

BERNARD VON BREYDENBACH'S PEREGRINATIO IN TERRAM SANCTAM AND ITS SIGNIFICANCE FOR THE HISTORY OF ARMENIAN PRINTING

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I

Among the numerous early accounts of pilgrimages to the Holy Land, the narrative of Bernhard von Breydenbach, Dean of Mainz, stands pre-eminent as the first to be printed with illustrations. The folding seven panoramic views are the first authentic representations of the famous places seen *en route*, i.e. Venice, Parenzo, Corfu, Modon, Crete, Rhodes, and Jerusalem, the ports usually visited by every pilgrim of the period when journeying from Venice to the Holy Land. This is the first instance in which a single painter is certainly known to have undertaken the illustration of a printed book. The name of the artist is recorded more than once in the text. He was Erhard Reuwich, a «skilful painter» of Utrecht, who accompanied the Dean for the purpose of graphically recording the impressions of the voyage¹.

The Dean who was the son of Gerlach von Breidenbach, was in 1450 the canon of Mainz cathedral, and later became its dean in 1484. The dean and his two companions on 25 April, 1483, commenced their travels from Oppenheim, a few miles south of Mainz. Arrived at Venice after fifteen days travel where they were met with other pilgrims who were going on the same journey. They lodged with Peter Ugelheymer of Frankfort. Breydenbach notes that it required much astuteness to bargain with the master of the ship, who in the present case was named as Augustino Contarini, and on that

account specimen of the form of contract is given for future guidance. From April 1483 to the end of January 1484 he was occupied by the pilgrimage to the Holy Land and wrote his account of the journey with the help of Dominican Martin Roth, which is the subject of the book. The Dean died on May 5th, 1497, and was buried in the chapel of Our Lady in the cathedral of Mainz, where his monument is still to be seen.

Between 1486 and 1522 there were 12 editions published, all with woodcuts, which are listed in the synopsis².

<i>Language</i>	<i>Year</i>	<i>Month</i>	<i>Place</i>	<i>Printer</i>	<i>Illustrations</i>	<i>Order of date</i>
Latin	1486	Feb. 11	Mainz	Reuwich	originals	1
Latin	1490	July 29	Speier	Drach	originals	7
Latin	1502	Nov. 24	Speier	Drach	copies	9
German	1486	June 21	Mainz	Reuwich	originals	2
German	1488	Apl. 22	Augsburg	Sorg	copies	3
German	[c. 1505]		[Speier]	[Drach]	copies	10
Flemish	1488	May 24	Mainz	Reuwich	originals	4
French (N. le Huen)	1488	Nov. 28	Lyons	Topie and Heremberg	copies	5
French (N. le Huen)	1517	Oct. 12	Paris	Higman for Regnault	copies	11
French (N. le Huen)	1522(-3)	Mar. 22	Paris	Higman for Regnault	copies	12
French (J. de Hersin)	1489 (-90)	Feb. 18	[Lyons]	[Ortuin]	originals	6
Spanish	1498	Jan. 16	Zaragoza	P. Hurus	originals	8

The three editions probably prepared under the supervision of Breydenbach, i.e. the first Latin in 1486, the first German in 1486, and that in Flemish in 1488, all have colophons which clearly state that they were printed at Mainz by Erhard Reuwich, though the types used apparently belonged to Peter Schöffer³. The 1488 edition printed by Anton Sorg is not a new edition but the 1486 edition the date of which was merely altered to 1488, in accordance with that of the colophon, but the version is the same as the original. In the Flemish version the date 1485 occurs, but it is probably that of the Latin original from which it was translated. Besides these there are several reprints of the text in various languages. The most remarkable feature of these twelve editions is the wood cut illustrations. These consist of panoramic views of the places visited, figures of strange animals, studies of costumes of the inhabitants, and various eastern alphabets.

These illustrations can be conveniently divided into three categories. (1) Figures 1-9 including the frontispieces consist of views of the following places : Venice, Parenzo, Corfu, Modon, Candia, Rhodes, Jerusalem and the Church of the Holy Sepulchre. (2) Figures 10-15 are five oblong cuts of figures representing different nationalities as mentioned in the voyage account : Saracens (with veiled women), a Jew and his debtor, Greeks including a monk, Syrians, Abyssinians, including a priest. (3) Figures 11-17 consist of examples of alphabets, giving the native characters and their pronunciation, viz. Arabic, Hebrew, Greek, Syriac, Coptic, Armenian and Ethiopic.

The original blocks of these cuts were used six times in successive editions, without any noticeable deterioration, their last appearance being in the Spanish edition of 1498. At Mainz they were used in 1486 (twice) and 1488, then passing to Ortuin at Lyons in 1489, they are back in Germany in 1490 (Speier, Drach), and finally go to Hurus at Zaragoza in 1498. Hurus probably kept them, for which Drach published his two other editions in 1502 and 1505, being forced to have copies made of the cuts.

The Armenian alphabet

The first latin edition appeared on 11 February 1486. It contains the cuts for the following alphabets only — Arabic, Hebrew, Greek, Syriac, Coptic and Ethiopian. Spaces of similar size are provided for other cuts, but they were never printed. These would be alphabets for the Jacobites, Nestorians, Armenians, Georgians and Maronites. The discription of the Armenian ends with the following words «est aut hec eo 4 littera q hic infra annotat», which indicates that this particular alphabet was intended to be cut, but it did not actually appear until four months later in the first German edition of 21 June, 1486.

The first edition of the German version, printed four months after the first Latin edition (21 June, 1486) is by the same printer, with the same type and woodcuts. The figure studies and alphabets appear as follows:—⁴

<i>Figures.</i>	<i>Alphabets. folios.</i>	<i>Figures.</i>	<i>Alphabets. folios.</i>
Saracens	Arabic 103	Syriac	108
Jews	103 vo.	Coptic	109
	Hebrew 105	Armenian	111
Greeks	105 vo.	Abyssinians	112
	Greek 107	Ethiopic	112 vo.
Syrians	107 vo.	Turks	166

Fig. 1

Item all armenischen leyen oder secubyr syn vff dem haubt beschoren yn cruzwys. vnd das vñ der vsach als man saget. wan do sie vorzytem grossen krieg hetten vnd dar zu mit der pestilenz swerlichen getrucltet wurden. ward yne gerathen daz sie yre haubt solten lassen scheren cruz wys. vnd als bald ward ynen geholfen. des zu ewiger gedechtnus behalten sye die sell wys yn scheren. ¶ Item die Armeni haben eyn eygene sprach die die leyen vñ clericken vnder eyinander bruchen vñ auch yn gottlichen ampten. welcher sprach alphabet sie nach geet yn rechter figur getrucltet.

Zabip	pyen	eyem	tha	iesst	za	e	jech	tho	hye	myn
Ⓜ	Ⓔ	Ⓝ	Ⓣ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ
lon	ache	zals	gyen	ho	cad	had	ge	men	ghy	nā
Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ
rho	vva	zals	be	ech	ra	zse	vigg	dim	ale	zo
Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ	Ⓔ
hyon	pyur	to	ve							
Ⓔ	Ⓔ	Ⓔ	Ⓔ							



BREYDENBACH (B. von). Peregrinationes, in German :
Reise ins Heilige Land. Mainz E. Reuwich, 21 June, 1486.

Fig. 2

Parte.

CXXV

sacerdotes traen coronas anchas y redondas: en otra manera barba ni cabello rapar no cōfieren. Sus capellanes entre las otras naciones q̄ vimos van en habito muy honesto. y mejor se traen vestiendo paños de poco precio: con mucha discrecion mas q̄ otros algunos. En sus oraciones y missas aguardan mucha reuerencia con gran deuocion. a todos nosotros con las ceremonias y sacrificios que acostumbra mos: mucho acatan cō honor deuido. Tienen la yglesia de santiago mayor fundada: donde el mismo santo por he rodes fue degollado. Tienen la yglesia de san saluador: nuestro jeshu: la qual en tiempo de su passion era palacio de Cayphas: ende por nos redimir y salvar fue açotado y escopido: de pedro negado. y otras muchas injurias he rido. Ende sta la piedra grande que te ma el santo sepulcro: la qual siēdo buelta: estaua el angel en ella sentado: quā-

do las marias fuerō la mañana al monumento: segun lo canta el euangelio. En esta mesma yglesia parece el lugar donde canto el gallo: despues que sant pedro nego a jhesu. Todo el pueblo de los armenios licua los cabellos: delas cabeças cortados y hechos en forma de cruz. la causa dello es: que segun disen: el año sieteçientos. xxxviii. fueron los de tyro con gran armada y los tenian en mucho trabajo: ya como rendidos. y vnos cristianos que se hallaron con ellos entonce: dieron les consejo q̄ se tresquilassen assi en cruces: por donde haurian presto remedio. los quales con gana de ver se fuera de tanto trabajo: luego lo hicieron: en tal manera que disen les fue por dios: cmbiado cū plido remedio. Despues aca todos en señal de digna memoria: siguen la forma de su tresquilar. Su alfabeto y propia letra es la siguiente depues escrita.

Alfabeto de los armenios.

hahp	hien	hyon	tha	josaph	za	e	jesh	cho	vge	nyon
Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ	ⲧ	Ⲩ	ⲩ	Ⲫ
lon	ads	zah	ghon	ho	cod	had	ge	men	ghy	nā
Ⲭ	ⲭ	Ⲯ	ⲯ	Ⲱ	ⲱ	Ⲳ	ⲳ	Ⲵ	ⲵ	Ⲷ
rho	vun	zah	be	esh	ra	ysi	vigt	dan	ale	zo
ⲷ	Ⲹ	ⲹ	Ⲻ	ⲻ	Ⲽ	ⲽ	Ⲿ	ⲿ	Ⲁ	ⲁ
hyon	ghon	fe	de							
Ⲃ	ⲃ	Ⲅ	ⲅ							

Ⲡ ⲡ

ⲧ Ⲩ



BREYDENBACH (B. von). Peregrinationes, in Spanish, translated by Martin de Ampies : Viaje à Tierra Santa. Zaragoza, Paul Hurus, 16 Jan. 1498.

The Armenian alphabet intended for the first Latin edition but which was delayed appears here for the first time. Blank spaces are provided as in the first Latin edition, for pictures which were never forthcoming. They were in this case the figures for the Jacobites, Nestorians, Armenians, Maronites and Latins. Curiously the Armenian alphabet does not appear in Reuwich's Flemish edition of 1488, in Ortuin's of 1489, nor in Drach's of 1490 (which each contains the original set of blocks) but seems to go direct from Mainz (1486) to Zaragoza (1498). In the Armenian alphabet the letter 'O' is omitted.

The Spanish edition, translated by Martin de Ampies, appeared in Zaragoza on 16 January, 1498 and was printed by Paul Hurus. The figure studies and alphabets are from the original blocks, but now surrounded by narrow ornamental borderpieces of Spanish workmanship.

<i>Figures.</i>	<i>Alphabets.</i>	<i>Sigs.</i>	<i>Figures.</i>	<i>Alphabets.</i>	<i>Sigs.</i>
Saracens	Arabic	q6		Syriac	r1 vo.
Jews		q6 vo.		Coptic	r2
	Hebrew	q7		Armenian	r3
Greeks		q7 vo.	Abyssinians		r4
	Greeks	q8 vo.		Ethiopic	r4 vo.
Syrians		r1	Turks		z1 vo.

This is the second edition to contain the Armenian alphabet. In the third German edition, which has no note of place, printer or date, is undoubtedly by Peter Drach of Speier (who was still working in 1517) as is demonstrated by the identity of the woodcuts with those in the 1502 editions by that printer. The probable date is 1505.

The figure-studies and alphabets appear in this edition as follows:

<i>Figures.</i>	<i>Alphabets.</i>	<i>Sigs.</i>	<i>Figures.</i>	<i>Alphabets.</i>
Saracens		16 vo.		Coptic
Jews	Arabic	K1		Ethiopic
Greeks	Hebrew	K2 vo.	Abyssinians	
Syrians	Greek	K4	Turks	
	Syriac	K4 vo.		

It can be seen that the Ethiopic alphabet appears twice : on K6 vo. and takes the place of the Armenian, which was never copied. Its absence in this edition is explained by Drach's set having been copied in 1502 from the first Latin edition of 1486 which did not contain this particular alphabet. Though probably setting up the present edition from Reuwich's German edition (1486, which does contain it), Drach did not consider it worth-

while to have the Armenian alphabet copied specially for this new edition. On the other hand there is always the possibility of the cut having been copied for this present German edition, but that the Ethiopic alphabet was mistaken for the Armenian, which, in consequence, appears twice. Other editions (except the Spanish) do not contain the Armenian alphabet, and this is because they were reprinted or translated from the first Latin edition.

The Arabic, Armenian, Syriac, Coptic, and Ethiopic alphabets are the first specimen to be printed.

Each of the sections on the various nations inhabiting the Holy Land is preceded by a short introduction explaining the customs of the respective peoples followed by a woodcut of their alphabet. The section introducing the Armenian alphabet is headed «Of the Armenians and their errors». Below I shall give the first translation of this text made from the German and Latin editions.

«The Armenians are the people who inhabit the province of Armenia near Antioch at the frontier between the Christian and Saracen territories where they are sometimes separated from all other peoples. They have ceremonies, rites and observances which differ singularly from ours : for they have a primate whom they call catholicos whom they obey with extreme happiness and reverence, and to his commandments the smallest and the greatest conform totally, as we do to the Pope. Between them and the Greeks there are inexplicable contentions and inexorable differences so much that constant fights about their ceremonies and institutions take place. These Armenians do not celebrate the feast of the Nativity of our Lord but they fast. And they celebrate with great solemnity the feast of the Apparition of Our Lord, the Baptism which they say is the feast of spiritual Nativity : they hold it in great respect but they are in error : because our Lord was not spiritually regenerated. The reason is there was no necessity for that, for he had committed no sins nor contracted any, in word, by fraud or by malice : but he provided regenerating virtue to the water in which we are purged and so on. The Armenians likewise practise lent at the same time as us but their abstinence is far greater than ours as they do not want to eat fish in their soup or drink wine. And in this way they are very much different to the Greeks who, to the anger of their rivals on some Fridays eat meat. The priests do not mix water in their wine and they are deeply in the error. For the reason stated in the chapter on the Greeks : for whom offers only wine, the blood of Christ is there without us and when only water is offered there is only us without the blood of Christ and the communion is not symbolised. Therefore, we must never administer the Holy Sacrament if there is no water and wine, for from the body of our Lord came out water and wine in the passion. Likewise the mass service of the Armenians as

regards the use of the chalice and paten is very much in accordance with ours. But after the consecration they place the Body of Christ on the paten and show it thus, after that the chalice as we do it. In the past, the Armenians did yield obedience to the Roman church, when their king paid homage to the Roman Emperor Henry and received the crown and ordination from the archbishop of Magonce. However they did not want to renounce their ancient rites and customs and so their obedience was incomplete and came to nothing.

«Finally these Armenians are in suitable number in Jerusalem and have their Bishop who commonly has two locks of hair of his head which reach down to his temples. Likewise, this Bishop and all his clergymen have round and large crowns; their beards and hair are never in another fashion. Among all other nations, Armenian priests have the most honourable conduct and the most sober and measured disposition. They walk in simple and plain clothes. They show great reverence and devotion to the sacraments of the Latins. The Armenians have a large and solemn Church of St. James which is situated in the place where the Apostle was beheaded and martyred. They also have the church of the Holy Saviour in the house of Caia-phas on the mount of Sion where Jesus was questioned, stoned, beaten with wood and stones and wounded. In this church is the large stone which belonged to the door of the tomb to our Lord which the angel rolled aside and on which He then sat down. And there, the place where the cock crowed when St. Peter denied His Lord.

«All Artmenian laymen have their head shaven in the shape of a cross, for the reason it is said, that in the year of the Lord 744, the Syrians attacked them with so much that they did not know how to remedy it. It was addressed to them to shave their heads in the form of the cross. This done, they suddenly were victorious with the help of God. That is why they always carry the cross. The Armenians have a language of their own which has as much in common with ours as their Divine Service which they follow».

II

Another fifteenth century travel book that could prove relevant to the study of Breydenbach's account of the Armenians is Johann Schiltberger's *Hie vahet und Schildberger der vil wunders erfahren hatt in der heydenschafft und in turckey* first printed in 1473 by Gunther Zainer in Ulm. Judging by the numerous editions of the fifteenth and sixteenth centuries (1475, 1494, 1513, 1549) each issue being an almost exact transcript of the copy that preceded it, Schiltberger must have been a popular author during that period. Between 1557 to 1606 the book was never printed again until 1700 when the first revised edition was prepared by Tobler. The English

translation *The bondage and travels of Johan Schiltberger, a native of Bavaria, in Europe, Asia and Africa, 1396-1427. Translated from the Heidelberg MS. edited in 1859 by Prof. K. F. Neumann, by J. B. Telfer, with notes by Prof. P. Bruun* (London, 1879). In this edition the following chapters are devoted to Armenia.

Chapter 13. Weyasit (Bayazed) conquers Lesser Armenia.

Chapter 62. Of Armenia

Chapter 63. Of the religion of the Armenians

Chapter 64. Of a Saint Gregory

Chapter 65. Of a dragon and a unicorn

Chapter 66. Why the Greeks and Armenians are enemies.

Schiltberger's first acquaintance with Armenia and Georgia was made upon the occasion of Timur's invasion of those countries after his conquests in Asia Minor. Chapter 62 begins with the statement «I have also been a great deal in Armenia. After Tamerlin died, I came to his son, who has two kingdoms in Armenia».

Further in the same chapter he states: «I always lived with the Armenians, because they are very friendly to the Germans, and because I was a German they treated me very kindly; and they also taught me their Pater Noster and their language...».

The Russian translation of this work by Prof. P. Bruun appeared in Odessa in 1866.

III

In my *Catalogue of early Armenian books 1512-1850* (The British library, 1980) I had included a chapter on 'Sixteenth and Seventeenth century western books with Armenian characters : the beginings of modern Armenian studies' (pp. 36-38) together with a listing of twenty-two publications (pp. 147-149).

While these publications contain specimens of Armenian types used for printing the Armenian alphabet and the Lord's Prayer, they are mainly in the context of Oriental studies part of the history of Armenian studies in Europe in the 16th and 17th centuries.

To the previous list published in my *Catalogue* the following twelve newly discovered titles should be added.

The book ends with the Armenian text of the Lord's Prayer in Latin transliteration. Fig. 3

Das Armenisch Pater noster.

Haer myer vr Begnif es sur peitza annuna chi
ka archawinichaw jogacy lam thw hy ergnick nep ergaty hat
meyr an / habas tur mies eis or nep thawg meis perdanah hēs
minkt therog nuch memroct per danabas nep mythawg myes
yp / bwersuchin heba pri go es mies ysfcheren / Amen.

Das Tartarisch Pater noster

Atha wysum chy choekta sen algusch ludar se-
nung adung kel suum hauluchung belsun senung arechung
aley gier da v f achta wer wisum gundaluch ot mal chumusen
wougum kay wisum iasochni aley wis datha kapelle nin wi-
sum iasoch lamasin datha foima wisni sumamacha illa garta
wisni gemandan / Amen.

Gedruckt zu Franckfurt am Mayn/
durch Herman Gölfferichen / in der
Schnurgassen zu dem Krug.

Fig. 3. SCHILDTBERGER (Johannes). Begin : Ich Schildtberger
Zoche auss meiner... [A. Sorg : Augsburg, 1475].

1. MEGISER, H., *Specimen quadraginta diversarum atque inter se differentium linguarum & dialectorum; videlicet, Oratio Dominica, totidem linguis expressa.*

Frankfurt ex typographeo Ioannis Spiessii, 1593. 16 mo. (130 × 80mm) (24 unnumbered leaves).

The Hebrew and Greek versions are printed in their own characters; all the other texts are in Latin characters. They are : Syriac, Arabic, Ethiopic, Turkish, «Armenice & Persice, Tartarice, Indice, and lingua incolarum Americae, Chiniace». The Armenian version (also called Persian) is not in Armenian characters. Megiser Hieronymus was the first to publish a work solely to the *Oratio Dominica* [The Lord's Prayer].

2. MEGISER, H., *Prob einer Verdolmetschung inn fünfzig unterschiedlichen Sprachen, darinn das heylig Vatter Unser, der Englisch Gruss, die Zwölf Artickul unsers Christlichen Glaubens, die Zehen Gebott, sampt mehr andern Geislichen Sprüchen transferiert, und mit grossem Fleiss zusammen gebracht, und in Truck verfertigt worden.*

Frankfurt a/Main : Joachim Brathering, 1603. Small — 8 vo. (28 lvs).

Very rare edition. Contains apart from the exotic versions of the 1593 edition i.e. Syriac, Arabic, Ethiopic, Turkish, additional specimen in dialectical and modern Greek, Scottish, etc. Only the Hebrew and Greek versions are printed in their own characters, all the other exotic ones in Latin characters. This includes the Armenian Lord's Prayer in Latin transliteration with the heading «Armenice & Persice». There are two different issues of this edition : one with a Latin title-page and headings, and one in German, both of which are of the greatest rarity. Hieronymus Megiser (c. 1553-1618) was the first to publish a work solely devoted to the Lord's Prayer. He was professor of history at the Leipzig University, and in the history of Oriental studies he is remembered as the author of the first Turkish grammar, which opened the field of Turkish studies.

See Nersessian, 662.

3. GESNER, Conrad, *Mithridates Gesneri, exprimens differentias linguarum, tum veterum, tum quae hodie, per totum terrarum orbem, in usu sunt. C. Waserus recensuit & libello commentario illustravit. Editio altera.*

Zurich : Typis Wolphianis, 1610. Small — 8 vo. (4, 140 numbered lvs).

Second edition of Gesner's famous survey of existing languages, in which 23 examples of the Lord's Prayer are included. From the European and Slavic languages 17 versions are given, plus one for Greek, Hebrew, Arabic, Armenian, Ethiopic, and Syriac (all in transcription). At the end he gives a vocabulary of «Rotwelsch» but also a specimen of Persian text is included.

Conrad Gesner (1516-1565) studied with Capito and Bibliander, and is the author of the first general handbook of biology, and of the first general bibliography (1545). His publications have been essential in the development of European systematic thought.

4. GRAMAYE (J. B.), *I. B. Gramayi V.D. Prot. Ap. praepositi Arnhemensis decani lutosensis principum consiliari et historici specimen litterarum & linguarum universa Orbis in quo centum fere Alphabeta diversa suni Adumbrata.*

Athi : Excudebat Ioannes Masius, typograhus, incidebat Christophorus Iagersdorf expensis auctoris, 1662.

The only specimen of Armenian alphabet occupies a single column on page 11. It is not the whole alphabet but samples of letters which correspond to a list of Latin characters listed in the first column followed by a listing of the corresponding characters in Hebrew, Ethiopic, Syriac, Arabic, Armenian, and Dalmatian. The Armenian occupies the sixth column.

This is the picture it presents :

		AH	ա ^o				
AA	աա	AI	ալ	AQ	ազու	AY	այլ
AB	աբ	AK	ակ	AR	ար	AZ	ա ^o
AC	ադ	AL	ալ	AS	ազ		
AD	ադ	AM	ամ	AT	ատ		
AE	ե	AN	ան	AV	ան		
AF	ա ^o	AO	ան	AW	անն		
AG	ա ^o	AP	ափ	AX	ափլ		

5. ALPHABETUM ARMENUM iussu S.D.N. Gregorii XV. & Sacrae Congreg.
de Propaganda Fide impressum.

Rome : Ex Typographia Sac. Congr. de Propag. Fide, 1673. Small
— 8 vo.

The Armenian title reads :

Այբուբեն Հայոց. Հրատմաւ արագամի Գրիգորիոսի հնգետասան
երորդի փափին. եւ արքայ ժողովոյն, որ վասն տարածման հաւատոյն
տպագրեցեալ: Ի թվին ոտիգ Ի Հոռմ:

The Armenian title is a reprint of the 1623 edition printed by Stephanus Paulinus (see Nersessian, 8). In the beginning the Sacra Congregatio de Propaganda Fide, founded in 1622, did not have its own printing office. Stephanus Paulinus printed the works needed by Congregatio for its missionary activities. The types used are those cut by Granjon in 1579, and this is a late specimen of that fount. A reissue with different types appeared in 1784.

The Sacra Congregatio de Propaganda Fide was founded by Pope Gregory XV, for the propagation of the faith among the non-catholics. For its missionary purposes it was necessary to equip its members with the means for acquiring a basic knowledge of the languages of the countries to which they were being sent to preach. Consequently a type foundry and printing press were established to provide the essential printed matter. The type foundry which soon became the largest of its kind, was opened in 1626, but contained matrices of earlier foundries, notably those of the Stampa Vaticana which owned the several Oriental founts cut by Robert Granjon. Printing appears to have started in 1629, but comparatively few books were printed during the 17th century.

The press received a fresh impetus during the 18th century, and particularly under the supervision of Christophorus Amadutius, who must be numbered as one of the great master printers, and his knowledge of exotic types is unrivalled. He was fully aware of the typographical and linguistic value of his productions which he introduced by detailed and scholarly prefaces which provide a mine of information.

6. M(OTTE), B., *Oratio Dominica* πολύγλωττος, πολύμορφος.
Numerum, plus centum linguis, versionibus, aut characteribus reddita et expressa.

Editio novissima. London : D. Brown & W. Keblewhite,
1700. Small — to. (4 lvs, 70 p).

The editor B(enjamin) M(otte) Typogr(aphus) Lond(inensis), advises the reader that two sheets containing the type-set Hebrew, Oriental, Gothic, Runic, and Slavonic characters have been printed at the Oxford University Press, which makes this collection an Oxford type specimen.

7. LORD'S PRAYER *Oratio Dominica* πολύγλωττος, πολύμορφος.
Nimirum plus centum linguis, versionibus, aut characteribus, reddita & expressa.
 Editio Novissima, Speciminibus variis quam priores auctior. Das ist Das Weber der Herrn... Augspurg, 1705.

The Armenian text of the Lord's prayer with transliteration occurs on page 19 in substantially reduced size from the 1713 edition. All the details are identical.

See Nersessian, 667.

8. LORD'S PRAYER *Oratio Dominica* πολύγλωττος, πολύμορφος.
Nimirum, plus centum linguis, versionibus, aut characteribus reddita & expressa.
 Editio Novissima, Specimenibus variis quam priores comitator.

Londini : Dan. Brown (Temple Bar), 1713.

See Nersessian, 667.

This is another edition. in the margin of the Armenian text of the Lord's prayer the following sources are listed.

Alphabetum Armenicum Rom. p. 10; *Bibl. Armenie*, Amst. 1666; *Doctr. Chr. Arm.*, p. 77; *Rivol. Gr.* IV, p. 24. For the transliteration of the text the sources indicated in the margin are : Dur, 727, Gesn[er], p. 11; Meg[iser] n. 43; Pist, n. 36; Schildb[erger], p. ult.; Wilk, no. 40.

9. SCHULZE, B., *Orientalisch und Occidentalisch A.B.C.* —

Buch welches hundert Alphabet nebst ihrer Aussprache so so bey denen meisten Europäisch-Asiatisch-Africanisch- und Americanischen Völkern und Nationen gebräuchlich sind, nebst einigen Tabulis Polyglottis verschiedener Sprachen und Zahlen vor Augen leget.

Naumburg & Zeitz; C. F. Gessner, 1769. (6 lvs, 219 (5) p., folding table, 10 engr, and several woodcut alphabets in the text).

Separate edition of the section on Indian and other Eastern languages by the missionary scholar Schulze, first published in Fritz's *Sprachmeister* of 1748. The latter's preface to that edition is here reproduced in a shortened form.

10. SPECIMEN IDIOMATUM ET CHARACTERUM exoticorum quo plauderetur
 felici adventui Gustavi III
 Sueciae Regis, typis Sacrae
 Congregationis de Propaganda Fide mense Martio anno 1784. Folio. (Blank leaf, dedication leaf with engraving of commemorative medal, 23 lvs with 46 European and exotic versions of the same quatrain impression leaf).

The quatrain contrasts Gustaf's auspicious visit with an earlier one

by his countryman Alaric, and will have been composed by the learned Cardinal Stefano Borgia, secretary to the Congregatio. The following types are displayed : Ethiopic, Armenian, Burmese, Bengali, Cyrillic, etc.

[Figure 5]



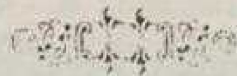
ARABICE

فأحت مددته رومية وانفجعت : لما رأت حموشا اليها واردة
 جديوس الاركونس وهي مدوعدة : بالسبي وقتل الناس من غير
 شفقة إلا انها الآن ترى بفرح . غوسطان بها حاض كصديق
 امين بمهجع جماعديا بزوحه باين ودروم سعادة قومها بحق يقين .



ARMENICE

Երևա երբևին՝ մեծին հոսի՛ք . դարբայն դիտող
 և զՄարտիրոս .
 Ար տղարտեալ՝ դափնն դեատին , յաւեր էտծ
 զՏէրերս .
 Ստեպն պարզ՝ եկրն ՚ի տե . պրտակուտրն
 Գաւստաստ .
 Մտանէ՛քար՝ ստանց զմաս . ինչ մեղացի .
 ՚տանինսն .



11. ALPHABETUM ARMENUM cum Oratione Dominicali, Salutatione Angelica, initio Evangelii S. Johannis et Cantico poenitentiae.

Romae : Typis S. Congreg. De Propaganda Fide, 1784. Small — 8 vo. (32 leaves).

A reissue of the 1673 edition. In the preface AMADUTIUS discusses the types of that edition, ascribed by him to PAULINUS, but actually cut by R. Granjon, and expresses his admiration for the Armenian types used by the Mekhitarists at Venice. The specimen includes a figured woodcut alphabet and a cursive alphabet which does not seem to be cast but rather woodcut.

The Armenian type-face used here is indeed inferior to both, being coarser and of a larger size. Around 1760 the Propaganda Press seems to have gone to the trouble of acquiring new types from Venice or Amsterdam. They are in any case different from the Amsterdam types used for the Bible of 1666.

12. LORD'S PRAYER *Oration Dominica* in CLV[155] linguas versa et exoticis characteribus plerumque expressa.

Parmae : Typis Jean-Baptiste Bodonianis, MDCCCVI[1806].

Two different types are used to print the Lord's prayer in classical Armenian. Pl.LXX reprinted from «Ex editione S. C. de Propaganda Fide» and Pl.LXXI with the note «Ex eadem editione». The colophon on the last unnumbered page records the following in Latin : Polyglotticum Hoc. Opus absoltum est die XV Decembris MDCCCVI in inclyta Parmensi Civitate sur Napoleone I Gallorum Imperatore Semper Augusto atque Italiae rege invictissimo.

V. N.

SOURCES

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2. W. H., Davis Hugh, *Bernhard von Breydenbach and his journey to the Holy Land, 1483-1484. A bibliography*. London, 1911.
3. D. B., Updike, *Printing types : their history, forms, and use. A study in survivals*. Vols. I-II. Cambridge, 1922; see «Type and type forms of the fifteenth century in Germany», pp. 58-59.

4. Proctor Robert, *An index of the early printed books in the British Museum from the invention of printing to the year 1500*, London, 1888.
Catalogue of books printed in the XVth century now in the British Museum, Part I, Xylographica and books printed in types at Mainz, Strassburg, Hamburg and Cologne, London, 1908.
5. W. H., Davis Hugh, *Catalogue of a collection of early German books in the library of C. Fairfax Murray*, London, 1913. see Vol. I, pp. 168-184.
6. Clair Colin, *A history of European printing*, Academic press, London, 1976.
7. Clair Colin, *A chronology of printing*, London, 1969.
8. Gevorg Abgaryan, *Hayoc' t'pagir aybubenê 500 tarekan ē* [The printed Armenian alphabet is 500 years old], *Hayrenik'i Tzayn* 22nd January, 1986.

ՊԵՐՆԱՐՏ ՖՈՆ ՊՐԷՅՏԵՆՊԱԽԻ
ՈՒՆՏԱԳՆԱՑՈՒԹԻՒՆ Ի ՍՈՒՐԲ ԵՐԿԻՐՆԸ
ԵՒ ԱՆՈՐ ՆՇԱՆԱԿՈՒԹԻՒՆԸ ՀԱՅԿԱԿԱՆ
ՏՊԱԳՐՈՒԹԵԱՆ ՊԱՏՄՈՒԹԵԱՆ ՀԱՄԱՐ
(Ամփոփում)

Դկ. ՎՐԷԺ ՆԵՐՍԷՍԵԱՆ

Հոս տրուող յօդուածը կը բաղկանայ երեք մասերէ, որոնց առաջինով կը տրուի Պերնարտ Ֆոն Պրէյտենպախի դէպի Երուսաղէմ ուխտագնացութեան պատմութիւնը: Պրէյտենպախն իր ուխտագնացութեան ձեռնարկեց 25 Ապրիլ 1483-ին երկու ուխտակիցներու ընկերակցութեամբ եւ տուն դարձաւ միայն 1484-ի Յունուարին: Հոս Մայնցի մէջ, որուն աւագերէցն էր անիկա՝ տոմհնիկեան կրօնաւոր Մարթին Բոթի օգնութեամբ գրեց իր ճամբորդութեան պատմութիւնը: Հատորը լոյս տեսաւ 1486-ին, եւ յաջորդ երեքուկէս տասնամեակի ընթացքին անիկա ունեցաւ 12 տպագրութիւն, որոնցմէ երբեք՝ լատիներէն, երբեք՝ գերմաներէն, մէկը՝ ֆլաման, չորսը՝ ֆրանսերէն եւ մէկն ալ՝ սպաներէն լեզուներով: Բոլորն ալ պատկերազարդուած են այցելուած վայրերու, անօրինակ եւ անծանօթ կենդանիներու, այլազան ժողովուրդներու զգեստի եւ գանազան լեզուներու այբուբենի գծանկարներով եւ տախտակներով: Այս բոլորին մէջ հետաքրքրական կը մնան հայերէն լեզուի այբուբենի տախտակն ու գործին այն հատուածը, որ կը խօսի հայուն եւ անոր կրօնական ու ընկերային առօրեային մասին: Վերջին այս վկայութիւնը, առաջին անգամն ըլլալով, կը տրուի անգլերէն թարգմանութեամբ, զոր հեղինակը կը կատարէ գերմաներէն եւ լատիներէն հրատարակութիւններու հետեւողութեամբ:

Յօդուածին երկրորդ մասը կը խօսի պաւարացի Եռեան Շիրթպերկերի գործին մասին, որ լոյս տեսաւ 1473-ին՝ *Եռեան Շիրթպերկերի Գերեվարութիւնը եւ ճամբորդութիւնները* վերնագիրով: Այս գիրքին թիւ 13, 62, 63, 64, 65 եւ 66 գլուխները կը խօսին հայութեան, անոր ժամանակակից պատմութեան եւ լեզուին մասին: Յստակ է հայութեան հանդէպ տածած համակրանքը Շիրթպերկերի: Անիկա կը վկայէ թէ «ես միշտ ալ ապրած եմ հայերուն հետ, որովհետեւ անոնք շատ սիրալիր են գերմաններուն հանդէպ. եւ որովհետեւ գերման մըն էի ես՝ անոնք շատ ազնիւ կերպով վարուեցան ինծի հետ. աւելին՝ ինծի սորվեցուցին իրենց Հայր Մերը եւ լեզուն...»:

Յօդուածին երրորդ եւ վերջին մասով Ներսէսեանը կու տայ մէկ շարքը՝ 12 հնատիպ գիրքերու, որոնք կը բացակային հեղինակին Catalogue of Early Armenian Books, 1512-1850, (London, 1980) գործէն, եւ որոնք կը խօսին հայութեան, հայերէն լեզուի եւ տէրունական աղօթքի մասին, եւ կու տան այդ աղօթքը լատինատառ հայերէնով: