

**Lusine Khachatryan<sup>1</sup>**  
PhD, Associate Professor  
Faculty of Oriental Studies  
Yerevan State University

## **18TH-19TH-CENTURY ARMENO-TURKISH SELECTED MEDICAL MANUSCRIPTS AND TRANSMISSION, TRANSLATION AND LOCALIZATION OF MEDICAL KNOWLEDGE IN THE OTTOMAN EMPIRE**

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*This article explores the transmission and transformation of medical knowledge in the Ottoman Empire through selected Armeno-Turkish manuscripts from the 18th to the 19th centuries. It highlights the European influence on Ottoman medicine via Latin and Arabic texts, which were translated into Turkish and Armenian scripts, reflecting a dynamic process of localization and adaptation. The study focuses on four significant manuscripts housed at the Matenadaran, illustrating diverse sources - from Arabic, Latin (Italian) - to demonstrate how medical terminology, practices, and cultural exchanges shaped regional medical traditions. The involvement of religious institutions, particularly the Armenian Church and Protestant communities, played a critical role in knowledge dissemination, fostering cross-cultural interactions and linguistic enrichment. The manuscripts reveal early 19th-century efforts to incorporate modern European medical ideas into Ottoman society, emphasizing the importance of translation and contextualization in medical education. Ultimately, these handwritten texts serve as valuable cultural artifacts, highlighting the complex interplay between traditional and modern medicine, local needs, and external influences in shaping Ottoman medical history.*

**Keywords:** *manuscript, Armeno-Turkish, physician, medical book, history of medicine, intercultural interaction, translation activity, Ottoman medicine*

### **Introduction**

Since the eleventh century, European physicians have shown a keen interest in Arabic medical texts, leading to the translation of works by prominent figures such as Razes, Avicenna, Abul-Kasis, and El-Medjuchi into Latin.

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<sup>1</sup> E-mail: [l.khachatryan@ysu.am](mailto:l.khachatryan@ysu.am) , ORCID 0009-0009-4927-1577.

These translations facilitated the dissemination of Islamic medical knowledge texts of Greco-Roman medicine.<sup>2</sup> The teachings of Galen, Hippocrates, and Dioscorides-rooted in ancient paradigms like Plato's theory of four elements-played crucial role in shaping Mediterranean and Middle Eastern medicine. Data from the natural sciences, including anthropology, pharmacology, and nutrition, were also interpreted within this worldview, emphasizing a cosmos (macrocosm) and human body (microcosm) interconnectedness. Although Islamic medical paradigms persisted throughout the Ottoman environment for centuries marked the beginning of gradual transformation.<sup>3</sup> As noted by Ebru Boyar, the earliest Ottoman - Turkish translations of European medical texts appeared around 1500, signaling the start of transcultural exchanges. A significant shift occurred in the late 18th and early 19th centuries.<sup>4</sup> This process involved introducing new ideas into educational institutions and translating them into Turkish, thereby making advanced medical knowledge more accessible to a broader segment of society. Following the establishment of the first military medical school in 1827, many students and educators actively engaged in translating and adapting foreign medical literature.<sup>5</sup> Their efforts aimed to bridge linguistic barriers and facilitate the transmission of modern medical concepts. The manuscripts presented in this study serve as valuable documentary evidence of these processes, containing translations from Arabic, Latin, and Italian sources that reflect the ongoing evolution and localization of medical knowledge within the Ottoman Empire.

In recent years, there has been a growing interest in Turkish manuscripts written in Armenian script, known as Armeno -Turkish. However, studies focusing specifically on medical manuscripts within this corpus remain scarce, with existing knowledge primarily limited to the

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<sup>2</sup> Edward G. Browne, *Arabian Medicine: The FitzPatrick Lectures Delivered at the College of Physicians in November 1919 and November 1920* (London: Cambridge University Press, 1920), 1-33.

<sup>3</sup> Spyros N. Michaleas, Konstantinos Laios, Gregory Tsoucalas, and Georges Androutsos, "Theophrastus Bombastus Von Hohenheim (Paracelsus) (1493–1541): The Eminent Physician and Pioneer of Toxicology", *Toxicology Reports* 8 (2021): 411-414.

<sup>4</sup> Ebru Boyar, "Medicine in Practice: European Influences on the Ottoman Medical Habitat." *Turkish Historical Review* 9 (2018): 214-215.

<sup>5</sup> Nursel Manav, *Երկրաբանական և Գիտական Գրքերի Գրությունը Երևանում* (Istanbul: Kızılaay Kültür Sanat Yayınları, 2024), 145.

catalogues of the Matenadaran and Hasmik Stepanyan's bibliography.<sup>6</sup> Although Hakob Anasyan has examined the codicological features of some Armenian medical manuscripts, his detailed analysis has so far centered on only four manuscripts housed at the Matenadaran<sup>7</sup>. Furthermore, research into the broader context of Ottoman Turkish medical history remains limited as the corpus of Armeno-Turkish medical works seems to be absent or excluded from the bibliographical lists of the history of the Ottoman medicine and remains unstudied. Armenian-Turkish literature has not been included by researchers in their studies of Turkish medicine, which would have greatly contributed to many aspects of interest to historians (we highlight a few examples below).<sup>8</sup> The interaction and interconnectedness between Ottoman medical traditions and universal Arabian-Islamic traditions, which Miri Schaefer has also talked about, is a topic that has been discussed.

“Until now, scholars have not commented on the social and intellectual interplay between the Ottoman-specific local medical tradition and the broader, general one. It has been assumed, apparently, that the Ottoman medical system was not autonomous, but merely a local extension of the Arab-Muslim tradition.”<sup>9</sup>

Moreover, the relationship between the Ottoman social elite and traditional folk medicine has also been insufficiently explored. Given the

<sup>6</sup> Hasmik Stepanyan, *Catalogue of Armeno-Turkish materials of Armenian manuscripts and Armeno-Turkish manuscripts* (Yerevan: Published by the author, 2008), 245-251.

<sup>7</sup> Hakob Anasyan, *Four Armenian Script Turkish medical works compiled in the eighteenth century* (Shoghakat, 1977): 100-10 (in Armenian); *Four Armenian Script Turkish medical works compiled in the 18-19th centuries*, MSs 4026, 8102, 9711, 9583. See H. S. Anasyan, “The Armenian Bibliography in the Fifth-eighteenth century”, *Medical materials*, Vol. 3. (Yerevan: Zangak-97, 2004): 40-45 (in Armenian). [Four Armenian Script Turkish medical works compiled in the 18-19 century which were MSs 4026, 8102, 9711, 9583], See “The Armenian Bibliography in the Fifth-eighteenth century”, *Medical materials – Germanos of Constantinople* Vol. 3 (Yerevan: Zangak-97, 2004), 40-45 (in Armenian).

<sup>8</sup> See for example Zuhul Özeydin, *Türk Tıp Tarihi Bibliyografyası* (İstanbul: Tıp fakültesi yayınları, 2012). Mehmet Gürlek, “Yabancı Tıp Terimlerine Osmanlı Tıp Metinlerinden Türkçe Karşılık Örnekleri,” *AİBÜ Sosyal Bilimler Enstitüsü Dergisi*, cilt 16 (2016): 234-235. Dinçer Bahadır Şaziye, “Osmanlıca Tıp Terimleri Sözlüğüne Bir Bakış,” *Karadeniz Araştırmaları* XVII/68 (2020): 994-995. Şaban Doğan, “15. Yüzyıla Ait Bir Tıp Terimleri Sözlüğü: Terceme-i Akrahâdîn'in İstilah Lügati”, *Turkish Studies* V. 4/4 (2009): 314-316.

<sup>9</sup> Miri Shefer-Mossensohn, *Ottoman Medicine: Healing and Medical Institutions, 1500–1700* (Albany, NY: State University of New York Press, 2009), 182.

diverse composition of the Ottoman Empire—home to numerous native and immigrant communities each with their own medical traditions, practical practices, and philosophical-theological perspectives—the gaps in understanding these interactions are even more significant. Shefer further emphasizes that the Ottoman Empire integrated Arab-Muslim medical practices into their own cultural and worldview framework—or, alternatively, can be seen as being integrated into this broader tradition. Simultaneously, they modified and tailored this medical system to suit their specific needs, while also making contributions to it. For cultural reasons, they placed greater importance on certain medical topics. This process ultimately led to the transformation and adaptation of Arab-Muslim medicine into what is known as Ottoman medicine during the early modern era.<sup>10</sup> As knowledge circulation, localization, and adaptation are ongoing processes, these dynamics extend into the nineteenth century, a period characterized by the influx of new ideas from European countries.<sup>11</sup> This raises critical questions: To what extent was medicine during this period localized—meaning tailored to the social and cultural needs of Ottoman society? By what channels did new knowledge penetrate the empire, and how was it disseminated among its broader population? Armeno-Turkish medical manuscripts offer a vital piece of this puzzle. While official records and state documents are valuable sources, they often fail to capture the realities, needs, and challenges faced by ordinary people. In contrast, these handwritten compendia—frequently created outside institutional settings—provide unique insights into how medical knowledge was received and internalized within the broader Ottoman society.

### **Case Study**

In the following I will present four manuscripts housed in the Institute of Ancient Manuscripts, Matenadaran. The Ms. 9878, Ms. 10346 are practical manuals compiled by individual physicians by pointing the dimensions of dissemination, circulation of medical knowledge. In addition to that, these codices encompass not only medical information but also hold significance from linguistic, cultural, and numerous other disciplinary viewpoints, which warrant further investigation. Meanwhile, Ms. 9583 and

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<sup>10</sup> Sheffer-Mossenson, *Ottoman Medicine Healing and Medical Institutions, 1500-1700*, 30.

<sup>11</sup> Dinçer Bahadır, "Osmanlıca Tıp Terimleri Sözlüğü'n'e Bir Bakış," *Karadeniz Araştırmaları* (2020), 95.

Ms. 9711 are translations of canonical works by well-known physicians, first into Armenian and then into Armeno-Turkish, typically by clergy, as indicated by their colophons. According to Anasyan H. these two manuscripts are among the best examples of the orthographic system developed for Armeno-Turkish.<sup>12</sup> (1) Ms 9711, a bilingual Armenian and Armeno -Turkish treatise, written in 1768, indicates that the Armenian readership was already somewhat acquainted with the works of European physicians. This work discusses various kinds of diseases and among many diseases and their symptoms, there are indications about mental diseases, human organ systems. For example, referring to lymphatic system, the author use the term "lymph" in an attempt to describe it ([...] *ona lınfa denir ve bu hem sulu dur hem zamgiyetli* [...]) (it is called lymph and it is both watery and thick...)<sup>13</sup> The second part of the work analyses pathology in detail. Apart from the translation of Islamic medical works, this work introduced European medical knowledge to its Armenian and Turkish speaking Armenian recipients. At the end of the text, the colophon provides details about the work as the following: “the work is translated into (Ottoman-) Turkish by the great Spanish physician Julia from Latin language by the request of a doctor from Costandnopolis Karapet, then it was proofread by Manuel the priest, and the priest Georg appreciated doctor Karapet that he wrote this medical book both in Armenian and Turkish (*unuñlınluun*) for the benefit of my nation.”<sup>14</sup>

The several annotations on later owners (doctor Mkhitar from Kesaria, (today Kayseri) doctor Movses) as well as a verse quatrain in Armeno -Turkish dedicated to incurable diseases approve the wide circulation of the manuscript. It is clear from the manuscript's text that this medical school already employs entirely different concepts and terminology compared to its predecessors, which are closer to our understanding of modern medicine. This evolution in medical knowledge warrants further investigation from the perspective of medical history.

Another example of reflection of the Ottoman - European medical transcultural contacts is the

<sup>12</sup> Anasyan, *Armenian Bibliography: Medical Materials from the 5th–19th Centuries – Germanos of Constantinople*, 41–44 (in Armenian).

<sup>13</sup> Ms9711, Matenadaran, f.018v.

<sup>14</sup> Ms 9711, Matenadaran, f. 171r.

(2) Ms 9583, titled *Ḥamsetu l-Hayati* (Quintet of Hayati) and translated in 1772. According to the Armenian colophon of the translator and the scribe Nikolaïos, it is Armeno-Turkish transcription (*տառնկալական տառնից ի հայկալական տառն զնիսարկէլ տառնական տարիտ'ի հայկական տար'օքհարկել*) of the well-known work by Mustafa Ḥayatizade or Mustafa Feyiz. Additionally, Nikolaïos mentioned that he provided “two-three” copy of the same work, which in its turn shows the demand and practical meaning of the work. Then he adds the following:

“I could barely finish my book called *Ḥamsetu l-Hayati*, with great difficulty [and] I compiled Arabic and Persian dictionary according to alphabetical order especially for inexperienced [people]”<sup>15</sup>.

Furthermore, he mentions that he dedicated his work to Doctor Jacob" and to the whole “Haikazian” [Armenian] nation.<sup>16</sup>

It is noteworthy that the glossary contains not only Arabic and Persian loanwords but also Latin equivalents and herbal names as the followings: *Ali esphagos oti, yani diş oti Ali espagos* / (It means toothwort, (*plumbago europaea*); *Allerik. Açkarnine dimek düir*<sup>17</sup> (That is what they call hunger). Moreover, the work obviously drew upon Latin texts authored by various European writers from the sixteenth century and the first half of the seventeenth centuries and discusses diseases like syphilis and plague, which were newly discovered during this period and whose treatments were not readily found in the earlier treatises of renowned physicians.<sup>18</sup>

Alongside such significant translations, we also encounter manuscripts that lack a clearly organized structure. These often include various prescription lists, compilations of plant names, diseases, and numerous other texts. While such manuscripts may hold limited value from a strictly medical-historical perspective, they offer highly interesting insights into the cultural context of their time. Alternatively, they may reveal other interesting aspects of Ottoman medicine in general.

<sup>15</sup> Ms 9583, Matenadaran, f.203r-250v.

<sup>16</sup> Ms 9583, Matenadaran, f. 200r.

<sup>17</sup> Ms 9583, Matenadaran, f. 203r.

<sup>18</sup> Cengiz Şişman, “Transcending Diaspora: Studies on Sabbateanism and Dönme. Hayatizade Mustafa Efendi (Moshe ben Rafael Abravanel),” in *The Physician-in-Chief of the Ottoman Palace: Marrano Legacy, Ottoman Medicine and the Sabbatean Movement* (Istanbul: Libra, 2016), 83.

(3) The next manuscript consists of several parts (Ms9878). On folio 002r one reads the following:

*Bu hekim kitabın iki pay oldu biri küçük ve biri büyük küçük payı resdenin<sup>19</sup> içinden türkçeye tercüme ederek devşürüldü ve ayb ben [Eremani alfabesi] üzerine düzüldü ilaçların ve derdlerin tarifinin isimleri.*

**“This medical book has two parts, one small and one large. The small part was compiled by translating from Resden into Turkish, and it was written using the Armenian alphabet, listing the names of medicines and descriptions of diseases.”**

A brief reference to this part of his biography can be found in Armenian on folio 002v of the manuscript: *“Medical knowledge taken from Resden / Mikayel, the Egyptian pasha’s physician, from the first and second volumes.”*<sup>20</sup> Among his other works, Resden also authored the two-volume treatise **“Medical Science”**. The first volume consists of descriptions of diseases and treatment methods. The second volume is an encyclopedic, multilingual dictionary containing the names of various diseases, plants, tinctures, and animals — in Latin, Italian, French, English, Greek, Arabic, Persian, Turkish, and Armenian. All foreign-language terms are written using the Armenian script. (4) A part of manuscript Ms.9878 was taken from the anonymous author’s work, translated into Turkish, and written using Armenian letters, with references to the original text. It should be noted that this is a word for word translation of innovative scientific knowledge produced and printed in Europe into Turkish — using Italian and Latin terminology as the following:

*tintura stomatika medeni rüh için / stomachic tincture for strengthening the stomach* (Ms.9878 f.004v–f.005r), *nitrato arcento, ingiliz*

<sup>19</sup> Resden (Mikayel Ter-Petrosyan Patkanian) was one of the prominent Armenian doctors of his time. He received his early education at the Mekhitarist seminary in Venice and then continued at the University of Medicine in Pisa, graduating presumably around 1798. After living and working in Italy for some time, in 1830 he moved to Egypt and, by order of the prime minister Yusuf Pasha, was appointed court physician to the governor of Egypt (hidiv). See more Artin Mezburean, *Armenian and Armenian-Origin Physicians (1688–1940)*, Vol. 1 – (1688–1864) (Istanbul: Bechidian Press, 1940), 29–33.

<sup>20</sup> See Ms9878, Matenadaran, f. 200v.: We have taken medicine from Resden / Michael cures the Egyptian Bdeskhk by the first and second volumes / we have taken medicine from Resden / Michael cured the Egyptian Bdeskhk by the first and second volumes. (in Armenian).

*nanesi yaprakları* (Ms.9878, f.005r) / *leaves of English mint*, *tintura* (Italian), *tinktura* (Latin) — both meaning *tincture* (Ms.9878, f.017r), *çentsiana ana otu* — translation of the Latin plant name *Gentiana lutea* into Turkish (Ms.9878, f.016v).

The **second part**, as mentioned in the preface, was compiled “from books of master doctors who came from France, and like the above, translated into Turkish and adapted to the Armenian alphabet — listing the names of all illnesses and prescriptions, and finally, a list [‘ցանկ’ in Armenian] was compiled...”<sup>21</sup>

Most likely, the first part ends with **temam (թեմամ)** (meaning "end" or "complete").<sup>22</sup> On the following page, we read a different colophon in Armenian:

*The medical books were translated from Armenian into the Turkish dialect, from Latin medical works, with the efforts of Harutyun the educator from Marsvan, for the benefit and loving wish of the Armenian people, during the catholicosate of thrice-blessed Lord Ephrem, Catholicos of All Armenians, on the first of November, 1830, under the guidance of Lord Gevorg of Evdokia, the most wise and noble bishop.*<sup>23</sup>

Then, the manuscript continues in Armenian: “*Terteb dghoreits vasn bjshkut’ean ast yev anti*”<sup>24</sup>

(“A record of medicinal drugs for the sake of medicine from here and there”).

It includes remedies (*mehlems*, or salves) for various diseases, wounds, and ulcers — whether from knives, swords, or for “*frenk çiçeki*” (lit. “Frankish flower”, i.e., syphilitic ulcers). It also describes medications

<sup>21</sup> Ms.9878 f.002r.: *İkinci payı frengistandan gelen usdad heqimler kitabından alıb yoqarıki gibi bunlarıday türkçeye tercüme ederek ayb ben üzerine düzöldü cemi derdlerin ve tertiblerin ismini ve hem sonunda bir tsang [list] yapıldı.*

<sup>22</sup> **Ms.9878 f.09r.**

<sup>23</sup> See Ms9878, Matenadaran, f. 09v. Medical books translated from Armenian into Tajik and Latin by the hardworking Marzvan pedagogue of Eudokia for the benefit of the loving Armenian nation, under the patriarchate of His Holiness Ephrem, the Holy Catholicos of All Armenians. In the year 1830, on November 1, under the leadership the great Georgian bishopric of Eudokia ... his holiness bishop (in Armenian).

<sup>24</sup> Ms.9878, f.043r.

for spleen and abdominal pain, and includes pulse-based diagnostic methods, typical of Eastern or so-called Islamic medicine.

This section is written in **mixed Armenian and Turkish**, and, as in earlier medical manuscripts, includes references to **Bagarat** (a phonetic rendering of Hippocrates), and descriptions of ointments bearing his name.

On **f.058r**, we again encounter a colophon in Armenian:

*“This medical book was written in the city of Ordu by the hand of the Chgnavoryan Ter Hovhannes, on the 8th of May.”<sup>25</sup>*

Thus, this manuscript clearly reflects its practical purpose, as evidenced by the various sections, which, according to the colophons, were composed at different times, in different locations, and by different authors. Determining the exact timing of when these sections were assembled into a single volume and identifying its intended audience remains challenging. However, one fact is certain: the manuscript encompasses both traditional and contemporary medical knowledge, developed within a relatively narrow historical period. This indicates that older medical practices persisted alongside emerging techniques, coexisting during the same era.

(4) Ms. 10346 is a similar bilingual manuscript, composed in 1856 in Urfa (referred to in the Armenian section as “Edesia”). According to the colophon, the work was compiled by the priest Petros as a gift for the son of the surgeon Grigor (Cerrah Grigor).<sup>26</sup> However, at the bottom of the colophon page, an additional note in difficult-to-decipher Ottoman Turkish script appears to have been added later:

*“1890 honav Ibu tibipe tarifname kitabı urfali ceṛah Kriḡor eczacı Toros efendinin hediyesi Beglızadian Bedrosa Baḡdadda brots [abbreviation of brotestan] [milelinden?] sabık amerikan kılisasından Haleb sakinesinden”*

*“January 1, 1890 — this medical compendium is a gift from the Urfa-based surgeon Grigor’s pharmacist, Mr. Toros, to Bedros Beglızadian of the Protestant community, formerly affiliated with the American Church in Baghdad, residing in Aleppo.”*

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The medical book was written in the city of Ordu by the priest Ohannes Chknavorian in May 1844 (in Armenian).

<sup>26</sup> Ms10346, Matenadaran, f.100v.

The mentioned codex primarily consists of various prescriptions, recipes for medicinal oils and healing pastes written in Armenian, Armeno-Turkish, or a mixture of both languages. For instance, one entry describes the recipe for *yağ ğırınfili* (clove oil), while another provides a formula for a medical paste named after a certain Sultan Mahhamad that “*will make a hundred-year-old man (feel) twenty*” .<sup>27</sup> Sometimes the entries include mixed-language glosses and explanations, such as:

“Here is the root of blackberry (*Rubus*), which the Turks call *boğurtlan*”.<sup>28</sup>

From this folio onward, the manuscript is written entirely in Armeno-Turkish. This section describes tuberculosis prevention measures in the American city of Providence, most likely devised by local authorities, as indicated in the opening line: “*Providans şehrinin sehheye meclisi*” (the Health Council of the city of Providence). The text addresses the spread of tuberculosis and the scarcity of remedies (cod liver oil and clean air are recommended treatments), along with prophylactic advice for adults and children, and guidance on how to care for patients. After this, the manuscript returns to listing medicinal recipes. On folio 053a, a shift in content becomes evident. This section is a translation from Italian into Turkish:

“*Tıb kitabı tercüme olundu taliancüden türkçeye.*”

Following a four-page introduction influenced by traditional knowledge, the manuscript resumes listing treatments for various ailments. One reads:

“*Hekim için kullanılacak /// hakkında talim ve tertib*”

(Instructions and procedures for use by physicians). It will be used by physicians

In this section, however, we observe the usage of newer medical terminology familiar even today — *valeryana*, *opiyum*, *alkohol*, *greozoto*, *morfin* (ff. 55v–56r), etc. It is important to highlight that, American missionaries during this period were actively involved not only in religious

<sup>27</sup> Ms. 10346, f. 007v: “mahjun sultan muhammadi harur tarekan mardun k'san tarekan kane”

<sup>28</sup> Ms. 10346, f. 007r: “mormeni kokın, vor tach'ikn boghurtlan kasi”

proselytism but also in educational and scientific initiatives. As a result, Protestantism gained a significant foothold among Armenians, with Protestant-sponsored schools providing instruction in various fields, including medicine, and affiliated hospitals functioning concurrently.<sup>29</sup> We can observe some reflections of the scientific and educational activities of Protestant missionaries in this manuscript, and we can assert that missionary work had a positive impact on innovations in the field of Ottoman medicine.

### Conclusion

The brief overview and broader study of these manuscripts reveals that, already in the early 19th century, there was a strong interest and demand among Armenian communities in the Ottoman Empire for acquiring modern medical knowledge. This demand was partially met through translations and manuscript reproductions carried out by individuals, often independently. This is evident in the colophons, which reference the patrons, intended recipients, and expressions of gratitude towards translators. The use of Armenian script in Turkish translations significantly enhanced accessibility for Turkish-speaking Armenians. Patrons included not only physicians and other medical practitioners but also members of the clergy. Based on colophonic evidence, the Armenian Church occasionally played the role of knowledge mediator and disseminator. In this regard, the Protestant Church also had a significant role, as evidenced in the texts of manuscript Ms. 10346. There appear to have been three primary pathways for the transmission of medical knowledge:

1. Two of the four manuscripts studied (*Ms. 9711*, *Ms. 9583*) are Turkish translations (in Armenian script) of well-known Arabic works, commissioned by clergymen.
2. A third manuscript (*Ms. 9878*) is largely based on the works of Dr. Resden, a prominent Armenian physician trained and active in Europe — representing direct European influence.
3. The fourth manuscript (*Ms. 10346*) was translated from Italian through the efforts of individuals connected to the Protestant Church and later supplemented with additional information.

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<sup>29</sup> Kocabaşoğlu Uygur, Kendi Belgeleriyle Anadolu'dak Amerika: 19.Yüzyılda Osmanlı İmparatorluğu'ndaki Amerikan Misyoner Okulları. (İstanbul: Gümüş Basımevi, 1989).

By the 19th century, the role of translation had evolved from a purely practical tool to a means of localizing and internalizing knowledge. These translations were not mechanical reproductions; rather, the translators embedded their own insights and adapted the texts to local contexts. They often proposed regional substitutes for rare ingredients, provided Turkish or multilingual synonyms for medical terms and disease names, and thus served as agents of linguistic enrichment. In doing so, they contributed to the development of Turkish as a scientific language.

Although we can only speculate on the full extent of their social and educational function compared to printed medical literature, it is clear that these handwritten manuals were of considerable practical value and now serve as important sources for linguistic and cultural history.

**18-19-րդ. ՀԱՅԱՍՏԱՌ ԹՈՒՐԲԵՐԵՆՈՎ ՈՐՈՇ ԲԺՇԿԱՐԱՆՆԵՐԻ ՇՈՒՐՁ,  
ԲԺՇԿԱԿԱՆ ԳԻՏԵԼԻՔԻ ՓՈԽԱՆՑՄԱՆ, ԹԱՐԳՄԱՆՈՒԹՅԱՆ ԵՎ  
ՏԵՂԱՅՆԱՑՄԱՆ ՈՒՒԴԻՆԵՐԸ ՕՍՄԱՆՅԱՆ ԿԱՅՄՈՒԹՅՈՒՆՈՒՄ  
*Լուսինե Խաչատրյան*<sup>30</sup>**

Չոզվածում վերլուծվում են Մատենադարանում պահվող 18–19-րդ դարերի հայատառ թուրքերեն չորս բժշկագիտական ձեռագրեր՝ որպես արժեքավոր աղբյուրներ բժշկության պատմության, լեզվաբանության և մշակութային փոխազդեցությունների ուսումնասիրության համար: Հատուկ ուշադրություն է դարձված եվրոպական նորարարական գաղափարների՝ Օսմանյան Թուրքիա տարածման, ինչպես նաև գիտելիքի տեղայնացման և ադապտացիայի գործընթացներում այս ձեռագրերի ունեցած նշանակությանը: Քննական վերլուծությունը բացահայտում է մի ժամանակաշրջան, երբ թարգմանության միջոցով բժշկական գիտելիքները հարմարեցվում էին տեղական լեզվամշակութային միջավայրին՝ նպաստելով մասնագիտական եզրաբանության ձևավորմանը: Այս գործընթացում կարևոր դեր է խաղացել Հայ Առաքելական եկեղեցին, ինչպես նաև բողոքական միսիոներական կառույցները, որոնք խթանում էին միջմշակութային գիտակրթական փոխադարձ ազդեցությունները: Ձեռագրերը ներկայացնում են ժամանակի ինչպես ավանդական, այնպես

<sup>30</sup> Լուսինե Խաչատրյանը ԵՊՀ արևելագիտության ֆակուլտետի թուրքագիտության և միջուկի դոցենտ է, բ.գ.թ., էլ. փոստ՝ [l.khachatryan@ysu.am](mailto:l.khachatryan@ysu.am), ORCID 0009-0009-4927-1577:

Էլ նորարար բժշկական գիտելիքների համադրությունը՝ արտահայտելով տեղի բնակչության պահանջները և բժշկական ասպարեզի արտաքին ազդեցությունները:

*Բանալի բառեր՝ ձեռագիր, հայատառ թուրքերեն, բժիշկ, բժշկարան, բժշկության պատմություն, լեզվաբանական քննություն, մշակութային փոխազդեցություն, թարգմանչական գործնություն, օսմանյան բժշկություն*

### **АРМЯНО-ТУРЕЦКИЕ МЕДИЦИНСКИЕ РУКОПИСИ 18-19 ВЕКОВ, ПЕРЕДАЧА, ПЕРЕВОД И ЛОКАЛИЗАЦИЯ МЕДИЦИНСКИХ ЗНАНИЙ В ОСМАНСКОЙ ИМПЕРИИ**

*Лусине Хачатрян*<sup>31</sup>

В статье исследуются армяно-турецкие медицинские рукописи XVIII–XIX веков как важный источник по истории медицины Османской империи. Особое внимание уделяется трансформации и передаче медицинских знаний под влиянием европейских, латинских и арабских текстов, переведённых на турецкий язык армянским письмом. Анализ четырёх рукописей из собрания Матенадарана демонстрирует, как медицинская терминология и практики адаптировались к местному культурному и языковому контексту. Важную роль в этом процессе играли религиозные учреждения, включая Армянскую церковь и протестантские миссии, способствовавшие межкультурному обмену и распространению знаний. Рукописи свидетельствуют о стремлении интегрировать европейские медицинские идеи в османскую практику, подчеркивая значение перевода и локализации в формировании региональной медицинской традиции. Эти тексты представляют собой ценные артефакты, отражающие взаимодействие между традиционной и современной медициной, местными потребностями и внешними влияниями.

*Ключевые слова:* рукопись, армяно-турецкий, лекарь, лечебник, история медицины, лингвистический анализ, культурное взаимодействие, переводческая деятельность, османская медицина

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