

*Editions:*

- A. Suk'rian, *Պղատոնի Իմաստասիրի տրամախօսութիւնք, Եւտիփրոն, Պաշտպանութիւն Սոկրատայ, և Տիմէոս* (Dialogues of Plato the Philosopher: *Euthyphro*, *Apologia Socratis*, *Timaeus*) Venice: 1877; G. Zarbhanalian, *Պղատոնի տրամախօսութիւնք. Յաղագս Օրինաց և Մինոսի* (Dialogues of Plato: *Laws* and *Minos*) Venice: 1890.

*Studies:*

- F.C. Conybeare, "On the Ancient Armenian Versions of Plato," *Classical Review* 3: 1889, pp. 340-343 (mostly on the *Apology*); idem, "On the Ancient Armenian Versions of Plato," *American Journal of Philology* 12: 1891, pp. 193-210 (mostly on *Euthyphro*); idem, "On the Old Armenian Version of Plato's *Laws*," *ibid*, pp. 399-413 (on Books 1-3); idem, "A Collation of the Old Armenian Version of Plato's *Laws*, Book IV," *ibid* 14: 1893, pp. 335-349; idem, "A Collation of the Ancient Armenian Version of Plato's *Laws*, Books V and VI," *ibid* 15: 1894, pp. 31-50; idem, "On the Old Armenian Version of Plato's *Apology*," *ibid* 16: 1895, pp. 300-325; M. Leroy, "Grégoire Magistros et les traductions arméniennes d'auteurs grecs," *Annuaire de l'Institut de philologie et d'histoire orientales et slaves* 3: 1935, pp. 263-294; R. Solari, "La traduzione armena dell' Eutifrone di Platone," *Rendiconti del Istituto Lombardo di Scienze e lettere* 103: 1969, pp. 477-499; S. Arevšatyan, *Պղատոնի Երկերի հայերէն թարգմանութեան ժամանակը* (A propos de l'époque de la traduction en arménien des dialogues de Platon) *Banber Matenadarani* 10: 1971, pp. 7-20; R.B. Finazzi, "Note sulla traduzione armena del V libro delle 'Leggi' di Platone," *Rendiconti dell'Istituto Lombardo Accademia di Scienze e Lettere* 108: 1974, pp. 203-222; eadem, "La versione armena del Minosse," *Rendiconti dell'Istituto Lombardo Accademia di Scienze e Lettere* 111: 1977, pp. 27-34; eadem, "Una traduzione armena di Platone," *Autori classici in lingue del Vicino e Medio Oriente*, ed. G. Fiaccadori and M. Pavan, Rome: 1990, pp. 11-19; G. Bolognesi, "Note sulla traduzione armena delle 'Leggi' di Platone," *Cahiers Ferdinand de Saussure* 31: 1977, pp. 47-56; M. Dragonetti, "La traduzione armena del 'Timeo': rapporti tra il ms. 1123 e l'edizione a stampa," *Rendiconti dell'Istituto Lombardo Accademia di Scienze e Lettere* 120: 1986, pp. 3-33; eadem, "La traduzione armena del Timeo platonico e la traduzione del testo greco," *Rendiconti dell'Istituto Lombardo Accademia di Scienze e Lettere* 122: 1988, pp. 49-84.

The Armenian translation of five Platonic dialogues is preserved in a single manuscript from the late sixteenth or seventeenth century. The date of the translation itself is contested. The Armenian statesman and scholar Gregory Magistros (first half of the eleventh century) related in one of his letters that he had just completed the translation of PLATO's *Timaeus* and *Phaedo*. While the Armenian *Phaedo* is lost, some scholars tend to consider that the existing translation of the *Timaeus* is Gregory's, and to attribute the translation of the four other dialogues to him as well (Conybeare, with reservations; Leroy; Solari; *et al.*). Earlier dates have also been proposed, and recently Arevšatyan [1971] argued for dating the Armenian translation of PLATO to the first half of the sixth century. For such an early text, though, Plato *armenicus* made suprisingly little impact on Armenian literature and thought.

Conybeare's studies on PLATO's dialogues were one of the first attempts systematically to compare the Armenian translation of a classical text with its Greek original. Subsequent consideration of Conybeare's method, however, revealed that his textual analysis was not always impeccable (cf. A. Tessier, "Some Remarks about the Armenian Tradition of Greek Texts," *Medieval Armenian Culture* ed. T.J. Samuelian and M.E. Stone [University of Pennsylvania Armenian Texts and Studies, 6] Chico, CA: 1984, pp. 405-424). Moreover, Conybeare's claim that the Armenian translation could make a substantial contribution to the criticism of the Greek text has been moderated, since it appears that PLATO *armenicus* is close to the known types of Greek manuscripts. This more precise and realistic picture of the relation between the Greek and the Armenian texts emerges in the recent studies by Italian scholars, studies which also contribute to the elucidation of many of the peculiar linguistic phenomena of Hellenizing Armenian.