the Verzár family as a nobleman in Gherla[72]. The author also indicates the names of Dr. Janos Verzár and his son György Verzár, who were famous doctors from Gheorgheni[73]. Vákár or Vagarean, also was a well known Armenian surname for Armenians of Transylvania, came from the Romanian vacă which means cow, so the holders of this surname were probably cow traders or butchers[74]. The holders of another surname – Kábdebó [75] were probably butchers, as this name came from the Romanian *cap de bou* which means head of ox[76]. A noteable representative with this surname was Yōhannēs Gaptēpōvean from Elisabethopolis (currently Dumbraveni). In the Roman-Catholic Parish of Frumoasa five manuscripts are kept signed by Yōhannēs Gaptēpōvean or Ioannis Kabdebo as an author, who copied them in Elisabethopolis[77].

Arrangement of the catalogue

The catalogue includes books with titles or texts in Armenian, in Armenian and in European languages, as well as in Armenian with Latin characters. The

[70] Arm. Pr. n. 1.

[71] J. Gudenus, *Örmény eredetü magyar nemesi családok genealógiája*, Pannonia-Print Kft., Budapest, 2010, p. 832–854.

[72] Kr. Szongott, *Oraşul Liber Regal Gherla, Generalități,* ed. Lucian Nastasă, trad. Andrea Ghiță, București, edit. Ararat, 2014, V. I, p. 185–186.

[73] Idem, *Oraşul Liber Regal Gherla (1700-1900), Părți de sine stătătoare,* ed. Lucian Nastasă, trad. Andrea Ghiță, București, edit. Ararat, 2015, V. II, partea XXVII-a, p. 402, *ibid.*, partea XXVIII-a, 23–5.

[74] According to the translation of Fr. Macler, the word "vacar" means cowboy, see in Fr. Macler, *op. cit.*, p. 80.

[75] J. Gudenus, *op. cit.*, p. 53–71, 344–368.

[76] Fr. Macler, *op. cit.*, p. 78.

[77] Four of them represent the interpretations of Ten Commandments, copied in 1817 (Arm. Ms. n. 181), 1823 (Arm. Ms. n. 26), 1824–5 (Arm. Ms. n. 25) and in 1826 (Arm. Ms. n. 27), and the last one copied in 1831 is "The Lives of the Saints" celebrated by the Armenian Church of Ardeal (Arm. Ms. n. 24).

catalogue is compiled in numerical order. The brief description of each book consists of inventary number (Arm. Pr. n.), title (as on the book), author, translater or editor (standardized), place (standardized), publishing (standardized), date (Arabic numerals), the unnumbered pages (in brackets) and existing numbered pages are followed by the total number of pages[78]. The digitized versions of most of these books are available on the Hakob Mełapart Project website of the Armenian National Library[79]. In this catalogue these books are marked with the symbol*. Since the detailed descriptions of these books exists in the bibliographic volumes of the Armenian printed books[80], in this catalogue a short description of each book is accompanied by a bibliographic number of the available literature. Many books contain handwritten notes, colophons, and rarely ex libris stamps representing important data (possessor's name, historical evidence and etc.). In case of scribes' mistakes or abbreviations in these inscriptions, the corrections and full versions are written in brackets. They are included in this catalogue as an annotation (in some cases, additional information is also provided).

Arm. Pr. n. 1*

Յայսմաւուրք (Yaysmawurk̇, The Lives of the Saints), Constantinople, Grigor Marzvaneċi, 1706.

The Armenian book in 1512–1800, 227.

Annotation: "This God-given and decent book "Lives of the Saints" is in memory of *ałaYōhannēs Nigōši Lusikean*, nicknamed *Funtadōr*, who with his own earnings and goods (?) obtained it, and provided it for eternal usage to the church of Szent *Migluš* of *Čurčōv*, which was built and established in the name of the birth

[78] Some descriptions (Arm. Pr. n. 24, 359/221 (1st and 2nd samples), 361/2, 361al, 366a, 883/121.2) lack the number of pages, because these books were not in the library when the co-author of this article, Zsolt Magyari Sáska, was compiling the page numbering for all Armenian books of the library.

[79] See the following link: http://greenstone.flib.sci.am/gsdl/cgi-bin/library.cgi?site=localhost&a=p&p =about&c=armenian&l=en&w=utf-8 (04.02.2023).

[80] Հայ գիրքը 1512–1800 թվականներին. Հայ հնատիպ գրքի մատենագիտություն, Ն. Ոսկանյան, Ք. Կորկոտյան, Ա. Սավալյան, առաջաբանը՝ Ն. Ոսկանյանի խմբագրությամբ՝ Ռ. Իշխանյանի, Երևան, 1988 (*The Armenian Book in 1512–1800: The bibliography old-print books*, compiled by N. Voskanian, K. Korkotian, A. Savalian, preface by N. Voskanian, edited by R. Ishxanian, Yerevan, 1988), hereinafter abbreviated as *The Armenian book in 1512–1800*; Հ. Դավթյան, Հայ գիրքը 1801–1850 թվականներին. մատենագիտություն, խմբագրությամբ Հ. Անասյանի, Երևան, 1967 (H. Davtyan, *The Armenian Book in 1801–1850: Bibliography*, edited by H. Anasyan, Yerevan, 1967), hereinafter abbreviated as The Armenian Book in 1801–1850; Հայ գիրքը 1851–1900 թվականներին. Ն. Ոսկանյան, Ա. Սավալյան, Մ. Սողոմոնյան, Օ. Գյուլումյան, Ա. Սահակյան, Ս. Թադևոսյան, առաջաբանը՝ Ն. Ոսկանյանի, Ա. Սավալյանի, խմբագրությամբ՝ Գ. Աբգարյանի, Երևան, 1999 (*The Armenian Book in 1851–1900*, compiled by N. Voskanian, A. Savalian, N. Sogomonian, G. Oulumian, A. Sahakian, S. Tadevosian, preface by N. Voskanian, A. Savalian, edited by G. Abgaryan, Yerevan, 1999), hereinafter abbreviated as The Armenian book in 1851–1900; V. Nersessian, *Catalogue of Early Armenian Books (1512–1850)*, London, The British Library, 1980, hereinafter abbreviated as Nersessian.

and naming of the blessed Virgin Mary, the mother of the Word Lord Jesus. Now, dear God-loving fathers and brothers, who come across this book through reading or copying, remember in your pure prayers the above-mentioned *ała Yōhannēs*, the owner of this book, and his deceased parents: his father *Nigōš Lusik*, his mother *Maygō*, his deceased elder brother *Grigor*, the latter's spouse *Manušak*, his other deceased brother *Greĵu*, the latter's spouse *Tōlguć*, his late sister Anna, as well as his living brothers *ała Nigōš*, *ała Yakob* and their wives *Čičak* and *Margarit*, and all of the blood relations, let us say Lord have mercy on them, amen. And you too shall be remembered by J[esus] C[hrist], the Lord of us all, amen. Now, if anyone dares to claim ownership or take away this book from the above-mentioned church, let him take the punishment of Cain, Judah, and the Jews that killed the Ch[rist], let the angels and the people say, let it be, let it be so, amen. [Written] in the town of Szent *Migluš* of *Čurčōv*, in 1750" («Յիշատակ է ա[ստուա]ծատուր և վայելուչ մատեանս այս Այսմաւուր, *աղայ Յոհաննէսին Նիգօշի Լուսիկեան*՝ մականուամբ Ֆունտաղօր կոչեցեալ, որ յատուկ արդեամբքն և գոյիւքն իւրովք ստացաւ, և ետ ի վայելումն յաւիտենական եկեղեցւոյս *Ճուրճօվու Սէնդ Միգլուշի*, որ է կառուցեալ և հիմնեցեալ ընդ անուանակոչութ[եամ]ք ծննդեան ամենօրհնեալ Կուսին Մարիամու՝ մօր բանին Տեառն Յ[իսուս]ի: Արդ, ով ա[ստուա]ծասէր հարք և եղբարք, որք հանդիպիք այսմ մատենիս ընթեռն[ե]լով կամ ընդօրինակելով, յիշեսջիք ի մաքրափայլ յաղօթս ձեր զվերոյգրեալ *աղայ Յոհաննէսն*՝ զստացօղն այսմ մատենիս, և զիւր հանգուցեալ ծնողսն՝ զհայրն իւր՝ *զՆիգօշի Լուսիկն*, զմայրն՝ *Մայգօն*, և զհանգուցեալ աւագ եղբայրն՝ *զԳրիգորն*, և զկողակից սորին՝ *զՄանուշակն*, և զհանգուցեալ միւս եղբայրն՝ *Գրէգուն*, և զկողակից սորին՝ *զՏօլգուցն*, և զհանգուցեալ քեռն (քույրն)՝ *Աննան*, նաև զկենդանի զեղբարսն՝ *զաղայ Նիգօշն*, *զաղայ Յակոբն*, և զկանայս սոցին՝ *զՉիչակս* և *զՄարգարիտս*, և զհամօրէն արեան մերձաւորսն, որոց ողորմի ասասջիք, ամէն: Եւ դուք յիշեալք լիջիք ի Յ[իսուս]է Ք[րիստոս]է, Տեառն է մերմէ, ամէն: Արդ, եթէ ոք յանդգնեսցի զմատեանս զայս օտարացուցանել կամ հեռացուցանել ի վերոգրեալ եկեղեցւոյս, զպատիժ Կայենի, Յուդայի և ք[առասուն]ասպան հրէիցն առցէ, ասասցեն հրեշտակք և մարդիկք, եղիցի, եղիցի, ամէն: Եղեւ ի գիւղաքաղաքս Սէնդ Միգլուշ Ճուրճօվու, յամի Տեառն 1750»).

Arm. Pr. n. 2*

Ծաղիկ վարուց Սրբոց զորս տօնէ եկեղեցի Հայաստանեայց (Całik varuc̣ srboc̣ zors tōnē ekełec̣I Hayastaneayc̣, Anthology of the lives of the Saints commemorated by the Armenian church), Mkrtič Awgerean, Venice, Mxit̄arean Press, 1800, 312.

The Armenian book in 1512–1800, 978, Nersessian, 252.

Arm. Pr. n. 3

1. Պարտէզ հոգեւոր: Համառօտ կրթութիւն հանապազօրեայ (Partēz hogewor. Hamaŕōt krṫuṫiwn hanapazōreay. Spiritual Garden: A Brief Instruction for Everyday Life), translated by Hovhannēs Kostandnupolseċi, Venice, Stefano Orlando, 1752, 23 – 322 = 300 (ill. 9)[81].

The Armenian Book in 1512–1800, 536.

Annotation: The book is incomplete. Some of the first pages are missing, including the front cover of the binding and title page. Missing is Chapter B described in bibliography (pp. 1–22). A number of the preserved folios are partly burnt.

2. Տետրակ ամենասուրբ Ռոզարի (Tetrak amenasurb Ŕōzari, Book of the Most Holy Rozary), Venice, Stefano Orlando, 1753, 72 (ill. 10, 11).

The Armenian Book in 1512–1800, 548.

Arm. Pr. n. 4*

1. Պարտէզ հոգեւոր (Partēz hogewor, Spiritual Garden), translated by Hovhannēs Kostandnupolseċi, Venice, Pietro Valvaziani, 1785, [2] + 322.

The Armenian book in 1512–1800, 752.

2. Տետրակ ամենասուրբ Ռոզարին (Tetrak amenasurb Ŕōzarin, Book of the Most Holy Rozary), Venice, Demetrios Theodosius, 1781, [2] + 72.

The Armenian book in 1512–1800, 706.

3. Ակն Հոգւոյ յորում գտանին պիտանի աղօթք: Համառօտ կրթութիւն հանապազօրեայ (Akn Hogwoy yorum gtanin pitani ałōṫk. Hamaŕōt krṫuṫiwn hanapazōreay. The Eye of the Soul Containing Useful Prayers. A Brief Instruction for Everyday Life), Venice, Pietro Valvaziani, 1785, 70 + [2] + 24 + [2].

Total page number 1+2+3 = 496.

The Armenian book in 1512–1800, 750, Nersessian, 205.

Arm. Pr. n. 5

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworuṫiwn hasarakaċ ałōṫiċ Hayastaneayċ ekełeċwoy, A Liturgical Breviary of the Armenian Church), Vienna, Mxiṫarean press, 1891, [2] + 494 + [4] = 500.

The Armenian book in 1851–1900, 5753.

Annotation: This book contains several photographs pasted onto blank pages (one of them pictures the Armenian-Catholic Church of Gheorgheni). There are Hungarian inscriptions[82]: "1953 Aug.[usztus] 11. tests. 86. So[r(?)]". On the same page: „1954 Jul.[ius] 16. virradóra álm.[odtam], h.[ogy] az Úr Jézussal voltam, végt.[elen] nagyörömömre, álmomban is nagyon csodálatosnak tartottam, míg ...

[81] In the National Library of Armenia there are only 4 black-and-white copied pages of the *Partēz hogewor*, and although in the bibliography there is a description of the *Tetrak amenasurb Ŕōzari*, no library is indicated that stores a copy of the book. The importance of this book in the parish library is no doubt.

[82] We are grateful to Laszlo Borbely from "Matenadaran" Research Institute of Ancient Manuscripts for his kind assistance in reading some of the Hungarian inscriptions for this paper.

eltünt" („On the dawn of July 16, 1954, I had a dream that I was with the Lord Jesus, to my infinite joy, and in the dream [He] seemed very wonderful until [He] disappeared"). On the opposite page one can read: "Sz. Lelkigyakorlatot tartottam a Rubens kápolnában, Szvt. 1953 május 7–8–9 napjaiban, román jezsuita atya vezetése alatt" („On May 7–8–9, 1953, under the guidance of the Romanian Jesuit father, I performed a Spiritual Exercise at the Rubens Chapel"), and "Szvt. 1954 jún.[ius] 22–23–24 napjaiban *P. Erdélyi* jezsuita atya vezetés alatt" („On June 22–23–24, 1954 under the guidance of Jesuit father *P(ater) Erdélyi*"). At the bottom of the page it is written in pencil: "*Shimon Anita* (?) belgyógyász Friedman Béla, Cuza Voda 73" ("*Shimon Anita* (?), Internal medicine doctor, Béla Friedman, 73 Cuza Voda"). On the page 494 a Hungarian inscription mentions the name of *Bob Gergely* in *Mikola*[83]*, 1955. XI. 22*. On the last blank page various names are mentioned, e.g.: "*Giró Jóskával*", "B. János 2 fia" ("The two sons of *János (Hovhannes) B.*"), "*Buslig Gyula*" and etc.

Arm. Pr. n. 5.1

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworutiwn hasarakac ałōtic Hayastaneayc ekełecwoy, A Liturgical Breviary of the Armenian Church), Vienna, Mxitarean press, 1891, 4 – 494 + [2] = 492.

The Armenian book in 1851–1900, 5753.

Annotation: The title page is missing. At the end of the book on the blank pages Armenian and Hungarian inscriptions mention the names: "*Kovács Gergely*" ("*Կովաչ Կերկելի*"), "*György Mihályné*" ("*Mihai Georgy*"), "Júl.[ius] 2. *Orbán* testvérek" ("July 2. *Orbán* brothers"), "Júl.[ius] 3. *Büki Zak.[ariás] Kat.[alin?]* néni" („July 3. *Büki Zak.[ariás] Kat.[alin?]* aunt"), „*Jakab A.* és neje *Anna*" ("*Jakab A.* and wife *Anna*"), „*Csáki Elek*" and etc.

Another inscription is in Latin[84]: Title: "Oratio post divinum officium ("An oration from the holy service"), and two prayers: 1. "Sacrosanctae et individuae Trinitati … per infinita saecula saeculorum. Amen", 2. "Beata viscera Mariae … beata ubera quae lactaverunt Christum Dominum. Pater noster Ave Maria"[85].

Arm. Pr. n. 5.2

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworutiwn hasarakac ałōtic Hayastaneayc ekełecwoy, A Liturgical Breviary of the Armenian Church), Vienna, Mxitarean press, 1891, [8] + 19 – 494 + [2] = 486.

The Armenian book in 1851–1900, 5753.

Annotation: The title page is missing. Ex libris stamp: "*VAKAR JOZSEF* örm. szert. rom. kath. plebános".

[83] Mikola or Micula is a little village in Satu Mare county, Romania.

[84] For the reading of this and other Latin inscriptions we are grateful to Dr. Gohar Muradyan from "Matenadaran" Research Institute of Ancient Manuscripts.

[85] The complete prayers with English translation see in http://jovanprayers.blogspot.com/2012/02/sacrosanctae-et-individuae-trinitati_17.html (04. 02. 2023).

Arm. Pr. n. 5.3

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworutiwn hasarakac ałōtic Hayastaneayc ekełecwoy, A Liturgical Breviary of the Armenian Church), Vienna, Mxitarean press, 1891, 494.

The Armenian book in 1851–1900, 5753.

Arm. Pr. n. 6*

Նոր աղօթագիրք հայերէն աշխարհաբար (Nor ałōtagirk hayerēn ašxarhabar, New Prayer Book in Modern Armenian), Dawit Uzunean, second edition, Vienna, Mxitarean press, 1859, [8] + 8 + 473 + 5 + 18 + [4].

The Armenian book in 1851–1900, 768.

Arm. Pr. n. 7*

Նոր Կտակարան (Nor ktakaran, New Testament), Venice, Demetrios Theodosius, 1776, 113 – 848 = 735.

The Armenian Book in 1512-1800, 664, Nersessian, 182a.

Annotation: The front and back covers of the book and the title page are missing.

Arm. Pr. n. 8*

Քահանայ համբակագոյն (Kahanay hambakagoyn), Yovsēp Krōnawor, translated by Atanas Kostandnupolseci, Venice, Anton Bortoli, 1748, [10] + 126 + [4] = 140.

The Armenian Book in 1512–1800, 493.

Annotation: There is an inscription in Armenian: "This book belongs to the Armenian church of *Čurčov S. Migluš"* («Այս թուղթն է եկեղեցւոյ հ[ա]յ[ո]ց *Ճուրճովու Ս. Միգլուշի*»).

Arm. Pr. n-s. 9 + 12

Սաղմոսարան (Sałmosaran, Psalter), 18th century.

Arm. Pr. n. 10*

Խորհրդատետր սրբոյ պատարագին և կարգ դպրութեան Հայաստանեայց եկեղեցւոյ (Xorhrdatetr srboy pataragin ew karg dprutean Hayastaneayc ekełecwoy, Missal of Armenian Orthodox Rite), Venice, Saint Lazare, 1826, [2] + 111 + [3] = 116.

The Armenian Book in 1801–1850, 511.

Annotation: In Armenian is written: "*Yovhannēs Ardarean*, 20. 21. 22" («*Յովհաննէս Արդարեան*, 20. 21. 22»).

Arm. Pr. n. 11*

Նոր Կտակարան Տեառն մերոյ Յիսուսի Քրիստոսի (Nor Ktakaran teaṙn meroy Yisusi Kristosi, New Testament of our Lord Jesus Christ), Venice, Saint Lazare, 1825, [2] + 336 + 724 + [2] = 1064.

The Armenian Book in 1801–1850, 479.

Annotation: Ex libris stamp – "EX LIBRIS BIBILIOTHECAE ECCLESIAE ARMENAE ELISABETHOPOLITANAE".

Arm. Pr. n. 13*

Կարգաւորութիւն հասարակաց աղօթից եկեղեցեաց Հայաստանեայց (Kargaworutiwn hasarakac̣ ałōt̀iċ ekełec̣eac̣ Hayastaneayc̣, Breviary), Constantinople, Astuacatur Kostandnupolsec̣i, 1721, [55-596] + [6] = 548.

The Armenian Book in 1512–1800, 322.

Annotation: The title page along with many other pages is missing.

Arm. Pr. n. 14*

Գիրք քրիստոնէականի վարդապետութեան (Girk̀ k̀ristonēakani vardapetutean, Book of Christian Doctrine), Venice, Anton Bortoli, 1727, [6] + 121 + [13] = 140.

The Armenian Book in 1512–1800, 359.

Annotation: The book contains handwritten prayers in Armenian – «Երգ ի վերա[յ] ուրախութեան Տեառն: Ըզքեզ Աստուած գոհաբանեմք …: Փառք Փրկչին և յիշատակ գրողին» (“Song for the joy of the Lord. We praise you God … Let there be glory to the Savior and let there be remembrance for the scribe”).

Arm. Pr. n. 15*

Սաղմոսարան (Sałmosaran, Psalter), Constantinople, 1726–(27?), [4] + 376 = 380.

The Armenian Book in 1512–1800, 364[86].

Annotation: The possessor’s name – “Jacobi” is written on the title page.

Arm. Pr. n. 16

Եկեղեցական երգարան ի պէտս հայոց Դրանսիլուանիոյ (Ekełec̣akan ergaran i pēts hayoc̣ Dransiluanioy, Örmény Egyházi Énekeskönyv Az Erdelyrészi Örmények Használatára, Armenian Church Songbook for the use of Transylvanian Armenians), Mxit̀arean press, Vienna, 1889, 363 pages (ill. 12).

The Armenian Book in 1851–1900, 5242.

Arm. Pr. n. 16.1

Եկեղեցական երգարան ի պէտս հայոց Դրանսիլուանիոյ (Ekełec̣akan ergaran i pēts hayoc̣ Dransiluanioy, Örmény Egyházi Énekeskönyv Az Erdelyrészi Örmények Használatára, Armenian Church Songbook for the use of Transylvanian Armenians), Mxit̀arean press, Vienna, 1889, 99–358 = 260.

The Armenian book in 1851–1900, 5242.

Annotation: The front and back covers of the book along with the title page and many other pages is missing. The title page was re-read according to Arm. Pr. n. 16.

Arm. Pr. n. 24*

Հարանց վարք (Haranc̣ vark̀, The Lives of the Fathers), Constantinople, Astuacatur Kostandnupolsec̣i, 1720–23.

Armenian Book in 1512–1800, 315.

[86] In bibliography, this book is supposedly mentioned as a Prayer book of 1727, based on the incomplete copy of the book stored in the “Matenadaran” Research Institute of Ancient Manuscripts. Fortunately, the title page of the book is preserved in the copy of the library of Gheorgheni, and it proves that the book is a Psalter and its printing started in 1726 and possibly ended in 1727.

Annotation: From among the inscriptions on the paste-down glued to the front cover of the book, is a notable text (*եռատող, eŕatoł*) with moral content:

«Բխ(ղ)ջախոհին պաքըն,
Ագահին ողորմութիւնն,
Հպարտին աղոթքըն»
("The kiss of the lustful,
The almsgiving of the greedy,
The prayer of the proud").

On the paste-down of the back cover of the book, there is a pen drawing, which depicts a high-ranking clergyman with a mitre on the head and a rayed cross in his hand, next to him a deacon, holding a censer in his right hand.

Arm. Pr. n. 39/23*

Աստուածաշունչ (Astuacašunč̣, Bible), edited by Mxit̀ar Sebastaći, Venice, Anton Bortoli, 1733, [14] + 1280 + [4] = 1298.

The Armenian Book in 1512–1800, 399, Nersessian, 118.

Annotation: On the title page are the following inscriptions in Armenian: "*Tēr Sargis Manuelean* bought this book for himself in 1801, april 22th" («*Տէր Սարգիս Մանուելեան* գնեց իւրնէ, 1801, ապ. (րիլի) 22»), and in Latin "Ex libris *Martini Pápai*" are written. The third inscription, also in Latin, informs about the purchase of the book by 10 Forints before 1807 for the Armenian Church.

Arm. Pr. n. 42/27*

Աստուածաշունչ (Astuacašunč̣, Bible), Amsterdam, S. Ējmiacin and S. Sargis press, Oskan Erevanċi 1666–1668, [6] + 812 + [2] = 820.

The Armenian Book in 1512–1800, 58, Nersessian, 27.

Annotation: The following are noteworthy from among the Armenian inscriptions on the flyleaf preceding the title page of the book: "Servant of Jesus Christ, I, the unworthy and sinful deacon *Grigor* from Erevan, wrote on this Bible in the year 1712, on the 20th of May (?) …" («Յիսուսի Քրիստոսի ծառայ, ես՝ էրէվանցի սուտանուն տիրացու մեղաւոր *Գրիգորս*, գրեցի ի վերայ Աստուածաշունչիս թուին ՌՃԿԱ.ին (1712) մայիսի՞ ամսի Ի. (20) օրն …», recto), and "I, *Toros*, the son of *Petros ałaċa* …" («Ես՝ *Թորոս, աղաչայ Պետրոսի* որդի …», verso). On the last blank page of the book one can read: "This Bible is the book of the Armenian Church of *Čurčov* Szent *Migluš*" («Զայս Աստուածաշունչ գիրքըս է եկեղեցւոյ Հայոց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 45/29a*

Ձայնքաղ շարական (Jaynk̀ał šarakan, Hymnal), Constantinople, Pōłos Arapean – son of mahtesi Hovhannēs Astuacaturean, 1801, [6] + 560 + [8] = 574.

The Armenian Book in 1801–1850, 12.

Annotation: The Armenian inscriptions contain prayers for Monday, Tuesday, Wednesday, Thursday and Friday. Another inscription mentions the price

of the book: “The price is 80 f.[orint]” («80 f. է գինն») and the index of the content of the book. The Hungarian inscriptions: “Persely pénz 1.50x /// (Treasury money) and Congregatio pénz /// 82% /// (Congregation money)”.

Arm. Pr. n. 46/29c*

Ջայնքաղ շարական. երաժշտական երգեցմունք հոգևորականք (Jaynkał šarakan eražštakan ergecʻmunk hogeworakank, Hymnal), Constantinople, Astuacatur Kostandnupolsecʻi, 1743, [4] + 555 + [5] = 564.

The Armenian Book in 1512–1800, 472.

Annotation: On the verso of the title page there is a colophon that was printed later on, which is not found in the bibliography[87]: “These musical songs are for the memory of worshiper of the holy tomb of our / Saviour and God, *mahtesi* [pilgrim to Jerusalem] *Ała xan*, that he gave/ in memory of *Saxa ołlu* pri/est *tēr Martiros* / for the benefit of his living soul, and for the deceased *Pēyzatē*, and the souls of all the dead, let the Lord have mercy on them, and let their memory/ be blessed. Amen. / In the year 1765, November 4 / written by the hand of the sinful and unworthy servant / the useless scribe *Hakob dpir* of *Contanti/nople*, let the Lord have mercy on him too. Amen” («Յիշատակ է երաժշտական երգեցմունքս հո/գևորականք. երկրպագօղ սրբոյ գերեզմանի Փրկչի / մերոյ և Աստուծոյ, *մահտեսի Աղայ խանին*, զոր ետուր / յիշատակ առ *Սախայ օղլու տէր Մարտիրոս* քահա/նային, առ ի օգուտ իւրեան կենդանի հոգուն, / և հանգուցեալ *Պէյզատէին*, ևս համօրէն նըն/ջեցելոցն հոգուն, որոյ տէր ողորմեսցի, և յիշա/տակն օրհնութեամբ եղիցի: Ամէն: / Թուին Ռ.Ճ.Ժ.Դ.ին (1765) նոյեմբերի Դ.ին (4), / գրեցաւ ի մեղապարտ և յանարժան ծառայէ / թարմատար *Յակօբ* դպրի ձեռամբ, *Կոստանդ/նուպօլսեցւոյ*, որոյ ևս տէր ողորմեսցի: Ամէն»).

Arm. Pr. n. 49/31*

Բառգիրք Հայկազեան լեզուի (Baŕgirkʻ Haykazean lezui, Dictionary of Classical Armenian), Mxitʻar Sebastacʻi, Venice, Anton Bortoli, 1749, V. 1, [8] + 1251 + [7] = 1266.

The Armenian Book in 1512–1800, 498, Nersessian, 141.

Annotation: “Ex Libris *Martini Pápai*”.

Arm. Pr. n. 50/32*

Մեկնութիւն Սրբոյ Աւետարանի, որ ըստ Մատթէոսի (Meknutʻiwn Srboy Awetarani, or əst Mattʻēosi, A Commentary on the Gospel according to Saint Matthew), Mxitʻar Sebastacʻi, Venice, Anton Bortoli, 1737, [10] + 1012 = 1022.

The Armenian Book in 1512–1800, 436, Nersessian, 126.

[87] *The Armenian Book in 1512–1800*, 472, Գ. Զարպհանալեան, Հայկական մատենագիտութիւն, Վենետիկ, (G. Zarphanalean, *Armenian Bibliography*, Venice), 1883, p. 368–70; Teodik, *op. cit.*, p. 57; Գ. Լևոնյան, Հայ գիրքը և տպագրության արվեստը, Երևան (G. Levonyan, *Armenian book and the art of printing*, Yerevan), 1958, p. 136–137.

Annotation: In the end of the book is written: “This book belongs to the Armenian Church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճովու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 57*

Համառօտութիւն բարոյականի աստուածբանութեան (Hamaṙōtuṫiwn baroyakani astuacabanutean, A Brief Exposition of Moral Theology), Xačatur Ērzrumeċi Aṙakelean, Venice, Anton Bortoli, 1709, [10] + 789 + [5] = 804.

The Armenian Book in 1512–1800, 236.

Annotation: This is an Armenian handwritten colophon on the piece of paper glued to the page facing the half-cutted title page, whose scribe copied the first lines of the book's main colophon: “By the grace and mercy of the Most Holy Trinity, the All-possessing Father … and all saints” («*Շնորհօք, և ողորմութ*(եամ)*ք ամենասուրբ Երրորդութեան, Հօր Ամենակալի ... և ամենից սրբոց*»), then continued: “That is, this precious book is as a memory. Now, my dear fathers and brothers, when you meet the Lord with comforting and God-pleasing prayers, I ask you to remember me, the sinful servant of the Lord, pious *xoĵa paron Sołomon* ([son] of *Dōtēr*: added in black ink), and his spouse *Sirma* and his deceased father *xoĵa Dōtēr* (*Šima*: added in black ink), and his mother *Čašxaṫun*, and all of his other blood relations who are alive, and who have gone to God, amen. Written in the land of Magyars Gherla, March 15, 1717/1727 (the place and the date are added in black ink” («Այսինքն՝ յիշատակ է այս պատուական գիրգ(ք)ս: Արդ, սիրելիք հարք և եղբարք իմ, ի տէր հանդիպօղք մխիթարական և Ա(ստուա)ծահաճոյ մաղթելով, հայցեմ. զի յիշեցէք զմեղաւոր ծառայս Ա(ստուծո)յ, զա(ստուա)ծապաշտ *խոճայ պարոն Սողոմոնն Դօտէրի* և զիւր կողակցին՝ *Միրման*, և հանգոցեալ հայրն նորին՝ *խոճայ Դօտէրին. Շիմայիի* և զմայրն նորին՝ *Ճաշխաթուն*, և զայլ ամենայն արենակից մերց(ձ)աւորս նորին, որք են ի կեանս, և որք են փողեցեալք առ Ա(ստուա)ծ, ամէն: Գրեցաւ ի մաճարաց էրկիրն Կէռլան Հայոց Ռ.Ճ.Կ./Չ.Զ.[88] (1717/1727, տեղանունը և տարեթիվը կրկին ավելացված է սև թանաքով), մարտի ԺԵ. (15)[89].

On the same page one can read: “For the enjoyment of *tēr Min(a)s Torosean*, readers remember each other [as you have] one Father to whom I sinned”

[88] This year was later on calculated on the book in pencil as 1736, which is an error.

[89] The mentioned *Շիմայեան* (Šimayean) family was the sponsor of the construction of the Church of Solomon in Gherla, see in Kr. Szongott, *Oraşul Liber Regal Gherla (1700–1900)…*, V. II, partea XVI-a, p. 80–2; Գր. Գովրիկեան, Դրանսիլուանիոյ Հայոց Մետրապոլիսը կամ նկարագիր Կերլա Հայաքաղաքի ի գիր եւ ի պատկերս, Վիեննա (Gr. Govrikean, *The Metropolis of Armenians of Transylvania or the Description of City Gherla with Letters and Images*, Vienna), 1896, p. 100-1. The portraits of *Շիմայեան* (Šimayean) family members are depicted on the mural of the church Solomon. According to Kristóf Szongott, in 1842 this mural was painted by the Armenian intellectual from Gherla - Zachariah Gabrushean, see in Kr. Szongott, *op. cit.*, p. 82.

(«Ի վայելումն *տէր Մին(ա)սայ Թորոսեան,* ով ընթերցօղօք յիշեցէք զմիմի(ե)այնս մեկ Հայր մեղայ»).

On a blank page at the end of the book one can read the inscriptions: "I, *tēr Min(a)s* am 30 years old in the year of 1718, the [remembrance] day of *Joachim* and *Anne*, 26 August" («Ես՝ *տ.(էր) Մին(ա)ս,* ունիմ տարի Լ. (30), թվին ՌՃԿԷ. (1718) *Օվակիմայ* և *Աննայի* օրն օգոստոսի ԻԶ.ին (26)») and "This book belongs to the church of *Čurčov* Szent *Migluš*" («Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճովու* Սէնդ *Միգլուշի*»).

Another page contains a prescription for the heart in Armenian.

Arm. Pr. n. 87/50*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣: eražštakan ergec̣munk hogeworakank, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1724, [2] + 526.

The Armenian Book in 1512–1800, 341.

Annotation: On the lawer margin of the title page the Armenian inscription: "Belongs to the church of *Čurčov*" («Եկեղեցւոյս *Ճուրճօվու է*») is written.

Arm. Pr. n. 96/58a*

Քարոզգիրք/Բանք եւ քարոզք յաղագս տէրունական տօնից եւ աւուրց աղուհացից (Karozgirk̇/Bank ew karożk̇ yałags tērunakan ałuhac̣ic̣, Collection of sermons and addresses, arranged for use from Advent to Easter Sunday inclusive), Xač̣atur Ērzrumec̣i Aṙakelean, Venice, Anton Bortoli, 1710, V. 2, [10] + 626 + [4] = 640.

The Armenian Book in 1512–1800, 246.

Annotation: The following inscriptions are written: "Ex libris *tēr Simēon*" («Ի գրոց *տէր Սիմէոնի*») and "This book belongs to the Armenian church of *Čurčov* Szent *Migluš" (*«Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 97/58b*

Քարոզգիրք/Բանք եւ քարոզք յաղագս տէրունական տօնից եւ աւուրց աղուհացից (Karozgirk̇/Bank ew karożk̇ yałags tērunakan ałuhac̣ic̣, Collection of sermons and addresses, arranged for use from Advent to Easter Sunday inclusive), Xač̣atur Ērzrumec̣i Aṙakelean, Venice, Anton Bortoli, 1710, V. 1, [8] + 1195 + [3] = 1206.

The Armenian Book in 1801–1850, 245, Nersessian, 82.

Annotation: The following inscriptions are written: "Ex libris *tēr Simēon Toro(sean)*" («Ի գրոց *տէր Սիմէոնի Թորո(սեան)*») and "This book belongs to the Armenian church of *Čurčov* Szent *Migluš"* («Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 98*

Քարոզգիրք/Բանք եւ քարոզք յաղագս տէրունական տօնից եւ աւուրց աղուհացից (Karozgirk̇/Bank ew karożk̇ yałags tērunakan ałuhac̣ic̣, Collection of

sermons and addresses, arranged for use from Advent to Easter Sunday inclusive), Xačʻatur Ērzrumecʻi Aṙakelean, Venice, Anton Bortoli, 1710, V. 2, [2] + 626 + [4] = 632.

The Armenian Book in 1512–1800, 246.

Annotation: The following inscription is written: "This book belongs to the Armenian church of *Čurčov* Szent *Migluš"* («Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճովու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 99/59*

Պարզաբանութիւն հոգենուագ սաղմոսացն Դաւթի մարգարէին (Parzabanutʻiwn hogenuag sałmosacʻn Dawtʻi, Psalms of the prophet David with commentary), translated into Armenian by Yovhannēs Kostandnupolsecʻi, Venice, Nahapet - son of Aguleċi *xoĵa* Gyulnazar, 1687, [2] + 840 + [2] = 844.

The Armenian Book in 1512–1800, 137, Nersessian, 55.

Annotation: The following inscriptions are written: "I, *tēr Minas* am 30 years old in the year of 1718, the [remembrance] day of *Joachim* and *Anne*, 26 August)[90] («Ես *ս.(էր) Մին(աս)* ունիմ տարի Լ. (30), թվին ՌՃԿԷ.ին (1718) *Օվակիմայ* և *Աննայի* օրն օգոստոսի ԻԶ.ին (26)» and "This book belongs to the Armenian church of *Čurčov* Szent *Migluš*" («Զայս գիրքս է եկեղեցւոյ Հայոց *Ճուրճովու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 100/60*

Գիրք Աղօթից սրբոյն Գրիգորի Նարեկացիոյ արարեալ (Girkʻ Ałōtʻicʻ srboyn Grigori Narekacʻioy arareal, The Book of Prayers of Grigor Narekacʻi), Constantinople, Astuacatur Kostandnupolsecʻi, 1701–2, 436 + 152 + [2] = 590.

The Armenian Book in 1512–1800, 185.

Annotation: In the lower margin of the title page is written: "This book is in memory of the merciful *tēr Ohan Kʻōsa Shakean*, who gave it to our Armenian church of *Čurčov*" («Յիշատակ է գիրքս այս ող.(որմած) *տէր Օհանին Քօսայ Սիակեան*, որ ետ եկեղեցւոյս մերում Հ(ա)յ(ո)ցս *Ճուրճովու*»).

At the end, on the two blank pages is the following inscription: "In 1705, March 13, Tuesday, when my son *Matēos* was born, on the first day of the moon, let G(od) give him a long life [ընդ երկա՛յն *աւուրս արասցէ*], the baptism took place on the fortieth day, held in Sebastia" («Թվին ՌՃԾԴ. (1705) մարտի ԺԳ. (13) օրն Գ. շաբթի (երեքշաբթի), որ ժամ ծնավ որդիս՝ *Մաթէոս*, լուսինին առաչի (առաջին) օրն, Ա(ստուա)ծ ընդի/կան (ընդ երկա՛յն) աւուրս արասցէ մկրտութիւնն քառասնից էղավ, որ ի Սեփաստիայ (Սեբաստիա) կատարեցան»). Another inscription was added later on: "This book belongs to the Armenian church of *Čurčov* Szent *Migluš*" («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճովու* Սէնդ *Միգլուշի*»).

[90] See a similar inscription in Arm. Pr. n. 57.

In the blank part of the page (decorated with an ornamental frame) following the Chapter 96 is the passessor's inscription: «*Տ(է)ր Օհանէս* ստացայ Նարեկայ գիրգ(ք)ս Սրբոյն Գրիգորի Նարեկացոյն, ի հալալ արդեանց իմոց, ի վայելումն անձին իմոյ, և ի որդոց իմոց՝ *Մաթէոսին* և *Օհանին* և *Կասպարի* և զոր բարերա(ր)ն Ա(ստուա)ծ ընդ երկայն աւուրս արասցէ, զի և զմեզ յիշեսցեն միօվ Հայր մերիւ, և դուք յիշեալ լիչ(ջ)իք ի Քրիստոսէ: Ամին ՌՃԿ. (1711) օգոստոսի ԺԵ. (15) ի ժամանակս թագաւորութե(ան) քրիստոնէից *Եօզէֆին*» ("I, *tēr Ohanēs* receive the book Narek of Saint Grigor Narekaćci, purchased with my righteous earnings, for the enjoyment of myself, and my sons *Matēos* and *Ohan* and *Kaspar* and let good God give them a long life, so that we too are remembered with a Lord's Prayer, and you too be remembered by Christ. In the year of 1711, August 15, during the reign of the Christian king *Joseph*").

Arm. Pr. n. 101/60a*

Գիրք Աղօթից սրբոյն Գրիգորի Նարեկացիոյ արարեալ (Girk Ałōtiċ srboyn Grigori Narekaċioy arareal, The Book of Prayers of Grigor Narekaċi, Constantinople, Astuacatur Kostandnupolseċi, 1701–1702, [4] + 436 + [9–144] + [2] = 578.

The Armenian Book in 1512–1800, 185.

Annotation: An Armenian printed flyleaf is bound to the book.

Arm. Pr. n. 119/71*

Աստուածաշունչ (Astuacašunč, Bible), Constantinople, Petros Latinaċi, 1705-1707, 519 + 646 + [4] = 1169.

The Armenian Book in 1512–1800, 220, Nersessian, 78.

Annotation: On the title page of the book of Genesis is the following inscription: "This Bible belongs to the Armenian Church of *Čurčov*" («Այս *Ճուրճօվու* Հայոց եկեղեցւոյս է Աստուածաշունչս»).

At the end of the book there is another inscription on a blank page: "This Bible belongs to the Armenian Church of *Čurčov* Szent *Migluš*" («Զայս Աստուածաշունչ գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 126*

Խորհրդատետր/Սպասաւորութիւն Պատարագի (title page A), Rome, Urbanian, 1677, 30. MINISTERIUM MISSAE, ROMAE, Typis Sacrae Congregationis de Propaganda Fide, MDCLXXVII.

Խորհրդատետր/Պատարագին Հայոց (title page B), Rome, 1677, 30. LITURGIA ARMENA, ROMAE, Typis Sacrae Congregationis de Propaganda Fide, MDCLXXVII, 30.

The Armenian Book in 1512–1800, 103, Nersessian 45[91].

Annotation: On title page A. it is written: "*Martini Pápai*".

[91] In the bibliography the title page B is followed by the title page A.

Part of the text following the title page LITURGIA ARMENA is handwritten (pp. 7–30): “The Eternal Being power, might, and glory forever, amen … and let one read the beginning of the Holy Gospel according to John up to the place where it reads: “Full of grace and truth” («է կարողութիւն և զօրութ(իւ)ն և փառք յաւիտեանս. ամէն … եւ կարդայցէ զսկիզբն սրբոյ Աւետարանին ըստ Յօհաննու մինչև զայն տեղին ուր ասէ. Լի շնորհօք և ճշմարտութ(եամ)բ»). This corresponds to printed pages 7–20. The scribe copied the printed text identically, up to the use of red and black inks. Of course, the handwritten pages lack engraved images and ornaments.

On page 30 there is a handwritten addendum: “And turn to the east, prostrate before the altar and say: L[ord] G[od] J[esus] C[hrist] have mercy on me. And entering the diaconium, take off the vestments, approach the altar, prostrate three times, and go in peace. The end” («Եւ դարձցի յարևելս, երկրպագցէ առաջի սեղանոյն, և ասասցէ. Տ(է)ր Ա(ստուա)ծ Յ(իսու)ս Ք(րիստո)ս ողորմեայ ինձ: Եւ մտեալ ի սարկաւագարանն մերկասզի ի զգ(ե)ստուցն, եկեալ առաջի սեղանոյն, երկրպագեսցէ երեցս, և երթայցէ խաղաղութ(եամ)բ: Վերջ»).

Arm. Pr. n. 129/197*

Գիրք սրբոյն Մաշտոցայ վարդապետին (Girk̇ srboyn Maštoc̣ay vardapetin, Ritual), edited by Oskan Erevanc̣i, Amsterdam, S. Eĵmiacin and S. Sargis, 1667, [2] + 316 = 318.

The Armenian Book in 1512–1800, 62.

Arm. Pr. n. 130*

Ճարտասանութիւն (Čartasanutiwn, Treatise on Rhetoric), Steṗanos Agonc̣, Venice, Demetrios Theodosius, 1775, [14] + 585 + [3] = 602.

The Armenian Book in 1512–1800, 659, Nersessian, 179.

Annotation: On the title page – “Ex libris *Martini Pápai*”.

Arm. Pr. n. 135/79*

Գիրք մոլութեանց (Girk̇ moluṫeanc̣, Book of Vices), Petros Aragonac̣i, publisher Mxiṫar Sebastac̣i, Venice, Anton Bortoli, 1720, [8] + 489 + [5] = 502.

The Armenian Book in 1512–1800, 313.

Annotation: On the title page (verso) is written: “This book is in memory of the merciful *t(ē)r Ohan Kʿōsa Shakean,* who gave it to this Armenian church of *Čurčov*” («Յիշատակ է գիրքս այս ող.(որմած) *տ(է)ր Օհանին Քօսայ Սհակեան,* զոր ետ եկեղեցւոյս Հ(ա)յ(ո)ց *Ճուրճօվու*»). At the end, on a blank page is written: “This book belongs to the Armenian Church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 139/83*

Գիրք առաքինութեանց (Girk̇ arak̇inuṫeanc̣, Book of Virtues), Petros Aragonac̣i, publisher Mxiṫar Sebastac̣i, Venice, Anton Bortoli, 1721, [10] + 694 + [4] = 708.

The Armenian Book in 1512–1800, 319, Nersessian, 99.

Annotation: The following inscription is written: “This book belongs to the Armenian Church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 139a/83b*

Գիրք Առաքինութեանց, (Girk̇ aṙak̇inuṫeanċ, Book of Virtues), Petros Aragonaċi, publisher Mxiṫar Sebastaċi, Venice, Anton Bortoli, 1721, [10] + 694 + [4] = 708.

The Armenian Book in 1512–1800, 319, Nersessian, 99.

Annotation: On the page facing the title page is the following inscription: “This book is in memory of the merciful *t(ē)r Ohan K̇ōsa Shakean*, who gave it to this Armenian church of *Čurčov*” («Յիշատակ է գիրքս այս ող.(որմած) *ս(է)ր Օհանին Քոսայ Սիակեան*, զոր ետ եկեղեցւոյս Հ(ա)յ(ո)ցս *Ճուրճօվու*»). At the end, on a blank page is written: “This book belongs to the Armenian Church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 152/232*

Միաբանութիւն Հայոց սուրբ եկեղեցւոյն ընդ մեծի սուրբ եկեղեցւոյն Հռովմայ, շարադրեալ ի յերկուս հատորս ի պատմական և վիճաբանական (Miabanuṫiwn Hayoċ surb ekełeċwoyn ənd meci surb ekexeċwoyn Hṙovmay, šaradreal i yerkus hators i patmakan ew vičabanakan, Concilationis ecclesiae Armenae cum Romana, in duas partes, Historialem & Controuersialem), Glemente Galano, Romae, Urbanian, Typis Sac. Congreg. de Prop. Fide, MDCLXXXX (1690), Superiorum permissu, V. I, [2] + 918 = 920.

The Armenian Book in 1512–1800, 148.

Annotation: On a blank page at the beginning of the book there is a prayer in Armenian: “Almighty eternal God …” («*Ամենակ*(ա)*լող մ[շտնջ*(ե)*ն]նավ[ր*(ո)*յ Ա*(ստուա)*ծ* …»).

Arm. Pr. n. 153*

Համառօտ մեկնութիւն երգոյ երգոցն Սողոմոնի (Hamaṙōt meknuṫiwn ergoy ergoċn Sołomoni, A Brief Commentary on the Song of Songs of Solomon), Xačatur Ērzrumeċi Aṙak̇elean, Constantinople, St. Eǰmiacin and St. Sargis, 1700–1701, 258 + 208 = 466.

The Armenian Book in 1512–1800, 184.

Annotation: On the title page is written: “Ex libris *tēr Simēon Torosean*” («Ի գրոց *ս*(է)*ր Սիմէոնի Թորոսեան*»), and at the end: “This book belongs to the Armenian Church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 159/230*

Ձեռբաձութիւնս յերկինս (Jeṙbacuṫiwns yerkins, Manuductio ad Coelum, Leading to Heaven), Giovanni Bona, translated into Armenian from the Latin original by Vardan Yunanean, Romae, Urbanian, Typis Sacrae Congregationis de

Propaganda Fide, MDCLXXIV (1674, the date of translation is 1671, as mentioned on the title page), [6] + 41 + [3] + 394 + [6] + 82 + [2] = 534.

The Armenian Book in 1512–1800, 86, Nersessian, 39.

Arm. Pr. n. 200/123*

Շնորհօք Ամենազօրին Աստուծոյ, և ողորմութեամբ Տեառն մերոյ Յիսուսի Քրիստոսի, և յօժանդակութեամբ Հոգիոյն Սրբոյ պարգեւատուի, ըսկիզբն եղաք երաժշտական երգս Շարականաց (Šnorhōk Amenazōrin Astucoy, ew ołormuṫeamb Teaŕn meroy Yisusi Ḱristosi, ew yōžandakuṫeamb Hogioyn Srboy pargewatui, əskizbn edaḳ eražštakan ergs Šarakanaċ, Hymnal), Voskan Erevanċi and Petros Ĵułayeċi, Amsterdam, St. Eĵmiacin and St. Sargis, 1669-(80s), [8] + 454 = 462.

The Armenian Book in 1512–1800, 73.

Annotation: On two blank pages at the beginning of the book, a hymn is written, dedicated to St. Nicholas of Smyrna: “A hymn to the patriarch *Saint Nicholas* of Smyrna. Constantly influenced by Your solicitude, Father in heaven …” («Շարական *սրբոյն Նիկողայոսի* Զմիւրնոյ հայրապետին: Խնամոց քոց միշտ ներգործութ(եա)մբ Հօրտ(դ) երկնաւորի …»).

Arm. Pr. n. 200.1/123*

Շնորհօք Ամենազօրին Աստուծոյ, և ողորմութեամբ Տեառն մերոյ Յիսուսի Քրիստոսի, և յօժանդակութեամբ Հոգիոյն Սրբոյ պարգևատուի, ըսկիզբն եղաք երաժշտական երգս Շարականաց (Šnorhōk Amenazōrin Astucoy, ew ołormuṫeamb Teaŕn meroy Yisusi Ḱristosi, ew yōžandakuṫeamb Hogioyn Srboy pargewatui, əskizbn edaḳ eražštakan ergs Šarakanaċ, Hymnal), edited by Oskan Erevanċi and Petros Ĵułayeċi, Amsterdam, S. Ēĵmiacin and S. Sargis press, 1669 – (80s), [8] + 464 + [8] = 478.

The Armenian Book in 1512–1800, 73.

Annotation: Prayers and psalms in Armenian are written on blank pages at the beginning and at the end of the book.

Arm. Pr. n. 206*

Գիրգ(ք) սրբոյ Աւետարանին Տեառն մերոյ և Փրկչին Յիսուսի Քրիստոսի (Girg(ḳ) srboy Awetaranin Teaŕn meroy ew Ṗrkčin Yisusi Ḱristosi, Gospel), Venice, Michelangelo Barboni, 1685–1686, [20] + 432 + [4].

The Armenian Book in 1512–1800, 124, Nersessian, 50.

Annotation: On the front and back covers of the book there are metal crosses with rounded metal studs. On the blank pages at the beginning and end of the book are indices and quotes from the Myrrhbearers readings: “Gospels of the Myrrhbearers: Matthew … 115, Mark … 194, Luke … 325, John … 423 …” («Աւետարանք իւղաբերիցՙ Մաթէոսի … 115, Մարկոսի … 194, Ղուկասու … 325, Յոհաննու … 423 …»).

Arm. Pr. n. 208*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣. eražštakan ergec̣munk̇ hogevorakank̇, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1742, 832 + [2] = 834.

The Armenian Book in 1512–1800, 468.

Annotation: On the title page it is written: "Ex Libris *Mar.(tini) Pápai"*, and at the end: "How I be/came (?) to the *tirac̣u* of Sibiz on November 1, 1828. I, *tirac̣u Pōktan Ōhannēs Novak̇ean.* November 1, 1828" («Ինչպէս օր ես եկա Սիբիզի տիրացուի 1828ին Ia Novembri: Ես՝ *Պօկտան տիրացու Օհաննէսի Նովաքեան.* 1828, Ia Novembri»).

Arm. Pr. n. 214*

Սկիզբն գրոցս, որ կոչի Ժողովածու (Skizbn groc̣s or koč̣i Žołovacu, Miscellany), Constantinople, Astuacatur Kostandnupolsec̣i, 1717–1718, [83 – 190] + [207 – 208] + [229 – 230] + [235 – 236] + [263 – 266] + [323 – 334] + [369 – 508] = 260.

The Armenian Book in 1512–1800, 295.

Annotation: The title page along with many others is missing.

In the lower margins of the pages 506 and 507 (*ԵՃԶ.* and *ԵՃԷ.*) is the following footnote: "This Miscellany is in memory of *Šołer* (?), her spouse *Gaspar*, son *Ayvaz*, she purchased it with her rightous earnings and provided it in memory to *tēr Arakel*, let it remain intact, amen. In 1731" («Յիշատակ է Ժողովածու գիրքս *Շօղերի՞ն*, իւր կողակցուն՝ *Գասպարին*, որդուն՝ *յԱյվազին*, յառին իւրեան հալալ ինչից և ետուր (յ)իշատակ ի ձեռն *տէրէ յԱռաքէլին*, յանջնջի պահեսցէ. ամ(էն): Թվին ՌՃԶ.ին (=1731)»). At the end, by another scribe: "This paper was given to the church /// Manuel Yaranean" («Այս թուղթը պաշխիլ է ժամի ///, *Մանուել Յարանեան*, 1824, փէպրուվարի (փետրվարի) 14ին»).

Arm. Pr. n. 220*

Soնացոյց և Աւետարանացոյց (Tōnac̣oyc̣ ew Awetaranac̣oyc̣, Directory with readings from the Gospels), Constantinople, Astuacatur Kostandnupolsec̣i, 1740, [2] + [1 – 33] + [35 – 384] + [46] = 430.

The Armenian Book in 1512–1800, 453, Nersessian, 128.

Annotation: On the title page is written: "Ex Libris *Martini Pápai"*.

Arm. Pr. n. 228/150*

Վարք սրբոյն Գրիգորի Լուսաւորչին (Vark̇ srboyn Grigori Lusavorč̣in, The life of Saint Gregory the Illuminator), Matt̀ēos Ewdokac̣i, Venice, Anton Bortoli, 1749, [18] + 328 + [2] = 348.

The Armenian Book in 1512–1800, 497, Nersessian, 140.

Arm. Pr. n. 232/154*

Գիրգ(ք) սրբոյ Աւետարանին Տեառն մերոյ և Փրկչին Յիսուսի Քրիստոսի (Girg(ṙ) srboy Awetaranin Teaŕn meroy ew Ṗrkčin Yisusi Ḱristosi, The Four Gospels), Venice, Michelangelo Barboni, 1685-1686, [17] + 4 – 430 + [2] = 446.

The Armenian Book in 1512–1800, 124, Nersessian, 50.

Annotation: Front cover and the first two pages, including the title page, are missing.

Arm. Pr. n. 298*

1.Պարտէզ հոգեւոր (Partēz hogewor, Spiritual Garden), translated by Hovhannes Kostandnupolseċi, Venice, Demetrios Theodosius, 1772; 2. Ակն հոգւոյ, յորում գտանին պիտանի աղօթք – Համառօտ կրթութիւն համանապազօրեայ (Akn hogwoy, yorum gtanin pitani ałōt̰ḱ, The eye of the soul - Instructions for Everyday Living), Venice, Anton Bortoli, 1770, [10] + 43 – 324 + 72 + 20 = 384.

The Armenian Book in 1512–1800, 638, 620.

Annotation: The title page of the first printing is missing.

Arm. Pr. n. 298/196*

Խրատականք եւ հոգեշահք քարոզք (Xratakanḱ ew hogešahḱ ḱarozḱ, Monitives (counsels) and salutary sermons), Petros Aragōnaċi and Bardułimēos Bononiaċi, Venice, 1704, [2] + 270 + [4] = 276.

The Armenian Book in 1512–1800, 208.

Annotation: On the title page is written: “Ex libris *t(ēr) Simēon Ṫorosean*” («Ի գրոց տ.(էր) *Սիմէոնի Թորոսեան*»), at the end of the book is written: “This book belongs to the Armenian church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Չ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 303*

1. Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworuṫiwn hasarakaċ ałōt̰iċ Hayastaneayċ ekełeċwoy, A Liturgical Breviary of the Armenian Church), 2. Քաղուած հանգստեան շարականաց համօրէն ննջեցելոց (Ḱałuac hangstean šarakanaċ hamōren nnĵeċeloċ, An excerpt of funeral hymns for all deceased), Venice, Saint Lazare, 1793, 5 – 372 + [8] + 16 + 48 = 440.

The Armenian Book in 1512–1800, 881, Nersessian, 236.

Annotation: The title page of the first printing is missing. In bibliography only the first printing is mentioned. Both printings are available on the website.

Arm. Pr. n. 303.1/417*

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworuṫiwn hasarakaċ ałōt̰iċ Hayastaneayċ ekełeċwoy, A Liturgical Breviary of the Armenian Uniat Church), Venice, Saint Lazare, 1793, [4] + 9 – 18 + [12] + 29 – 372 + [6] + 12 + [4] = 392.

The Armenian Book in 1512–1800, 881, Nersessian, 236.

Annotation: The title page is missing. At the beginning and end of the book are inscriptions in Armenian and Latin: "*Petros Betelaći*" («*Պետրոս Բետելացի*»), "*Petrus Petelei*, Die 16[a] D. (Decembris), Anno 1834, Armeno Poli, Scripsit (?). Principea (?)" (*„Peter Petelei*, on the 16th of D. (December), in the year 1834, Armenopolis (?)=Gherla*)*, "*Petrus Petelei*, 1835 Anno, 15 Octobris" ("*Peter Petelei*, in the year 1835, October 15").

Arm. Pr. n. 304

Սաղմոսարան (Sałmosaran, Psalter), 18th century.

Arm. Pr. n. 336*

Վարք սրբոյ հօրն մերոյ Անտոնի աբբայի մեծի (Vaŕk srboy horn meroy Antoni Abbayi meci, The Life of Saint Anthony), translated from Latin into Armenian by Father Barseł Laslovean from Gherla, author Aṫanas Ałeḱsandraći, Venice, Saint Lazare, 1794, [10] + 118 + [4] = 132.

The Armenian Book in 1512–1800, 900, Nersessian, 239.

Arm. Pr. n. 349/213*

Գիրք մեկնութեան յայտնութեանն սրբոյ Յօհաննու աւետարանչի (Giŕk meknuṫean yaytnuṫeann Srboy Yōhannu awetaranč̌i, A Commentary on the Book of Revelation of John the Evangelist), translated by Petros *vardapet* Tiflisećі, Constantinople, S. Eĵmiacin and S. Sargis, 1700–1701, [6] + 158 + [6] = 170.

The Armenian Book in 1512–1800, 182.

Annotation: On the page facing the title page is written: "This book is in memory of the merciful *t(ē)r Ohan Kōsa Shakean*, who gave it to our Armenian church of *Čurčov*" («Յիշատակ է գիրքս այս ող.(որմած) *տ(է)ր Օհանին Քոսայ Սիակեան*, զոր ետ եկեղեցւոյս Հ(ա)յ(ո)ց *Ճուրճովու*»). At the end, on a blank page: "This book belongs to the Armenian church of *Čurčov* Szent *Migluš*" («Զայս գիրքս է եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճովու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 352a/216*

Մեկնութիւն դաւանութեան ուղղափառի հաւատոյ (Meknuṫiwn dawanuṫean ułłaṗaŕi hawatoy, Explanatio Professionis Fidei Orthodoxae), Yakob (Jacobus) Villot[92], Rome, Urbanian, Typis S. Sacrae Cong. De Propag. Fide, M.DCC.XI (1711), [18] + 173 + [3] = 194.

The Armenian Book in 1512–1800, 260, Nersessian, 85.

Annotation: At the beginning and at the end of the book are the following inscriptions: "This book of profession [of faith] belongs to *tēr Nikōl Ak[o]bean*" («Այս դավանութ(եա)ն գիրքս տ.*(էր) Նիկոլին է Ակ[ո]բեան*»), "This book belongs to the Armenian church of *Čurčov* Szent *Migluš*" («Զայս գիրքս է

[92] Another publication of this author is the Latin-Armenian Dictionary, published in Rome in 1714, is kept separately from the Armenian books (Pr. n. 9).

եկեղեցւոյ Հ(ա)յ(ո)ց *Ճուրճևոլու* Սէնդ *Միգլուշի*»), and «*Ճուրճով*, 1776» ("*Čurčov*, 1776").

Arm. Pr. n. 357*

Տօնացոյց տէրունական տօնից (Tōnaċoyċ tērunakan tōniċ, Directory of the Holy Feasts), Constantinople, Astuacatur Kostandnupolseċi, 1703 (?), 288.

The Armenian Book in 1512–1800, 205.

Annotation: There are two printed flyleaves in Latin, one at the beginning and one at the end of the book.

Arm. Pr. n. 358/220*

Տօնացոյց եւ Ավետարանացոյց (Tōnaċoyċ ew Awetaranaċoyċ, Directory with readings from the Gospels), Constantinople, Astuacatur Kostandnupolseċi, 1722, [2] + 360 + [4] = 366.

The Armenian Book in 1512–1800, 330, Nersessian, 101.

Annotation: There are two flyleaves from another printed book in Armenian both at the beginning and at the end of the book. On one of them is the following handwritten inscription: "In the year of 1759, in the month of September 10, Friday, when the one named ///apet from Istanbul plastered and decorated our Holy Mother of God's church, being a person making (?), on our arrival (?) he decorated it" («Թվականիս Հայոյց ՌԲՃԸ.ին (1759)՝ (ամսե)անըն սեպտեմբերի Ժ. (10), օր ուրփ(բ)աթի, որ մեր ս(ուր)բ Ա(ստուա)ծած(նի) եկեղեցին ըՍտամպոլցի (Ստամբուլցի) ///ապետ անուն եկեղեցին ծեփեց ու նախըշլայմիշ արաւ (նախշազարդեց), որ ասփե՞րդ շ(ի)նող մարդըն մեր ժամնալան (ժամանելո՞ւն) ծաղկեյցուց»).

Arm. Pr. n. 359/221 (1st sample)

Գիրք աղօթից եւ զանազան մաղթանաց առ Քրիստոս եւ առ Սուրբ Աստուածածինն (Girk՝ ałōt՝iċ՝ ew zanazan małt՝anaċ՝ aŕ Ḱristos ew aŕ Surb Astuacacinn, A collection of prayers devoted to Christ and the Virgin Mary), Venice, Anton Bortoli, 1793.

The Armenian Book in 1512–1800, 879, Nersessian, 234.

Annotation: On the title page there is an Armenian inscription: "Ex libris of *Ohannēs Maliean*" («Ի գրոց *Օհաննէսի Մալիեան*»).

Arm. Pr. n. 359/221 (2nd sample)

Գիրք աղօթից եւ զանազան մաղթանաց առ Քրիստոս եւ առ Սուրբ Աստուածածինն (Girk՝ ałōt՝iċ՝ ew zanazan małt՝anaċ՝ aŕ Ḱristos ew aŕ Surb Astuacacinn, A collection of prayers devoted to Christ and the Virgin Mary), Venice, Anton Bortoli, 1793.

The Armenian Book in 1512–1800, 879, Nersessian, 234.

Annotation: It is written in Hungarian: "*Burján Jánosné*, szül.[etett] *Kábdebó Márta* ajándéka. Gyergyószentmiklós 1959 ápril.[is] 15-én" ("For the wife of *Burján János,* born as *Kabdebó Márta* in Gheorgheni, 1959, april 15").

Arm. Pr. n. 359a/221

Գիրք աղօթից եւ զանազան մաղթանաց առ Քրիստոս եւ առ Սուրբ Աստուածածինն, (Girk ałōt̔ic̔ ew zanazan małt̔anac̔ aṙ K̔ristos ew aṙ Surb Astuacacinn, Collection of prayers devoted to Christ and the Virgin Mary), Venice, Anton Bortoli, 1793, [2] + 110 + [4] = 116.

The Armenian Book in 1512–1800, 879, Nersessian, 234.

Annotation: A dedication iscription is written in Armenian and in Latin: "Offering by me, and my friends and my children" («Ձիմ և ընկերոցըս, նայև տըղոցըս ընծայումներըս»). The author *Ōtōl* does not mention what was offered, but mentions names of donors (e. g. *Միքլօշ (Miglōš), Ստեփան (Step̔an)*, the years and dates (1780, 1783, 1808, 1810, 1813, 1814, 1819, 1821, 1823) and dates (e. g. 28 Ianuarii (January), 31 Iulii (July), 14 Aprilis (April), 1 Novembris). It should be noted that the book was printed in 1793, and thus the author has made note of earlier dates as well (1780 and 1783).

On the same page there is a colophon by another scribe: "*Maria*, 1846, 14 October …".

On another page, death dates are mentioned without indicating the names: "És kimult 1833-ban die 16-dik Ianuarius" ("And died on January 16, 1833"), "És kimúlt 1848, 23 Nov." ("And died on November 23, 1848"), "Meghalt 1875-dik évi Ápril 19-én" ("And died on April 19, 1875"), "Es kimult 1822, 10 Oct." ("And died on October 10, 1822"), "Es kimult 1851, 11 Novemb." ("And died on November 10, 1851").

Arm. Pr. n. 359b/221

Գիրք աղօթից եւ զանազան մաղթանաց առ Քրիստոս եւ առ Սուրբ Աստուածածինն (Girk ałōt̔ic̔ ew zanazan małt̔anac̔ aṙ K̔ristos ew aṙ Surb Astuacacinn, A Collection of prayers devoted to Christ and the Virgin Mary), Venice, Anton Bortoli, 1793, [102] + [9 – 138] + [1 – 30] + [35 – 81] = 308.

The Armenian Book in 1512–1800, 879, Nersessian, 234.

Annotation: This Armenian Prayer book is bound to a Hungarian book, also consisting of prayers: 1. Jésus, Mária, Jósefröl: Ének. 2. A Bóldogságos Szüz Máriáról. Ujj Enek. 3. Reggeli imádság. 4. Szombati imádság. 5. Az Ur Istenhez egy nagy szorongatásban lévö Kereszténynek Imádsága. 6. Husvéti határ járásakor rég idötöl fogva szokott áitatos könyörgés. According to Muckenhaupt Erzsébet. According to Ms. Muckenhaupt Erzsébet, these short prayers (religious tarpaulin printings) in Hungarian language, were printed in the Franciscan's printing house in Csíksomlyó/Sumuleu Ciuc, at the beginning and the middle of the 19th century, and there is no bibliography referring to them, because they are new discoveries[93].

There are many missing pages from the both printings including the title pages.

[93] We are grateful to Ms. Muckenhaupt Erzsébet for her kind assistance and important remarks regarding these Hungarian texts, and we hope this will attract the attention of those interested in Hungarian printings.

Arm. Pr. n. 360x*

Պատմութիւն Հայոց (Patmuṫiwn Hayoċ, History of the Armenians), Movses Xorenaċi, Venice, Saint Lazare, 1827, [8] + 632 + [2] = 642.

The Armenian Book in 1801–1850, 558, Nersessian, 415.

Arm. Pr. n. 361/2 – 361za*

Կարգավորութիւն աստուածային պաշտամանց, երևելի տօնից և արարողութեանց մասնաւոր տօնից և հանդիսաւորութեանց (Kargavoruṫiwn astuaċayin paštamanċ, ereweli tōniċ ew ararołuṫeanċ masnawor tōniċ ew handisaworuṫeanċ, Directorium officii divini perpetuum in usum quatuor acclesiarum Armenorum Transylvaniae), Venice, Saint Lazare, 1824.

The Armenian Book in 1801–1850, 452, Nersessian, 381.

Annotation: The library contains thirty-nine copies of this book. For pages of those examples that do not have annotation, see footnote[94], others below.

Arm. Pr. n. 361/2

Annotation: "Ex Libris *Stephani Jákóbi*, 1827, 1[a] Febru[ar]".

Arm. Pr. n. 361a

[6] + 303 + [5] = 314.

Annotation: In Armenian and in Hungarian the names of "Խաչիկ Նայտոշեայն (Xaċik Naytōšeayn)"and "Christophorus Nadas" are mentioned indicating the year 1827.

Arm. Pr. n. 361ad (224/11)

[2] + 303 + [1] = 306.

Annotation: There is an inscription in Hungarian: "1826 Esztendőben *Zakariás Álogyiusé* Ezen Könyvetske" ("The year of 1826 this book belongs to *Zakariás Álogyiusé*").

Arm. Pr. n. 361ae

[4] + 303 + [3] = 310

Annotation: The front and back covers of the book are missing. The Armenian inscriptions are written on the blank pages: "We always ask with firm hope, I beg you" («Հասդ(տ)ատ յուսով միշտ խընդրեմք, ես որոյ զքեզ աղաչեմք»), and "Lord Christ give peace with your mercy to the souls of the dead, and give us sinners forgiveness of all sins" («Հոգւոց հանգուցելոց Ք(րիստո)ս

[94]**Arm. Pr. n. 361 (224/22),** [2] + 303 + [1] = 306; **Arm. Pr. n. 361ac (224/21),** [4] + 303 + [3] = 310, **Arm. Pr. n. 361ag (361/N 224/14),** [4] + 303 + [1] = 308; **Arm. Pr. n. 361ai (224/17),** [4] + 303 + [3] = 310; **Arm. Pr. n. 361aj,** [4] + 303 + [1] = 308; **Arm. Pr. n. 361ak,** [4] + 303 + [1] = 308; **Arm. Pr. n. 361al, Arm. Pr. n. 361b,** [2] + 303 + [1] = 306; **Arm. Pr. n. 361d,** [4] + 303 + [3] = 310; **Arm. Pr. n. 361f** [2] + 302 = 304; **Arm. Pr. n. 361j (361/d 224/4),** [4] + 303 + [3] = 310; **Arm. Pr. n. 361K (224.II),** [4] + 303 + [1] = 308; **Arm. Pr. n. 361k (361/c 224/3)** [4] + 303 + [1] = 308; **Arm. Pr. n. 361.l (361/G 224/2),** [2] + 302 = 304; **Arm. Pr. n. 361/L (224/9),** [2] + 303 + [3] = 308; **Arm. Pr. n. 361m (361/F 224/6),** [4] + 303 + [1] = 308; **Arm. Pr. n. 361n (361 224/19),** [2] + 303 + [1] = 306; **Arm. Pr. n. 361o (224/15),** [2] + 304 = 306; **Arm. Pr. n. 361x (224/16),** [4] + 303 + [3] = 310; **Arm. Pr. n. 361z,** [4] + 303 + [3] = 310, **Arm. Pr. n. 361za,** [4] + 303 = 307.

Ա(ստուա)ծ առ(ր)ա հանգիստ ողորմութեամբ, եւ մեզ մեղաւորացս շնորհեաց զթողութիւն ամէն հանցանաց»), "I ask you /// God to save us the Armenian nation, [grant] salvation of our souls, bless with the holy communion ///" («Խնդրեմ /// Աստվածութիւն, պահէ զմեր հայ ազգը, փրկութիւն մեր հոգւոց, օրհնեալ լեր սուրբ հաղորդութեամբ ///»).

Arm. Pr. n. 361af

[4] + 303 + [13] = 320.

Annotation: The name of Archbishop János Szentpéteri is mentioned, written in January 1848 by Mária Szentpéteri. The name Szentpéteri is a well known Armenian origin name, which was taken by the Armenians from Transylvania who paid their noble title from Habsburgs[95].

Arm. Pr. n. 361ah (361/W 224/18)

[4] + 303 + [1] = 308

Annotation: "Belonging to the A(rmenian) church of *Č(určov")* («*Ճ.(ուրճօվու)* Հ.(այոց) եկեղեցոյ, 1827»).

Arm. Pr. n. 361c (402)

[2] + 303 + [3] = 308

Annotation: Prayers in Armenian and in Hungarian are written on several pages.

Arm. Pr. n. 361e (361/R 224/23)

[4] + 303 + [3] = 310

Annotation: Armenian names are written, e.g.: "Bišti son of tiraċu Stēṗan, Stēṗan son of Antōn M(i)rza, Grigor son of Antōn Ĵerĵeli, Usep (Hovsep) son of Pōktan Ipašvalov, Eanoš son of Antōn M(i)rza, Martōn son of Stēṗan Ērkrċi, Xaċik son of Vardik Ohan" («Բ(՞)իշտի՝ որդի Սթ(տ)էփանի տիրացուի, Սթ(տ)էփան Անտօնի Մրզայի, Գիր(րի)գոր Անտօնի Ջերջելի, Ուսէպ (Հովսեփ) Պօկտանի Իպաշվալօվէն, Եանոշ Անտօնի Մ(ի)րզայի, Մարտօն Սթ(տ)էփանի Էրկրցու, Խաչիկ Վարդիկի Օհանի»).

Arm. Pr. n. 361E (224/5)

[2] + 303 + [3] = 308

Annotation: An Armenian inscription indicate the name "Antōn" («Անտօն») and the date – 1836.

Arm. Pr. n. 361g

[4] + 303 + [3] = 310

Annotation: "Ex Libris *Stephani Jákóbi*. 1827, 1ª Febrar".

Arm. Pr. n. 361g (224.7)

[2] + 304 = 306

Annotation: "1826, Directory" («1826, Soնաձ(g)ու(յ)g»).

[95] Kr. Szongott, *A magyarhoni örmény családok genealogiája*, Szamosújvár – Armenopolis, 1898, p. 216.

Arm. Pr. n. 361h (361/G 224/1)

[4] + 303 + [3] = 310

Annotation: «Ա.(ուրճօվու) Հ.(այոց) եկեղեցոյ, 1827» (“A(rmenian) church of Č(určov), 1827”).

Arm. Pr. n. 361i (361/b 224/2)

[2] + 303 + [1] = 306

Annotation: The Armenian inscription: «Ձանապական Կոյս Մարիամ» (“Incurruptible Virgin Mary”) is written.

Arm. Pr. n. 361p

[4] + 303 + [3] = 310

Annotiation: In Hungarian is a possessor inscription of *Werzár Kristóf* indicating the years 1828 and 1829. Another inscriptions indicates the names of *Vákár Kristóf* (1855, September, 2) and *Jánosy Gerő* (1925). There are also Armenian inscriptions by *Vákár Kristóf*: “*Vagar Grišdōf*, 1855, 2 Sepember” («*Վագար Գրիշդոֆ*, 1855, 2 սէբդէմպէր (սեպտեմբեր)»), “*Xačik* of *Ohannēs Vagarean*, 30 January, the year 1865. Blessed in Jesus Christ forever, Amen”) («*Խաչիկ Օհաննէսի Վագարեան*, 30 հանուարի, 1865-ի տարին: Օրհնեալ ի Յիսուս Քրիստոս ի հաւիտեանս ամէն»).

Arm. Pr. n. 361s (224/20)

[4] + 304 + [2] = 310

Annotation: The Armenian inscription is written: “A(rmenian) church of *Č(určov)*, 1827” («*Ա.(ուրճօվու)* Հ.(այոց) եկեղեցոյ, 1827»).

Arm. Pr. n. 361u (224/8)

[4] + 303 + [3] = 310

Annotation: The Armenian inscription is written: “A(rmenian) church of *Č(určov)*, 1827” («*Ա.(ուրճօվու)* Հ.(այոց) եկեղեցոյ, 1827»).

Arm. Pr. n. 361v (224/10)

[2] + 303 + [1] = 306

Annotation: A prayer in Armenian is written.

Arm. Pr. n. 361y

[4] + 303 + [3] = 310

Annotation: The Armenian inscription is written: “A(rmenian) church of *Č(určov)*, 1827” («*Ա.(ուրճօվու)* Հ.(այոց) եկեղեցոյ, 1827»).

Arm. Pr. n. 366/230*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1742, [4] + 832 + [2] + 18 + [12 blank] = 868.

The Armenian Book in 1512–1800, 468.

Annotation: At the end is the handwritten index of hymns, consisting of 18 pages.

Arm. Pr. n. 366a*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1742.

The Armenian Book in 1512–1800, 468.

Arm. Pr. n. 367/250a*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Amsterdam, S. Astuacacin press, 1692, 720.

The Armenian Book in 1512–1800, 150, Nersessian, 58.

Annotation. On the title page Latin inscription is written: "Liber hic dono oblatus mihi in memoriam pie defuncti *Gaetani Piroska*" (**"**This book was given to me as a gift in memory of the deceased pious *Gaetanus Piroska*"[96]), then the posessor's name – "*Stepha.[ni] Jákóbi*", and separately the dates "1692" (the date of publishing) and "1779" are written.

There is one flyleaf at the beginning and one at the end of the book.

Arm. Pr. n. 368/230b*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Amsterdam, Ṫovmas Vanandec̣i, 1702–1703, 5 – 778 = 774.

The Armenian Book in 1512–1800, 199, Nersessian, 72.

Annotation: The title page is missing.

Arm. Pr. n. 369/230c*

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1727, [4] + 745 + [41] = 790.

The Armenian Book in 1512–1800, 362.

Annotation: At the end, there is the handwritten index of hymns consisting of 7 pages.

Arm. Pr. n. 370/230a*

Կարգաւորութիւն հասարակաց աղօթից եկեղեցեաց Հայաստանեայց (Kargaworuṫiwn hasarakac̣ ałōṫiċ ekełec̣eac̣ Hayastaneayc̣, Breviary), Constantinople, Hovhannes Astvacatryan, 1752, 3 – 593 + [17] = 608.

The Armenian Book in 1512–1800, 537.

Annotiation: The title page is missing. The inscription "*Rajmondus Csiki*, 1829 …" is written.

Arm. Pr. n. 371/230e*

Ազգաբանութիւն տոհմին Յաբեթեան (Azgabanuṫiwn tohmin Yabeṫean, The History of Armenia), Mosvēs Xorenac̣i, Amsterdam, Ṫovmas Vanandec̣i, 1695, [14] + 484 + [4] = 502.

[96] Cajetanus/Kajetán Piroska was a priest of Armenian Catholic parish in Gheorgheni from 1757 to 1766.

The Armenian Book in 1801–1850, 157, Nersessian, 61.

Annotiation: “This book belongs to the Armenian church of *Čurčov* Szent *Migluš*” («Զայս գիրքս է եկեղեցւոյ Չ(ա)յ(ո)ց *Ճուրճօվու* Սէնդ *Միգլուշի*»).

Arm. Pr. n. 377/239*

Դաշտիկ ծաղկալի ի որոյ սկիզբն է, նախազգուշացումն խոստովանահարց (Daštik całkali i oroy skizbn ē, naxazgušaćumn xostovanaharć, The flowery meadow, a manual of instructions for confessors), translated into Armenian by Yovnan Toxaťeċi, Venice, Anton Bortoli, 1727, [4] + 429 + [5] = 438.

The Armenian Book in 1801–1850, 357, Nersessian, 108.

Annotiation: The scribe erased the inscription of 1734 and wrote his colophon: “In the year of the Lord 1783, on May 22, I bought this book, so since today it is mine, *Xaċatur of Akob Ētišean*” («Յամի Տեառն 1783ին մայ(ի)սի 22, գնեցի զա(յ)ս թուղթը, ուրեմն ասօրվանէն իմն է՝ *Խաչատուրոյ Ակոբի Էտիշեան*»). The same owner of the book left another inscription: “Be it known that this book belongs to *Xaċatur* of *Akob Ētišean*, I bought it in 1783, on May 22, in Elizabeth[opolis]” («Գիտացվի, օ(ո)ր այս թուղթը *Խաչատուրինն է՝ Ակա(ո)բի Էտիշեան*, զոր ընդ գընէցի 1783ին, մայիսի 22, Էլիզապէտան»). “Ex Libris *Jacobi Jakabffi*”.

Arm. Pr. n. 378/241*

Ժամագիրք Հայոց (Žamagirk Hayoċ, Armenian Breviary), Constantinople, Połos Hovhannisyan (Arapyan), 1806, [2] + 600 + [16] = 618.

The Armenian Book in 1801–1850, 92.

Annotation: The title page and the colophon in the end are missing.

Arm. Pr. n. 379/242*

1. Սաղմոս Դաւթի, որ և կոչի Սաղմոսարան (Sałmos Dawťi, or koċi Sałmosaran, The Book of Psalms), Venice, Anton Bortoli, 1733, 2. Տօմար կարճառօտ (Tōmar karčaŕōt, Abridged Church Calendar), Mxiťar Sebastaċi, Venice, Anton Bortoli, 1733, [2] + 384 + 40 + [2] = 428.

The Armenian Book in 1512–1800, 402+401.

Annotiation: “In memory of *V. H. Zakaria Vardapet Tōnokanian*, offered to the honorable priest *Stepan* of *Sagula Akopean*, in the year of the Lord 1809, on December 18” («Յիշատակ է *Վ. Հ. Զաքարիա Վարդապետի Տօնականեան*, պարգևեալ պատուելի տէր հօրն՝ *տէր Ստեփանին Սագուլայի Ակոփեան*, յամի տեառն 1809, ի դեկտ. 18»).

Arm. Pr. n. 385/271*

Ժամակարգութիւն աւագ շաբաթուն և ութօրեից զատկին (Žamanakagrutiwn awag šabaťun ew utōreiċ zatkin, Book of Hours for the Holy Week and the eighth day of Easter), Triest, Mxiťarean press, 1808, 554**.**

The Armenian Book in 1801–1850, 114.

Arm. Pr. n. 386/272* (1st sample)[97]

Նոր Կտակարան սրբոյ Աւետարանի Տեառն մերոյ Յիսուսի Քրիստոսի (Nor Ktakaran srboy Awetarani Teaṙn meroy Yisusi Ḳristosi, The New Testament), Venice, Anton Bortoli, 1720, 814.

The Armenian Book in 1512–1800, 312.

Arm. Pr. n. 388/268* (3rd sample)[98]

Շարակնոց. երաժշտական երգեցմունք հոգևորականք (Šaraknoc̣ eražštakan ergec̣munk hogeworakank̇, Hymnal), Constantinople, Astuacatur Kostandnupolsec̣i, 1742, [2] + 832 + [28 blank] = 862.

The Armenian Book in 1801–1850, 468.

Arm. Pr. n. 403*

Ժամակարգութիւն եկեղեցւոյ Հայաստանեայց ըստ կարգաւորութեան սրբոց թարգմանչաց եւ այլոց սրբոց հարց մերոց ի շաբաթէ Ղազարու յարութեան մինչեւ ի շաբաթ զկնի սրբոյ զատկին (Žamakarguṫiwn ekełec̣woy Hayastaneayc̣ əst kargaworutean srboc̣ ṫargmanč̇ac̣ ew ayloc̣ srboc̣ harc̣ meroc̣ i šabaṫē Łazaru yaruṫean minč̇ew i šabaṫ zkni srboy zatkin, Book of Hours of the Armenian Church, according to the regulation by the Holy Translators and other Holy Fathers of ours, from the week of the Resurrection of Lazarus up to the week after the Holy Easter), Vienna, Mxiṫarean press, 1862, 589.

The Armenian Book in 1851–1900, 1078.

Arm. Pr. n. 404*

Նոր Կտակարան Տեառն մերոյ Յիսուսի Քրիստոսի (Nor Ktakaran srboy Awetarani Teaṙn meroy Yisusi Kristosi, The New Testament), Venice, Anton Bortoli, 1740, 6 – 760 + [2] = 758.

The Armenian Book in 1512–1800, 450.

Annotiation: Ex libris "*Göcséián P. Jakab.* Szamosujvár", "*Gerö Donogán*, 1880", "*Kristof*, 1852" (the last inscription is crossed out with pencil).

Arm. Pr. n. 406/289* (2nd sample)

Նոր Կտակարան սրբոյ Աւետարանի Տեառն մերոյ Յիսուսի Քրիստոսի (Nor Ktakaran srboy Awetarani Teaṙn meroy Yisusi Ḳristosi, The New Testament), Venice, Anton Bortoli, 1720, [8] + 818 + [4] = 830.

The Armenian Book in 1512–1800, 312.

Annotation: The title page is missing.

Arm. Pr. n. 407/290*

Աւետարան Տեառն մերոյ Յիսուսի Քրիստոսի (Awetaran Teaṙn meroy Yisusi Ḳristosi, The New Testament), Constantinople, press of Arapean Pōłos (son of Hovhannes Astuacaturean), 1805, 352.

The Armenian Book in 1801–1850, 79.

Annotation: The title page is missing.

[97] See Arm. Pr. n. 406/289.

[98] See Arm. Pr. n. 366/230, 366a.

Arm. Pr. n. 408/292*

Սաղմոս Դաւթի, որ և կոչի Սաղմոսարան (Sałmos Dawt̒i, or koč̒i Sałmosaran, The Book of Psalms), Triest, Mxit̒arean press, 1787, [2] + 391 + [3] = 396.

The Armenian Book in 1512–1800, 805, Nersessian, 215.

Arm. Pr. n. 409/293*

Սրբոյ Հօրն մերոյ Գրիգորի Նարեկացւոյ Գիրք Աղօթից, որ կոչի Նարեկ (Srboy Hōrn meroy Grigori Narekac̒woy Girk̒ ałōt̒ic̒, or koč̒i Narek, The Book of Prayers), Grigor Narekac̒i, Venice, Saint Lazare, 1789, [2] + 394 + [2] = 398.

The Armenian Book in 1512–1800, 827, Nersessian, 220.

Arm. Pr. n. 412*

Խորհրդածութիւնք հոգևորք (Xorhrdacut̒iwnk̒ hogework̒, Spiritual meditations), Gabriēl Awetikean, Venice, Saint Lazare, 1836, [8] + 220 + [2] = 230.

The Armenian Book in 1801–1850, 855, Nersessian, 503.

Arm. Pr. n. 413/297*

Պարտէզ հոգեւոր (Partēz Hogewor, Hortulus Animae), translated by Yovhannēs Costandnupolsec̒i, Triest, Mxit̒arean press, 1787, [2] + 312 + 72 + 24 + 70 + [2] = 482.

The Armenian Book in 1512–1800, 804.

Annotiation: Whoever finds this book one day, she/he should bring it to *ała Xač̒ik Šimaean /// Anna,* so that he can find ///, whoever finds it" («Վօվ (ով) օր (որ) գտնու զայս թուղթը, նա բէրէ *աղա Խաչիկին Շիմաեան /// Աննային,* զի/// պի(տի) գընտ(տն)վէ, վօվ (ով) օր (որ) գտնուն»).

Arm. Pr. n. 427*

Քերականութիւն հայկազեան լեզուի (A Grammar of Classical Armenian), Č̣aləxeanc̒ Vrt̒anēs, Vienna, Mxit̒arean press, 1827, [10] + 324 + [6] = 340.

The Armenian Book in 1801–1850, 566.

Arm. Pr. n. 729*

Քերականութիւն աշխարհաբար կամ արդի հայերէն լեզուի (K̒erakanut̒iwn ašxarhabar kam ardi hayerēn lezui, Grammar of modern Armenian language), by Aytənean Arsēn, Vienna, Mxit̒arean press, 1883, 265.

The Armenian Book in 1851–1900, 4063.

Arm. Pr. n. 730*

Քերականութիւն հայկազնեան լեզուի. հանդերձ փոփոխմամբ եւ կարեւոր յաւելուածովք (K̒erakanut̒iwn haykaznean lezui. handerj p̒op̒oxmamb ew karewor yaweluacovk̒, Grammar of Classical Armenian language, with alterations and important appendices), by Vrt̒anes Č̣aləxean, Vienna, Mxit̒arean press, 1886, 264.

The Armenian Book in 1851–1900, 4741.

Arm. Pr. n. 731*

Առձեռն բառարան հայկազեան լեզուի (Aŕjeŕn baŕaran haykazean lezui, Classical Armenian Pocket Dictionary), Mkrtič Awgerean, Venice, Saint Lazare, 1846, [10] + 800 = 810.

The Armenian Book in 1801–1850, 1371, Nersessian, 605.

Arm. Pr. n. 883/121.2*

Ճաշոց գիրք (Čašoċ girk̇, Lectionary), Venice, publishing press of Gaspar – son of *xoja* Sahrad, and Ṫadeos Hamazaspean, 1686–1688.

The Armenian Book in 1512–1800, 131, Nersessian, 54.

Annotation: "This Lectionary is in memory of the honorable deacon of this church of *Čurčov ałaċa tiraċu Nigoš* – son of *Nighoš Lusik, ałaċa tiraċu Stepannos* – son of *Abaraham, ałaċa tiraċu Łazar* – son of *Yohann, ałaċa tiraċu Lusik* – son of *Grigor, tiraċu Grigor* – son of *Ṫoros, tiraċu Manuk* – son of *Vardan, tiraċu Manuk* - son of *Xačik, tiraċu Martiros* – son of *Sahak*, and *tiraċu Petros* – son of *tēr Stepannos*, who with own earnings and goods received this God-given and honorable book for the sake of the souls of their deceased parents. As well as for the use by themselves and the church of *Čurčov*. That is why we ask you, fathers and brothers, who come across this book by enjoying or reading, do not forget to remember the above-mentioned to God with a Lord's Prayer, and let you be remembered by Him, who replenished Heaven and Earth, and all of the creaturs tremble, shake and are terrified of the Father, of Jesus Christ, the Lord, amen. This colophon was written by the hand of tired-of-sin and worthless priest *Simēon Ṫorosean*, in the year of our Lord 1727, in the month of March 24, in the town of Szent *Migluš Čurčov*" («Յիշատակ է ճաշու գիրքս այս պատուելի *Ճուրճօվու* տիրացույիցս այսոցիկ՝ *աղաչայ տիրացու Նիգօշին՝ Նիգօշի Լուսիկի* որդւոյ, *աղաչայ տիրացու Ստեփաննոսին՝* որդւոյ *Աբրահամու, աղաչայ տիրացու Ղազարին՝* որդւոյ *Յոհաննու, աղաչայ տիրացու Լուսիկին՝* որդւոյ *Գրիգորի, տիրացու Գրիգորին՝* որդւոյ *Թորոսի, տիրացու Մանուկի՝* որդւոյ *Վարդանի, տիրացու Մանուկի՝ որդւոյ Խաչիկի, տիրացու Մարտիրոսի՝* որդւոյ *Սահակի*, եւ *տիրացու Պետրոսի՝* որդւոյ *տէր Ստեփաննոսի*, որք իւրեանց արդեամբքն և յատուկ գոյութիամբքն ստացան զայս Աստուածատուր և վայելուչ մատեանս, վասն ննջեցեալ հոգւոց ծնողացն իւրեանց: Նաև ի վայելումն յատուկ անձանց իւրեանց եւ *Ճուրճօվու* եկեղեցւոյն: Վասն որոյ աղաչեմք զձեզ հարք և եղբարք, որք հանդիպիք այսմ մատենիս թէ վայելելով կամ թէ ընթեռն(ե)լով զի մի մոռասջիք զվերոյ յիշեցեալքս յիշել առ Տէր մի Հայր մերիվ, և դուք յիշեալք ի նմանէ, որ լիջիք արար զերկինս և զերկիր, և Հօրմէ դողան, սարս(ռ)ին և սարսափին ամենայն արարածք, ի Յիսուսէ Քրիստոսէ, Տեառնէ մերմէ. ամէն: Գրեցաւ յիշատակարանս այս ձեռամբ յոգնամեղ և յանարժան քահանայէ *Տ.(էր) Սիմէոնէ Թորոսեան*, յամի Տեառն 1727, եւ Հայոց

թուականիս ՌՃՀԶ. (1727), մարտի ամսոյ ԻԴ. (24), ի քաղաքն Սէնդ *Միգլուշ Հուրճօվու*»). On the same page there is another inscription written with pencil: "I, *Ohannes Nikōši*, 1773" («Ես՝ *Օհաննէս Նիկօշի*, 1773»). An inscription written later on another blank page indicates the date "1796, die 28 April" ("28th April, 1796").

Arm. Pr. n. 887*

Քերականութիւն աշխարհաբար կամ արդի հայերէն լեզուի (K̇erakanuṫiwn ašxarhabar kam ardi hayerēn lezui, Grammar of modern Armenian language), by Aytənean Arsēn, Vienna, Mxiṫarean press, 1867, 265.

The Armenian Book in 1851–1900, 1601.

Arm. Pr. n. 888*

Կարգաւորութիւն հասարակաց աղօթից Հայաստանեայց եկեղեցւոյ (Kargaworuṫiwn hasarakac̈ ałōṫic̈ Hayastaneayc̈ ekełec̈woy, A Liturgical Breviary of the Armenian Church), Vienna, Mxiṫarean press, 1875, 550.

The Armenian Book in 1851–1900, 2822.

Arm. Pr. n. 889*

Առձեռն բառագիրք հայերէն-գաղղիերէն (Aŕjeŕn baŕagirk̇ hayerēn-gałłierēn, Armenian-French Pocket Dictionary), by Voskean Komitas, Contantinople, press of Yakob Maṫtēosean, 1893, 929.

The Armenian book in 1851–1900, 6397.

Arm. Pr. n. 890

Ժամակարգութիւն եկեղեցւոյ Հայաստանեայց ըստ կարգաւորութեան սրբոց թարգմանչաց եւ այլոց սրբոց հարց մերոց ի շաբաթէ Ղազարու յարութեան մինչեւ ի շաբաթ զկնի սրբոյ զատկին (Žamakarguṫiwn ekełec̈woy Hayastaneayc̈ əst kargaworuṫean srboc̈ ṫargmanč̇ac̈ ew ayloc̈ srboc̈ harc̈ meroc̈ i šabaṫē Łazaru yaruṫean minč̇ew i šabaṫ zkni srboy zatkin, Book of Hours of the Armenian Church, according to the regulation by the Holy Translators and other Holy Fathers of ours, from the week of the Resurrection of Lazarus up to the week after the Holy Easter), Vienna, Mxiṫarean press, 1891, 554.

The Armenian Book in 1851–1900, 5721.

Annotation: The passesors signature is written. "József Vákár, Szipviz, 1913".

Arm. Pr. n. 892

Սպասաւորութիւն սրբոյ պատարագի (Spasaworuṫiwn srboy pataragi, Service book of the Holy Mass), Vienna, Mxiṫarean press, 1889, 16.

The Armenian Book in 1851–1900, 5356 (?).

Arm. Pr. n. 897

Ժամակարգութիւն եկեղեցւոյ Հայաստանեայց ըստ կարգաւորութեան սրբոց թարգմանչաց եւ այլոց սրբոց հարց մերոց (Žamakarguṫiwn ekełec̈woy

Hayastaneayċ əst kargaworuṫean srboċ ṫargmančaċ ew ayloċ srboċ harċ meroċ, Book of Hours of the Armenian Church according to the canons by the Holy Translators and other Holy Fathers), Vienna, Mxiṫarean press, 1879, 663.

The Armenian Book in 1851–1900, 3379.

Arm. Pr. n. 897.1

Ժամակարգութիւն եկեղեցւոյ Հայաստանեայց ըստ կարգաւորութեան սրբոց թարգմանչաց եւ այլոց սրբոց հարց մերոց (Žamakargutiwn ekełeċwoy Hayastaneayċ əst kargaworutean srboċ ṫargmančaċ ew ayloċ srboċ harċ meroċ, Book of Hours of the Armenian Church according to the canons by the Holy Translators and other Holy Fathers), Vienna, Mxiṫarean press, 1879, 1256.

The Armenian Book in 1851–1900, 3379.

Arm. Pr. n. 926*

Հոմերի Իլիական (Homeri Iliakan, The Illiad of Homer), by the efforts of F. Arsen Komitas Bagratuni, Venice, Saint Lazare, 1864, 434.

The Armenian Book in 1851–1900, 1308.

Arm. Pr. n. 927*

Կարճառօտ քրիստոնէական վարդապետութիւն (Karčaŕot ḳristonēakan vardapetutiwn, Abridged Christian Doctrine), Vienna, Mxiṫarean press, 1834, 64.

The Armenian Book in 1801–1850, 811.

Arm. Pr. n. 928

Երեքլեզուեան բառագիրք տաճկերէն-հայերէն-գաղղիերէն հանդերձ համառօտ քերականութեամբ Օսմանեան բարբառոյ (Ereklezuean baŕagirḳ tačkerēn-hayerēn-gałłierēn handerj hamaŕōt ḳerakanuṫeamb Osmanean barbaŕoy, Turkish-Armenian-French Trilingual Dictionary with Abridged Grammar of Ottoman Dialect), by Ḳiwṗelean Ambrosios, Vienna, Mxiṫarean press, 1883, 956.

The Armenian Book in 1851–1900, 4221.

Arm. Pr. n. 1630

Բառագիրք գերմաներէն-հայերէն (Baŕagirḳ germanerēn-hayerēn, German-Armenian Dictionary), F. Awetiḳ Koyla, Vienna, Vienna, Mxiṫarean press, 1889, 1667.

The Armenian Book in 1851–1900, 5278.

Instead of Summary

The Armenian Catholic Parish Library of Gheorgheni enriches our knowledge about the history of the Armenian printed books with its collection of Armenian prints. A number of old printed books come to complete the preserved number of these books kept in different collections of Armenia and the world in general. Some books bring new clarifications and discoveries regarding the history of the Armenian printed books. The handwritten notes in the books are no less important, especially from the point of view of historical and source-based studies.

This paper was ready for publication, when at the end of 2022, an article by codicologist Dr. Gevorg Ter-Vardanyan titled "The Program of Composing the Corpus of Handwritten Remarks and Library Notes in Armenian Early Printed Books" was published[99]. We hope that our paper will make a small contribution to the compilation of the corpus of handwritten notes and Armenian library records proposed by the author.

TABLE OF TRANSLITERATIONS FROM ARMENIAN

Ա ա – A a
Բ բ – B b
Գ գ – G g
Դ դ – D d
Ե ե – E e
Զ զ – Z z
Է է – Ē ē
Ը ը – Ə ə
Թ թ – Ṫ ṫ
Ժ ժ – Ž ž
Ի ի – I i
Լ լ – L l
Խ խ – X x
Ծ ծ – C c
Կ կ – K k
Հ հ – H h
Ձ ձ – J j
Ղ ղ – Ł ł
Ճ ճ – Č č
Մ մ – M m
Յ յ – Y y
Ն ն – N n
Շ շ – Š š
Ո ո – O o
Չ չ – Č̇ č̇
Պ պ – P p
Ջ ջ – Ĵ ĵ
Ռ ռ – Ŕ ŕ
Ս ս – S s
Վ վ – V v
Տ տ – T t
Ր ր – R r
Ց ց – Ċ ċ
Ւ ւ – W w
Փ փ – Ṗ ṗ
Ք ք – Ḱ ḱ
Օ օ – Ō ō
Ֆ ֆ – F f
Ու ու – U u
+ւ - EW

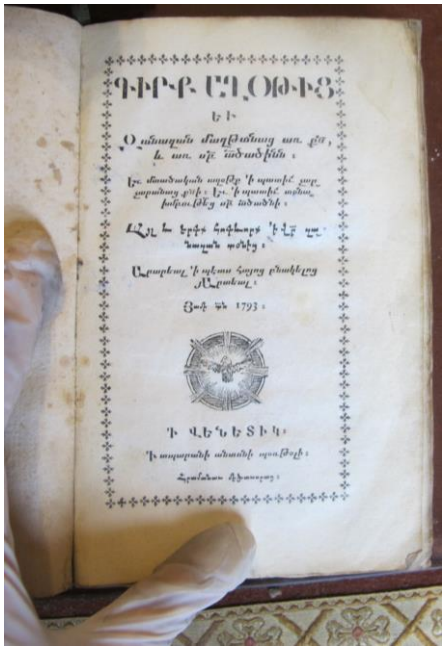
[99] G. Ter-Vardanyan, "The Program of Composing the Corpus of Handwritten Remarks and Library Notes in Armenian Early Printed Books," in *Bulletin of Matenadaran*, n. 34, Yerevan, 2022, p. 321–329.

1. Armenian-Catholic Parish library (detail), photo from the personal archive of Lusine Sargsyan.

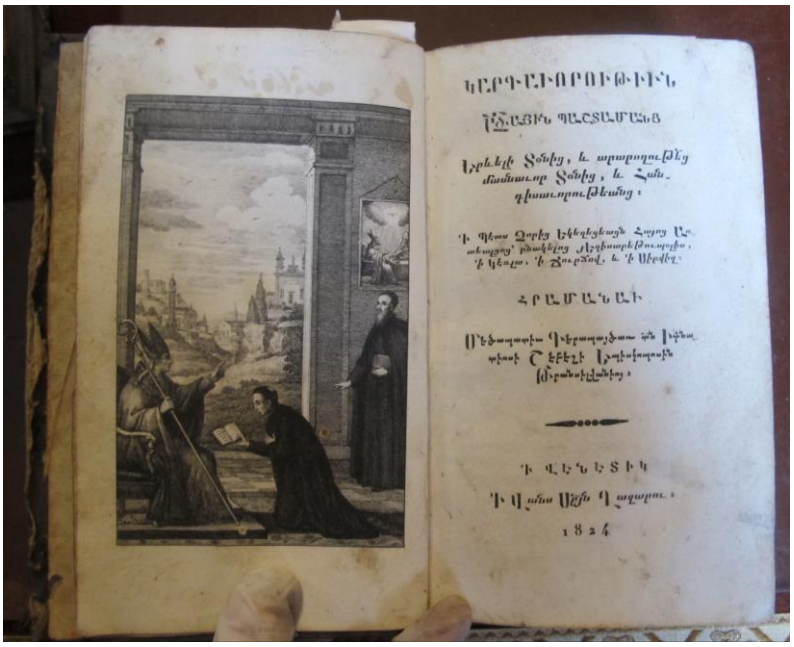
2. Bible of Oskan Erevanċi, 1666–68, Amsterdam, photo from the personal archive of Lusine Sargsyan.

3. Ritual, 1667, Amsterdam, photo from the personal archive of Lusine Sargsyan.

4. The Lives of the Saints, 1706, Constantinople,
photo from the personal archive of Lusine Sargsyan.



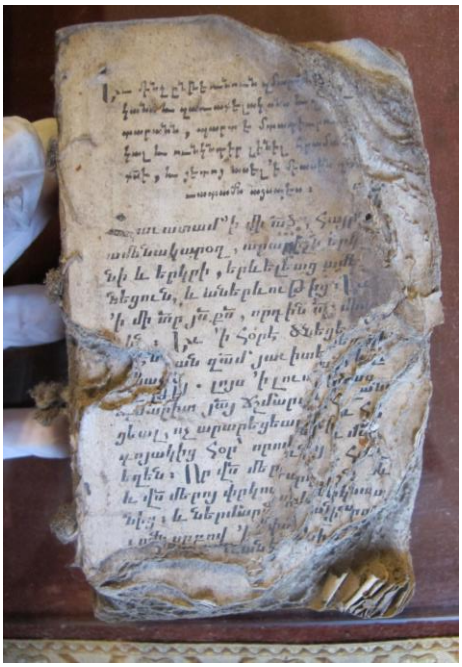
5. A collection of prayers devoted to Christ and the Virgin Mary, 1793, Venice, photo from the personal archive of Lusine Sargsyan.



6. Breviary, 1824, Venice, photo from the personal archive of Lusine Sargsyan.

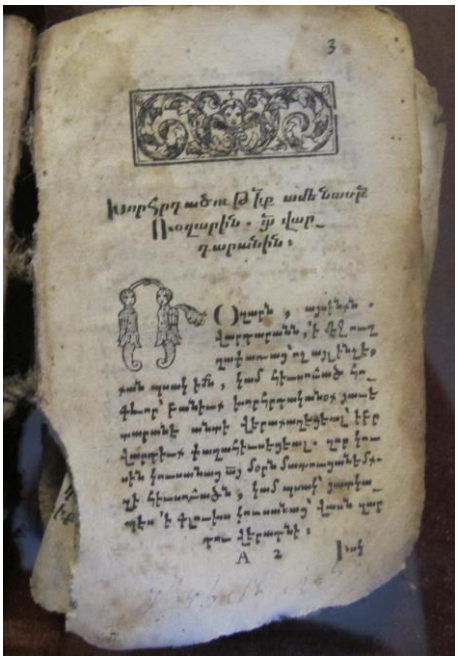
7. Handwritten inscription on the Lectionary, 1686–1688, Venice,
photo from the personal archive of Lusine Sargsyan.

8. A gravestone of Nigōš Lusik Nigōšean, the Holy Mother of God church's old cemetery,
photo from the personal archive of Lusine Sargsyan.

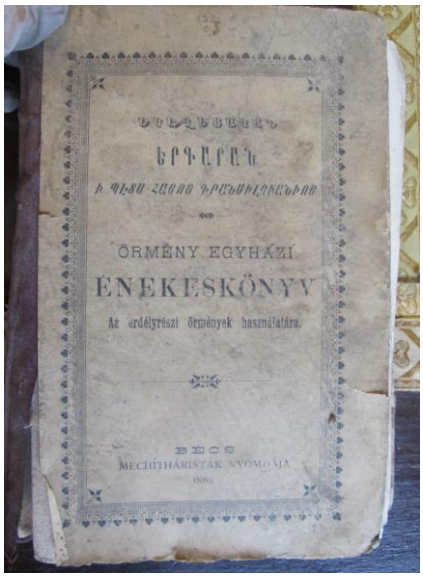


9. Spiritual Garden: A Brief Instruction for Everyday Life, 1752, Venice, photo from the personal archive of Lusine Sargsyan.

10. Book of the Most Holy Rozary, 1753, Venice, photo from the personal archive of Lusine Sargsyan.



11. Book of the Most Holy Rozary, 1753, Venice,
photo from the personal archive of Lusine Sargsyan.



12. Armenian Church Songbook for the use of Transylvanian Armenians, Mxitarean press,
Vienna, 1889, photo from the personal archive of Lusine Sargsy