

*Editions:*

Commentary on *Categories*: S. Lalafaryan, V. Č'aloyn (editors), S. Arevšatyan (translator), *Անանուն մեկնութիւն «Ստորոգութեանց» Արիստոտէլի / Анонимное толкование "Категорий" Аристотеля* (Anonymous Commentary on Aristotle's "Categories"), Erevan: 1961.

Commentary on *De Interpretatione*: *Կորին Վարդապետի, Մամբրէ Վերծանողի եւ Դաւիթի Անխաղթի Մատենագրութիւնք* (Works of Koriwn vardapet, Mambre the Lector and Dawit' the Invincible), Venice: 1833, pp. 487-553.

In Armenian manuscripts ARISTOTLE'S *Categories* and *De Interpretatione* appear with standard commentaries. The commentaries on these two works are so close in language and style that it is generally assumed that they are the work of one and the same author. Scholars further agree that the attribution of the two texts to DAVID the Philosopher, which appears in more recent manuscripts, carries no weight. There is, however, no certainty as to their real author. Conybeare (see *s.v.* ARISTOTLE), pp. vii ff., names no candidate of his own; he provided a reverse translation into Greek of some passages from the commentaries in the hope of facilitating their future identification. Manandian (see Introduction, n. 12), pp. 71-79, attributes the two texts to IAMBLICHUS, citing manuscript no. 112 of the Library of Mechitarists in Vienna which mentions a certain *Ամելաւխոյս* "Amelawxoys," cf. J. Dashian, *Catalog der armenischen Handschriften in der Mechitaristen-Bibliothek zu Wien*, Vienna: 1895, p. 65 (in Armenian). This identification, however, was contested by Č'aloyn [1961], pp. ix-xii, and with a good reason. The commentary on the *Categories* which the manuscript in question attributes in part to "Amelawxoys" (Iambichus? Amphilocheus?) and in part to "Antonios Ermis" (Ammonius Hermiae?) is in fact a different one, whose real author — both in Greek and in Armenian tradition — is the philosopher DAVID. Č'aloyn suggests that the two anonymous commentaries might be original Armenian compositions written in the Hellenizing style, but he does not rule out the possibility that they were translated from Greek.

The recent edition of the commentary on the *Categories* is accompanied by a short introduction and notes. Otherwise, despite their often quoted attribution to IAMBLICHUS, the two texts seem to have escaped the attention of the students of late Neo-Platonism.