

PORPHYRY, *Isagoge*.

*Edition:*

Դաւթի Անկաղթի անհիստիստի Մատենագրութիւնք (The Writings of David the Invincible Philosopher), Venice: 1833, pp. 227-250 (repr. Venice: 1932, pp. 133-156).

*Studies:*

F.C. Conybeare, *A Collation with the Ancient Armenian Versions of the Greek Text of Aristotle's Categories, De Interpretatione, De Mundo, De Virtutibus et Vitiis and of Porphyry's Introduction* (Anecdota Oxoniensia, Classical Series, 1.6), Oxford: 1892, pp. xxxvi, 76-88; R. Sgarbi, *Osservazioni sul testo e sulla lingua della versione armena dell' "Isagoge" di Porfirio*, Milan: 1972 (= *Memorie dell' Istituto Lombardo, Accademia di Scienze e Lettere, Classe di Lettere, Scienze morali e storiche*, vol. 31, fasc. 5, pp. 365-477).

The Armenian translation of PORPHYRY's manual is traditionally attributed to DAVID the Invincible Philosopher. A commentary on the original text was actually written by DAVID in Greek, and his commentary which was also translated into Armenian, no doubt contributed to the popularity of the treatise. A preliminary comparison of the Armenian version with the original was made by Conybeare who concluded that the Armenian is scarcely of any value for the criticism of the Greek text. In spite of this conclusion of Conybeare's, Sgarbi undertook a systematic collation of the Armenian and the Greek texts. He provided a detailed list of lexical and syntactical calques from Greek in the Armenian version and concluded that the translation belongs to the later stage in the activity of the Hellenizing school. Moreover, Sgarbi also carried out a detailed investigation of the filiation of the Armenian within the Greek textual tradition and placed the Armenian text in relation to the Greek manuscript tradition.