

Nils Gustaf Palin (1765-1842) orientaliste et diplomate suédois fut aussi un remarquable collectionneur¹². De 1814 à 1824, il exerça la fonction d'ambassadeur à Constantinople, où, en 1815, Dubois eut l'occasion de voir sa collection. Palin voyagea souvent, et en 1810 il visita l'Égypte. Son intérêt porté aux oeuvres d'art égyptien se manifesta également dans ses travaux sur les déchiffrement des hiéroglyphes (il étudia, entre autres, la pierre de Rosette). La riche collection d'objets d'art égyptien de Palin a subi de nombreuses vicissitudes du sort. Une partie en avait été brûlée à Pera déjà en 1818, mais la plupart fut volée à Rome en 1842 (Palin fut alors assassiné dans sa villa). Les restes de la collection furent acquis pour le Louvre en 1859. Le catalogue de collection, sans illustrations, publié peu après la mort de Palin, contenait 226 objets d'art égyptien¹³. L'importance du catalogue de Dubois, que nous analysons, est d'autant plus grande qu'il est pourvu des dessin bien exécutés et des remarques pertinentes.

Parmi les matériaux intéressants rassemblés par Dubois dans son *Choix...*, il faut en plus noter une très rare pièce sur la base de laquelle est gravé le nom d'Amenemhat IV Maakhéroure (1798-1789 av. J.-C.), dernier souverain de la XII^e dynastie (fig. 1)¹⁴. Ce serait le quatrième exemple connu d'un scarabée au nom de ce roi, qui, jusqu'à nos jours n'a pas été cité dans des ouvrages spécialisés¹⁵.

¹² Voir au sujet de Palin dans: *Who Was Who in Egyptology*, p. 318 et aussi E. Iversen, *The Myth of Egypt and its Hieroglyphs in European Tradition*, Princeton 1993, p. 130.

¹³ *Catalogue des objets contenus dans le cabinet d'antiquités de feu M. Le Chevalier de Palin, Rome*.

¹⁴ *Choix...*, pl. 4:9 «Terre vernissée; Scarabée, appartenant à M. le Chevalier Palin. Méandre entourant huit hiéroglyphes disposés en colonnes». En se servant de l'échelle qui y est jointe, on a pu établir les dimensions du scarabée: 2,4 x 1,7 cm.

¹⁵ Au sujet d'autres amulettes-sceaux au nom d'Amenemhat IV voir E. Hornung, E. Staehelin, *Skarabäen und andere Siegelamulette aus Basler Sammlungen* (ÄDS I), Mainz 1976, p. 50 et note 23 p. 77 ainsi que p. 190 et la note 27 (p. 192). Un scaraboidé au visage humain et à la base au texte analogue, encadré d'une spirale identique se trouve dans la collection du Musée Égyptien du Caire (No. 86114). Cf. G. Brunton, *Three Seal-Amulets*, ASAE XLII, 1943, p. 80, fig. 10.

ELŻBIETA ŚWIECICKA

INTERPRETER YOVHANNES ANKIWRAC'I ALSO CALLED GIOVANNI MOLINO

A number of respectable libraries in the word are in possession of the *Dittionario della Lingua Italiana – Turchesca*, written by a certain Giovanni Molino and published in Rome 1641¹. The first copy of Giovanni Molino's Italian-Turkish dictionary was shown to me, by Professor Stanisław Stachowski, in 1971 when I was young turcology student. With this little book he opened up to me a field of so called transcribed Turkish texts, which means the texts are in Turkish, but written in an alphabet different from the consonantal Arabic script used in Turkish until 1928. With this article I would like to express my gratitude to Professor Stanisław Stachowski for all the support he has given me over the years.

Since 1971, I have intermittently tried to trace Molino's history, with regard to his dictionary, which is an excellent source of information about the Turkish language of the 17th century, when the fundamental changes in the phonetic system took place. The dictionary has 247 pages. The entries are arranged in numbered columns – two columns on each page, which makes 494 altogether. Every column contains 28-33 entries with decimal numbering of the lines in the column.

¹ *Dittionario Della Lingua Italiana, Tvrchesca* Raccolto da Giovanni Molino Interprete Con l'Indice delli vocabuli Turcheschi, e breui rudimenti di detta Lingua Dedicato All'Eminentissimo, e Reuerendissimo Signor Card. Antonio Barberino Della S. R. C. Camerlengo, In Roma, Appresso Antonio Maria Gioiosi. MDCXLI. Con Licenza de'Superiori.

The author tried to mark the Arabic, Persian and Greek loanwords. The Italian renderings have various phonetic representations, usually literary Italian (Tuscan) forms are given, but dialectal forms also occur. The index of Turkish words constitutes the second part of the dictionary. Finally a grammatical sketch of Turkish is appended to the dictionary.

The copy I have seen and subsequently used for my Master's thesis² was in possession of the Jagiellonian Library in Kraków. However at that time it was not catalogued. Before it had belonged to Professor Tadeusz Kowalski's private collection.

Hardly anything was known about the author of the dictionary and my access to international turcological publications was limited. All I could discover was a half sentence in the Encyclopaedia Italiana devoted Molino, which mentioned him together with D'Abbaville as the authors of the 17th century dictionaries³. Furthermore I could regard Molino's own introduction to his dictionary as the only source of biographical information. On the title page of the dictionary as well as adding *interprete* to his name he also supplied a few words about himself in the introduction for *alli benigni lettori*, à propos his deliberate choice of Constantinopolitan Turkish as *piu polita lingua Turchesca*. He informed that he

'[...] served as interpreter of The Most Serene Highness, the Most Christian Majesty Republic of Venice during many years...' [...hò seruito per Interprete alla Maestà Christianissima & alla Serenissima Republica Veneta per molti anni...]

Franz Babinger in his "Die Türkischen Studien in Europa [...]"⁴, quoting S. J. Baumgarten's⁵ short description of Molino and his work,

² Łasoń, Elżbieta 1972: *Fonetyka języka tureckiego pierwszej połowy 17-ego wieku*, Uniwersytet Jagielloński, Instytut Filologii Orientalnej, Zakład Turkologii, (non published). Material for the following part was excerpted from my Master's thesis.

³ "Furono compilati nel. sec. XVII alcuni dizionari elementari /Molino, D'Abbaville/...", in: *Enciclopedia Italiana di scienze, lettere ed arti*, Roma MCMXXXV-XIII, vol. XXV, entry: Orientalismo, chapter: Turcologia, p. 543.

⁴ Babinger, Franz 1919: "Die türkischen Studien in Europa bis zum Auftreten Josef von Hammer-Purgstalls", p. 110, in: *Die Welt des Islams. Zeitschrift der deutschen Gesellschaft für Islamkunde*, Berlin, Band 7.

wrote about him, adding information concerning Molino's aristocratic, Veneizian extraction:

'Nur der wohl jener berühmten altvenezianischen Adelsfamilie angehörige Dragoman Giovanni MOLINO beschäftigte sich eingehender mit dem Osmanischen und liess 1641 zu Rom, übrigens mit lateinischen Lettern, [...], ein DITIONARIO della LINGUA ITALIANA-TURCHESCA sive LEXICON ITALICO-TURCICUM et TURCICO-ITALICUM (sic!) drücken [...]. [...] das er viele Jahre zu Stambul als Dolmetsch zuerst des Königs von Frankreich, dann des Freistaates Venedig gelebt habe'.

This information corroborated the fact, that Molino was one of the interpreters, *dragomans*, developing their interests in things Turkish, beyond their current professional needs.

When I started to work at Uppsala University in 1981, I was happy to find out that the Carolina Rediviva library also has a copy of Molino's book, signum 58:495, and decided that Molino's dictionary would constitute the main material for my PhD thesis. According to the inscription on the Uppsala copy, the book has at one point been in the possession of a professor at Uppsala University, Carl Aurivillius. He wrote his name, the year 1758 and Stockholm on the reverse of the title page. It is possible to read a few more words, probably also by his hand: *Johannes Molinus lingua orientalium interpres, qui...*

Carl Aurivillius became a translator of oriental languages, in the year 1763, after the death of another royal translator and Uppsala professor Peter Rubens⁶.

In 1985 I received a part time grant for my doctoral work and was able to organise the material, 15 000 entries, first manually and then with the help of a computer. Using a special program designed for this material by two researchers working independently of each other⁷ I

⁵ Baumgarten, Siegm. Jacob 1756: *Nachrichten von merkwürdigen Büchern*, Band VI., p. 21, Halle.

⁶ Zetterstéen, K. V. 1941: "Turkiska studier i Sverige" [Turkish Studies in Sweden] in: *Lychnos* (spr. Serie) Uppsala, pp.17-18.

⁷ At early stage of my work I have got technical support from Walentina Rosén, Uppsala University. Then after she left the university, I received a

computerised all the material. At the same time I searched for more information about Molino. The catalogue of Italian rare books⁸ notes Molino's dictionary:

'3. *Dizionario della Lingua Italiana Turchesca di Gio. Molino. Roma 1607 in 8. Raro*'

The same information is repeated in the article by M. Adamovič⁹ with commentary to the effect that:

"[...] *man bis heute kein einziges Exemplar hiervon nachgewiesen hat.*"

Likewise another article by M. Cortelazzo, about the knowledge of the Turkish language in Italy in 16th [and 17th]¹⁰ century, records the dictionary, although this entry is open to doubt.

The National Union Catalog¹¹ suprisingly notes the presence of two copies that can be judged identical by their descriptions, one of 1641, known to me from at least six libraries, and the other, from 1612(?). Both copies are in possession of the University of California, Berkeley, Bancroft Library. In the spring of 1988 I asked Carolina Rediviva to order a microfilm or a Xerox-copy of this unusually dated dictionary. The first answer was rather astounding: "sorry, volume has been lost". This seemed to me rather unlikely, and so I asked Carolina Rediviva to send another request, which was denied by Bancroft Library, with the following explanation:

new program from dr. Mikołaj Gałczyński, Warszawa. I am deeply indebted to both of them.

⁸ Haym, da Nicola Francesco 1803: *Biblioteca Italiana ossia notizia de libri rari italiani*, Vol I, p.17, Milano.

⁹ Adamovič, M. 1974: "Giovanni Molino und seine türkische Grammatik" in: *Acta Linguistica Academiae Scientiarum*, Budapest, Tomus 24 (1-4), p. 37.

¹⁰ Cortelazzo, M. 1979: "La conoscenza della lingua turca in Italia nel '500, in: *Il Veltro, Rivista della Civiltà Italiana*, 2-4 Anno XXIII, Roma [...il vocabolario giustamente fortunato, con annessa grammatica, del 1641, dovuto al Molino, forse preceduto da un incognita prima edizione del 1607...] (emphasis – mine).

¹¹ The National Union catalogue Pre-1956 Imprints, 1968, London, Volume 390, signum PLI93 A2M6, NM 0689909 CU.

'The book is in its original binding and is bound so tightly, that microfilming it with the technology presently available to us, would do irreparable harm to the volume',

signed by Rare Book Librarian, Mr X.

Then I created my own hypothesis that the date of printing is blurred and MDCXLI could be mistaken for MDCXII. I have also made an investigation of the catalogue at the Biblioteca Apostolica Vaticana, since Giovanni Molino dedicated the 1641-year edition to cardinal Antonio Barberini, nephew of pope Urban VII. The mysterious first edition could eventually also be printed (and dedicated to another cardinal) in Rome. But Biblioteca Vaticana has answered that they only have the edition from 1641. '*Soltanto edizione del 1641*'...

In the year 1994 I went to Venice with the hope of finding more information in Venetian libraries and primarily from the *Archivio di Stato di Venezia* about the mysterious "first edition" of *Dittionario* and about the writer. I went through the microfilmed documents about all the members of the Molino family but neither the libraries, nor the *Archivio di Stato di Venezia* could provide any information about Giovanni Molino *Interprete*.

However in the Archivio di Stato di Venezia I met Dr Maria Pia Pedani Fabris, a specialist on Ottoman history and expert on Ottoman documents. The person of Giovanni Molino was well known to her and she also showed me the rewritten version of Molino's dictionary, published by lecturer of Turkish at Venice University, Asım Tanış in 1989. Asım Tanış rightly described the language of the Molino dictionary as popular (*halk türkçesi*), subsequently supplied the dictionary with modern language equivalents and an extensive introduction. With respect to Molino's ancestry, he referred to Suzanne Kakuk's opinion, that Molino was '*bir Venedik soylusu*', the nobleman from Venice¹².

A year later, Dr Pedani-Fabris sent me three excerpts (with an English translation), from the diplomatic correspondence between the Venetian ambassador (*bailo*) in Constantinople to the Senate of the Republic, revealing Molino's origin as Armenian. These three documents also contain some information about Molino the man.

¹² Tanış, Asım 1989: *Giovanni Molino'nun Italianca-Türkçe Sözlüğü ve Halk Türkçesi*, Ankara, p. VII. I would like to express my gratitude to Sayın Asım Tanış Bey for providing me with his book.

DITTIONARIO

Della Lingua
ITALIANA TVRCHESCA

Raccolto
DA GIOVANNI MOLINO INTERPRETE

*Con l'Indice delli vocabuli Turcheschi, e breui
rudimenti di detta Lingua*

DEDICATO

All'Eminentissimo, e Reuerendissimo

SIGNOR

CARD. ANTONIO
BARBERINO

DELLA S. R. C. CAMERLENGO.



IN ROMA

Appresso Antonio Maria Gioiosi . MDCXLI.

Con Licenza de' Superiori.

DITTIONARIO

ITALIANO, TVRCHESCO

DI GIO. MOLINO INTERPRETE.

10		A Preposizione] Den, ouero he, che s'aggiuge al nominatiuo per formare il datiuo.	A 2 A fiume] Imarghe. A B 10 Abachiere, Abachista, cioè Computista] Ra- kamgi. Hisab edigi, e si dice anco. Iasigi, che vol dire Scriuano.
		A casa mia] Benim euhe. Euimhe.	Abaco, cioè arte dell'a- baco] Rakam. Hisab.
		A due miglia] Iki milhe.	Abachù, cioè marca (pio)]
		A man dritta] Sagh elhe. sagh tarashe.	Ghilan deifi. Behr kuf.
20		A man mancina, ouero si- nistra] Sol tarashe. sol elhe.	gun. Bakù deifi. 20
		A preposito] Mehelijhe. Minasibetijhe.	Abada, cioè tardamēto]
		A questa mano] Bù elhe.	Eglenilmek.
		A tempo preciso, & ordi- nato] Tain olunmusc szamanhe.	Abadessa] Kizlar kaduni. Vita kadun.
		A sera] Akisc-amhe.	Abbagliare] Iailmak. Sc-asc-mak.
		Altramontar del Sole]	Abbagliare l'intelletto]
30		Ghiunesc dulunmasi- nhe.	Aklinisc-asc-ermak.
		A vn pezzo di giorno]	Abbaiare] Ormek.
		Kufc-lukdhe.	Abbaiamento di cane] 30 Kiopek ormesi.
			Abbaiatore] Oriigi.
			A bandiere spiegate] Aciuk.

The first document, the letter from *bailo* to the Senate of the Republic is dated August 10, 1626¹³

'10 agosto 1626. Il bailo al Senato.

Abbiamo penuria di dragomanni. Mi capita ora uno <che giunto qui dalla città d'Angori, viene riputato da me atto per questo servitio. Questo è un Giovanni Molino, di nazione armeno, di rito latino, di età 34 anni, et di buona presenza, il quale essendo stato nella sua adolescenza allevato in Accademia di codesta città e poi in Roma nel Collegio di Neofiti, possiede molto bene la lingua et scrittura italiana et qualche letteratura, di buon spirito et discorso, audace nel ragionar, et nel portar le cose, pronto nel capirle, et nel risponder con buon fondamento, destro nel suo vantaggio, et buoni costumi, et termine, possiede et parla bene la lingua turca, se bene non tanto culta, qualto quelli che sono allevati qui; ma essendo persona di spirito et studiosa assai, si promette in pochi mesi, con la commodità del Coza, et del trattar con nostri dragomanni, andarla limando et d'apprender la scrittura ancora che non li sarà difficile, havendo buon ingegno et inclinatione. In queste sue parti, proprie di tal ministero, havendo qualche dubbio che essendo allevato a Roma tenesse qualche amicizia con gesuiti: ma havendo voluto toccar ben questa piaga, con il mezzo dell'Agosti nostro mercante che l'ha conosciuto in Angori et lo pratica familiarmente me ne son sincerato: è di poca fortuna, ammogliato in Constantinopoli onde quanto al stipendio si contererà di quello la Serenità Vostra è solita dar agl'altriquando gli conferisse il titolo di dragomanno con le ordinarie regalie.> Lo ritengo adatto perchè non è di Pera, come sono tutti gli altri dragomanni. Gli altri ambasciatori gli hanno già messo gli occhi addosso, ma terrà prima presente Venezia. Infatti quando parti da Roma offri i suoi servizi al doge Priuli (1618-1623), ma allora vi erano molti dragomanni e si declinò l'offerta. Ora invece ce ne sarebbe bisogno.'

¹³ ASVe, Senato, Dispacci Constantinopoli, filza 102.

Summary:

[We have shortage of interpreters. I think at present, that "a person just arrived from Ankara may be useful for this job. His name is Giovanni Molino, he is an Armenian of the Latin rite, 34-year old, fine looking. When he was a boy, he studied in the Academy of the Neophytes in Rome (Collegio di Neofiti), he knows the Italian language and writing very well and some literature, he has wit and speech, he is quick in understanding and answering, has good morals and speaks Turkish well – not the learned language, but that spoken by common people. But being intelligent and with a great desire to learning he might refine his language, with the Hoca's and the other's interpreters help and learn also the written language. I asked for the help our merchant Agosti, who had known him in Ankara. He has no money, has a wife in Constantinopol and for this reason he will accept the sum the Republic uses to give to her interpreters, besides the usual gifts. I think he is the right man, since he is not from Pera, as all the others interpreters are. The other ambassadors already think to use him, but he prefers Venice. In fact when he was in Rome, he offered his services to the doge Priuli (1618-1623) but at that time we had many interpreters.]

The second document comprises the answer from the Senate to the *bailo*, dated September 16, 1626¹⁴.

'16 settembre 1626. Il Senato al bailo a Costantinopoli. Intorno a Giovanni Molino armeno propostoci per dragomanno: <che possenga molto bene la lingua et scrittura italiana, et parli bene la lingua turca, se bene non tanto culta quanto quelli che sono allevati a Constantinopoli ma che essendo persona di spirito et studiosa assai, si possa promettere in pochi mesi la vadi limando et di apprendere la scrittura ancora... è anco da considerar questo esser huomo adulto, che vuol dire di difficile aprensione nella letteratura turca, mista di tanti linguaggi

¹⁴ ASVe, Senato, Deliberazioni Constantinopoli, reg. 17, cc. 113v-114.

tutti purgati, come si accostuma da Grandi alla Porta. Vi si aggiunge che essendo stato questo allevato a Roma, può haversi imbevuto di quei concetti al nostro interesse molto danosi, et è così difficile la credenza del bene et che non sia stato guadagnato, et intrusonella nostra casa per apportare alla repubblica nocumento che si vuole gran sicurezza del contrario.> Assicuratevi bene di tutto, poi potrete accoglierlo tra i dragomanni.'

[About the Armenian Giovanni Molino, whom you proposed us as an interpreter: he knows the Italian language and writing very well, he also speaks Turkish very well, even if not the learned language used by those who are brought up in Constantinople, he is an intelligent and very studious person, and it is possible that within a few months he would succeed in refining himself and learn also to write [Ottoman Turkish] ... one must also consider, that he is an adult man, that is to say it would be difficult for him to learn the cultivated Turkish language, formed by so many languages, [all of them] refined, used by the great persons of the Porta. To this is to add the fact that he was brought up in Rome, and there he could have learned the ideas very dangerous to our interests. It is very difficult to think only well and do not suppose that he might be gained by our enemies and sent to the bailo's house to make harm to the Republic. One must be absolutely sure, that it is not the truth. You have to be very sure of him and than you can welcome him among your interpreters].

Official clearance of Giovanni Molino took four whole years. Eventually on October 18, 1630 he was sent to the new *bailo* with a "letter of agreement" from the Senate¹⁵.

18 ottobre 1630. Il Senato al bailo a Costantinopoli. Quel Giovanni Molino armeno, propostoci come dragomanno dal vostro predecessore, ve lo rimandiamo con questa lettera. Se il pubblico servizio lo richiederà, lo si

¹⁵ ASVe, Senato, Deliberazioni Constantinopoli, reg. 19/II, c 65.

potrà utilizzare; intanto per le spese da lui sostenute gli abbiamo dato 100 ducati.

Approvata in Collegio il 17 ottobre.

[We are sending you, with this letter the Armenian, Giovanni Molino, who had been proposed to us as an interpreter by the former bailo. If the public service required him [his person], it would be possible to use him. For the moment we have given to him 100 ducats for his expenses. The Collegio approved it October 17]

Each of the Italian documents repeats the information that Giovanni Molino was an Armenian, with a good knowledge of colloquial Turkish. In other words, he belonged to the Armenian Community of the Ottoman Empire. As a rule Ottoman contacts with Europe were made through Venice. It is the same question with Armenians, who used to send their sons to study in Italy. Mostly to Venice, where on the island of San Lazar there was an important intellectual centrum with a significant publishing house.

Giovanni Molino was educated in Rome, a fact that aroused suspicions against him by his later employer, the Senate of the Venetian Republic, since the Republic was for hundreds of years the Vatican's chief opponent.

He studied diligently and later, becoming imbued with the reformatory spirit of the times he wanted to translate into Armenian and publish the religious works. But in those days it was difficult to earn one's living through publishing. Probably it was the reason he asked for the job as dragoman, i.e. Turkish-Italian and Italian-Turkish *viva voce* translator. Also as many Armenians living in foreign countries he changed his family name.

In 1626 Molino was 34 years old, it means he was born in 1592. It seems that even a very talented 15 years old boy would not be able to publish as early as the year 1607 such a carefully prepared and extensive dictionary. Although it is conceivable, that there was an early version, made up during his studies in the Academy of the Neophytes.

Based on this new information, I asked the Armenian researcher, visiting Uppsala, Artsvi Bakchenyan, about the possibility of finding more information about Molino in Yerevan. It then appeared that Molino had an imperishable place in the history of Armenian printing.

Turkish entry	Turkish expression and phrase	Italian expression and phrase
Aai	Auretlerin aai basc-isi	244 Marchese fluoso
Abanos	Abanos	130 Ebano, legno
Abdal	Abdal	362 Romita
Abril	Abril ai Abril	55 Aprile, mese 254 Aprile
Accimasden	Accimasden	319 Priuatamente
Achaia	Vilaia achais	324 Prouincia Achaia
Achasta	Achasta achasta Achasta achasta	303 Pianpiano 303 Pianpiano
Achir	Chanuni achir Kanunel achir Tesc-uri achir Tesc-uri achir	254 Génaro 160 Gennaro, mese 254 Novembre 274 Novembre, mese
Achiri	Achiri Kac-in achiri	148 Finimeto 220 Fine dell'Inverno
Achirinde	Achirinde	148 Finalmente
Achirlik	Achirlik	148 Finimeto
Achmachlighilhe	Achmachlighilhe	462 Trascuratamente
Achor	Achor	429 Stalla, stanza d'animali
Achora	Achora konmak	34 Alloggiare alla stalla
Achorgi	Achorgi	429 Stalliero, stallato
Achori	Atler achori Domusler achori	429 Stalla di Cavalli 429 Stalla di porci
Achr	Achr etmek Achr olmisc Achr Achr	99 Compire, finire 148 Finito 148 Fine 453 Termine, cioè fine
Achri	Achri etmek Achri soghri	87 Cessare, finire 138 Estremo, cioè fine
Achrin	Achrin eda etmek Achrin etmek	453 Terminare, finire 148 Finire
Achrinde	Achrinde ghielursin Sc-indi achrinde sen ghielursin	18 Adesso al fine tu vieni 18 Adesso al fine tu vieni
Achrsis	Achrsis	397 Senza fine
Achsine	Achsine	106 Al contrario
Acik	Acik sari Ius acik	72 Biondo 22 A faccia scoperta
Acikden	Acikden	22 A faccia scoperta

Dittionario della Italiana-Turchesca, Giovanni Molino
(reversed version, ed. by Elżbieta Świącicka)

According to the Soviet Armenian Encyclopaedia¹⁶, Molino was an Armenian publisher of the 17th century and his real name was Hovhannes Ankyouratsi (Ankiwrac'i Yuanni Molino), dates of birth and death are unknown. Furthermore he was:

'The dragoman of the ambassador of Venice in Izmir (?) in 1630's and the representative of the Armenian Patriarch of Constantinople in Rome in 1637-41. He ordered in Rome the movable metal type cast for Armenian characters for publishing the Bible. He was editor of the Salmosaran (Psalter), printed by Saligadan the Greek's Printing House in Venice and also Nersēs Šnorali's "Jesus the Son" in 1643 (this is the first publication of this book) printed to high standard. His types were used by Italian printing-house-owner G. or S. J Bovis (Bovis was also called Giovanni Battista), during the second publication of "Jesus the Son".'

After the return to Rome, I should think, from Constantinople not from Izmir, Molino/Ankyouratsi divided his time between his duties as the representative of the Patriarch, the translation of Šnorali's work and the writing of his Italian Turkish Dictionary. Thanks to him, publishing of many important Armenian books could start in Venice¹⁷.

The contemporary writers, describing Molino's achievements, quote his *colophons*, i. e. an identifying device used by a printer or publisher in the form of a brief preface. In the Levonyan's *"Hay girk'ə ev tpagrut'yan arvest, patmakan tesut'yun skzbic'minc'ev XX darə"*¹⁸

¹⁶ Ishkhanyan (Išxanyan), R., 1980: "Hovhannes Ankyouratsi", in: *Haykakan Sovetakan Hanragitaran* [The Soviet Armenian Encyclopaedia] Yerevan, p. 556, Vol. VI.

¹⁷ Oskanyan, N. A., Korkotyan, K. A., Savalyan, A. M., 1988: *Hay girk'ə 1512-1800 t'vakammerin* [Armenian book between 1512-1800], Yerevan. Levonyan, G., 1958: *Haygirk'ə ev tpagrut'yan arvest, patmakan tesut'yun skzbic'minc'ev XX darə* [The Armenian book and publishing art, a historical theory from the beginning till the XX century], Yerevan, "Haypethrat". Kévorkian, R. H., 1986: *Catalogue des "Incunables" arméniens 1511-1695*, Genève.

¹⁸ Levonyan, *op. cit.*, p. 91.

there is a colophon of the book "*Jesus the Son*" by Nersēs Šnorhali, published in Venice 1643, Molino says:

'Glory (to the Most High)...that you gave an ability to my humble and tortured person – an interpreter Yovhannēs Ankiwrec'i, by Europeans called Jovanni Molino (Č'iwani Mōlinō), to complete my labour of editing, [...] Again I entreat you [...] to remember a poor soul Yovhannēs Ankiwrec'i and his parents Mourad sarkavag¹⁹ and P'ašamelik' and the young sons Mik'ayēl and Gabriēl.'

The two other colophons are reprinted in Oskanyan's, Korkotyan's and Savalyan's book²⁰. From the "*Salmosaran*", published in Venice 1642, where Molino presented himself again as:

'the humble translator Yohannēs, called Č'iuanni Mōlinō.'

and from "*Pataragatetr*" (*Ordo Divinae Missae armenorum*), Roma 1642. Here he uses another description of himself:

'Me, Yohannēs Mulina, the Armenian translator have seen and read this book in Armenian and Latin'.

'Nothing moves without translation', as someone has said. Giovanni Molino, alias Yovhannes from Ankara (Ankivrac'i/Ankurac'i) was one of the foreign intellectuals who "moved" turcology forward, writing a fundamental dictionary, reflecting the state of Turkish in the 17th century. The material from Molino's Dictionary has always interested turcologists. But this question belongs to another article.

Perhaps it would be possible to find more information about his live and work. But even from the information that is accessible to us today it is possible to piece together the picture of a highly motivated and studious family man and the good son, who left behind an interesting and useful cultural legacy, belonging to two different civilisations.

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¹⁹ *sarkavag* – a clerical degree in the hierarchy of Armenian Church.

²⁰ Levonian..., *op.cit.*, pp. 25a, 25b

EDWARD TRYJARSKI

ON THE IMPORTANCE OF SLAVIC ELEMENTS IN ARMENO-KIPCHAK TEXTS

It is striking enough that the Slavic elements existing in Armeno-Kipchak have so far not aroused among the Slavic scholars the interest they deserve. As far as the Slavic loanwords in this language are concerned most attention to them was given by K. H. Menges who in his review of the three parts of the *Dictionnaire arméno-kiptchak d'après trois manuscrits des collections viennoises* [Tryjarski 1968-1972] supplemented and corrected etymologies of a number of Slavic words [Menges 1972]. On another side, A. N. Garkavec did his best to analyse the influence of Slavic languages on morphology and on syntax of Armeno-Kipchak [Garkavec 1974, 1975, 1979, 1988]. Now we come back to the problem not only because a few decades have already elapsed from the publication of those studies and new texts have appeared but mainly in order to emphasize the diversity and extensiveness of the material awaiting elaboration and its Polish connotations. It is clear that some of the Slavic and foreign words existing in Armeno-Kipchak should favour a better knowledge of the Oriental elements in Polish. We will come back to this question.

It is true that there are some reasons which could restrict the interest of the Slavic scholars of the material in question. One of them is that they already have at their disposal more detailed and more precisely registered Polish and Ukrainian texts from the same epoch along with monographic studies [cf. the literature indicated by Lehr-Spławiński, Kuraszkievicz, Kurzowa]. This motive is comprehensible but the conclusion appears to be conceived *a priori*. More motivated is the