

DAVID, *Definitions and Divisions of Philosophy; On Aristotle's Categories; On Porphyry's Isagoge; On Aristotle's Analytic.*

*Editions:*

*Definitions and Divisions of Philosophy (Prolegomena philosophiae):*

S. Arevšatyan, *Դաւիթ Անյաղթ, Սահմանք Իմաստասիրութեան / Давид Непобедимый (Анахт), Определения философии*, Erevan: 1960.

*On Aristotle's Analytic:* S. Arevšatyan, *Դաւիթ Անյաղթ, Մեկնութիւն Ի Վերլուծական Արիստոտէլի / Давид Непобедимый, Толкование Аналитики Аристотеля*, Erevan: 1967.

*On Porphyry's Isagoge:* S. Arevšatyan, *Դաւիթ Անյաղթ, Վերլուծութիւն «Ներածութեան» Պորփիրի / Давид Анахт, Анализ "Введения" Порфирия*, Erevan: 1976.

*On Aristotle's Categories:* J.(H.) Manandian, *Commentarii in Aristotelis Categoriae Eliae commentatori adscripta versio armenica*, St.-Peterbourg: 1911; S. Arevšatyan, *Դաւիթ Անյաղթ, Երկասիրութիւնք Փիլիսոփայականք (David the Invincible, Philosophical Works)*, Erevan: 1980. This includes the three other texts as well.

*Translations:*

The first three of Arevšatyan's editions are accompanied by a Russian translation; a revised translation of all four works appears in *Давид Анахт, Сочинения (David Anyalt', Works)*, translation, introduction and commentary by S. Arevshatian, Moscow: 1980; an English translation by B. Kendall and R.W. Thomson, *Definitions and Divisions of Philosophy by David the Invincible Philosopher (University of Pennsylvania Armenian Texts and Studies, 5)*, Chico, CA: 1983 (with Arevšatyan's Armenian text).

*Studies:*

Very numerous studies have been dedicated to DAVID since the first attempt at a comprehensive presentation of his oeuvre by M. Khostikian, *David der Philosoph*, Bern: 1907; an exhaustive bibliography up to 1983 can be found in A. Sanjian (ed.) *David Anahgt', The 'Invincible' Philosopher (Studies in Near Eastern Culture and Society, 7)*, Atlanta: 1986, pp. 119-148. Subsequent contributions include G. Brutian *et al.* (eds.), *Философия Давида Непобедимого (The Philosophy of David the Invincible)*, Moscow: 1984; J.-P. Mahé, "David l'Invincible dans la tradition arménienne," *Simplicius, Commentaire sur les Catégories*, traduction commentée sous la direction de Ilsetraut Hadot, Leiden, New York, etc. : 1990, pp. 189-207.

Armenian manuscripts attribute numerous original philosophical, grammatical and theological works, as well as translations from ARISTOTLE and others, to DAVID the Invincible Philosopher. According to his traditional biography, DAVID belonged to a group of students sent in the early fifth century by the Armenian translators Sahak and Maštoc' for education in Byzantium. Trained in philosophy in Athens, he was honored by emperors in Constantinople, distinguished himself arguing against the Chalcedonians, and towards the end of the century returned with his fellow students to Armenia. Various versions of this tradition, which is not attested before the eleventh century, are surveyed by Thomson in Kendall-Thomson [1983], pp. xv-xviii. In recent decades, DAVID's vast legacy has undergone a thorough critical scrutiny, but no consensus has emerged. This is largely due to a disagreement between DAVID's biography as transmitted in the rather late Armenian sources and the image which emerges from his philosophical writings. The author presents himself as a disciple of Olympiodorus, and very strong affinities could, indeed, be established between his texts and the works of Olympiodorus of Alexandria (*floruit* in the second third of the sixth century) and of the latter's pupil Elias. Making DAVID, as it is often stated, a "fifth-sixth century philosopher" would only close the emerging gap if we assume that he was active throughout the major part of both these centuries.

The foremost modern student of DAVID, S. Arevšatyan, restricts his corpus to four philosophical treatises: *Definitions and Divisions of Philosophy*, and the commentaries *On Porphyry's Isagoge*, *On Aristotle's Categories* and *On (the First) Analytic*. The former three texts exist in Greek with attribution to DAVID, apparently as students' notes taken at his lectures. Their Armenian versions are somewhat adapted translations of the Greek originals, though these originals—notably in the case of the *Commentary on Porphyry's Isagoge*—might have represented a slightly different redaction to the one transmitted by the surviving Greek manuscripts. The *Commentary on the Analytic* is preserved only in Armenian, yet stylistic features of the text – which make the editor, Arevšatyan, qualify it as possibly the most obscure in the entire Armenian literature – leave little doubt that it was also translated from the Greek.

The editor of the Greek text of the *Commentary on the Categories*, A. Busse, contested its attribution to DAVID and re-attributed it to Elias. Manandian [1911] extended this re-attribution to the *Commentary on the Analytic* as well. Arevšatyan restored both texts to DAVID, and his arguments are supported and elaborated by Mahé [1990]. This presentation of DAVID's corpus shows, indeed, a degree of coherence which none of its more inclusive definitions can claim. But it also implies that the Armenian traditions concerning "David" cannot be applied to the Neo-Platonist from Alexandria. This being the state of the evidence, L.G. Westerink in his edition of Pseudo-Elias (Pseudo-David), *Lectures on Porphyry's Isagoge* (Amsterdam: 1967, p. xvi), judges "any personal contact (on the part of DAVID the philosopher) with Armenia unlikely."

The original Greek texts of DAVID's lectures have as of yet attracted little scholarly attention. The urgent need for their systematic collation with the respective Armenian versions is strongly emphasized by Mahé [1990].