



# AIEA

ASSOCIATION INTERNATIONALE DES ÉTUDES ARMÉNIENNES

ՀԱՅԿԱԿԱՆ ՈՒՄՈՒՄՆԵՐՈՒ ՄԻՋԱԶԳԱՅԻՆ ԸՆԿԵՐԱԿՑՈՒԹԻՒՆ

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*From the Editor*

*In the current issue of the Newsletter you will find much information circulated via the AIEA mailing list in the course of the last year (see, e.g. the sections Communications de la Présidente, Short Reports and Useful Links). In this way I hope this electronic version of the Newsletter will become the place where relevant information, useful material and links scattered through a large number of messages can be recorded, in order to be always easily accessible.*

*During the AIEA Committee meeting of August 2017 the Committee members accepted my proposal to create a new section entitled Centres of Armenian Studies, with the objective of updating the list presented by Jasmine Dum-Tragut more than fifteen years ago. Moreover, since our Newsletter is now interactive, there is no need to give details about staff, courses, research projects, etc. Links to the webpages of the various centres allow to get all the necessary information. In order to improve the list, all members are kindly invited to provide basic information about their centres and link(s) to the relevant webpage(s).*

*I would like to thank everyone who contributed to this edition of the Newsletter. In particular, I wish to express my gratitude to Nélida Boulgourdjian for contributing an article, and to Arusyak Tamrazyan, for preparing the bibliography of her father, Hrachya Tamrazyan. Special thanks to Theo M. van Lint for proofreading the Newsletter.*

Marco Bais  
([marbais@hotmail.com](mailto:marbais@hotmail.com))

## *Le mot de la Présidente*

### *Activités récentes et projets*

Depuis la Conférence générale de l'AIEA qui a eu lieu à Oxford en 2017, d'autres manifestations ont été organisées ou ont été planifiées pour les mois et années à venir. Deux workshops de l'AIEA ont eu lieu en octobre 2018, l'un à Gumri et l'autre à Venise.

Le colloque sur "Les sciences et les savoirs en Arménie entre Anania Shirakatsi et Grigor Magistros", dont le projet initial avait été annoncé par Alessandro Orengo à Erevan lors de l'Assemblée générale de l'Association, a eu lieu à **Gumri** le 5-6 octobre 2018, grâce à l'organisation d'A. Orengo lui-même, Federico Alpi, Nazénie Garibian, Zarouhi Pogossian. La rencontre a réuni des spécialistes d'Arménie et d'Europe (voir le compte-rendu du workshop aux p. 33). Le succès de la manifestation a incité les organisateurs à publier les Actes, une initiative que j'appuie avec enthousiasme. Un deuxième workshop sur "Il viaggio in Armenia dall'antichità ai nostri giorni"

a eu lieu à l'Université Ca' Foscari de **Venise** le 29-30 octobre 2018, grâce à l'organisation assurée par Aldo Ferrari, secondé par Giusto Traina et Isabelle Augé. L'organisation d'un nouveau workshop, sur l'Art arménien, est en cours; il aura lieu, toujours à Venise, en 2019 et sera bientôt annoncé par les biais d'information habituels de l'Association.

J'ai également le plaisir d'annoncer qu'un colloque aura lieu à **Gandzasar** en 2019 (voir rubrique suivante).

Je rappelle finalement que la prochaine conférence générale de l'AIEA aura lieu à **Halle**, en 2020 (date à préciser), grâce à l'organisation d'Armenuhi Drost-Abgaryan.

### *Collaboration avec le Matenadaran*

Après la XIIIe Conférence générale de 2014, organisée par le regretté Directeur du Matenadaran Hrachya Tamrazyan, les relations avec le Matenadaran, et notamment avec le nouveau Directeur, Vahan Ter-Ghevondyan, et la

Directrice du Département des Relations Internationales, Varti Keshishyan, continuent d'être intenses et fructueuses. Le projet d'un workshop focalisé sur l'histoire et la culture de l'Artsakh dans les siècles est en cours d'organisation et aura lieu l'année prochaine à Gandzasar, dans la nouvelle filiale du Matenadaran. Des nouvelles plus détaillées suivront. Je me réjouis tout particulièrement de cette nouvelle opportunité d'échanges avec le Matenadaran.

*Programme éditorial "History of Armenian Studies": subsérie de la section 8 (Uralic and Central Asian Studies, 8/23) de la collection Handbook of Oriental Studies (Brill)*

Le programme éditorial avance, bien que lentement, et nous espérons voir bientôt la publication du volume sur *l'Histoire ancienne et médiévale* dirigé par Giusto Traina. Suivra le volume sur la *Linguistique*, auxquels travaillent actuellement, sans compter leurs heures, Alessandro Orenco et Irene Tinti. Je tiens à remercier tous les responsables de ce programme éditorial, et no-

tamment Marco Bais, Emilio Bonfiglio, Aldo Ferrari, Theo van Lint et, en tant que membre du Steering committee en collaboration avec moi, Bernard Coulie.

*Liste des centres d'études arméniennes : mise-à-jour*

Les pages suivantes de ce *Newsletter* montrent la richesse non seulement des activités de nos membres, mais, plus en général, du rayonnement de notre discipline, bien que le contexte académique actuel ne lui soit pas toujours favorable. Dans la perspective de contribuer à la visibilité de nos centres d'études, et d'en favoriser les échanges réciproques, le comité a décidé de commencer à publier une mise à jour de la liste des centres, l'ancienne liste (due aux soins de Jasmine Dum-Tragut) étant désormais vieillie. Je remercie Marco Bais qui a accepté de se charger de la coordination et de la publication de ces informations. Je lui adresse aussi ma reconnaissance pour le soin avec lequel il a préparé ce nouveau numéro du *Newsletter*, ainsi que tous nos membres qui, par leur

communications, ont contribué à sa réalisation.

*Nouvelles sur la composition  
du comité*

Après Nazénie Garibian, Tara Andrews a également été cooptée en tant que membre du Comité. Le mandat de Bernard Coulie (responsable du site web de l'AIEA), en tant que membre coopté, a également été renouvelé. J'ai le plaisir de vous informer que Tara Andrews a accepté d'intégrer le comité en tant que secrétaire (actuellement secrétaire adjointe), Theo van Lint ne souhaitant plus continuer son activité à la fin de son mandat (fin décembre 2018). Des élections sont actuellement en cours.

*Ils nous ont quittés*

Comme vous le savez, trois lourdes pertes ont frappé notre Association. C'est avec un grand chagrin que je vous rappelle la disparition des professeurs Peter Halfter, Robert Thomson et Robert Hewsen (voir p. 11-27). Notre souvenir reconnaissant et amical va à ces collègues disparus.

A tous, j'adresse tous mes vœux les plus chaleureux pour les fêtes de fin d'années. Que 2019 vous soit propice pour la réalisation de vos projets.

Valentina Calzolari  
Genève, le 6 décembre 2018

*Communications de la Présidente*

**Disparition du Dr. Peter Halfter**

Dear Armenuhi and Timothy,

Thank you for sharing this sad and totally unexpected news, that I heard with sorrow. Dr Halfter was a brilliant scholar and a faithful friend of the AIEA. I remember his learned and warm participation in several meetings of our Association, and in particular to the conference organized by the Matenadaran, in 2014. He was often accompanied by his wife, to whom I express here my deepest condolences, on behalf of the Committee of the AIEA too.

This is a very great loss for Armenian Studies.

With my best regards,

Valentina Calzolari  
AIEA President

(Sent: 4/26/2018)

**Dr Nazénie Garibian vice-ministre de la culture d'Arménie**

Chers et chères Collègues,

J'ai le grand plaisir de vous informer que notre collègue Nazénie Garibian, actuel membre coopté du comité de l'AIEA, a été élue vice-ministre de la culture de la République d'Arménie.

Au nom des autres membres du comité aussi, je tiens à la féliciter très vivement et je lui adresse tous mes voeux les plus chaleureux pour cette nouvelle phase de sa carrière, qu'elle va entreprendre sans pour autant quitter complètement ses autres responsabilités scientifiques au Matenadaran et à l'Académie des Beaux-Arts.



Malgré ses nouveaux engagements, Nazenie nous fait l'honneur de rester membre du comité de l'AIEA et de continuer à œuvrer avec nous en vue du renforcement des nos relations scientifiques, déjà très serrées, avec l'Arménie. Au nom du comité, je la remercie sincèrement.

Մի րեւի Նազենի,  
շնորհատրութիւններ եւ ջերմ մաղթանքներ!

Avec mes salutations les meilleures,

Valentina Calzolari

(Sent: 6/5/2018)

## Disparition du prof. R. Thomson, Patron Member de l'AIEA

Chers et chères Collègues,

C'est avec une très grande tristesse et un lourd sentiment de perte pour notre Association et l'arménologie en général, que je vous annonce la disparition, avant-hier, d'un des membres fondateurs et Patron Member de notre Association, Robert W. Thomson, ancien professeur à la Harvard University et professeur honoraire à la Oxford University.

Il serait long de rappeler ici l'immense production scientifique de notre regretté collègue, et les nombreux domaines de compétence et de recherche dans lesquels il s'est distingué. À cette fin, une nécrologie sera publiée dans un prochain numéro du *Newsletter* de l'AIEA<sup>1</sup>. Par ces lignes je souhaite souligner le soutien indéfectible que R. Thomson a donné à l'Association depuis sa fondation, à travers sa participation aux activités du Comité, sa présence assidue et amicale, en plus que savante, à presque toutes les conférences générales et à de nombreux autres workshops, sans oublier sa collaboration efficace et savante à des projets éditoriaux promus par l'AIEA. Travailleur infatigable, quelques jours seulement avant sa mort, il

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<sup>1</sup> See below p. 22-27.

m'écrivait pour me faire part d'un nouvel achèvement scientifique et d'un nouveau projet de publication qui, je l'espère, pourra voir le jour. Impossible d'évoquer sa présence à nos manifestations scientifiques sans se souvenir de son épouse, Judith, qui l'a souvent accompagné et dont le nom se trouve dans la première page de je ne saurais dire combien de livres de notre collègue: 'To Judith'. À Madame Thomson ainsi qu'à tous les proches de notre regretté collègue vont mes plus profondes condoléances, ainsi que celles des autres membres du comité de l'AIEA.

Avec mes salutations les meilleures,

Valentina Calzolari

(Sent: 11/22/2018)

### Disparition du prof. Robert Hewsen (1934-2018)

Chers et chères Collègues,

C'est avec tristesse que je vous informe de la disparition du professeur Robert Hewsen. Ancien élève de Cyrill Toumanoff à la Georgetown University, où il obtint son doctorat en 1967, spécialiste de l'histoire du Caucase du Sud, il était professeur honoraire à la Rowan University (NJ), où il a enseigné pendant 30 ans. Dans le domaine des études arméniennes, il est connu, entre autres, pour sa traduction anglaise de l'*Ashkharatsouyts* et pour son *opus magnum*, à savoir le monumental atlas publié en 2001: *Armenia: A Historical Atlas* (Chicago University Press).

A tous ses proches vont mes condoléances les plus sincères, jointes à celles des autres membres du comité de l'AIEA.

Avec mes meilleures salutations,

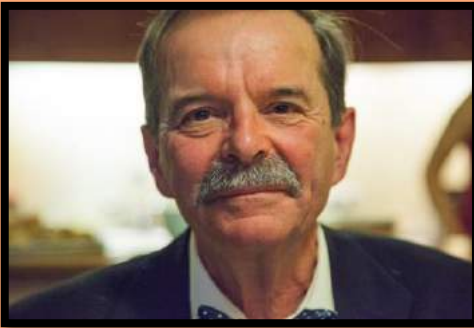
Valentina Calzolari

(Sent: 12/3/2018)

NEWS FROM MEMBERS

*Obituaries*

**Peter Halfter  
(1944-2018)**



Գերմանական հայագիտությունը և միջնադարագիտությունը Մեծ կորուստ կրեց: 74 տարեկան հասակում կյանքից հեռացավ իր գործը և իր ընտանիքը սիրող գիտնականը, իսկական քաղաքացին: Նրա կյանքը հայ-գերմանական բարեկամության վառ

օրինակ է:

Պետեր Հալֆտերը ծնվել է 1944 թ. այսօրվա Չեխիայի հանրապետության Բոհեմիա երկրամասի Բրոնոմով (նախկինում Բրանուաու) քաղաքում: Երկրորդ Համաշխարհային պատերազմի ավարտից հետո 1946 թ., երբ ընտանիքի հայրը գերության մեջ էր, տատիկի և մոր հետ ապաստանել է Գերմանիայում: 1949 թ., երբ հայրը վերադարձել է գերությունից, նրանց ընտանիքն հաստատվել է Ֆրայբուրգի երկրամասի Բադեն-Վյուրտեմբերգ մարզի Գրենցախ-Վիլեն բնակավայրում: Հայրը լծվում է Գերմանիայի ետպատերազմական վերականգնման աշխատանքներին և քիմիկոսի մասնագիտությամբ իր լուսնան դնում այդ գործում: Գրենցախ-Վիլենում էլ ծնվում են Պիտերի փոքր եղբայրները և քույրը: Պիտի հիշեմ, որ Հայաստան կատարած վերջին այցելություններից մեկի ժամանակ, նա ինդրեց ինձ հետ զբոսնել Երևանը Զանգվի կիրճի հետ կապող թունելով, որպեսզի իր երևակայության մեջ վերականգնի գերմանացի ռազմական գերիների տքնաջան աշխատանքը Երևանը կառուցողների

հետ, ի օգուտ հայ ժողովրդի: Այդ զբոսանքին մասնակցում էր նաև նրա կինը՝ Հաննան, որի հայրն էլ էր ռազմագերի եղել Երկրորդ համաշխարհային պատերազմից հետո: Նրանց համար հիշողությունների աղբյուր էին Զանգվի վրա նետված Հաղթանակի կամուջը և Մոնումենտ բարձրացող ճանապարհի ամրապատնեշը, որոնք ևս կառուցված են Երկրորդ Համաշխարհային պատերազմի գերմանացի ռազմագերիների ուժերով: Նրանք աղօթում էին, որ այդ կառույցները, որոնց բարձրացման համար քրտինքն են թափել իրենց հայրենակիցները, մնան մեր և գերմանացի ժողովուրդների հիշողության մեջ իբրև երկու պետությունների բարեկամության սիմվոլներ:

Պետերը սովորել է Գրենցախի Ռեյնֆելդի գիմնազիայում: Այստեղի գրադարաններում նրա ուշադրությունն է գրավում հայկական ճարտարապետությանը նվիրված հետազոտությունները: Երիտասարդ ուսանողը 1966 թ. Բագելի և Թյուրինգենի համալսարաններում խորացնում է իր գիտելիքները պատմության և գերմանագիտության բնագավառներում: Քերականության գծով ԳՖՇ-ի կենտրոնացված կրթական համակարգի համապետական քննություն հանձնելուց հետո, Պետեր Հալֆտերը դառնում է *Regesta Imperii* միջնադարագիտական կենտրոնի գիտաշխատող: Այնուհետև, նրա կենսագրության մեջ շրջադարձային դեր է կատարում ճանապարհորդությունը դեպի Թուրքիա, որի ընթացքում նա մասնավորապես այցելում է Արևելյան Անատոլիա և Կիլիկիա: 1975/6 թ. Նեյնգենում և Շվաբիայում ուսումը շարունակելիս, Պետերը ծանոթանում է Հաննայի հետ և վերադառնում Թյուրինգեն, շարունակելով իր աշխատանքը Ռեգեստա Իմպերիում: 1978 թ. իր առաջին մշտական պաշտոնն է ստանում Լյուդվիգսբուրգի Սյորկե-գիմնազիայում, որն էլ նրան ֆինանսական հնարավորություն է տալիս 1980 թ. Մարբախի Ալեքսանդր կաթողիկե եկեղեցում ամուսնանալ Հաննայի հետ: Այդ երջանիկ ամուսնությունից ծնվում են նրանց երեխաներ Սիբայելը (1983) և Դորոթեան (1985): 1986 թ. մանկավարժական գործունեության հետ միասին Պ. Հալֆտերը վերսկսում է գիտական հետազոտությունները, որի արդյունքները 1993 թ ներկայացնում է պաշտպանության և Թյուրինգենի Համալսարանում ստանում դոկտորի (PhD) կոչում: 1995 թ. գերմաներեն լեզվով հրատարակում է խմբագրված և վերանայված «Պապականությունն ու հայերը

վաղ և զարգացած միջնադարում» դիսերտացիոն աշխատանքը, որն էլ արժանանում է գիտական աշխարհի սևեռուն ուշադրությանը:

Գրեթե երեսուն տարի նա եղել է Պետերս միջազգային ընկերության գիտաշխատող, իր գիտելիքները ներդրել Միջնադարյան Եվրոպայի, Մերձավոր Արևելքի Խաչակրաց ռազմարշավների և Կովկասի քրիստոնյա ժողովուրդների պատմության հետազոտությանը: Նա իր հոդվածներն հրատարակում էր «Annuaire Historiae Conciliorum», «Oriens christianus», «Le Muséon» հանդեսներում, գիտաժողովների և տարբեր մասնագետներին ձևաված հոդվածների մասնագիտական ժողովածուներում: Իբրև միջնադարագետ նա կատարելապես տիրապետում էր լատին աղբյուրագիտությանը, Եվրոպայի և Մերձավոր Արևելքի միջնադարյան պատմությանն ու մշակույթին: Հիմնվելով այդ գիտելիքի վրա, կարողանում էր ստեղծել Մերձավոր Արևելքի խաչակրաց աշխարհի և Կովկասի ամբողջական պատկերը, իրեն հետաքրքրող խնդիրների շուրջ: Չունենալով հիմնարար հայագիտական կրթություն, նա կարողանում էր թափանցել հայկական սկզբնաղբյուրների հաղորդած տեղեկությունների այնպիսի ելևէջների մեջ, որոնք դժվարքնկալելի են նույնիսկ բազմաթիվ հայագետների: Հայկական Ճարտարապետության իմացությունը նրան օգնեց թափանցել Բուրգասի ֆրանսիական կաթողիկեի, 1204 թ. Քյոլնում պահպանված Միսեոն Նախանձահույզին վերաբերող մասունքների և վկայությունների հետազոտության բնագավառ: Դրանով իսկ նա կարողացավ բազմաթիվ լատին սկզբնաղբյուրներ և հնագիտական նյութերը ծառայեցնել զարգացած ավատատիրության դարաշրջանի Հայաստանի և Վրաստանի պատմության ուսումնասիրության բազմաթիվ հիմնախնդիրների բարձրաձայնմանը: Նրա ուսումնասիրությունների շրջանակում էին Ֆրիդրիխ Բ-ի և Շտաուֆերների, կայսր Օտտո Դ-ի և մի շարք Հռոմի պապերի (Ղուկաս Գ, Իննոկենտիոս Գ ևն.) փոխհարաբերությունները Ամենայն Հայոց կաթողիկոսների (Ներսես Շնորհալի, Գրիգոր Տղա, Կոստանդին Բարձրաբերդցի ևն.) և Կիլիկիայի Հայոց թագավորության ներկայացուցիչների (Լևոն Ա, Հեթում Ա ևն.) հետ: Հետագայում նրա հետաքրքրությունների ոլորտ ներխուժեցին ԺԲ դարում բարձրացող Վրաց թագավորության հետ Հռոմի պապության և կաթոլիկ վանական կարգերի Տաճարական-

ների և Հիվանդանոցների վանական կարգերի հետ փոխհարաբերությունների բացահայտումը: Նրա հետաքրքրությունների շրջանակում էր նաև Մոնդոլական տիրապետության ներքո հայ և վրաց զինվորական գործիչների ծառայության խնդիրները, նրանց մասնակցությունը Մերձավոր Արևելքում մոնոլի բանակների ռազմարշավներին, Միջնադարյան Եվրոպայի և Մերձավոր Արևելքի քրիստոնյա ժողովուրդների եկեղեցաքաղաքական փոխհարաբերություններին: Նրա հետաքրքրության շրջանակում են եղել նաև Հայաստանում և Եվրոպայում թափառող միջնադարյան գրույցների պատմամշակութային հետազոտությունը:

Նա հայագիտության այն մշակներից էր, որ իր ողջ կյանքը նվիրեց Հռոմի պապության և Կիլիկիայի Հայոց պետության, Խաչակրաց պետությունների հետ Կովկասի քրիստոնյա երկրների մշակութային և հոգևոր խորքային կապերի հետազոտությանը: Նրա հետաքրքրությունների շրջանակում էին ԺԲ-ԺԵ դարերի Գերմանական կայսրությունը, Հռոմի պապությունը, Մերձավոր Արևելքի քրիստոնեական խաչակրաց պետությունները, Կիլիկյան Հայաստանը, Վրաստանը, միջնադարյան մշակույթ, Մերձավոր Արևելքի բազմաշերտ հասարակությունը:

Մեր ծանոթությունը և առաջին հանդիպումները տեղի են ունեցել Փարիզում և Ֆրանկֆուրտում, հետո նա, սկսած 1998 թ., մի քանի անգամ այցելեց Հայաստան՝ Երևան և Էջմիածին (2014, 2015), մասնակցեց Հայաստանում և Վրաստանում կազմակերպված գիտաժողովներին: Միաժամանակ նա ակտիվ գործունեություն է ծավալել Հայ-գերմանական ընկերակցության շրջանակներում, ակտիվորեն մասնակցել է Deutsch-Armenische Korrespondenz պարբերականի հրապարակման և խմբագրման աշխատանքներին: 2000-2008 թթ. մանկավարժական գործունեությամբ աչքի է ընկել Մարբախի Ֆրիդիխ Շիլլեր գիմնազիայում: Բերն տուրք իր հոգևոր անուրջներին, 2017 թ. աշնանը նա կազմակերպել է Մարբախի Ալեքսանդր կաթողիկե եկեղեցու ծխականների ուխտագնացությունները դեպի Ֆրանսիայի և Մեծ Բրիտանիայի կաթոլիկ եկեղեցիներ, դասախոսություններով է հանդես եկել իր գիտական հետաքրքրությունների շրջանակներում գտնվող թեմաների շուրջ:

Հայագիտության մեջ նրա առաջին կարևոր քայլը «Պապությունն ու հայերը վաղ և զարգացած միջնադարում»

մենագրությունն է, որը մեծ ընդունելություն գտավ հայկական և միջազգային գիտական շրջանակներում: Մայր Աթոռ Ս. Էջմիածնի պաշտոնական ամսագիրը այդ աշխատության գրախոսականին նվիրեց իր էջերը (տե ս 1996, ԺԲ, էջ 116-128): Նրա աշխատանքները այս բնագավառում նոր որակ բերեցին հայագիտությանը, հարստացրեցին այն նոր գույներով և լուծումներով: Պ. Հալֆտերը ընդարձակաբար անդրադարձել է Հռոմի եկեղեցու քաղաքական ծրագրերին, այդ ետնախորքի վրա հետազոտել Ամենայն Հայոց կաթողիկոսության և Հռոմի պապության եկեղեցաքաղաքական փոխհարաբերությունները: Գերմանացի գիտնականը ուսումնասիրելով իրեն հասու ողջ նյութը, եկել է այն համոզման, որ Հայոց և Հռոմի եկեղեցիների փոխհարաբերությունների մերձեցումը միշտ ուղիղ համեմատական է բյուզանդական եկեղեցու հետ նրանց փոխհարաբերությունների վատացմանը: Այս հանգամանքն արդեն իսկ վկայում է այն մասին, որ արդեն ԺԲ դարում Կիլիկիայի Հայկական պետությունը մի կողմից նպատակ ուներ պահպանել երկրի տարածքները մուսուլմանական շրջապատման մեջ, մյուս կողմից ապահովել Հայաստանի մշակութային ամբողջականությունը, որը վտանգվում էր խաչակիր քրիստոնյաների, օրթոդոքս աշխարհի և մուսուլմանական պետությունների կողմից: Ըստ Պ. Հալֆտերի 1198թ.-ի հունվարի 6-ի թագադրումով հայկական պետությունը չդասվեց իսաչակրաց Արևելքի պետությունների շարքը, սակայն իր մշակութային մեսիջն ուղարկեց արևելքի և արևմուտքի տերություններին: Այն կամուրջի դեր կատարեց համաշխարհային մշակութային, հոգևոր և քաղաքական փոխհարաբերություններում: Մոնղոլների հետ դաշինքը նոր հեռանկարներ բաց արեց Կիլիկիայի Հայոց թագավորության առջև, սակայն փառավոր ժամանակներն ավարտվեցին 1266 թ. սուլթան Բայբարսի ներխուժումներով, որից հետո Կիլիկիան սկսեց կենաց-մահու կռիվ մղել սեփական անկախության համար, իսկ եվրոպական տերությունները սկսեցին Հայոց պետականությունը կերակրել զանազան երևակայական հույսերով: Պիտեր Հալֆտերի գիտական հետաքրքրությունների կենտրոնում էր նաև այն հարցը, թե Հայոց պետությունը որքանով էր ձուլվել լատին Արևելքի պետությունների հետ, քանի որ մոնղոլների տիրապետության տարիներին, Կիլիկիան ճանաչելով վերջիններիս

գերագահությունը, նպատակ էր դրել մոտեցնել քրիստոնեական Արևելքի և Արևմուտքի շահերը:

Պիտեր Հալֆտերի հետ հանդիպել ենք աշխարհի տարբեր քաղաքներում (Ֆրանկֆուրտ, Երևան, Անն Արբոր, Մոնպելիե ն.ն.) տեղի ունեցած հայագիտական բազմաթիվ ֆորումներում: Նա միշտ ոգևորված էր և լեցուն ապագայի հավատով, որով նա վարակում էր իր հետ շփվողներին: Նրա հետաքրքրությունների շրջանակում էին թե միջնադարի պատմության և թե այսօր մեզ հուզող հարցերը: Հայագիտության համար մեծ կորուստ կլինի նրա բացակայությունը այդ գիտաժողովներից: Այնուամենայնիվ նրա թողած գիտական աշխատությունները կլինեն այն փարոսը, որով քայլ առ քայլ կբացվեն մեր հոգում տաղանդավոր գիտնականի, լավ ընկերոջ ցանած վարդերը:

Պիտեր Հալֆտերն անսպասելի հեռացավ մեզանից: Նրա մասին արտահայտվել է Ռաֆի Կանտյանը՝ Deutsch-Armenische Korrespondenz պարբերականի այսօրվա խմբագիրը: Պիտերը նվիրված և իր գործն իմացող գիտնական էր, որի վաստակը դեռևս երկար ժամանակ կուղեկցի հայագիտությանը: Տաղանդավոր մարդն ունեցել է նաև այլ սիրելի զբաղմունքներ, որոնց մասին մեզնից ոչ ոք չէր կարող ենթադրել: Նրա նկարները կախված են մի շարք ցուցահանդեսներում: Ընտանիքը խոստացել է և իր վրա է վերցրել Պիտերի երազանքի կատարումը՝ Մարբախի գոթական եկեղեցու վերականգնման գործի շարունակման բեռի իր բաժինը:

Հոծ բազմության, ընտանիքի ու բազմաթիվ ընկերների հետ, հինգշաբթի օրը ապրիլի 26-ին տեղի ունեցած նրա հուղարկավորությանը մասնակցել է նաև Մարբախ-Նեկարի քաղաքապետը: Մահախոսական է ընթերցել հայագետ և Պետերսի հրատարակությունների գծով նրա գործընկեր Անդրեա Շմիդտը:

Հայագետ մտավորականների ցանկության արտահայտիչը կլինենք մեր ցավակցությունը հայտնելով նրա ընտանիքին և գործընկերներին: Նրա հուղարկավորությունն անցել է վայելուչ ու գեղեցիկ: Մեր բարեկամը, որի գերեզմանի առջև խոնարհվում ենք, գտնվում է Ալեքսանդերկիրխե գոթական եկեղեցու գերեզմանոց-պուրակում:

Մեզնից հեռացավ արժանավոր գիտնականը իր հետքը թողնելով մեր կյանքում, կեցցեն նրա գործը շարունակողները:



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Ազատ Բոգոյան

## Remembering Peter Halfter

When I met Peter for the first time at the AIEA General Congress in Würzburg (2002), I was a Ph.D. student and he was the venerable author of *Das Papsttum und die Armenier im frühen und hohen Mittelalter: Von den ersten Kontakten bis zur Fixierung der Kirchenunion im Jahre 1198*. I had taken a course on reading scholarly German specifically for having access to this book. I had no idea what its author would be like or if he would at all consider talking to a mere doctoral student. As I approached him with trepidation and a thousand doubts on bothering such an authority with my half-baked ideas, I discovered an extremely approachable, kind, respectful and surprisingly humble person. This first impression was deepened over the years as we maintained written correspondence and met at various conferences, but I also learned what a generous person Peter was. I felt privileged to receive his articles before they even appeared in the pages of *Le Muséon*. While he was happy to share his knowledge and wisdom, he was also a scholar that never hesitated to ask for the opinion of his younger peers, in the spirit of enriching our common topic of research – the history of Cilician Armenia. In this field Peter’s contributions have been fundamental. For many of us trained in Armenology, Peter brought an entirely new perspective – that of medieval European sources. It was not enough for him that Levon was crowned as King in 1198 by the Holy Roman Emperor and the Pope. He went on to explore what that meant from the point of view of *European* ‘feudal’ structures, systems of taxation and the relationship between “kings and vassals”, and how these manifested themselves in the *Outremer* and in Cilician Armenia specifically. It was not enough that one of Pope Gregory VII’s letters questioned certain Armenian liturgical usages, but he went on to reveal how such knowledge would reach 11<sup>th</sup> century Rome and what biases were perpetrated. His knowledge and minute analysis of little-known smaller Latin Chronicles opened up new vistas and explanations of various aspects of Cilician Armenian history, and beyond. With sadness I mention the last article I received in January 2018 where he tackled the issue of Cilician mints and coinage, always with novel and surprisingly fresh views.

Many will remember Peter as a gentle and thoughtful person. Every Christmas his postcards were a delightful revelation or reminder of the links between Cilician Armenia and Europe, or Ger-

many more specifically, such as the image of a stained glass window from a cathedral with the depiction of Het'um the Historian, a manuscript illumination evoking Cilician themes, an illustration of one of Grimm Brothers' tales that was based on the medieval legend of the Warriors of King Trdat and their progeny in Europe. It so happened that I spent a year in Stuttgart with a post-doctoral fellowship at the University of Tübingen. This meant that Peter, who lived only 20 minutes away, in Marbach am Neckar, met with me regularly at the Württembergische Landesbibliothek. Apart from his wisdom and knowledge which Peter shared without any reserves, he regularly supplied me with books from his personal library according to the topics of the articles I was writing at the moment. But taking coffee together at the Landesbibliothek revealed to me yet another facet of Peter's long career as a teacher and headmaster, and his important pedagogical legacy. On numerous occasions young men and women would stop by to greet him, always with the deepest sense of respect and recognition.

I would like to close this, albeit short, tribute to Peter the scholar and the person, with the fond memory of having spent Epiphany in 2011 with him and his wife Hanne, my son playing on their piano and we all sipping hot chocolate and a wonderful cake prepared by Hanne. It was this warmth that Peter and Hanne passed on that I will cherish and feel every time I open one of the exquisite articles that Peter penned over the years. His legacy to the history of Cilician Armenia has long been recognised by scholars and his work will remain fundamental reading for many generations to come.

Zaroui Pogossian



**Robert William Thomson, FBA**  
**(London, 24 March 1934 – Oxford, 20 November 2018)**



The passing of Robert W. Thomson as the consequence of a stroke sustained eleven days earlier came as a shock. His indefatigable productivity came to a halt in mid-sentence, as it were. An e-mail message left unanswered, entirely contrary to his habitual punctuality, caused wonder. After all, the only thing that had changed since his retirement, he once remarked, was that he now read the morning papers at a more leisurely pace. The stream of publications, of books and contributions to volumes as well as journal articles

that kept flowing from his pen proved how apt his observation was. It was noticeable also in the enthusiasm with which he continued to come to seminars and accepted invitations to participate in workshops and conferences, if family matters allowed it. Not long ago he even donned his Oxford sub-fusc, having accepted to examine for the MPhil in Oriental Studies in the University's Examination Schools. He clearly relished the occasion, remarking jokingly on his now all too yellowish white shirt, that should he be called upon again, he'd have to buy a new one. A problem with his knee required an operation and moving about with a stick for a while, but this was soon superfluous, and normality resumed. This changed only in the last few years, after he took upon himself the necessary care for Judith, with whom he had been married since 1962. Each book of Robert's voluminous oeuvre was dedicated to Judith, 'uxori dilectae', with the exception of one, his translation and commentary of Tovma Artsruni's *History of the House of the Artsrunik*, which he dedicated to their two children, Jasper and Crispin.

Robert Thomson graduated from Cambridge University in Classics, and spent a year in the Greek Halki Theological College in Istanbul, from where he undertook extensive travel throughout Turkey, visiting Ani and contributing to the restoration of the frescoes in the Hagia Sophia in Trebizond. He obtained a PhD from Cambridge with

a study on the Armenian and Syriac versions of Athanasius of Alexandria's works. Between 1965 and 1977 this led to the publication in *Corpus Scriptorum Christianorum Orientalium* (CSCO) with Peeters in Louvain of four volumes of editions with four accompanying volumes of translations of Syriac versions of Athanasius' works. Thomson learned Armenian in Vienna in 1958. While he spent the academic year 1960-1961 in Washington D.C. as a Junior Fellow at Dumbarton Oaks, Professor Sirarpie Der Nersessian encouraged him to concentrate on Armenian Studies. He obtained a further degree with Professor Garitte in Louvain, in Christian Oriental Languages, offering Armenian, Arabic, and Georgian. In 1963 he took up an instructorship in Armenian at Harvard University, and in 1969 became the first Mashtots Professor of Armenian Studies at that University, a post he held until 1992. He was elected Senior Fellow at Dumbarton Oaks in 1979, and served as its Director from 1984 to 1989.

In 1992 he accepted the position of Calouste Gulbenkian Professor of Armenian Studies in the University of Oxford, which he held until his retirement in 2001. In 1995 he was elected Fellow of the British Academy. Among his distinctions are the Saint Sahak and Saint Mesrop Medal, awarded to him by Katholikos of All Armenians Vazgen I for his "great service to the scholarly study of the history of the Armenian people". He served on the Board of the Society for Armenian Studies and on the Committee of the Association Internationale des Etudes Arméniennes, of which he was a Patron Member.

It is hard to overestimate Robert Thomson's importance for Armenian Studies and their relationship with a variety of relevant fields, such as Patristics and Early Christian Studies, the study of Eastern Christianity, and Byzantine Studies. To colleagues working in these fields, and no less to academics whose main interests involved Armenian, Thomson opened up the textual wealth of Armenian historiography and Biblical commentary by means of an unsurpassed range of fluent translations and erudite commentaries, bringing into wider academic circulation the works of a sophisticated Christian tradition that had long remained a closed book to most outside Armenian studies. Almost singlehandedly he made available the Armenian historiographical tradition up to the thirteenth century, with a few exceptions only –mostly brilliantly filled by others-, with commentaries that drew attention to the literary and theological aspects of the texts. He showed what motivated their composition, warning against face-value interpretations by scholars in other fields,

if they used what they considered to be the clear-cut Armenian evidence. This sometimes landed him in controversy, in particular over his cautioning against the dating to the fifth century, customary among scholars in Soviet and post-Soviet Armenia as well as some outside Armenia, of the “Father of Armenian History”, Movses Khorenatsi, whereas a dating of the text as we have it to the eighth century is widely held to be more plausible. First published in the Introduction to his translation in 1978, he stood by this view in the second edition of 2006. Despite what must be called a so far generally reserved reception in the Republic of Armenia of his phenomenal contribution to the field, Thomson did eventually receive recognition there from individual scholars and institutions.

Robert Thomson’s scholarly work, the result of seemingly effortless, quiet application sustained over more than half a century, is exceptional in its depth as well as its sheer volume. Many of his works represent landmarks in Armenian studies. After several journal articles published in the 1960s and the first volumes of Athanasius’ Syriac versions had seen the light, Robert Thomson published, in 1970, the English translation of *The Teaching of Saint Gregory*, together with an in-depth introduction and meticulous commentary. It would form the template for his approach to a text. This lengthy catechetical work, occupying almost half of Agathangelos’ *History of the Armenians* offers insight into fifth-century Armenian theology. In the remainder of his *History*, Agathangelos relates the conversion of Armenia between 301 and 314 as if he were an eyewitness, while in fact he was writing in the 460s. Thomson published his translation in 1976, setting in train a series of publications of historiographical texts lasting some thirty-five years. In 1978 followed Movses Khorenatsi’s *History of the Armenians*, then Elishē’s *History of Vardan and the Armenian War* (1982), Thomas Artsruni’s *History of the House of the Artsrunik* (1985), the “Anonymous Story-Teller (also known as Pseudo-Šapuh)” (1988-1989), the *Historical Compilation* of Vardan Arewelc’i (1989) and Łazar P’arpetsi’s *History of the Armenians* (1991).

In the nineteen seventies, Thomson was no less active in the development of teaching aids. His widely used, succinct *Introduction to Classical Armenian*, offering grammar with exercises, a choice of texts and an extended word-list, was first published in 1975, saw a revised second edition in 1989, and was reprinted in 1993 and 1998; it is the only work of its kind in English and generations of students



received their first training in the language through it. In 1977, together with Professor Kevork B. Bardakjian he published *A Textbook of Modern Western Armenian*, another introductory tool which answered a pressing need felt in academic teaching.

Thomson's command of a wide variety of languages allowed him to pursue comparative research and thereby significantly to advance our insight in early Christian literature. In 1983, in cooperation with Bridget Kendall, he published an English translation and commentary of the Armenian version (from the Greek original) of the late antique philosopher and head of the Alexandrian School David the Invincible Philosopher's (Davit' Anyat's) *Definitions and Divisions of Philosophy*. A further foray into the Hellenising style of Armenian translations from Greek represented his edition and translation of the corpus of Dionysius the Areopagite, published in two volumes in CSCO (1987). As the result of his interest in cosmologies and in order to set the record straight on the way Basil's *Hexaemeron* had found its way into Armenian, he published an edition and translation of *The Syriac Version of the Hexaemeron by Basil of Caesarea*, again in two volumes in CSCO (1995). This was followed in 2012 by *Saint Basil of Caesarea and Armenian Cosmology*, a study with translation of the Armenian version of Saint Basil's *Hexaemeron* and its influence on medieval Armenian views about the cosmos.

Returning to historiography, in 1996 he published another landmark work: *Rewriting Caucasian History. The Medieval Armenian Adaptation of the Georgian Chronicles. The Original Georgian Texts and the Armenian Adaptation*. Presenting the translation of the thirteenth-century Armenian adaptation on the upper half of the page and the translation of the text of the Georgian Chronicles on the lower half, the work provides a fascinating insight in Armenian rewriting, by abbreviating the Georgian original and expanding it with Armenian material.

A cooperation with the Oxford Byzantine historian James Howard-Johnston assisted by the latter's (then) student Tim Greenwood resulted in the two-volume publication of a translation with literary commentary by Thomson, and a historical commentary by Howard-Johnston of the seventh century *History* ascribed to Sebēos (1999).

The nineteen-nineties further saw the publication of an important collection of his articles in the aptly titled Variorum volume *Studies in Armenian Literature and Christianity* (1994), followed by an example of one of his many other services to scholarship, *A Bibliog-*

*raphy of Classical Armenian Literature to 1500 AD* (1995), supplemented in 2007 by a sixty-page sequel in *Le Muséon*.

In the first decennium of the twenty-first century Thomson translated and commented upon two Armenian adaptations of historical works, originally written in Greek, that had played an important role at various moments in the perception of Armenian history. These are the two versions of *The Armenian Adaptation of the Ecclesiastical History of Socrates Scholasticus* (2001), and “The Armenian Versions of the ‘Life of Sylvester’” (2005), which is transmitted only with the second version of the former. Thomson returned to earlier work with the completely revised translation, a much amplified commentary and partly new introduction of the *Teaching of Saint Gregory* (2001). He likewise revised and amplified with additional commentary and bibliography his translation of Movses Khorenatsi’s *History of the Armenians*, which saw the light in 2006. What turned out to have been his final contribution to the study of Armenian historiography was his fine comparative work, *The Lives of Saint Gregory*, where the Armenian, Greek, Arabic and Syriac versions of the *History* attributed to Agathangelos are set side by side, preceded by a hundred-page Introduction dedicated to a comparison of the two recensions, to Gregory in Armenian sources, Gregory’s reception with Armenian theologians, and a chapter on Gregory and apocalyptic themes.

Apart from the introductions and commentaries to the translated works, Thomson devoted separate studies to a number of historians he had translated, and others that he had not. After his 1994 volume of collected articles, he continued to make incisive contributions on the place of Armenia, its politics, culture and religion in the wider Caucasus, its relationship with Byzantium, and with Iran, as well as on the Christianization, on Armenia’s historiography and its literary tradition. Noteworthy is also his interest in Armenian law, which resulted in a translation of Mkhitar Gosh’s influential late twelfth-century *Lawcode*, as usual accompanied by a fundamental introduction and extensive commentary, published in 2000.

A further survey article, published in 2009 in the *Journal of the Society for Armenian Studies* under the title “Armenian Biblical Commentaries: The State of Research”, represents another strand of Robert Thomson’s scholarship, which is as fertile as his other endeavours have been. It followed shortly upon his question “Is There An Armenian Tradition of Exegesis?”, posed in *Studia Patristica*

(2006). Already in 1983 he had published a translation of Gregory of Narek's *Commentary on the Song of Songs*. At the turn of the millennium he published a *Homily on the Passion of our Lord*, attributed to Elišē, while an article of the same year (2000) studies its relation with the fourth-century Syrian theologian-poet Saint Ephrem. Thomson published a whole range of books and lengthy articles dedicated to Biblical commentary and homilies in Armenian: in 2005, *Hamam. Commentary on the Book of Proverbs*, soon followed by "Mambrē and His Homilies" (2005-2007), *Nerses of Lambron. Commentary on the Revelation of Saint John*, in 2007, then, in 2008-2009, "A Commentary on Joshua and Judges Attributed to Elišē" and in 2014, the volume *Nonnus of Nisibis, Commentary on the Gospel of Saint John*, a text which is lost in the original Arabic. In the same year he published a study on Arabic in Armenia before the tenth century. His most recent book-length work brings into full daylight a work not widely known among Armenian scholars, an edition with translation, introduction and commentary of Nersēs of Lambron's *Commentary on the Dormition of Saint John* (2017). At the time of his death, Robert's translation of a further, voluminous, commentary was so far advanced, that he had begun to look for a publisher.

The wealth of insight and wisdom that Robert Thomson imparted to scholarship will long resonate. He was very much sought after by students, whose questions he had great pleasure in answering, both for their academic quality and because the contact appealed to the gregarious side of his character. He was very fond of music and played the piano. When he was Director at Dumbarton Oaks, he relished the opportunity to organize concerts and influence the programme, just as he enjoyed in Oxford the somewhat unexpected responsibility for the college silver as Pembroke's Silver Fellow. A dinner with friends and colleagues was also much welcomed, in particular when accompanied by a good glass of wine. Robert loved life and scholarship and the extent of his contribution to both, in particular the latter will become ever more apparent in the years to come. We have lost an exceptional scholar, colleague, friend, and human being.

Lux perpetua luceat ei.

Theo Maarten van Lint  
Pembroke College  
The Oriental Institute  
University of Oxford

*Personalialia and distinctions*

**Jesse Siragan Arlen** has been awarded the Dolores Zohrab Liebmann Fund Fellowship for the 2018-2019 academic year.

**Levon Avdoyan** has been awarded the Hakob Meghapart Jubilee Medal by Tigran Zargaryan, director of the National Library of Armenia on June 26, 2018 during a conference at the Library of Congress.

**Robert Der Merguerian** a été nommé au grade de chevalier dans l'ordre des Palmes académiques décerné par le Ministère français de l'Éducation nationale pour services rendus à l'éducation nationale. Le décret date du 17 juillet 2018.

**Rouben Galichian** has been awarded the presidential Movses Khorenatsi medal (2013), which was presented to him in 2017.

**Nazenie Garibian** has been appointed Deputy Minister of Culture of the Republic of Armenia.

**Alessandro Orengo** has been appointed Associate Professor of Armenian Studies at the Department of Civilisations and Forms of Knowledge, University of Pisa.

**Michael E. Stone** has been awarded the Medal of Distinction of the Matenadaran and has been elected to the Accademia Ambrosiana.

**Yana Tchekhanovets** has been awarded the Polonsky Prize for Creativity and Originality in the Humanistic Disciplines, 2018, The Hebrew University of Jerusalem, for her Ph.D. dissertation *Armenian, Georgian and Albanian Communities in the Holy Land in the Byzantine and Early Islamic Periods*.

**Vahan Ter-Ghevondyan** has been formally elected director of the Research Institute of Ancient Manuscripts Matenadaran. Ter-Ghevondyan had served as the Acting Director of the Institute since

September 2016 after the passing of the former director Dr. Hrachya Tamrazyan.

***Emmanuel Van Elverdinghe*** in November 2017 has been appointed a Wissenschaftlicher Mitarbeiter (Research Associate) at the LMU München in the ERC project “Paratexts of the Bible” (<http://paratexbib.eu/>).



Mxit'ar Sebastac'i  
Sivas, 1676 – Venezia, 1749

## *Short Reports*

### **University of Southern California Shoah Foundation Adds Large Collection of Armenian Genocide Testimony to its Archive**

USC Shoah Foundation has received one of the largest collections of testimonies from survivors of the Armenian Genocide that were recorded over decades by Dr. Richard Hovannisian, a leading scholar on the World War I-era genocide.

The more than 1,000 interviews will constitute the largest non-Holocaust-related collection to be integrated into the Institute's Visual History Archive. It will also be the Archive's first audio-only collection. Initially, a pilot of 10 testimonies – seven in English and three in Armenian – will be available to the public on March 9 2018 in the Institute's Visual History Archive. The rest will be added as they are digitized and indexed to the high standards used by the Institute. In addition to the audiotapes recorded in a variety of formats, the new collection includes documents and photographs corresponding to each interview, transcripts and translations that Hovannisian and his students put together over the years. The vast majority of the collection was recorded in Armenian, but up to 20 percent of the testimonies are in English; there is a smaller portion of Turkish and Spanish language interviews.

The son of a genocide survivor, Hovannisian believes deeply in the power of testimony as a tool to educate, combat denial, and communicate the magnitude of a criminal scheme that claimed an estimated 1.5 million Armenian lives. But numbers alone don't begin to tell the story. "The figure 'a million and a half' can roll right over our shoulders," he said. "But it's different when you take those individual interviews and start listening to them one by one. And then it becomes a million-and-a-half individuals and the loss of a civilization, of a way of life, a space where people lived for more than 3,000 years, and everything that space contained."

The Institute also houses the Armenian Film Foundation's collection of Armenian Survivor testimony, which was fully integrated into the Visual History Archive in late 2016. "By adding more context to the Visual History Archive, we continue to honor the memories of those whose lives were needlessly taken," said USC Shoah Foundation Vinci-Viterbi Executive Director Stephen Smith. "These voices

will help ensure future generations will learn from those who experienced the horrors of the Armenian Genocide.”

The Armenian Film Foundation’s collection of testimonies was recorded by J. Michael Hagopian for the purpose of making documentaries about one of the earliest genocides of the 20th century. By contrast, Hovannisian, a professor emeritus of Armenian History at UCLA, had a more academic approach. His testimonies typically exceed an hour and feature a wide range of questions about the survivor’s entire life history. Hovannisian, who collected the testimonies from 1972 to the 2000s, also interviewed some children and grandchildren of survivors in the later years of the project.

(From USC Shoah Foundation press release, March 9, 2018)

### **Vardanants Day Armenian Lecture at the Library of Congress**

(June 26, 2018)

Levon Avdoyan arranged and convened the 22nd Vardanants Day Armenian Lecture at the Library of Congress on June 26, 2018. Rather than a single lecture, this year’s program was a conference entitled *New Topics in Armenian History and Culture*, with the following presentations:

**Morning Session:** Helen C. Evans (The Metropolitan Museum of Art), *Cilicia on Mongol Trade Routes*; Amy Landau (Walters Art Museum), *A Concert of Luxurywares and Estates: the Will of the 17th-Century Armenian, Merchant Poghos Velijanjan*; Sylvie L. Merian (The Morgan Library and Museum), *The Eclectic Nature of Late Armenian Manuscripts from Constantinople*; Vazken Khatchig Davidian (Birkbeck College, University of London), *Image of the Migrant Worker: Visualizing the Bantoukhd from Ottoman Armenia in late Nineteenth Century Constantinople*; Khatchig Mouradian (Columbia University), *Unarmed and Dangerous: Non-violent Resistance from the Ottoman Empire to the Third Reich*

[[http://www.loc.gov/today/cyberlc/feature\\_wdesc.php...](http://www.loc.gov/today/cyberlc/feature_wdesc.php...) YouTube link: <https://www.youtube.com/watch?v=xegVBHM6ZL4>]

**Afternoon Session:** Murat C., Yildiz (Skidmore College), *Biceps and Balls: Physical Culture in Late Ottoman Bolis*; Theo Maarten van Lint (Oxford University), *Poetry, Patria and Pedigree: Eghishe*

*Charents' Monument and the Muse's Discontents*; Robert Krikorian (United States Department of State), *The Re-Appropriation of the Past: History and Politics in Soviet Armenia, 1988-1991*; Nerses V. Hayrapetyan (Information resource Center, United States Embassy/Yerevan), *Samizdat and the Emergence of the Contemporary Armenian Press*; Tigran Zargaryan (National Library of Armenia), *The Pan-Armenian Digital Library in Action: Connecting the Diasporas, Bridging Knowledge*; Haig Utidjian (Charles University, Prague), 'Sublime and Celestial': *Pietro Bianchini and an Ode for the Patriarch* [[http://www.loc.gov/today/cyberlc/feature\\_wdesc.php...](http://www.loc.gov/today/cyberlc/feature_wdesc.php...) YouTube link: <https://www.youtube.com/watch?v=LVwUcxelbdY>]

### **Interviews with Professor Michael Stone**

<http://www.sbs.com.au/yourlanguage/armenian/en/content/its-surprising-impact-armenian-having-whole-middle-eastern-studies>

(abridged version:

<http://www.sbs.com.au/yourlanguage/armenian/en/content/armenians-are-extraordinarily-fruitful-retelling-biblical-stories>).

<http://www.sbs.com.au/yourlanguage/armenian/en/content/armenian-culture-story-and-art-are-very-very-interesting> (broadcast on 26 July 1995)

### **Research Field Trips in Ethiopia and Armenia**

**Ethiopia**, September-October 2017: research in the archives of the Armenian Orthodox Church of St. George in Addis Ababa; visit to the Debre Hayq Estefanos (monastery) founded according to local Ethiopian-Armenian traditions by Armenian monks; traces of the Armenian presence in the city of Gondar; collaboration with Ethiopianist colleagues in the survey of Beta Israel monasteries in the region of Semien Mountains. An article on Armenian-Ethiopian ties will summarise the results of this research trip.

**Armenia**, August 2018: research in the Institute of Ancient Manuscripts (Matenadaran); a Deep Impact Archaeological Survey with a team of Armenian (Hamlet Petrosyan, Tatjana Vardanesova and students) and Italian (Michele Nucciotti, Elisa Pruno, Lapo Somigli,



Vasco La Salvia) medieval archaeologists in the village of Ełegis and its various religious sites, including the Jewish cemetery, traces of a Muslim sanctuary, numerous *xač'k'ars* and three churches of unique architectural value. A joint publication on the archaeological-architectural heritage of Ełegis is planned.

Zaroui Pogossian

### AIEA Workshop

**Գիտելիքները և Ուսուցումը Հայաստանում Անանիա Շիրակացուց  
Գրիգոր Մազիստրոս/Les sciences et les savoirs en Arménie entre  
Anania Širakac'i et Grigor Magistros/Sciences and Learning in  
Armenia between Anania Širakac'i and Grigor Magistros**

(Gyumri, Italian Honorary Consulate, 5–6 October 2018)

The AIEA workshop that recently took place in Gyumri was jointly organised by members from Europe and Armenia, namely Alessandro Orengo (University of Pisa), Nazenie Garibian (Matenadaran, Yerevan State Academy of Fine Arts, and Ministry of Culture of the Armenian Republic), Zara Pogossian (Ruhr-Universität Bochum) and Federico Alpi (formerly of the University of Bologna, now at the Foundation for Religious Sciences John XXIII, Bologna). The official languages were Armenian, French, and English.

The event was generously co-sponsored by the Ministry of Culture of the Armenian Republic and hosted by the Honorary Consul of Italy in Gyumri, Mr Antonio Montalto, and the *Family Care* Foundation.

Proceedings started on 5 October with a minute's silence in memory of the recently departed Charles Aznavour.

The first session, chaired by Federico Alpi, opened with a message from AIEA President Prof. Valentina Calzolari (University of Geneva), read aloud by Zara Pogossian.

Alessandro Orengo then presented his opening remarks and explained the genesis of the event. AIEA workshops are usually conceived around a theme and aim to foster discussion between scholars working on a similar topic from different perspectives. When Antonio Montalto offered to host an Armenological event in Gyumri, the topic of Anania Širakac'i (7<sup>th</sup> C) immediately presented itself for obvious geographical reasons, but also because, as a traveller and dis-

seminator of knowledge, Anania seemed like an ideal figure to examine in the first thematic AIEA workshop to be held on Armenian soil. The chronological scope was then broadened to include another layman and polymath, Grigor Magistros Pahlawowni (11<sup>th</sup> C), who had likely favoured a renewed interest in Anania's work by using the *K'nnikon* – rediscovered in the Catholicosial see at Ani – in his scholarly activity and teachings.

In the first paper of the day, Nazenie Garibian, as Deputy Minister of Culture of the Republic of Armenia, conveyed the Minister's greetings. Then she proceeded to trace a brief history of the scholarship on Anania and offered some remarks on the historical context in which Anania's activity developed, a century – the 7<sup>th</sup> – of great changes during which, however, the authority of the *naxarar* still held, guaranteeing a certain stability. She also traced a link between Anania and Grigor Magistros, underlining the relations between their cultural projects and the local élites.

Alessandro Orenco discussed Anania's *Autobiography*, its possible antecedents, its contents and thus its utility as a mirror of the wider cultural situation of the 7<sup>th</sup> C. He underlined how autobiography was a popular genre in Greek and Latin authors but was scarcely attested in early Armenian literature. The autobiographical details provided by the foremost historians (with the partial exception of Lazar Parpec'i, in his *Letter* to Vahan Mamikonean) are usually meant to explain why they agreed to write in the first place and stress their own reliability. Thus, Anania's autobiography was the first in its genre in Armenian. It is attested in two recensions, possibly because it was originally placed at the beginning of the *K'nnikon* as a defence against external criticism, and was later extracted thereof and shortened, like other sections of this monumental work. Orenco also discussed some specific problems, such as Anania's place of birth. Finally, he pointed out a few similarities (e.g. the element of self-justification) between Anania's autobiography and the much later one by Oskan Erewanc'i (17<sup>th</sup> C), which, however, do not necessarily imply that an intertextual contact took place.

In the last presentation of the day, Zara Pogossian discussed Anania's *Mathematical Problems* as a source for studying the cult of Saints and their sponsors. She focused in particular on the diffusion of the cult of St. Sarkis and the role played by one Sahak Kamsarakan (whose exact identification is a matter of debate), cross-referencing the information found in a problematic inscription now at

Tekor's church with the details that can be gathered from Anania's work and other sources (notably, Łazar Parpec'i). Although this is still a work in progress, Pogossian suggested a possible link between Sahak's sponsoring of the cult of St. Sarkis and a power struggle within the Kamsarakan family.

The second session, chaired by Zara Pogossian, opened on 6 October with a paper by Erna Shirinian (Erevan State University and Matenadaran), devoted to Anania's importance as a source for understanding the cultural situation in the wider oecumenical world of the 7<sup>th</sup> C, and to his pivotal role in the continued development and diffusion of science and learning in Armenia. Shirinian listed some desiderata in the field (works that are still unpublished, mistaken attributions, widely held assumptions to be revised, etc.). She underlined the universal and multidisciplinary character of Anania's scholarly interests, the accuracy of his pedagogical reflections, his role in spreading the Greek *paideia* and establishing in Armenia a school system including the *quadrivium*, and in producing textbooks, some of which must have been unique in the Christian world at the time. She concluded by drawing attention to Anania's contributions to philosophy and theology and to his relations with the Armenian Church, and by emphasising once again his exceptional stature as a scholar and preserver of knowledge.

Hamlet Petrosyan (Erevan State University) presented a paper on Anania's *Xraxčanakank*<sup>4</sup> – entertaining arithmetic riddles to be proposed to one's fellow guests at a feast – six of which he definitely considers authentic. Less complex than the *Mathematical Problems*, these riddles often contain explicit references to a festive setting and to making fun of those who cannot find the right answers and were probably meant to popularise scientific knowledge. On the basis of several sources – textual, iconographic and archaeological – Petrosyan placed these riddles within a well-established Armenian (and wider) tradition, stressing the contiguity of feast and fight and thus the omnipresence of a competitive element (often intellectual in nature) in festive settings.

Grigor Broutian (V. Ambartsumian Museum and Matenadaran), an expert of physics and astronomy as well as of Armenian sources, focused on the *K'nnikon* and especially on the section devoted to calendars and related problems therein. He described the Armenian solar calendar and mentioned the Easter tables in use before Anania, and detailed the problems presented by the occurrence of the first

‘wrong Easter’ in the year 661, i.e. a divergence in dates between the Greek and Armenian Easters. He argued that Anania’s research travels and subsequent return to Armenia were connected with Kat’olikos Anastas’s desire to educate scholars that could solve similar problems. Then, he proposed a reconstruction of the contents of the section of the *K’nnikon* called *Tomar*, which included a theoretical section as well as a practical one in which the fixed calendars of fourteen Christian nations were synchronised, the correspondences between the movable Armenian calendar and the fixed Roman one were detailed, and new Easter Tables were created. After describing Anania’s calendar reform, Broutian proposed a detailed chronology of his life, arguing that after Anastas’s death, his successors banned Anania’s book and his pedagogical innovations in an attempt to preserve the *status quo*. He then concluded by linking the renewed interest in the *quadrivium* in Armenian milieux to Grigor Magistros’s rediscovery of the *K’nnikon* in the 11<sup>th</sup> century.

Armenuhi Drost-Abgarjan (Martin Luther University of Halle-Wittenberg) discussed Anania Širakac’i as a hymnographer, dedicating her contribution to her parents, who had spent their school years in Gyumri. She underlined that, in the manuscript tradition, Anania is mentioned as the author of around 200 liturgical chants. However, the true authorship of these hymns is very difficult – if not downright impossible – to establish: multiple attributions to prominent personalities are attested, but most chants are actually the results of superimposed oral layers and different written redactions, ranging from the 7<sup>th</sup> to the 12<sup>th</sup> centuries. In order to identify a layer that can be attributed to Anania, the contents, linguistic features, and theological views of the hymns should be analysed. Drost-Abgarjan then proceeded to do just that, by comparing a group of hymns on the Resurrection with homilies that are undisputably Anania’s and tentatively suggesting that an ancient layer in these chants could indeed date to the 7<sup>th</sup> century. She concluded by remarking that further research is needed on this vast topic.

In the first paper of the third and last session, chaired by Armenuhi Drost-Abgarjan, Edda Vardanyan (Matenadaran) described some parallelisms between the architecture and iconography of the *žamatown* of the monastery of Hořomos, dating back to the early 11<sup>th</sup> C (1038), and Anania Širakac’i’s theological writings, which were starting to circulate again around that time. In fact, a direct influence cannot be ruled out. The *žamatown* is a quadrangular building with

an octagonal dome, built in front of St. John's church, and was conceived as a mausoleum for king Yovhannēs-Smbat. The building shares traits both with *martyria* and with Paleochristian baptisteries, because of the well-known link between baptism and resurrection (also attested in Anania's homily *On the Epiphany of the Lord*): central on that account is the symbolism of the number 8. The sculptural decorations of the dome include eschatological motives centred around the idea of the Second Coming and the Heavenly Jerusalem (especially meaningful in an era where Millenarist fears were rampant), as well as references to Creation Week (cf. Anania's *Tomar*) and heavenly symbols. Clear references to Armenian orthodoxy are also present and find parallels in Anania's aforementioned homily.

The last three papers of the workshop concerned Grigor Magistros. Anna Arevchatian (National Academy of Sciences and Komitas State Conservatory, Erevan) provided a brief introduction to the author and his cultural background and then observed that his musical interests are confirmed by his being mentioned in Medieval lists of hymnographers and having actually authored a few hymns and canticles. Then she proceeded to exemplify how his *Letters*, the *Commentary on Grammar* and the preface to his Biblical poem provide information on his musical and aesthetic views, as well as on ancient and contemporary artistic and musical education and practices (both religious and secular, in Armenia as well as in Constantinople). She concluded by remarking that it would be difficult to overestimate Grigor's contributions to Armenian musical history.

Gohar Muradyan (Matenadaran) discussed Grigor Magistros's sources. She started by noting that Grigor's erudition was often remarked upon by other authors. She then proceeded to show that the breadth of his learning is confirmed by the numerous references to known and otherwise unknown sources in his *Letters* (and in other writings). The Bible is unsurprisingly a main source (sometimes referred to in generic terms, while in other instances the specific book is named), but numerous Armenian and Greek authors – writing on widely different topics and disciplines – are alluded to, mentioned, and/or quoted from as well (Anania and his *K'nnikon* are discussed in some detail). Some authors were probably known to Grigor only indirectly – through translations or references found in later texts – whereas in other cases he was likely translating directly from Greek (notably in the case of Clement of Alexandria). In fact, he explicitly refers to his own translating activity from Greek and Syriac, men-

tioning among other works two Platonic dialogues. In some cases, foreign and comparatively less known names have clearly undergone a process of textual corruption in the manuscript tradition of the *Letters*, so it is difficult to identify the original reference. Elsewhere, Grigor refers to information he has gathered ‘among the common people’, or uses generic expressions such as ‘it is said’. Finally, Magistros does not always mention his sources, so that it is often difficult to identify the origin of a specific section or theme.

In the final paper of the workshop, Federico Alpi discussed a few passages of medical interest in Grigor Magistros’s *Letters*. He started by pointing out that the latter often follow the norms and conventions of Byzantine epistolography, being characterised by concision, elegance, lexical peculiarities and rhetorical ornamentation. He then proceeded to outline a tentative typology of medical references in Byzantine letters – information on the author’s or other people’s health; rhetorical similes; allusions to and/or quotations from medical authors and works – and showed that the same typology can be detected in Grigor (who might have had access to Greek medical texts or otherwise lost Armenian translations thereof). He then focused on specific cases, discussing problems of interpretation and potential solutions, and concluded that Grigor’s medical references are generally more detailed than those of his Byzantine counterparts, possibly suggesting that medicine had played a considerable role in his education, perhaps even as a result of Anania’s legacy.

A few conclusive remarks by Alessandro Orengo and a general discussion followed. The possibility of publishing the conference proceedings was suggested and approved (with details to be further defined).

Irene Tinti

### **Testi greci cristiani e traduzioni armene: un viaggio di andata e ritorno**

(University of Bologna, 12 October 2018)

Organisers: Prof. Antonio Cacciari and Dr Daniele Tripaldi (Department of Classical Philology and Italian Studies); Prof. Anna Sirinian, Dr Don Riccardo Pane and Dr Federico Alpi (Department of History, Cultures and Civilisations)

As explained by Antonio Cacciari, Associate Professor of Ancient Christian Literature at the University of Bologna and Vice-Director of the journal *Adamantius*, the Study Day that took place on 12 October 2018 should be the first in a series of workshops devoted to the translations of Christian texts into Oriental languages.

As is well known to specialists, these versions are relevant not only in and of themselves, but also for reconstructing the source texts and studying their circulation and reception. The subtitle *Un viaggio di andata e ritorno* (lit. ‘a round trip’) refers precisely to their value as additional and ancient witnesses of surviving Greek texts, or even as a way of accessing writings that are otherwise lost or incomplete. Despite their importance for Classicists, though, these versions are often not easily accessible to Western scholars because of linguistic barriers and logistical difficulties. This is precisely what prompted the decision to inaugurate a series of events aimed at drawing attention to them while dispelling many misunderstandings by focusing on methodological issues and specific case studies.

The invitation to hold a Study Day devoted to the Armenian versions of Christian texts, which have captured the interest of Italian scholars from Giacomo Leopardi onwards, was readily accepted by Prof. Anna Sirinian (University of Bologna) and her collaborators.

The first session, chaired by Prof. Cacciari himself, opened with a paper by Sever Voicu (Vatican Apostolic Library and Augustinian Patristic Institute, Rome), focusing on texts and fragments rightly or wrongly attributed to Severian of Gabala in the Armenian tradition. Prof. Voicu described the extant corpus and presented several problems and possible solutions, along with methodological observations and a series of desiderata in the field.

Paola Pontani (Catholic University of Milan) discussed the Armenian Philonian corpus, which finds its rightful place among Christian texts, despite the author’s Jewish origins, because of its influence on the development of Christian theological thought. Prof. Pontani presented the corpus as an example of theoretical and methodological issues that must be taken into account when analysing translated literature, emphasising the contribution of linguistics and especially translation studies to the philological use of ancient translations and recalling Giancarlo Bolognesi’s teachings on the subject.

Emilio Bonfiglio (University of Vienna) presented the Armenian Chrysostomian corpus, giving a *status quaestionis*, discussing any potential references to John Chrysostom in Armenian sources, the

selection of translated works, and finally outlining the most urgent desiderata.

Clara Sanvito (Universidad Eclesiástica San Dámaso, Madrid) and Marco Bais (Pontifical Oriental Institute, Rome) presented case studies drawn from the Armenian version of the *Epidexis* by Iraeneus of Lyons, whose Greek original is lost. Both underlined the challenges and problems of interpretation that arise due to the difference of the linguistic systems involved.

The second session was chaired by Prof. Anna Sirinian. In the first paper, Moreno Morani (University of Genoa) explored some widely held but overly simplified notions about Armenian translations from Greek – such as their unvarying literalness and incomprehensibility to Armenian readers – and stressed the need to reconstruct the translator's mental processes in order to identify philologically relevant textual variants.

Valentina Calzolari (University of Geneva) discussed the background and preliminary findings of her ongoing research on Armenian texts devoted to St. Stephen Protomartyr. On the basis of her investigation into the catalogues of the Matenadaran of Erevan, she presented different textual typologies attested in Armenian, and confirmed the existence of a homily by Basil of Caesarea that seems otherwise lost.

Paolo Lucca (Ca' Foscari University, Venice) opened his contribution by discussing the scant presence of Origen and his writings in the Armenian literary tradition. Then, he focused on the legacy of his philological activity as attested by diacritical marks in Armenian Biblical manuscripts; finally, he presented case studies drawn from the *Genesis*.

Sara Scarpellini (University of Geneva) discussed the goals, methodology and preliminary findings of her ongoing doctoral research devoted to the Armenian *Acts of Peter and Paul* (of which she discovered previously unknown witnesses). She presented the relations between the Armenian text and the Greek and Latin ones as emerged from her collaboration with Prof. Alberto D'Anna (University of Rome 3).

A general discussion followed.

The proceedings of the Study Day will be published (in Italian) in the journal *Adamantius* (2019).

Irene Tinti



## Two Decades of Armenian Studies in Germany

(By Muriel Mirak-Weissbach and Dr. André Höhn Special to *The Armenian Mirror-Spectator*)

HALLE-WITTENBERG, Germany — It is a unique institution in the country, the only center specializing in Armenian studies, Armenology. When the Mesrop Arbeitsstelle für Armenische Studien (Mesrop Center for Armenian Studies) at the Martin Luther University in Halle-Wittenberg observed its 20th anniversary on October 18-19, it celebrated the special role it has played in bringing knowledge of the Armenian language, literature, culture and history to not only academic circles but also the broader public. Much has been achieved, and the potential for development is even greater. Since the Bundestag (Parliament) passed a resolution in June 2016 recognizing the Armenian genocide, interest in Armenia has expanded immensely. For many Germans that political act opened the door to discovery of a hitherto unknown people and their culture. Several new studies, especially of the history of the genocide, have appeared and been well received.

But there is more to Armenia and Armenians than the genocide. Halle is the right place to host the Mesrop center; the city boasts a long tradition of oriental studies, reaching back to 1694, especially studies of the Christian Orient. Another reason is the connection of the university to German reformer Martin Luther. Its director, Prof. Armenuhi Drost-Abgarjan, has noted that the center's namesake "was a counterpart to Martin Luther, ... Luther plays the same role for our national literature as Mesrop Mashtots played for Armenian literature." Mesrop's groundbreaking translation of the Bible into Armenian was an inspiration to Luther, who explicitly acknowledged him as his forerunner when he undertook the translation of the Bible into the German vernacular.

### *Three Causes for Celebration*

On October 18, in Halle an der Saale it was not one but three anniversaries that merited a festive toast: the cultural agreement between the Federal Republic of Germany (represented by the federal state of Saxony-Anhalt) and the Republic of Armenia was signed in 1998; the Mesrop Center for Armenian Studies at the Martin Luther University in Halle-Wittenberg also reached its 20th birthday; and, the Yerevan State University and the Halle University looked back on a decade of partnership.

The auditorium in the historic Löwengebäude – the lions’ building, so-called for the sculpted reclining kings of the jungle who guard the entrance – in the university square was brightly lit on the evening of October 18 and everything had been prepared for a dignified ceremony. Drost-Abgarjan welcomed the numerous guests warmly, musical strains sounded from members of the Halle University Academic Orchestra and the round of congratulations opened. Prof. Tietje, the university’s rector, stressed the historical significance of Armenia and the need for objective scientific study of the region. He pointed to the so-called small subjects, the university’s responsibility to them and the importance of the Mesrop Center for the Caucasus region in the context of European politics.

Dr. Ude, State Secretary of the Federal State Ministry for Economics, Science and Digitalization, summarized the activities of the Mesrop Center to date as well as its engagement for cultural mediation, and, speaking in the name of the ministry, expressed deep gratitude to Prof. Drost-Abgarjan. He also voiced appreciation for the activity of Prof. Dr. Goltz, the first Director of the institute, whose achievements were to be acknowledged with utmost respect repeatedly throughout the course of the evening. His Excellency Ashot Smbatyan, Ambassador of the Republic of Armenia in Germany, called for injecting more vitality into the abstract relations between Armenia and Germany, and emphasized the central role Armenian studies play for Mesrop as well as the elevated status the Center enjoys in research on Armenia as a Christian nation. Dr. Arayik Harutyunyan, Minister of Science and Education, R.A., coined a fitting honorary title for Mesrop – he dubbed it the “second Armenian embassy” – and reported on the institution’s efforts to strengthen Armenian studies in Germany and, with the help of special scholarships, to promote a vigorous student exchange program.

The loudest applause of the evening then came, when Prof. Drost-Abgarjan, visibly moved, received the “Gold Medal” from the Armenian Ministry of Science, an award which stands as a tangible symbol honoring her indefatigable intellectual work, for which she deserves most heartfelt thanks. Dr. Gunnar Schellenberger, State Secretary of the Minister President’s Office and of the Ministry for Culture of Saxony-Anhalt, followed, and spiced his greetings with amusing accounts of his personal experience during his visit to Armenia ten years ago. Dr. Vahan Ter-Ghevondyan, Director of the Mesrop Mashtots Research Institute Matenadaran, Yerevan, spoke in conclu-

sion about the close relations between the Mesrop Center and various Armenian scientific institutions. He noted the project for a Dictionary of Middle Armenian, and recalled the German scholars who made contributions to Armenian culture.

### *Aims and Challenges*

Prof. Theo van Lint, Calouste Gulbenkian Professor of Armenian Studies from Oxford University, delivered the Laudatio (see below p. 138-141). He elaborated on the landmark cultural agreement signed in 1998 between Germany and Armenia and quoted the aims of the center then defined as follows: “strengthening Armenian studies in Germany in research and teaching, establishing an official professorial chair at the Halle University, scientific counseling and coordination of German-Armenian scientific and cultural projects as well as institutional partnerships, providing competent expertise to museums, libraries, archives, as well as to financial support institutions in both countries.”

Over the last two decades, the center has accomplished a great deal, including several international agreements that van Lint praised: in addition to the partnership with the Yerevan State University, he mentioned the cooperation agreement established in 2010 with the Valery Brusov University for Languages and Social Sciences, which has been elevated to a full partnership this year. Also this year the Martin Luther University and the Matenadaran signed an agreement, while de facto cooperation is ongoing between the Evangelical College for Church Music in Halle and the Komitas Conservatory in Yerevan.

Further achievements include the rich contributions made by the center through its scientific publications, its educational trips to Armenia and six outstanding exhibitions it organized, all with accompanying catalogues. Two remarkable publications van Lint singled out were the Middle Armenian Dictionary and a project for translation of Sharakans or hymns.

The list is indeed impressive. Yet, van Lint singled out one of the official aims of the center which has not yet been realized: the establishment of an official professorial chair for Armenian studies. Speaking from his vantage point as current holder of the only chair for Armenian studies in Great Britain, “and as holder of one of these all-too-few chairs overall,” van Lint said he could sense “the gaps in our research, gaps which can be filled only by area specialists whose broad knowledge is combined with a rich orientation in the interdi-

disciplinary sphere.” For this, a proper professorial chair is “indispensable.” He said he “would like to go to bat here for a chair dedicated to the Armenian language, philology, history and culture, so that specialists can be educated who will be able to assume the enormous task of making Armenian culture in the broadest sense accessible to those interested,” whether they be diplomats, politicians or the general public. In this connection, van Lint also made the highly relevant point that in an era of “globalization,” where “area studies,” like “Asian studies,” “Caucasus studies,” etc. abound, it is imperative to make sure that “competence in the individual language and cultures not be lost or watered down.”

The revolutionary developments in Armenia have created a new situation in which these and many other challenges can be met. Voskanyan from the American University of Armenia developed this theme in his keynote address, “Armenia in 2018: Realities and Perspectives,” which provided the transition from the evening’s relaxed and festive mood to the spirit of scientific research that would dominate the following day’s agenda. As the speaker related his eyewitness account of the “Velvet Revolution,” images of the historic events took shape in the mind of every listener.

Voskanyan described and analyzed single scenes, presented the social mechanisms at work, as well as the political and social structures shaping the revolution, and located them in their historical context, and in this way identified the grounds for such radical change in the country. Voskanyan offered a glimpse of Armenia’s future political course in light of various expectations and hopes, while never losing sight of the possible dangers.

### *A Scholarship Can Change a Life*

How better to portray the hopes for the future than to share the experience of a young student of that generation preparing to contribute to the new Armenia? Gohar Khachatryan-Sargsyan is the first alumna of a special scholarship program for students from Armenia, which is offered in the context of the agreement between Saxony-Anhalt and Armenia. In her moving “thank-you” speech, she recalled the difficulties the country endured after independence and the Karabakh war, particularly the toll taken on education. When she found out she was the recipient of the first scholarship to study in Germany (1999-2000), she considered it nothing short of a miracle. “From the first day in Halle,” she said, “I felt as though I were in wonderland.”

Everything she encountered seemed magical, the lectures were lively and her professors were eager to help. “I was finally satisfied with my studies, and I learned how to study, something I consider very important.” In addition to classroom work, she was able to take part in excursions and museum visits. One of them turned out to be decisive. In the Dresden Picture Gallery when she saw Raphael’s “Sistine Madonna,” she “was struck as if by lightning.” Although she had seen reproductions of Raphael’s works as a child, she had never imagined what the impact of the original would be. “Then I understood,” she said, “that I wanted to be an artist, not an art historian, because only an artist can produce something that moving even today.”

The young scholar (who is the daughter of a famous artist) emphasized the value of friendships she made during that year as well. She has begun artistic collaboration with one such new friend, the writer Daniela Danz, and the two are going to work on a literary film project, sponsored by the Goethe Institute in Gyumri, which will be dedicated to the Armenian poet Sajat Nova. As a gesture of gratitude, she concluded by presenting the Martin Luther University with a painting of hers, titled “The Grandmother,” a portrait of “an elderly and wise Armenian woman.”

After the audience had returned to silence, a concert of German-Armenian music filled the air. Participants listened with rapt attention to the performance by singer Anahit Abgarjans (a sister of Drost-Abgarjan), Duduk player Araik Bartikians and organist Helene von Rechenbergs, who, in addition to a work by Johann Sebastian Bach, offered Armenian spiritual songs, hymns and folk songs. The wonderful music captivated the souls of those present, transporting them to distant fields, and filling them with optimism for the future. The evening ended with a reception, with fine cuisine and engaged discussions, all in anticipation of the working sessions planned for the second day.

### *Scholars in Dialogue*

On October 19, educators and researchers from both countries engaged in a full day of scientific discussion and exchange. The conference panels illustrated the nature, vast range and high quality of the intellectual collaboration that has grown over the past two decades in Halle. Under the direction of Drost-Abgarjan, the first session heard presentations by Cornelia Horn (Halle) on “Armenian Studies in Germany,” Vahan Ter-Ghevondian (Yerevan) on “Non-Armenian

Documents of Matenadaran” and Annegret Plantke-Lüning (Jena) on “The Role of German Scholars in Research on Armenia’s Material Cultural Heritage.”

In the afternoon session, chaired by Professor van Lint, Hacik Gazer (Erlangen-Nürnberg) spoke on “Germany as an Educational Center for Armenian Students in the 19th/20th Century,” Axel Meissner (Halle) on “Dr. Johannes Lepsius and the First Magazine of the German-Armenian Society Mesrop (1914)” and Ashot Galstyan (Yerevan) on “Armenian-German Relations in the First World War and 100 Years of the First Armenian Republic (1918-2018).” Professor Gazer led the final session, which heard papers by Franziska Knoll (Halle) on “The Highlands of Syunik – Petroglyphs and Summer Pastures over Millennia, by Meliné Pehlivanian (Berlin) on “Armenian Press History as Reflected in the State Library in Berlin” and by Thomas Buchholz (Halle) on “Komitas’s Compositional Work from the Perspective of His Music Studies in Germany.”

In her concluding remarks, Drost-Abjarjan cast her gaze to the future and the perspectives for Armenian studies in Germany.

The festivities and scholarly exchange in the historical setting had provided ample food for thought regarding precisely the future perspectives for this unique center of learning. Dr. André Höhn, a lecturer at the university, paused to reflect on a Greek inscription that decorates the ceiling of the university hall, a saying about life, which is all too brief, and art, which is eternal. Rendering the notion in a brighter light, he expressed his hope that the Mesrop Center would be granted both a long life and lasting impact.

*(Muriel Mirak-Weissbach thanks Dr. André Höhn for having made his report on the two-day proceedings available for publication in this article. Höhn is a Lecturer at the seminar on the Christian Orient and Byzantium, of the Department of Oriental Studies, Mesrop Center)*

## Activities and Projects of the Foundation ANIV

### *Illustrated Panoramic Map of the Republic of Artsakh published by the Foundation ANIV*

(27 April 2017, Moscow)

This month, the Foundation ANIV has published an Armenian-language placard version of the Illustrated Panoramic Map of the Republic of Artsakh (dimensions: 107 x 61 cm, circulation: 1,000 copies). This map, composed in 2011-2012 on the initiative and with financial support of the Foundation ANIV, was first published as pocket map in 2014 with a circulation of 500 copies. The first circulation (1,000 copies) of the placard version was published in Russian in November 2016.

The map covers all the territories of Artsakh: Mountainous Artsakh, the valley of Artsakh as well as Northern Artsakh. A wide range of objects is depicted on the map, including relief, hydrography and plant cover, all settlements and their official names, locations of old settlements, monasteries, churches, cemeteries, khachkars, ruins of mills, and so on. The map is adorned with drawings of the most famous historical and architectural sights of Artsakh. Authors: content and cartography by Ruben Atoyan, illustration and decoration by Stephan Abrahamyan.

### *Armenian manuscript discovered in Belarusian archive*

(18 October 2017, Minsk)

Working on one of its projects, the Foundation ANIV discovered in the National Historical Archive of Belarus (Minsk, Republic of Belarus) an important manuscript (F. 1807, O. 1, D. 1), previously considered lost. The manuscript is a register book of the Armenian Vogt-and-Lawniki Court of the city of Zamość and can be dated to the 1660s.

The Armenian community was founded in Zamość in 1585 and was given the right to establish its own court already in 1589. The court examined all cases on the basis of Armenian law, approved in 1519 by the Polish King Sigismund I. As part of the court proceedings, court officials kept record of acts in the Book of Records (the so-called *Acta Armenica Zamoscensia*), which contains not only

court cases and judicial decisions, but also inventories, wills, reports on the election of Armenian authorities, taxation lists, engagement agreements, appeals for military service, *etc.* It should be noted that only six similar register books from Zamość, created in the 17<sup>th</sup> century, have been preserved until now (they are all kept at the Lublin Archives, Poland), although it is exactly known that there were more such books. These books are especially important as a source for the history of the Armenian community in Zamość and its judicial system. Moreover, they contain valuable information on the history of social relations, trade, genealogy, church history, *etc.*

Thus, one can expect that the new Book of Records of the Zamość Armenian court, found in the Belarusian archive, will allow historians to expand and clarify their information on the history of the Armenian community of the city. To this purpose, the Foundation ANIV has purchased a digital copy of the manuscript from the National Historical Archives of Belarus. We will transfer this digital copy to Armenologists in Armenia, Poland and other countries.

*The book “Northern Artsakh” by Samvel Karapetyan translated into Russian*

(23 May 2018, Moscow)

The Foundation ANIV has successfully finished the translation of the book ‘Northern Artsakh’ by Samvel Karapetyan, one of the famous researchers in the field of the Armenian architecture and culture. The book is based on the materials collected during the research expeditions to Northern Artsakh in 1980-89 and contains the unified descriptions of more than 400 Armenian settlements with special focus on their location, history, population, economic life, architectural monuments and sights (churches, monasteries, fortresses, bridges, schools, private houses, *etc.*), inscriptions on stones, khachkars, tombs, buildings and so on. The book contains more than 1,600 photos (a great part of them depicts the destroyed monuments), excellent maps, and detailed indices. It was previously published in Armenian and English (in 2004 and 2007 respectively). This project was implemented by the Foundation ANIV jointly with the Foundation for Research on Armenian Architecture.

A presentation of the book was held on May 23<sup>rd</sup>, 2018 at the venue of the Embassy of Armenia to Russia (Moscow). More than 80 people attended the event; among them were representatives of Rus-



sian universities and research centers, public organizations and the Armenian diaspora. The presentation programme included a thematic public lecture by Samvel Karapetian.

*A New Book by the ANIV Foundation*

(24 October 2018)



Another project by the ANIV Foundation, in cooperation with the Kyurkchyan Publishing House, has been successfully finished. A book by Yuriy Barseghov dedicated to the Armenian participation in world maritime trade has been published in Yerevan. It contains the articles and essays previously published in the ANIV magazine and now translated into Armenian. The book is available in the bookstores of Yerevan.

Armen Khechoyan  
Director General,  
Foundation ANIV

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## *Ongoing Projects*

Project Calfa.fr — The digital version of the Նոր Բառգիրք  
Հայկազեան Լեզուի  
Led by **Chahan Vidal-Gorène**

Since the *Great Dictionary of the Armenian Language* achieved by the abbot Mekhitar, the Mekhitarists Fathers have been accumulating a great erudition in Lexicography that they have been consistently working on its transmission, as evidenced by the considerable number of dictionaries they have conducted and published.

The most important and most successful achievement is no doubt the *New Dictionary of the Armenian Language* (Նոր Բառգիրք Հայկազեան Լեզուի or NBHL) by the Fathers Awedikean, Surmelian, and Awkerean (1836-1837). This tremendous work, this unique and unsurpassed treasure of lexicography presents in only two volumes and 2 000 pages not only all the vocabulary and etymology of Classical Armenian (more than 55 000 entries), but also the equivalents in Latin, in Ancient Greek and in Turkish, as well as more than 150 000 examples from the Armenian Literature. This dictionary, introduced by Antoine Meillet, emeritus professor of the Collège de France as the “essential work on Armenian Lexicography”, and described by the famous linguist Adjarian as the “perfect academic work”, is now available online, in full, on Calfa.fr. A quick reminder : Calfa.fr is an online dictionary of Classical Armenian-French and Classical Armenian-English with synonyms, declensions and conjugations, holding more than 50 000 entries, for now.

The 55 000 entries and the 150 000 examples of the NBHL are now totally available on Calfa.fr, through our search engine. As with every other dictionary already on the platform (see the complete list at <https://calfa.fr/about>), every component can be searched: the title of the entry, a part of the definition, the translation in Latin, Greek, and so on, the examples, the sources. In that way the whole content of the dictionary is accessible. Thus we are putting the new technologies at the service of this lexicographical treasure, to deliver its full potential.

Free from editorial constraints thanks to the digital medium, we have corrected and enriched the NBHL in order to offer a playful,

practical and positive experience. The numerous cross-references within the definitions are operational, the different levels of definitions and examples have been put forward and the many existing languages highlighted, where the NBHL was strictly using Armenian languages highlighted, where the NBHL was strictly using Armenian transcription for foreign words, the adequate alphabets have been restored. Moreover we have harmonized the references used (sources, languages, cross-references etc.).

ԱՐՄՈՅ-ԱԼԻՑ. «. Αίσχυνος γέμος, αίσχυνηλος, κατηγορημενος. Pudoris ac ignominiae plenus. Լի կամ լցեալ անճեով. խայտառակ. Եշտակեալ. անճեծապարտ. Խոշ Խոշառակ. Բիւհի ճառի. «Քան զայս շարձարանս ոչ ինչ այլ ինչ է անճեալից, անարգ, և անօրին: Քեղին անեն զայս անճեալիցս: Չանճեալից բարսն յանճին ունել, Ուի: Լի նի նա մերկ և անճեալից և խայտառակեալ. Մծբ: Է: Կողդպտեալ և անճեալից Թորոյր: Անճեալից անճել զերեսս Խրեանց. Ագալ: «Ո՞ր անճեալից գիծսն լուսացն մեզ առ Ի լուսարուհի և զեղեցիկ ընդունելուս գրոյ. Մել: Կ: Տարտմաւրք և անճեալիցք. Եգ: Ի: Անճեալից խաբուսի. Եր: Է: Կ: Արձակ ունելով զխորհուրդս մեր՝ չըրին յանճեալիցսն. ՃԸ: Կամ Յոյժ անճեալած. անլիս, Խղճ. Կ: «Խորտիցես զանճեալից բարսն յանճին ունել. Ուի: Է: Կ: Անճեով. խայտառակաբար. Անճեալից կորիցեն (յ. անաշխցեն, և կորիցեն): Անճեալից ննջեցին անճլչեառք. Սղ. ՅԷ. 18: Եւի: ԼԷ. 33: «Գնաց, կամ գնայ, կամ չըրի և անճեալից. Բւս. Իս Ա, Խոս: Թղթ. Բարուք: Բարուք: «Որ վերակացու էին նոցա՝ անճեալից սրամեցան. Ես. ԿԳԳ. Է. 16:

## Ամօթալից

Article	NBHL	Etymology	Synonyms
<p>♦ <b>αίσχυνος γέμος, αίσχυνηλος, κατηγορημενος pudoris ac ignominiae plenus</b> Լի կամ լցեալ ամօթով, խայտառակ, եշտակեալ, ամօթապարտ, խոշք խոշառակ, բիւհի՝ մարդ:</p>			
<p>♦ «Քան զայս շարձարանս ոչ ինչ այլ ինչ է ամօթալից, անարգ, և անօրին: Քեղին անեն զայս ամօթալիցս: Չանճեալից բարսն յանճին ունել.» (Ուի.)</p>			
<p>♦ «Լինի նա մերկ և ամօթալից և խայտառակեալ.» (Մծբ. Է:)</p>			
<p>♦ «Կողդպտեալ և ամօթալից Թորոյր: Ամօթալից անճի զերեսս Խրեանց.» (Ագալ. Կ:)</p>			
<p>♦ «Ո՞ր անճեալից գիծսն լուսացն մեզ առ Ի լուսարուհի և զեղեցիկ ընդունելուս Թորոյր.» (Մարկ. Գ:)</p>			
<p>♦ «Տարտաւրք և ամօթալիցք.» (Եգ. Կ:)</p>			
<p>♦ «Ամօթալից խաբուսի.» (Եր. Է:)</p>			
<p>♦ «Արձակ ունելով զխորհուրդս մեր՝ չըրին ամօթալիցսն.» (ՃԸ.)</p>			
<p>♦ Կամ յոյժ ամօթեած. անլիս, խղճուտ.</p>			
<p>♦ «Խորտիցես զամօթալից բարսն յանճին ունել.» (Ուի. Եղեւ.)</p>			
<p>♦ Լի ամօթով, խայտառակաբար.</p>			
<p>♦ «Ամօթալից կորիցեն (յ. անաշխցեն, և կորիցեն): Ամօթալից ննջեցին անճլչառք.» (Սղ. ԶԲ. 18: Եղեկ. ԼԲ. 32.)</p>			
<p>♦ «Գնաց, կամ գնայ, կամ չըրի ամօթալից.» (Բւս. Իս. Մկ. Խոսք: Թղթ. Բարուք.)</p>			
<p>♦ «Որ վերակացու էին նոցա՝ ամօթալից սրամեցան.» (Ես. Կրտ. Բ. 16.)</p>			

The online release of the NBHL, culmination of a year-long work, was made possible thanks to the OCR technologies we have been developing. Calfa.fr, as of now, contains 65 000 entries, more than 2 000 000 declined and conjugated forms, and more than 155 000 examples from more than 400 sources as Movses Khorenatsi, Ghazar Parpetsi, the Buzandaran, the Old and the New Testament and so on, all available for free on computers as on smartphone. These unique data make Calfa the most complete working tool for Armenian Studies. Adding the NBHL on Calfa.fr is part of our purpose and process for the preservation and accessibility of the Armenian heritage (see our other ongoing projects at <https://calfa.fr/explore>). Calfa now provides also results in Modern Armenian.

In the coming weeks, numerous developments are underway with a view to easing access to the sources and the examples of the NBHL, in particular with a new search engine, providing increasingly relevant results. Besides the NBHL is in process of being lemmatized in order to enable any kind of research, no matter the form (declined or conjugated). Finally, we are currently translating in French and in English the entries that were not, hence completing the lexicographical work initiated by the Mekhitarists Fathers in the XIXth century.

Platform link : <https://calfa.fr>

**Michael E. Stone** is currently carrying on the following three chief projects:

1. With Aram Topchyan a *History of the Jews in Armenia*
2. The Armenian Inscriptions of the Holy Land and Sinai — Editor; co-editors are Y. Tchekhanovets and Kh. Harutyunyan
3. Armenian Apocrypha, relating to Biblical Figures.

**Jean-Louis Simonet**, Scientific Collaborator, Louvain-la-Neuve Catholic University, is preparing a new critical edition of the canonic Acts of the Apostles, including continuous manuscripts and lectionaries up to the fourteenth Century, and Biblical citations by Armenian Fathers up to the fifteenth Century.

### *PhD Students & Postdocs*

**Mirosław Cichoń** is a PhD candidate at the Faculty of Eastern Ecclesiastical Studies, Pontifical Oriental Institute (Rome). His research project is *The Concept of Penance in Yačaxapatum*. Since there is no critical edition of the *Yačaxapatum* so far, the first part of the dissertation will be dedicated to an analysis of the manuscript tradition, which may shed light on the way the homilies have been passed down through the centuries. In addition, previously published editions and translations of the *Yačaxapatum* will be surveyed. The dissertation will deal with thorny questions such as the dating, the authorship, and the destination of the homilies collected in the *Yačaxapatum*. An analysis of the sources that might have inspired the author of the homilies, as well as of the data contained in the text will help elucidate such complex problems.

The second part of this work will be devoted to the concept of penance in the *Yačaxapatum*, a topic strongly emphasized in the homilies. An outline of the anthropology of the homilies' author and the illustration of the theological concept of penance contained in the homilies and of its context will introduce the presentation and the analysis of the forms of penance recommended in the *Yačaxapatum*.

The study will be accompanied by a translation of the *Yačaxapatum* in Italian and in Polish.

**Clara Sanvito** is a PhD student at the Ecclesiastical University San Dámaso of Madrid. She is preparing an edition, translation and commentary of the *Exposition of the apostolic preaching (Epideixis)* by Irenaeus of Lyons, under the supervisions of Professors Marco Bais of the Pontificio Istituto Orientale (Rome), Andrés Sáez Gutiérrez and Patricio de Navascués Benlloch, both of the Ecclesiastical University San Dámaso (Madrid). The *Epideixis* is a short exposition of the Christian faith: Irenaeus presents the Father, the Son and the Holy Spirit in their internal relation and in their activity with regard to the creation; narrates the history of man, from the creation to the first sin, from the patriarchs to the prophets; explains the Incarnation of the pre-existent Verb as the recapitulation and redemption of humankind; shows how the features of the Verb are inscribed in the prophecies of the Ancient Covenant. Because of its character and its

high dating (2<sup>nd</sup> century), it was called also “the first catechism”; ancient exegesis, Judaic traditions, variants of Scripture otherwise lost are contained in it, together with the clear exposition of the faith by one of the finest theologians of the primitive Church. The *Epideixis* was considered lost until 1904, when Archimandrite Ter-Mëkërttschian found in a manuscript in Erevan (today known as M3710) the Armenian translation of this work, originally written in Greek. After the discovery, the *Epideixis* has been translated into many languages, but study of the theological content as well as of the language of the Armenian translation remained desiderata. In fact, the language of the translation is the so-called “Hellenizing Armenian”: the Armenian structure often reproduces faithfully the structure of the Greek, sometimes even creating new morphological forms; at the same time, in other occasions the Hellenizing structure cohabits with a classical Armenian structure. Because of all these features, in order to understand the text it was necessary to study the language together with the theology of Irenaeus and his contemporaries; such a study has also made possible a new critical edition of the text, that has considered the main manuscript as well as the secondary witnesses of the work.

**Irene Tinti** is currently a Postdoctoral researcher at the *Unité d'arménien, Département des langues et des littératures méditerranéennes, slaves et orientales* (MESLO), University of Geneva, where she also teaches Ancient Armenian.

She is the beneficiary of an *Ambizione* grant (2016-2019) from the *Swiss National Science Foundation*, with a research project called *Plato in Ancient Armenian: Who Translated the Extant Dialogues, and When?*

In the Academic year 2017-2018 she initiated and organised the International Workshop for Graduate Students and Postdoctoral Researchers *Nouvelles recherches sur l'Arménie ancienne / New Research on Ancient Armenia* (University of Geneva, 8-9 June 2018). Information on the event can be found here:

<https://www.unige.ch/lettres/meslo/unites/armenien/actupasses/2018/nouvelles/>

She also gave the following conference presentations:

- *Anonymous Armenian Translations of Greek Works: The Case of the Platonic Dossier* (26 October 2017, University of Bari, 2<sup>nd</sup> Inter-

national Postgraduate Conference of the Prolepsis Association, “*Auctor est aequivocum*”: *Authenticity, Authority and Authorship from the Classical Antiquity [sic] to the Middle Ages*).

- [with Sara Scarpellini] *Chasse au manuscrit et chasse à l’auteur : exemples de l’Arménologie* (16 February 2018, University of Geneva, 4th MESLO-ESTAS Study Day).

- *Translating Plato into (Hellenising) Armenian: Comparative Remarks on the Extant Dialogues* (8 June 2018, University of Geneva, International Workshop for Graduate Students and Postdoctoral Researchers *Nouvelles recherches sur l’Arménie ancienne / New Research on Ancient Armenia*).

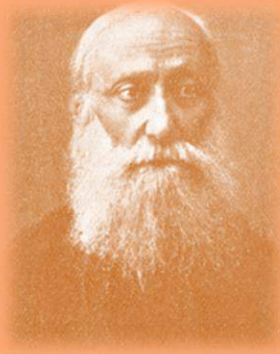
Additionally she served as a scientific reviewer for the *Institute for Advanced Study*, Central European University, Budapest (2018-2019 Fellowship Applications).

**Rachele Zanone** is a PhD student at Roma Tre University (Rome). Her PhD research project is entitled *Iconography of the Passion of Christ in the Armenian miniature painting of Vaspurakan (XIII-XIV centuries) and the relations with the Cappadocian mural paintings of Ihlara Valley*. Her interest in this topic derives from a previous investigation that she conducted on the same theme in the pictorial cycles found inside the rock churches of Cappadocia. The research target is the Vaspurakan School as the core center of Armenian miniature painting between the 13<sup>th</sup> and the 14<sup>th</sup> centuries. The study focuses on three manuscripts by the miniaturist Yovsian, which are kept at the Matenadaran Mesrop Mashtots Institute of Ancient Manuscripts in Yerevan. The codices of Yovsian contain miniatures depicting unprecedented subjects, which are set apart from the canonical scenes typology and enrich the cycle of the Passion with secondary episodes deriving from unconventional sources. The iconographic analysis addresses a precise Christological theme, aimed at individual miniatures depicting the stories of the Passion. It concentrates on the particularities of some images that are nowhere found in mural painting nor even in coeval miniatures, as if the artist created them *ex novo* or intended to give prominence to specific events described in the Gospels. Rachele Zanone investigates the stringent stylistic affinities between the wall paintings of some rock churches in Cappado-

cia and the miniaturist production of Armenia. More precisely, she refers to a small group of four rock churches located in the Ihlara valley (region of Hasan Dağı) and a group of 11<sup>th</sup> century manuscripts, known as the *Melitene group* as for the place where they likely were produced. These manuscripts are among the oldest ones representing a first cycle of the life of Christ that is often characterized by an iconography deviating from the canonical one and influencing also the miniatures of the Passion. They represent the connection between the mural paintings of the Ihlara Valley and the miniatures of the Vaspurakan School that was inspired by the 11<sup>th</sup> century miniatures models.

The doctoral thesis of Dr **Robin Meyer**, defended last year and entitled *Iranian-Armenian language contact in and before the 5th century CE: an investigation into pattern replication and societal multilingualism* is freely available here:

<https://ora.ox.ac.uk/objects/uuid:38e2dcfa-4051-4e5f-a761-844526cc6449>



Ľewond Ališan  
Constantinopoli, 1820 – Venezia, 1901



*Publications de nos membres\**

**Alpi, Federico**

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Mik'ayēl Č'amč'ean  
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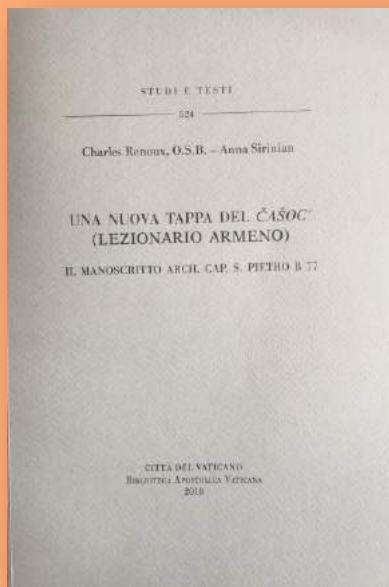
## NEW ARMENOLOGICAL PUBLICATIONS

**Charles Renoux – Anna Sirinian, *Una nuova tappa del Čašoc' (Lezionario armeno). Il manoscritto Arch. Cap. S. Pietro B 77, (Studi e testi, 524), Città del Vaticano, Biblioteca Apostolica Vaticana 2018, ISBN: 978-88-210-1001-9, pp. 248 + 8 tavv. a colori***

Il manoscritto dell'Archivio del Capitolo di S. Pietro B 77, conservato nella Biblioteca Apostolica Vaticana, è un imponente *Čašoc'* (Lezionario) dell'anno 1221, scritto nel monastero di Drazark, in Cilicia, e portato subito dopo a Roma, «nei sacri luoghi di Pietro e Paolo», come recita il suo colofone, ove fu donato dal suo copista Grigor all'allora erigendo ospizio armeno presso S. Pietro.

Essendo giunto in Vaticana dopo la stesura del catalogo dei manoscritti armeni curato da Eugène Tisserant nel 1927, il codice rimase a lungo lontano dall'attenzione degli armenisti fino a quando, in occasione dei lunghi lavori preparatori alla *Guida ai fondi manoscritti, numismatici, a stampa della Biblioteca Vaticana* (2011), fu notato dai due curatori, Paolo Vian e Francesco D'Aiuto, i quali lo segnalavano ad Anna Sirinian che nel 2004 ne pubblicò l'ampio colofone finale, ricco di dati storici relativi a un momento cruciale nella storia del Regno armeno di Cilicia, quello della lotta per la successione al trono scatenatasi all'indomani della morte del re Levon il Magnifico, avvenuta nel 1219.

Successivamente il padre Charles Renoux, esimio specialista di testi liturgici armeni e in particolare del *Čašoc'*, accettò di buon grado di studiare il manoscritto, che si rivelò subito essere un testimone antico e importante del-



lo sviluppo del culto dei santi della Chiesa armena: esso infatti testimonia, tra le altre cose, per la prima volta l'ingresso massiccio di una nutrita schiera di santi «greci», propri dei cicli eortologici della Chiesa bizantina, nel calendario armeno.

I risultati di questa intensa collaborazione sono ora pubblicati distinti nelle due parti di cui si compone il volume:

1) la prima, a cura di Anna Sirinian, ha per oggetto la presentazione materiale del codice – nei suoi aspetti grafici, codicologici, decorativi – e le tappe ricostruibili della sua storia, documentate per la parte più antica dal suo stesso colofone, a cominciare dall'origine nel monastero di Drazark e dal suo precoce arrivo a Roma, fino al passaggio nell'Archivio del Capitolo di S. Pietro e da qui alla sua sede di conservazione attuale, la Biblioteca Apostolica Vaticana;

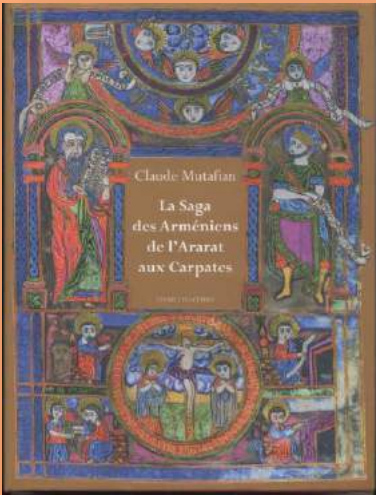
2) la seconda, redatta da Charles Renoux, si concentra invece sul contenuto liturgico del manoscritto e sul suo rilevante contributo allo studio dell'evoluzione del ciclo delle feste e delle commemorazioni dei santi nel rito armeno. In essa è offerta la traduzione integrale del testo delle indicazioni liturgiche, corredata dall'individuazione delle pericopi scritturistiche da leggersi nelle varie festività, e inoltre da note di commento.

A due Appendici, sempre a cura di dom Renoux, sono state invece riservate rispettivamente la traduzione di alcuni versetti del libro del Cantico dei Cantici presenti nella sola versione armena della Bibbia dopo il capitolo 8, 14, inseriti nel nostro manoscritto in occasione della festa delle ss. Giuliana e Basilissa il 24 novembre, e la lista dei santi «greci» introdotti qui per la prima volta nel santorale armeno.

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**Claude Mutafian, *La Saga des Arméniens de l'Ararat aux Carpates*, Les Belles Lettres, Paris 2018, ISBN 978-2-251-44788-9, pp. 448.**

**La redécouverte d'une diaspora:** Le 4 février 1367, le roi de Pologne Casimir le Grand publia à Lvov un décret officialisant la présence arménienne en Pologne. En 2017, soit 650 ans plus tard, Varsovie célébra avec faste l'anniversaire de cet événement fondateur, qui rappela de manière spectaculaire l'existence d'une diaspora arménienne jusque-là passablement oubliée, en partie parce qu'elle-même avait perdu l'usage de sa langue maternelle.



On connaît la diaspora d'Italie, lieu de naissance de l'imprimerie arménienne, celle de Crimée, patrie d'Aïvazovsky, celle de Chypre, terreau des Lusignan, mais sait-on qu'après Venise, Rome et Constantinople le quatrième lieu d'édition arménienne fut Lvov? C'est là qu'en 1616 vit le jour le 19<sup>ème</sup> titre de livre jamais imprimé en arménien. Sait-on que la seule ville jamais fondée par les Arméniens en Europe se trouve en Transylvanie? Il s'agit de l'actuelle Gherla, née vers 1700 sous le nom d'Armenopolis, en alle-

mand Armenierstadt.

**Les Arméniens en Europe carpatique:** Il faut en fait distinguer, en Europe orientale, deux diasporas, qui ont suivi des trajectoires très différentes. Au sud du Danube, les Empires byzantin puis ottoman ont modelé à travers les siècles l'histoire de l'Europe balkanique, alors qu'au nord du fleuve leur influence n'a été qu'indirecte, l'empire d'Autriche et le royaume de Pologne faisant régner leurs lois.

C'est cette Europe carpatique qui constitue le cadre du présent ouvrage. Elle englobe les territoires actuels des républiques de Roumanie et de Moldavie, de l'Ukraine occidentale, de la Pologne et de la Hongrie orientales. Ce livre tente de répondre à plusieurs questions: pourquoi et quand les Arméniens sont-ils arrivés dans cette région, quels itinéraires ont-ils suivis, quelles rela-

tions ont-ils eues avec les autorités locales, quels ont été leur apport social, politique et culturel, leur degré d'intégration?

C'est la Crimée qui constitua la plaque tournante de l'émigration arménienne en Europe carpatique. De là, à partir du XIV<sup>e</sup> siècle, le mouvement vers le nord se fit essentiellement en direction de la Galicie et de la Podolie, alors parties intégrantes du royaume de Pologne, pour descendre ensuite vers la Moldavie, vassale de ce royaume avant de passer sous suzeraineté ottomane. Dans ces régions de prédilection de la population arménienne, il y avait d'importantes concentrations dans certaines villes comme Lvov, Kaménets, Suceava, Iași, ainsi que dans la Dobroudja. Le peuplement en Valachie, au sud, fut plus tardif.

***Des frontières fluctuantes:*** Le centre historique des Arméniens d'Europe carpatique était Lvov. De sa fondation au xiv<sup>e</sup> siècle jusqu'au partage de 1772 Lwów fut polonaise, l'Autriche l'annexa alors sous le nom de Lemberg, jusqu'à sa défaite de 1918 qui la rendit à la Pologne, mais en 1945 l'URSS victorieuse la rattacha à l'Ukraine où elle devint Lviv – ce qui explique que les festivités polonaises de 2017 se soient tenues à Varsovie alors qu'elles commémoraient un événement qui s'était passé à Lvov.

Plus généralement, les frontières présentes ne reflètent en rien l'empreinte historique et culturelle. Ainsi, l'actuelle 'république de Moldavie' n'est autre qu'une partie de la Bessarabie détachée de la Moldavie roumaine, comme l'ont été la Bucovine du Nord et la rive occidentale du bas Dniestr, toutes deux maintenant rattachées à l'Ukraine. Quant à la Roumanie elle-même, son existence étatique ne date que de 1859, quand la Moldavie et la Valachie, principautés vassales de l'Empire ottoman durant des siècles, se sont unies avant d'obtenir en 1881 leur reconnaissance comme royaume indépendant. Cette Roumanie n'incorpora qu'en 1918 la Transylvanie, une région qui avait appartenu durant des siècles à la sphère culturelle austro-hongroise. L'empreinte magyare y reste vive chez une bonne partie de la population, en particulièrement chez les Arméniens: ainsi, dans la cathédrale catholique arménienne de Gherla, ville pourtant roumaine depuis un siècle, la messe n'est célébrée ni en arménien, ni en roumain, mais en hongrois.

Ce n'est certes pas la première fois que le sujet de l'émigration arménienne en Europe orientale est traité, on le trouve dans les nombreux ouvrages consacrés aux communautés arméniennes à l'étranger. Le problème, c'est qu'en général ces études abordent le sujet pays par pays, c'est-à-dire en se conformant aux frontières étatiques actuelles, ce qui exclut toute vision globale: ainsi, les Arméniens de Transylvanie sont souvent évoqués dans le chapitre 'Roumanie', alors qu'en réalité leur histoire est partie prenante du chapitre 'Hongrie' jusqu'à la Première Guerre mondiale.

**Une riche iconographie:** On a cherché dans la mesure du possible à rendre visibles les faits et gestes de cette saga des Arméniens en Europe carpatique, d'abord par le biais de l'iconographie. Ainsi, tel événement important est parfois commenté en légende d'une illustration adéquate. Il s'agit souvent d'une page de manuscrit arménien: en effet, s'il convient, comme on le fait souvent, de mettre en valeur leurs légendaires enluminures et lettrines, il ne faut pas omettre d'insister sur l'importance de ces manuscrits comme sources historiques incomparables. Selon l'usage arménien, le scribe ajoutait, en général à la fin de la copie, son 'mémorial' ou 'colophon', dans lequel il se présentait lui-même avant de relater, de manière plus ou moins extensive, la situation et les événements politiques contemporains: c'était en quelque sorte du journalisme en direct. Un autre 'réservoir' de sources primaires est fourni par l'épigraphie.

On trouvera ainsi de nombreuses reproductions de textes manuscrits et d'inscriptions lapidaires, avec en légende les traductions des passages principaux. Qu'il comprenne ou non l'arménien, le lecteur appréciera certainement une telle présentation. Même chose pour les documents importants dans les autres langues: il est particulièrement agréable de visualiser l'original parallèlement à la transcription du texte.

On a également reproduit de nombreuses œuvres d'art, tableaux, portraits, ainsi que des monuments pour lesquels on a ajouté, dans la mesure du possible, des photographies anciennes ou des gravures.

**La cartographie:** Tout aussi importante pour suivre la 'saga' en question est la cartographie. L'ouvrage comprend plusieurs types de cartes. Il y a les cartes 'politiques', qui rendent compte des fréquentes modifications de frontières en montrant la situation à telle date, en particulier à la suite d'un traité qui a entraîné des modifications. Les cartes 'de situation' ont pour but de montrer la présence arménienne dans telle région, via ses implantations, ses églises, ses *scriptoria*, ses inscriptions. Il y a enfin les cartes 'de voyage', qui donnent les itinéraires des migrations ou de certains voyageurs.

Plusieurs cartes sont insérées dans le texte, mais celles susceptibles d'être fréquemment consultées sont regroupées en un 'atlas'.

**Le facteur religieux:** La religion a toujours joué un rôle essentiel: l'orthodoxie grecque était dominante à l'est des Carpates, alors qu'en Pologne et en Autriche-Hongrie le catholicisme romain était la religion d'État. On se trouve donc à la frontière mouvante entre ces deux puissantes entités confessionnelles. N'obéissant à aucune des deux, les Arméniens, avec leur Église nationale autocéphale, dite 'apostolique', avaient parfois du mal à survivre. Leur histoire dans cette région est donc inséparable du facteur religieux, et la construction d'un lieu de culte propre était l'une des priorités pour toute nouvelle implantation. Dans ces conditions, l'existence d'un tel édifice, qu'il soit encore existant ou non, est un critère essentiel pour localiser

ser les communautés arméniennes. On ne s'étonnera donc pas de trouver tant de reproductions d'églises.

La chaîne des Carpates est élevée mais pas infranchissable, et quand leur situation devenait préoccupante d'un côté les Arméniens passaient de l'autre. Ainsi, lorsqu'autour de 1670 leur situation en Moldavie se trouva menacée pour diverses raisons, ce n'est pas au nord qu'ils se réfugièrent, car dans cette région de Lvov leurs compatriotes de Pologne étaient en position défensive face aux efforts de la hiérarchie religieuse locale – qui finit d'ailleurs par obtenir leur soumission à Rome. Ils préférèrent franchir les Carpates vers la Transylvanie, où ils furent accueillis à bras ouverts par des princes protestants vassaux de la Sublime Porte. La situation se détériora peu après, lorsque la région passa sous suzeraineté autrichienne. Ils furent alors eux aussi contraints d'adopter le catholicisme, mais certains préférèrent franchir de nouveau les Carpates pour retourner en Moldavie.

**Un renouveau au XX<sup>e</sup> siècle:** En 1918 on entre dans une donne totalement nouvelle, avec l'annexion de la Transylvanie à la Roumanie et les changements drastiques consécutifs à la création de l'URSS et à l'instauration de régimes communistes puis post-communistes dans la région. Même si l'usage de la langue a beaucoup rétrogradé, voire pratiquement disparu, la conscience d'une arménité est toujours restée vive en Europe carpatique, et on assiste à présent à un véritable regain culturel: les Arméniens redécouvrent avec avidité leur passé. Un facteur décisif de ce renouveau a été l'émergence, au xx<sup>e</sup> siècle, d'une exceptionnelle 'école arménologique carpatique', avec de brillantes personnalités comme Edmund Schütz en Hongrie, Yaroslav Dashkevych en Ukraine, Nicolae Iorga en Roumanie, ou encore Frédéric Macler en France.

**En annexes, les élégies des deux «T'okhat'etsi»:** La seconde moitié du xvi<sup>e</sup> siècle fut dramatique pour les Arméniens de Moldavie, qui eurent à souffrir de persécutions religieuses en 1551 et des ravages des Cosaques en 1594. Ces deux tragédies inspirèrent respectivement les poètes Minas et Hakob, tous deux originaires de la ville de T'okhat' ou Eudocie, l'actuelle Tokat en Turquie, au nord-est de Césarée. Leurs œuvres portent le même titre: 'Élégie sur les Arméniens du pays moldave'.

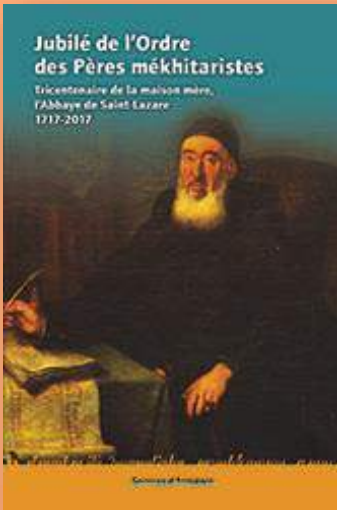
Kéram Kévonian pour Minas et Agnès Ouzounian pour Hakob en ont fait des études approfondies, avec pour la première fois les traductions françaises. Leurs travaux sont publiés en annexes à la fin du livre.

*I Deux voyageurs arméniens en Europe orientale (début du XVII<sup>e</sup>, début du XIX<sup>e</sup> siècle), p. 2; II Les Arméniens en Bulgarie et en Hongrie (V<sup>e</sup>-XIII<sup>e</sup> siècle), p. 9; III Le mythe d'Ani, p. 25; IV Les Arméniens en Crimée, p. 35; V L'installation des Arméniens en Pologne et en Ukraine (XIV<sup>e</sup>-milieu du XVII<sup>e</sup> siècle), p. 74; VI L'arméno-kiptchak, p.136; VII L'installation des Arméniens à l'est des Carpates (XIV<sup>e</sup>-XVI<sup>e</sup> siècle), p. 141; VIII Les persécutions des Arméniens en Moldavie (XV<sup>e</sup>-*

XVI<sup>e</sup> siècle), p. 168; IX *Des voïvodes arméniens de Moldavie (1572-1577)*, p. 185; X *Manuscrits arméniens en Moldavie (XVI<sup>e</sup>-XVII<sup>e</sup> siècle)*, p. 190; XI *Le prosélytisme catholique en Europe carpatique (XV<sup>e</sup>-XVI<sup>e</sup> siècle)*, p. 206; XII *Les Arméniens en Pologne et en Ukraine occidentale (XVII<sup>e</sup> siècle à nos jours)*, p. 218; XIII *L'installation des Arméniens en Transylvanie (XVII<sup>e</sup>-début du XVIII<sup>e</sup> siècle)*, p. 255; XIV *La Transylvanie et ses deux 'villes arméniennes' (XVIII<sup>e</sup> siècle à nos jours)*, p. 279; XV *Les Arméniens à l'est et au sud des Carpates (XVII<sup>e</sup> siècle à nos jours)*, p. 342; Notes; Annexes; Abréviations bibliographiques; Index sélectif des noms propres; Remerciements; Atlas.

**Bernard Outtier et Maxime K. Yevadian (éds.), *Jubilé de l'ordre des Pères Mékhitaristes. Tricentenaire de la maison mère, l'Abbaye de Saint-Lazare 1717-2017*, (Arménie... une histoire, 3), Sources d'Arménie, Lyon 2017, ISBN 9791094182208, pp. 282.**

Livre reprenant, dans une version plus développée, des articles parus dans



*Nouvelles d'Arménie Magazine* et écrits par une quinzaine d'universitaires de renom. L'année 2017 marque la commémoration des trois cents ans écoulés depuis l'arrivée des Pères mékhitaristes sur l'île de San Lazzaro, à Venise, le 8 septembre 1717, événement qui constitue un véritable tournant dans l'histoire moderne du peuple arménien. En effet, loin des soubresauts du Moyen-Orient et des limitations imposées aux chrétiens, dans un lieu cosmopolite où la culture joue un rôle éminent – quoique sous la surveillance constante de l'Église catholique romaine – l'Abbé Mékhitar et ses moines vont avoir une immense contribution à la renaissance culturelle, reli-

gieuse, voire politique à certains égards, du peuple arménien, entre la seconde partie du XVIII<sup>e</sup> siècle et l'essentiel du XIX<sup>e</sup> siècle. Cette action est évoquée à travers quatorze chapitres thématiques abordant un certain nom-

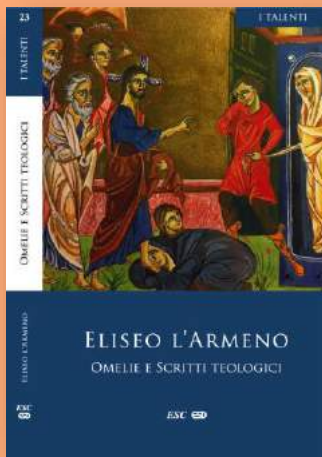


bre d'éléments majeurs de l'histoire de cet Ordre. À ces contributions dues à des spécialistes reconnus, sont joints de courts compléments précisant certains points, par une source ou un développement spécifique. Enfin, en annexe, est édité pour la première fois en français le corpus complet des inscriptions arméniennes de la basilique San Marco. Cet ensemble offre un panorama unique et richement illustré sur l'histoire de cet Ordre. Ce volume, coordonné par Bernard Outtier et Maxime K. Yevadian, sous la direction de Mgr Zekiyán, délégué pontifical pour la Congrégation Mékhitariste, est une contribution au jubilé de l'Ordre.

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**Eliseo l'Armeno, *Omelie e scritti teologici*, a cura di Riccardo Pane, Edizioni Studio Domenicano - Edizioni San Clemente, Bologna 2018, ISBN: 9788870949636, pp. 304.**

Riccardo Pane prosegue la pubblicazione del *corpus* delle opere teologiche di Elišē, presentando sei testi eterogenei tra loro per dimensioni, genere letterario e argomento. Il primo testo, *Sul battesimo di Gesù*, è una vera e propria omelia liturgica, la cui paternità ha suscitato alcuni dubbi nell'editore veneziano, benché le analogie con altre opere del *corpus* siano tali da confermare l'attribuzione a Elišē tramandata dai manoscritti. Il secondo testo, *Sulla trasfigurazione*, per proporzioni e stile è da considerare piuttosto come una meditazione o una predicazione extra liturgica sull'episodio biblico, in quanto presenta i tratti della predicazione orale, ma è priva di alcuni stilemi tipici dell'omiletica liturgica, presenti invece nell'omelia *Sul battesimo*. È assimilabile, in questo, al ciclo *Sulla passione, morte e risurrezione del Signore*. Spiccano in questo testo alcune considerazioni di grande interesse in ordine all'ermeneutica biblica e alla rivelazione. La descrizione in appendice della comunità monastica del monte Tabor offre apporti nuovi sulla nostra conoscenza storica delle comunità acemete. Segue poi un'omelia *Sul Padre nostro*, in questo caso compatibile con una destinazione liturgica, che presenta argomentazioni utili per approfondire l'antropologia e la cristologia dell'autore, in quest'ultimo caso anche in rapporto alla dottrina eucaristica. Il quarto testo, *Sulla risurrezione di Lazzaro*, appare per la prima volta in una traduzione italiana, e per la prima volta viene pubblicato sotto il nome di Elišē. Si tratta di uno scritto che, per dimensioni e caratteristiche, può essere assimilato a quello *Sulla trasfigurazione*: è un commento sistematico, che manifesta elementi di oralità; anche in questo caso si può parlare di meditazione o predicazione extra liturgica. Tramandato dai manoscritti sotto il nome di Elišē, di Mambṛē, o di san Giovanni Crisostomo, questo testo è stato pubblicato finora tra le opere di Mambṛē, ma stile e analogie ricorrenti con altre opere del *corpus* di Elišē suggeriscono di restituire a quest'ultimo l'opera. Il quinto testo, *Sul giudizio e sulla seconda venuta*, è il più breve: può trattarsi di un'omelia, ma potrebbe anche costituire una sezione del ciclo *Sulla passione, morte e*



*risurrezione del Signore*, ciclo che nella tradizione manoscritta è tramandato per lo più smembrato in unità minori. Da ultimo viene presentato uno scritto dalle caratteristiche molto diverse dai precedenti. Si tratta di un breve trattato *Sull'anima*, che contribuisce in modo decisivo alla conoscenza dell'antropologia di Elišē. È stata avanzata l'ipotesi che si tratti di una sezione del *Commento a Genesi*, pervenutoci in forma frammentaria e lacunosa.

La traduzione si basa sull'edizione veneziana del 1859, che viene pubblicata a fronte, indicando tra parentesi quadre i riferimenti alle corrispondenti pagine dell'originale. La divisione in paragrafi, invece è del curatore. Per lo scritto *Sulla risurrezione di Lazzaro*, invece, Pane si è avvalso della più recente edizione pubblicata da Yakob K'eōsēan, la quale, tuttavia, non è critica e presenta un *explicit* certamente spurio. Per questo motivo il curatore ha riportato anche i paragrafi finali, così come pubblicati nell'edizione veneziana del 1894 delle opere di Mambrē.

Lo studio e il confronto dettagliato fra questi testi permette a Pane di confermare ulteriormente due aspetti talora messi in discussione dalla critica: l'unitarietà di tutto il *corpus* tramandato dall'edizione veneziana e l'attribuzione allo stesso autore della più famosa *Storia*. Proprio il confronto fra i testi, inoltre, permette di restituire con una certa sicurezza a Elišē (come attestato da una parte della tradizione manoscritta) lo scritto *Sulla risurrezione di Lazzaro*, finora pubblicato sotto il nome di Mambrē. Secondo Pane non emergono elementi incompatibili con la collocazione tradizionale dell'autore nel V secolo. Il quadro teologico è del tutto coerente con un periodo nel quale il dibattito postcalcedonese non ha ancora assunto tratti esacerbati e polemici, cosa che non avviene in Armenia prima del VI secolo.

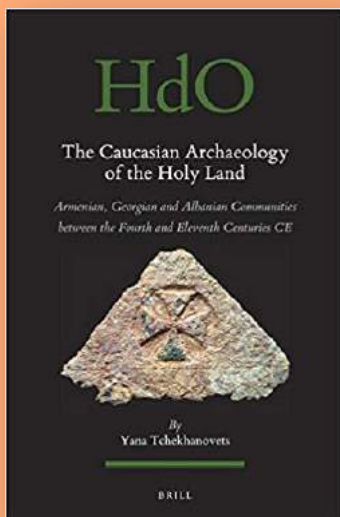
Anche in questi testi Pane riscontra non poche concordanze con testi filoniani, confermando quanto già osservato nei suoi lavori precedenti, cioè l'approfondita conoscenza e dipendenza che Elišē ha dall'Alessandrino, al punto da indurre il sospetto che lo stesso Elišē, o qualcuno della sua cerchia monastica, possa essere stato il traduttore delle opere filoniane in armeno.

**Yana Tchekhanovets, *The Caucasian Archaeology of the Holy Land. Armenian, Georgian and Albanian Communities between the Fourth and Eleventh Centuries CE*, (Handbook of Oriental Studies. Section 1 The Near and Middle East, 123), Brill, Leiden 2018, ISBN 9789004365551, pp. 332.**

[Summary pp. 264-268] The principal goal of the present research was to establish the place of each of the Caucasian communities in ancient Palestine, to understand the inter-relations between them in the Holy Land, and the influence they had on the national churches of the Caucasus. In order to achieve this, the complete corpus of known literary and material evidence related to the activities of the Caucasian Christian communities of the Holy Land during the Byzantine and the Early Islamic periods was assembled and analyzed; certain long-known monastic complexes and particular finds were reviewed and reconsidered; a number of new identifications were proposed for Georgian and Armenian sites, and association of material remains with the Albanian community was suggested for the first time.

A large corpus of archaeological material was introduced here for the first time. Study of the mandatory archives that are held by the Israel Antiquities Authority proved to be of great importance, contributing to a new understanding

of the monastic complex at the YMCA site in Jerusalem. The meticulous study of the rich documentary material, mostly unpublished, from the state archives of the Russian Federation – diplomatic correspondence, private diaries, archaeological expedition journals, and photographic collection – made it possible to reconstruct the process of the 19th-century discovery of the large monastic complex on the summit of the Mount of Olives, at least to a certain extent. The combination of the archival research and the survey of the large plots in the possession of the Russian Orthodox Church – an area usually closed to scholars – made it possible to incorporate the finds into the remodeled archaeological context,



and put an end to the inconsistencies regarding the time, place and circumstances of their discovery.

This study brought to light supplementary evidence to add to the corpus of Armenian epigraphic finds, including three pilgrim graffiti – two from the new archaeological excavations in Jerusalem, and an additional one observed on the church wall in Sobata, two freshly discovered funerary inscriptions from Jerusalem, and the exclusion of one forged artefact – stone bowl with Greek and Armenian inscriptions. New additions to the Georgian corpus include the graffiti left by the hermits in the Shephelah and the inscription from Ascalon, still undecipherable. However, it would be too early to declare the Caucasian corpus complete: new archaeological and epigraphic data continue to grow; often adding to the map not only isolated finds, but rather whole new regions. Even more supplementary data is to be expected with the growing awareness of the wider archaeological community to the Caucasian problematics.

The next stage of research was the comprehensive analysis of the accumulated data, the detection, characterization and comparison of the tendencies in the development of the Caucasian communities of the Holy Land. The Armenians, Georgians, and Albanians may serve as a case study of national Christian communities in multiethnic Byzantine Palestine, being almost the only group, archaeologically distinguishable from the Greek-speaking (and mainly Greek-writing) majority of the monastic population in the country.

The present investigation demonstrates that attempts to confront the archaeological and historical data associated with the Christian Caucasian presence in the Holy Land can barely be considered productive: the two categories of evidence simply do not overlap. None of the Armenian or Georgian institutions that are known from the archaeological record is mentioned in historical sources, or at least cannot be identified as such with any certainty. The silence of the sources is explicable in the case of small rural monasteries such as Bir el-Qutt, but becomes truly enigmatic in cases such as the major pilgrim complex of Musrara.

Similarly, none of the sites known from the historical sources has ever been discovered, or cannot be securely identified. The critical approach to the sources, and particularly the renewed analysis of the archaeological data, shows that the extant random identification of excavated sites with activity of known historical figures should be categorically rejected.

Furthermore, the archaeological evidence offers no signs of Armenian and Georgian presence in the two main, iconic national sites – St. James Monastery and the Monastery of the Cross – as early as the Byzantine period. Any attempts to relate the two ancient sanctuaries to the earliest period of the Caucasian presence in Jerusalem are therefore unsubstantiated at the present state of research.

The history of the Caucasian communities in the Holy Land should be regarded as a dynamic process. During the first stage, which starts already in the fifth century and is well documented by literary evidence, the presence of the Armenians and Georgians is probably confined to the multiethnic monastic institutions of the Holy Land. Despite the origins of some of the key figures in the Palestinian monastic movement – Euthymius the Great and John Hesychast were natives of Armenia Minor, and Peter the Iberian was born in Georgia – their role at this stage was never restricted to the national communities. It seems that the famous ‘Iberian Monastery’ in Jerusalem, established by Peter, was never strictly speaking a national monastery and during its history always sheltered multiethnic brethren.

The presence of the Armenian, and especially Georgian monks in the laurae and coenobia of the Judean Desert is well attested also in the subsequent stage, both by literary evidence and manuscripts, and the same is true for the stage after it, when the establishment of national monasteries starts. It is not completely clear if the Christological controversies triggered the process, or whether an increase in the number of Caucasians in the Holy Land left no choice but to establish new institution for all who wished to remain. Numerous new Armenian and Georgian monasteries – Mount of Olives, Musrara, Bir el-Qutt, Umm Leisun, – flourished during the sixth–seventh centuries. But not all the Armenian and Georgian monks concentrated there – as it is undoubtedly shown by the burial inscriptions from the Monastery of Choziba in Wadi el-Qilt, leaving relatively complete list of the members of multiethnic monastic community.

Synthesis of the available material analyzed here shows that in this period, members of all three Caucasian communities were deeply involved in the life of the Church of Jerusalem, with local Christian population and pilgrims, not necessarily their compatriots. There is no archaeological evidence for the existence of any central or core Armenian or Georgian site at that time which may have been responsible for minor community institutions. Similarly, no sign of central administrative or royal initiative attested by literary sources can be traced in the archaeological record.

The last stage dates to the period of the slow decline of Palestinian Christianity. Despite some of the previous interpretations, none of the archaeological complexes that were discussed here was violently destroyed in the years following the Arab invasion. Quite to the contrary, most of the sites show traces of renovations and enlargement in the middle – end of the seventh century, and are still active during the eighth–ninth centuries, until their final abandonment. This picture is not unique to the Armenian and Georgian sites, but rather common to the churches and monasteries of Palestine. The eventual depopulation of the desert monasteries also had an impact on the

Caucasian monks: at least in the Georgian case, the manuscripts allow us to follow their migration to St. Catherine's Monastery in the Sinai.

The most obscure period in the history of the Caucasian communities, as in the history of Palestinian Christianity in general, is the period between the ninth and the mid-eleventh centuries. The rare evidence from Horvat Burgin shows that the monastic presence did not cease completely, and seems to demonstrate the strong bond with the local (still Christian?) population.

The pilgrimage movement from the Caucasus region, attested by numerous graffiti preserved along the Sinai roads, continued far after the Abbasid period, and most probably never stopped until the Crusades, and beyond.

Viewed against the background of the historical evidence, the archaeological corpus associated with the Caucasian communities presents a very complex picture, quite different from the one traditionally presented by the national Armenian and Georgian research schools. Apparently, despite the dogmatic schisms, the Armenian and Georgian communities were deeply involved in the life of the Jerusalem Church. The most striking is the epigraphic evidence, showing the use of common Greek formulae, in the Armenian sites mainly, and the wide use of Greek language by both Armenians and Georgians. The Palestinian monastic traditions were followed in everyday-life activities of the Caucasian monasteries, in the architecture and décor, and even in the funeral rites. Evidently, the archaeological record reflects the multiple identities – civic, ethnic, cultural and religious – adopted by the Armenian and Georgian monks of Palestine: they were Caucasians, but chose to live in the Byzantine Empire; they were foreigners as far as the local Christians were concerned, but represent the Church of Jerusalem for visitors and pilgrims. They came here as modest suppliants to pray for their homeland, but found themselves among “the dwellers of this Holy Land”, claiming to represent the truth of Christianity.

Indeed, the eminence and the authority in which the monastic communities of the Holy Land were held by their home countries were outstanding. The evidence for the connection between the Palestinian monastic centers and the Caucasus is most significant, both in the material and the spiritual spheres.

With time, the role of the Palestinian centers in the intellectual life of Armenia and Georgia kept growing. In the mid-eleventh century, on the eve of the Crusades, the sparse and small Armenian and Georgian monastic communities were consolidated around new core centers – the freshly established Monasteries of Sts. James and of the Holy Cross – and began to grow rapidly. These new centers were created by noble or royal initiative, and were based on the ideology of national institutions, a concept that was previously totally foreign to the Byzantine Church of Jerusalem.

Although this study is only the first step in the research of the Caucasian archaeology of the Holy Land, the conclusions will help to fill the current

lacuna and will serve future archaeological and historical study of Palestinian Christianity. Many research questions were formulated here for the first time, and should direct future studies. The identification of the particular Armenian and Georgian sites is still problematic. Considerable research is necessary before progress can be made in the field of Albanian studies, given the almost total lack of material evidence related to this community. It is not always possible to trace the influence which the Church of Jerusalem exerted on the Christian culture of the Caucasus, whether directly, or as a mediated impact through Syria and Byzantium; nevertheless, analysis of the material evidences that testifies to the interrelations between the Caucasian region and the Holy Land seems to hold high promise, especially when relating to finds that originated from well-dated and secure archaeological contexts. Hopefully, this study will contribute to the joint efforts of multidisciplinary scholarly communities from different countries in their future research.

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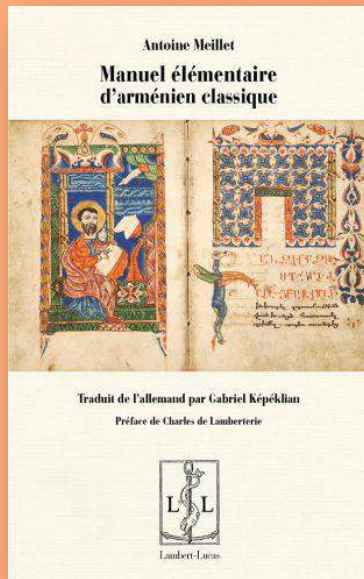


**Antoine Meillet, *Manuel élémentaire d'arménien classique*, traduit de l'allemand par Gabriel Képéklian, préface de Charles de Lamberterie, Éditions Lambert-Lucas, Limoges 2017, ISBN 978-2-35935-094-4, 256 pages.**

L'arménien est enseigné en France depuis la toute fin du XVIII<sup>e</sup> siècle. Le décret du 10 germinal an III (30 mars 1795) «établi[t] dans l'enceinte de la Bibliothèque nationale une école publique, destinée à l'enseignement des langues orientales vivantes» dont «les professeurs composeront en français la grammaire des langues qu'ils enseigneront». Jacques Chahan de Cirbied, premier titulaire de la chaire, publie en 1823 en français une grammaire arménienne qui n'a plus de nos jours qu'une valeur historique. En 1883, Auguste Carrière, quatrième titulaire de la chaire, traduit de l'allemand la grammaire de Max Lauer inspirée des grammaires traditionnelles arméniennes. Élève de Carrière dès 1887-1888, Antoine Meillet complète sa formation en 1888-1889 auprès de Heinrich Hübschmann et en 1890-1891 auprès des Pères Mékhitaristes de Vienne. Dans ce manuel paru en Allemagne et en allemand en 1913, il a décrit l'arménien classique d'une façon restée inégalée.

Il n'existait jusqu'à ce jour de grammaire arménienne de référence qu'en arménien, en russe et en allemand. Un siècle après sa première édition, la traduction française de l'*Altarmenisches Elementarbuch* de Meillet met enfin la description de l'arménien classique à la portée des lecteurs francophones.

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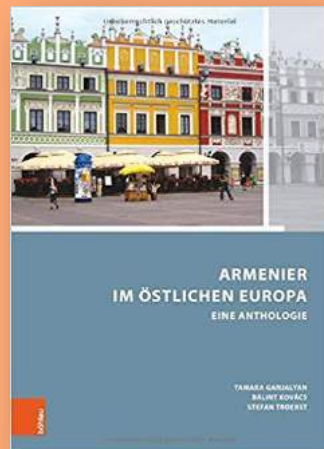


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**Tamara Ganjalyan – Bálint Kovács – Stefan Troebst (Hrsg.), *Armenier im östlichen Europa. Eine Anthologie*, (Armenier im östlichen Europa / Armenians in Eastern Europe, 1), Böhlau Verlag, Wien-Köln-Weimar 2018, ISBN 978-3-412-51308-5, 566 Seiten.**

(Vorwort der Herausgeber) Der Sammelband “Armenier im östlichen Europa. Eine Anthologie” ist der erste Band der Buchreihe “Armenier im östlichen Europa–Armenians in Eastern Europe”, die von der Forschungsgruppe “Armenier in Wirtschaft und Kultur Ostmitteleuropas (14.–19. Jahrhundert)” am Geisteswissenschaftlichen Zentrum Geschichte und Kultur Ostmitteleuropas (GWZO) an der Universität Leipzig herausgegeben wird. Ziel dieser Buchreihe ist es einerseits, bereits früher in einer Vielzahl von Sprachen (armenisch, ungarisch, polnisch, russisch, rumänisch) wie auch über einen Zeitraum vom 19. bis ins späte 20. Jahrhundert publizierte Untersuchungen und Quellen zur Geschichte der allochthonen Minderheit der Armenier in Osteuropa zusammenzuführen und durch deren erstmalige Veröffentlichung in deutscher bzw. englischer Sprache ein breiteres Lesepublikum zu erschließen. Zum anderen sollen aber auch neue Forschungsarbeiten präsentiert werden, welche sich auf genannte Forschungstradition beziehen und diese im Rahmen gegenwärtiger geschichtswissenschaftlicher Fragestellungen und Methodik weiterführen.

Ganz im Sinne dieser Zielsetzungen vereint der nun erscheinende Band sowohl einige ausgewählte ältere Forschungen zur Geschichte armenischer Gemeinwesen sowie einzelner Persönlichkeiten im östlichen Europa, welche zwischen 1914 und 1987 in mehreren sowjetischen, rumänischen, ungarischen und italienischen Zeitschriften erschienen, als auch neuere Zugänge zur Thematik, welche hiermit erstmals publiziert werden. Letztere entstanden vor allem im Rahmen zweier internationaler Tagungen, welche dem multi disziplinären Studium der armenischen Geschichte des östlichen Europa gewidmet waren: Vom 26.–27. September 2007 organisierten Sándor Óze und Bálint Kovács die Konferenz „Die armenische Diaspora in Mitteleuropa“ in Piliscsaba; die Artikel von Dezső Garda, Dóra Kerekes, Piroska Krajszír, Ashot Melkonyan, Judit Pál, Anahit Simonyan, Ernst C. Suttner und Sandor Óze sind Ergebnis dieser Konferenz.



Des Weiteren veranstaltete die Forschungsgruppe “Armenier” vom 24. bis 25. November 2011 die Jahrestagung des GWZO unter dem Titel “Armenier in Wirtschaft, Kultur und Politik des östlichen Europa (1000–1900)”. Die hier veröffentlichten Beiträge von Iván Bertényi und Tamara Ganjalyan basieren auf den Vorträgen der Autoren im Rahmen dieser Jahrestagung. Schließlich konnten in den Jahren 2008–2010 die Historiker Alexandr Osipian, Wolfgang Sartor, Elke Hartmann und Krzysztof Stopka als Gastwissenschaftler bzw. Vortragende der Forschungsgruppe gewonnen werden, deren Präsentationen im Rahmen ihrer Aufenthalte am GWZO hier veröffentlicht werden.

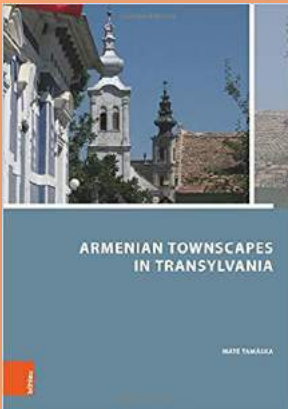
Die inhaltliche wie auch methodische Ausrichtung der vorliegenden Anthologie spiegelt das breite disziplinäre und thematische Spektrum der Erforschung der Armenier in Osteuropa wider. Vertreten sind politikgeschichtliche, wirtschafts- und sozialhistorische, kirchen- und religionsgeschichtliche sowie ethnographische Zugänge, die einen zeitlichen Bogen von der Spätantike des 4. Jahrhunderts bis in die jüngste Vergangenheit des 20. Jahrhunderts spannen. Schließlich äußert sich diese weite Bandbreite auch in der Vielzahl der untersuchten Geschichtsregionen: Von Siebenbürgen und Galizien über weitere Gebiete der Habsburgermonarchie, Polens, des Ostseeraums und der Ukraine bis nach Russland reicht der geographische Rahmen der hier versammelten Beiträge.

Wenn nicht anders angegeben, stammen die englischen Abstracts am Ende des Bandes von den Autor/innen selbst. Die Transliterationen aus dem Armenischen erfolgten gemäß dem Regelwerk der *Revue des Études Arméniennes*, jene aus dem Russischen und Ukrainischen nach DIN 1460; wenn auf Deutsch ein geographischer oder Personennamen existiert, wird die deutsche Version genannt.

Die Herausgeber hoffen, dass diese Publikation dazu beitragen wird, jene Wissenschaftler/innen und Institutionen, welche sich der Erforschung historischer wie gegenwärtiger armenischer Präsenz im östlichen Europa widmen, zu vernetzen und die Ergebnisse ihrer Arbeiten einer interessierten Fach- und Laienleserschaft zugänglich zu machen.

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**Máté Tamáska: *Armenian Townscapes in Transylvania*, (Armenier im östlichen Europa/Armenians in Eastern Europe, 6) Böhlau Verlag, Wien-Köln-Weimar 2018, ISBN: 978-3-412-50320-8, 157 Seiten.**

The book analyzes and compares the architectural characteristics of four Armenian colonies from the beginning of the eighteenth to the turn of the twentieth century: Gherla / Szamosújvár, Dumbraveni / Erzsébetváros, Gheorgheni / Gyergyószentmiklós and Frumoasa / Csíkszépvíz.

The Transylvanian Armenian population played a decisive role in the architecture of Transylvania, and this represents a fascinating feature in the history of Armenians in the world. The analyses compare the architecture of the colonies on four levels. The settlement's position in the network constitutes the first level. The second level comprises the structure, the building plots and street systems of the settlements. The third level consists of the analysis of the buildings. Finally, the last chapter presents the architectural-sociological interpretation of the townscapes at the turn of the twentieth century.

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**Minas Bžškeanć, *Der Reisebericht des Minas Bžškeanć über die Armenier im östlichen Europa (1830)*, übersetzt und kommentiert von B. Kovács und G. Grigorjan, Böhlau Verlag, Wien-Köln-Weimar 2018, ISBN: 978-3-412-50724-4, 368 Seiten.**

Der von dem Mechitaristenmönch Minas Bžškeanć verfasste Reisebericht ist in seinem Genre das erste Gesamtwerk über die Armenier des östlichen Europas. In dem Text schildert er seine Beobachtungen und konstruiert eine Theorie über die gemeinsame Herkunft der im östlichen Europa lebenden Armenier seiner Zeit. Der 1830 in Venedig herausgegebene Band ist



eine ausführliche Beschreibung der verschiedenen Armenischen Gemeinden Ostmittel-, Südost- und Osteuropas und ihres materiellen und kulturellen Erbes. Das Buch ist in drei Hauptteile gegliedert. Nach einem ausführlichen Vorwort folgt die Geschichte der Armenier im Mittelalter und ihrer Verbreitung in Russland, Polen, Krim, Galizien, Siebenbürgen, Bukowina, Banat, Moldawien, Bessarabien, Bulgarien in Folge der Eroberungen ihres armenischen Kernlandes durch die Seldschuken und die Mongolen. Die Ausgabe bietet eine vollständige deutsche, kommentierte Übersetzung des mittelarmenischen Textes und ist somit die erste Übertragung des Reiseberichts in eine Fremdsprache.

**Valentina Calzolari, *Apocrypha armeniaca I: Acta Pauli et Theclae, Prodigia Theclae, Martyrium Pauli* (Corpus Christianorum. Series Apocryphorum, 20), Turnhout, Brepols 2017, ISBN 978-2-503-56986-4, XLIV + 738 pp.**



This volume comprises an extensive study on the legend of Thecla in the Armenian tradition, as well as a philological analysis of Armenian sources on Thecla and on the *Martyrdom of Paul* compared to parallel texts in other languages (Greek, Syriac, Latin, Coptic). In this volume, the critical edition of Armenian texts is published in combination with a thoroughly commented translation. In addition to a general introduction on the *Acts of Paul*, the volume also contains an overview of the cycle of Paul in Armenian, and of the history of the research on the field of the Armenian Christian Apocryphal Literature.

When one attempts to piece together the itinerary by which saint Thecla

fully established her position in the religious environment of ancient and medieval Armenia, literary and liturgical accounts may be found spanning almost ten centuries, from the fifth to the fourteenth century. To support this research, this monograph takes into consideration the ties between Syriac and Armenian Christianity in the fifth century; the ancient Armenian histo-

riography; the correlation between ancient Byzantine and Armenian literature of the twelfth century; and, finally, the diplomatic and religious relationships between Armenians and the Latin kingdoms of the Occident in the fourteenth century. Still within the fifth century, at least three works written directly in Armenian presuppose the legend of Thecla. In these writings the paradigms of holiness embodied by the saint have influenced the representation of female figures associated with the origins of Armenian Christianity. The milestones of this itinerary in place and time are indicators of the established importance of the legend in Armenian tradition. At the same time, they form interesting evidence regarding the way legends and traditions spread through the Christian communities of Late Antiquity and the Middle Ages.

(Dalla Prefazione) La letteratura apocriфа cristiana in lingua armena costituisce un terreno di ricerca che richiede ancora in gran parte di essere esplorato. Dopo le edizioni dei testi “non canonici” (ankanon) pubblicate dai padri Mechitaristi a cavallo fra il xix e il xx secolo, numerose opere attendono di essere edite su basi filologiche scientifiche. In questo volume, che inaugura una serie di Apocrypha Armeniaca presso il Corpus Christianorum Series Apocryphorum, vengono edite due sezioni degli *Atti di Paolo*: gli *Atti di Tecla* e il *Martirio di Paolo*. La storia del testo della versione armena della *Corrispondenza* apocriфа tra Paolo e i Corinzi (o 3 Corinzi), un terzo scritto appartenente agli *Atti di Paolo* primigeni, è presentata nelle pagine introduttive. La trasmissione della *Corrispondenza* apocriфа in armeno fu assai diversa da quella degli *Atti di Tecla* e del *Martirio di Paolo*. In effetti, il testo è conservato in un numero assai elevato di manoscritti biblici; la sua edizione presuppone pertanto criteri filologici diversi da quelli richiesti dalla restituzione degli Atti apocriфи armeni, che hanno conosciuto altre vie di trasmissione, essenzialmente negli omeliari. Per questo motivo si è rinunciato a darne l’edizione lasciando l’impresa agli specialisti di filologia biblica armena. Il volume contiene invece l’editio princeps di un testo armeno inedito su Tecla, conservato in cinque testimoni armeni degli *Atti di Tecla* e, in modo indipendente da essi, in un sesto manoscritto: i *Prodigi di Tecla*. L’edizione critica dei tre testi (*Atti di Tecla*, *Prodigi di Tecla*, *Martirio di Paolo*) è accompagnata dalla traduzione commentata e dall’analisi filologico-linguistica dell’armeno, confrontato con altri testimoni degli *Atti di Paolo*. Essi sono stati letti nella lingua originale (greco, siriano, latino) o in traduzione (copto, georgiano, slavo).

Oltre all’esame filologico, che occupa una parte del volume, un’attenzione particolare è stata accordata allo studio della diffusione e dell’evoluzione della leggenda di santa Tecla nella tradizione armena, i cui risultati sono stati illustrati nella prima sezione del libro. La discepola dell’apostolo Paolo – secondo gli Atti apocriфи di Paolo – divenne celebre in tutto l’Oriente e



l'Occidente cristiano, soprattutto dal IV secolo, incarnando il duplice modello di prima apostola fra le donne e di vergine martire. Dagli anni 80 in poi, la leggenda di Tecla ha conosciuto una ripresa d'interesse nel mondo accademico europeo e statunitense, nell'ambito delle ricerche sulla letteratura apocrifia, l'agiografia, la patristica, la storia delle origini cristiane, i "gender studies", l'archeologia e la storia dell'arte. Se la tradizione greca, copta e araba sono state oggetto di investigazioni recenti, al contrario, uno studio sistematico della leggenda e del culto di Tecla in Armenia, nella tarda antichità e nel Medioevo, non era mai stato effettuato sino ad ora. È quanto ho intrapreso in questo volume. Questo studio mi ha permesso di riscontrare che anche gli Armeni, al pari di altre comunità cristiane orientali e occidentali, hanno accordato un favore particolare alla santa "straniera".

Percorrendo le diverse tappe dell'itinerario che ha permesso a Tecla di affermarsi all'interno dell'universo religioso armeno, ho potuto rintracciare delle testimonianze letterarie e liturgiche che vanno dal V al XIV secolo. La ricerca e lo studio di queste testimonianze mi hanno portato ad interessarmi a diversi aspetti: ai rapporti fra la letteratura cristiana armena e la letteratura cristiana siriana e bizantina; alla storiografia armena antica e alle sue, rare, protagoniste femminili, ed in modo particolare al ruolo che gli storici armeni hanno attribuito alle donne nella cristianizzazione dell'Armenia antica; all'influenza dei paradigmi di santità femminile in voga dal IV secolo, incentrati sull'esaltazione della continenza e della virginità; alle collezioni liturgiche armena; alle relazioni diplomatiche e religiose fra il regno armeno di Cilicia e i regni cattolici latini, nel XIV secolo; alla questione, controversa, dell'esistenza delle reliquie della santa. Questa inchiesta ha permesso la ricostruzione di una lunga tradizione protrattasi dall'epoca tardo-antica al Medioevo e continuamente arricchita di nuovi apporti col passar dei secoli.

Lo studio della leggenda di Tecla in Armenia costituisce un "case study" fra i più interessanti sulle vie di trasmissione e circolazione, scritte o orali, seguite dalle tradizioni apocriche e agiografiche in Oriente e in Occidente, e sui contatti fra il cristianesimo armeno e il cristianesimo siriano, bizantino e latino in epoche diverse, dal V al XIV secolo. Una tale inchiesta permette inoltre di precisare in che modo tradizioni apocriche, storiografiche e liturgiche si sono mutualmente arricchite in epoche diverse della storia letteraria e religiosa d'Armenia.

Il presente lavoro è strutturato in tre parti, precedute da un'introduzione generale agli *Atti di Paolo* e alla loro trasmissione in armeno. Un'attenzione particolare è stata accordata al rapporto degli *Atti di Tecla* greci con il resto del "romanzo fiume" su Paolo, sulla base, fra l'altro, dei dibattiti sorti nell'ambito dei "gender studies" circa la possibile origine del testo su Tecla all'interno di comunità femminili nei primi secoli del cristianesimo. Il se-

condo capitolo dell'introduzione ripercorre le tappe principali della storia della ricerca nell'ambito della letteratura apocriфа cristiana armena.

La parte prima del volume comprende lo studio dell'evoluzione della tradizione letteraria e del culto di Tecla in Armenia (dal V al XIV secolo), organizzato in tre capitoli che mettono in luce, fra gli altri aspetti, in che modo il paradigma di santità impersonato da Tecla influenzò la rappresentazione delle figure femminili nelle opere armene antiche, e più particolarmente nella *Storia dell'Armenia* di Agatangelo, nella *Storia dell'Armenia* di Fausto di Bisanzio, o *Buzandaran Patmut' iwnek'*, e nel *Martirio* armeno di Taddeo e Sanduxt. Il secondo capitolo della prima parte riassume in modo dettagliato l'evoluzione della tradizione bizantina di Tecla e presenta un testo armeno inedito, tradotto dal greco. L'identificazione di questo documento ha consentito di ritrovare una delle fonti, insieme alla versione armena degli *Atti* apocriфи, della notizia su Tecla conservata nel *Sinassario* armeno. Il terzo capitolo è dedicato alla posterità della leggenda armena in Catalogna; essa è legata alla traslazione di una reliquia della santa dalla Cilicia armena a Tarragona, e alla traduzione, dall'armeno al latino, di un documento che l'accompagnò. La storia della reliquia va letta alla luce delle relazioni diplomatiche ed ecclesiastiche fra i due regni. Essa è nel contempo un esempio interessante dell'importanza accordata alle reliquie nel Medioevo.

La parte seconda del volume comprende l'edizione e la traduzione commentata del testo armeno degli *Atti di Tecla* e dei *Prodigi di Tecla*, preceduti da un'introduzione filologica. Se la versione armena, derivata dal siriano, è meno importante per la restituzione critica del testo greco, per il quale si conosce oggi un'abbondante tradizione diretta, lo stesso non può dirsi per il *Martirio di Paolo*, che è stato trasmesso solo da un numero ridotto di testimoni greci, a volte frammentari. Per questo motivo, nella parte terza del volume, oltre all'edizione e alla traduzione commentata del *Martirio*, si è ritenuto necessario offrire in modo dettagliato i risultati dell'analisi comparativa esaustiva dell'armeno messo a confronto con il greco, il copto (uno dei testimoni fondamentali, insieme all'armeno, per la restituzione del testo) e le altre versioni o rimaneggiamenti nelle lingue orientali e in latino. Infine, lo studio delle interpolazioni degli *Atti* apocriфи di Pietro e Paolo all'interno di un ramo della tradizione diretta armena del *Martirio di Paolo* ha permesso di ricostruire alcuni aspetti della ricezione del testo degli *Atti di Pietro e Paolo* stessi e, più in generale, dell'evoluzione della tradizione apostoliche legate a Pietro e Paolo in Armenia, e della loro influenza sulla trasmissione manoscritta armena.

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**Benedetta Contin, *David l'Arménien et l'École d'Alexandrie*, (Orientalia Christiana Analecta 301), Pontificio Istituto Orientale, Roma 2017, ISBN 978-88-7210-395-1, 263 pp.**

Le corpus philosophique transmis par la tradition arménienne sous le nom de Dawit' Anyakt', David l'Invincible, commentateur arménien appartenant à l'école néoplatonicienne d'Alexandrie, constitue l'objet principal de cette étude. Selon toute vraisemblance, David fut un des derniers membres de l'école fondée par Ammonius Saccas au III<sup>e</sup> siècle.

Le but de cette recherche est d'entamer une étude préliminaire sur la pensée épistémologique de David et, en particulier, sur sa gnoséologie, à travers l'examen du lexique concernant la sphère de la pensée et de l'intellect, ainsi que de l'acte et de la puissance dans les deux recensions, grecque et arménienne, des quatre traités philosophiques attribués à l'auteur: les *Prolégomènes à la philosophie* (en arménien, *Définitions et divisions de la philosophie*), le *Commentaire sur l'Isagoge de Porphyre*, le *Commentaire sur Catégories d'Aristote* et, enfin, le *Commentaire sur les Premiers Analytiques d'Aristote*, parvenu seulement en arménien.

Dans cette recherche, l'Autrice entame aussi un examen attentif des différences linguistiques les plus frappantes entre le grec et l'arménien, en particulier dans les *Prolégomènes* et les *Définitions*. Enfin, après une comparaison entre les données que la tradition grecque nous relate sur les auteurs de l'école d'Ammonius et les données de la tradition arméniennes sur la figure de David, on suggère une synthèse de ces informations rapportées par les deux traditions, en proposant une nouvelle hypothèse sur la chronologie davidienne.

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*Commentaire sur les Catégories* de David; 1.5) Considérations sur l'usage du terme arménien *nergorcowt'iw*n dans la version arménienne du *Commentaire sur les Analytiques* de David; 1.6) Conclusions; 2) Considérations sur l'usage des termes arméniens *mtacowt'iw*n, *makamtacowt'iw*n, *tramaxohowt'iw*n, *mitk'* et de leurs correspondants grecs *ennoia*, *epinoia*, *dianoia* et *noûs*: 2.1) Préliminaires; 2.2) Les puissances cognitives de l'âme: la pensée discursive et l'intellect chez David: 2.2.1) Quelques remarques sur la signification de la locution arménienne *i karcis* dans un passage des *Définitions*; 2.2.2) Aperçu sur les objets mathématiques et théologiques dans les *Prolégomènes* et les *Définitions* de David; 2.2.3) Les puissances cognitives chez les auteurs de l'École d'Ammonius; 2.3) La définition de la puissance cognitive la plus haute: l'intellect: 2.3.1) La tripartition des êtres chez Ammonius, Élias et le pseudo-Élias; 2.3.2) Remarques sur la mention de l'âme et de l'intellect par rapport aux objets théologiques et mathématiques dans les deux recensions des *Prolégomènes* de David; 2.4) Explication de la différence entre *epinoia* et *psilê epinoia* dans la version grecque du *Commentaire sur l'Isagoge* de David; 2.5) Remarques sur les passages d'Ammonius, d'Élias et du pseudo-Élias concernant le statut du genre et de l'espèce, voire des universaux; 3) Épilogue; 4) Apostilles: La définition de l'homme «animal raisonnable réceptif d'intellect et de science; Index des noms propres, des lieux et des termes techniques.



## ARTICLES

### *Le Foyer. Organe des réfugiés arméniens.* **Un projet d'intégration des Arméniens de France dans les années de 1930**

La présence arménienne en France est très ancienne ; elle date de l'installation des premiers marchands à Marseille au XVII<sup>e</sup> siècle. Mais c'est surtout au XIX<sup>e</sup> siècle que le pays attirât les étudiants arméniens – la majorité faisant ses études en médecine, droit ou architecture – pour la plupart issus des classes aisées de Constantinople. Le flux migratoire s'intensifiait après le génocide de 1915 et particulièrement, les massacres de Smyrne de 1922. Comme conséquence de cette situation, Paris fut perçu comme « ville-refuge pour les journalistes, les écrivains et les révolutionnaires arméniens », devenant « le centre du mouvement culturel et politique arménien »,<sup>1</sup> et « tribune pour la question arménienne. »<sup>2</sup>

Les principales associations arméniennes, les partis politiques arméniens, l'église, les organismes de bienfaisance ont été créés dès très tôt. Au fur et à mesure que les immigrés fixaient leur résidence de manière définitive, apparurent des associations de revendication sectorielle, d'action défensive, comme les associations corporatives (de travailleurs) et autres, qui combinèrent le corporatif avec le resserrement de réseaux au profit de leurs associés et du collectif arménien – tel fut le cas de l'union des médecins.<sup>3</sup> Ainsi, on constate l'apparition

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<sup>1</sup> C. MOURADIAN, « La presse arménienne en France », in *France des étrangers, France des libertés. Médias et communautés dans l'histoire nationale*, organisée par l'association Génériques, dans le cadre du Bicentenaire de la Révolution de 1789, Marseille, 1989 (version dactylographiée), p. 1.

<sup>2</sup> A. TER MINASSIAN, « Les Arméniens de France », *Les Temps Modernes*, n° 504-505-506, juillet, août, septembre, 1988, p. 193. Voir aussi dans ce texte les talents de la musique et de la peinture qui ont développé son activité dans cette ville.

<sup>3</sup> *L'Union des médecins arméniens de Paris* fondée en 1919, réunissait des médecins, des pharmaciens, des vétérinaires et des dentistes arméniens ; *l'Union des travailleurs arméniens de Paris* fut fondée en 1904 ; ses objectifs étaient : 1) d'établir des liens entre les travailleurs de Paris et les environs par l'organisation d'actes et de conférences ; 2) de fournir de l'aide économique (prêt d'argent) et de l'instruction, voire même de payer les frais de santé (médi-

d'associations inspirées du pays d'accueil, en réponse à la pénible situation sociopolitique, en particulier, la hausse du chômage et des pratiques xénophobes à l'égard des étrangers perçus comme une menace.

Alors que de nombreux Arméniens sont arrivés sous la protection du statut juridique de réfugié reconnu par l'Etat français depuis 1928, le danger d'expulsion était toujours présent. Ce contexte de vulnérabilité encourageât certains dirigeants Arméniens à la création d'associations et même un journal, objet de notre intérêt, afin de faciliter son intégration à la société française en évitant ainsi l'expulsion redoutée. Un exemple de ce type d'organisation, l'*Association des jeunes arméniens aspirant à la nationalité française* avait comme mission la création «des liens plus étroits entre les arméniens désireux de devenir Français et la France, de leur faciliter l'assimilation de la culture française, et développer leur éducation civique dans le cadre des institutions françaises (...). »<sup>4</sup> En tant que le journal que nous analyserons, *Le Foyer. Organe des réfugiés arméniens* avait un double objectif : d'un côté, faire connaître la politique de réception des Arméniens en France (informer sur certaines procédures nécessaires pour l'obtention ou le renouvellement de la carte d'identité), et de l'autre, faciliter l'« assimilation de l'esprit et de la culture française. »<sup>5</sup>

La presse ethnique en général, a mérité très peu de travaux académiques. Dans son ancienne étude comparative sur la presse ethnique au Brésil et en Argentine, l'historien américain, Samuel Baily se posait des questions intéressantes pour notre étude sur ses objectifs. Est-ce qu'elle avait l'intention d'entraver l'assimilation du fait qu'elle constituait un canal de communication avec son pays d'origine facilitant la communication parmi le groupe<sup>6</sup> ou bien elle cherchait à faciliter d'une manière non intentionnelle l'assimilation?<sup>7</sup>

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cements et traitements médicaux) ; 3) de placer professionnellement ses associés, et 4) de préserver les traditions arméniennes.

<sup>4</sup> APP, statut présenté en 1937, n° 174473.

<sup>5</sup> *Le Foyer*, n° 1, le 1 novembre 1928, p. 1, col. 1-2.

<sup>6</sup> Sur ce sujet, un contemporain de l'immigration massive, J. A. ALSINA, *La inmigración en el primer siglo de la independencia*, Buenos Aires, 1910, p. 189 disait : « (...) la lecture d'un journal dans sa langue, les fêtes nationales (...) sont les éléments qui empêchent l'assimilation (...) »

<sup>7</sup> S. BAILY, « The Role of Two Newspapers in the Assimilation of Italians in Buenos Aires and São Paulo, 1893-1913 », *The International Migration Review*, Vol. 12, No. 3 (1978), p. 321

Concernant la presse arménienne et, malgré son importance en France, surtout si nous la comparons avec celle de l'Argentine, les études qui lui sont consacrées ne sont pas nombreuses. Anahide Ter Minassian dans son article sur les Arméniens de France<sup>8</sup> affirme que la presse a été très abondante à Paris parce que cette ville où s'est formée l'intelligentsia arménienne de l'Empire ottoman, a attiré de nombreux journalistes, écrivains et politiques arméniens. Elle ajoute que la presse a eu comme objectif de lier les rescapés du génocide et, dans certains cas, de sensibiliser l'opinion publique française à la question arménienne. C'est le cas de *Pro Arménie*, bimensuel en langue française dont rédacteur chef était Pierre Quillard et son comité de rédaction était intégré par trois intellectuels, défenseurs de la question arménienne, G. Clémenceau, Anatole France et Jean Jaurès.

L'historienne Claire Mouradian dans son étude sur la presse arménienne en France<sup>9</sup> a souligné sa place relativement importante dans l'histoire générale de la presse arménienne par son nombre (200), son rôle et sa fonction, en tant que « tribune des revendications arméniennes. »<sup>10</sup> Mouradian propose une typologie de la presse arménienne (presse politique, littéraire, « fonctionnelle » ou de service), situant *Le Foyer* comme un journal « de service ».

C'est sûr que l'immigré dans sa vie sociale et professionnelle dans le nouveau pays, avait besoin d'information – possibilités de travail, information sur les normes, etc. En remplissant ce service on pourrait dire que la presse ethnique aidait à l'insertion dans le pays d'accueil. En même temps, la presse a été un moyen de réappropriation de la propre identité par les immigrés. « *La lecture de la presse, par son caractère volontaire, traduit une recherche de sociabilité, en réaction contre le bouleversement radical, voire la destruction des cadres traditionnels de la sociabilité, provoqués par l'émigration.* »<sup>11</sup>

La publication que nous avons choisie comme cas d'étude, *Le Foyer*, invite à se poser aussi d'autres questions. Pourquoi les Armé-

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<sup>8</sup> A. TER MINASSIAN, « Les Arméniens de France », *Les Temps Modernes*, op. cit., p. 192.

<sup>9</sup> C. MOURADIAN, « La presse arménienne ..... », op. cit., p. 2.

<sup>10</sup> *Ibid*, p. 1.

<sup>11</sup> M. C. MUÑOZ, « Analyse de presse : Les dimensions de l'identité dans « Dos emigrantes », supplément mensuel au « Jornal do fundao », in M. Oriol (dir.), *Etude de l'évolution de l'identité culturelle des enfants d'émigrés portugais, en France et au Portugal*, Rapport final de l'ATP - CNRS 054, Nice, IDERIC, 1984, vol. 1, p. 191.

niens de Paris ont créé un périodique bilingue destiné aux réfugiés arméniens presque récemment arrivés ? Pourquoi cet objectif manifeste d'assimiler la culture du pays d'accueil ?

La création d'un journal et des associations éloignées de la tradition arménienne en France a dirigé nos interrogations sur cette particularité, spécialement, sur la politique d'accueil des immigrés et ses conséquences sur la vie des personnes. Est-ce qu'elle répondait à une nécessité de faciliter l'acceptation des Arméniens par la société française ou plutôt, son intégration dans le pays d'accueil pour dissiper les dangers d'expulsion ?

Nous partons de l'idée que le groupe arménien a recréé des associations comme lieu d'appartenance et de continuité de la culture arménienne ; en même temps, et comme conséquence de la politique migratoire de réception, assez restrictive dans le cas français, les Arméniens ont promu la formation d'associations intermédiaires pour faciliter leur insertion ainsi que leur intégration dans la société d'accueil.<sup>12</sup>

Notre hypothèse soutient que les dirigeants Arméniens ont cherché à protéger leur groupe par le moyen de stratégies singulières, dans le contexte adverse qu'ils devaient faire face. Lorsque les associations arméniennes traditionnelles n'ont pas été suffisantes ou même efficaces pour guider les réfugiés, d'autres stratégies ont été essayées pour favoriser l'intégration dans la société d'accueil et de cette façon, faire face à la difficile réalité.

Les sources utilisées sont diverses : les Archives Nationales (AN), les Archives de la Préfecture de Police de Paris (APP), la presse communautaire et une diversité de sources secondaires sur le sujet.

### **Le contexte politique des années '30 en France**

Le statut des étrangers découlait de multiples règlements qui remontaient au XIXe siècle et qui furent perfectionnés dans la période de l'entre-deux-guerres, pour les besoins conjoncturels, notamment par la pression de l'opinion publique.<sup>13</sup> Un ensemble de normes étaient appliqués aux immigrants comme le décret qui stipulait que tout étranger devait détenir une carte d'identité (décret du 2 avril

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<sup>12</sup> N. BOULGOURDJIAN, *Le réseau associatif arménien à Buenos Aires et à Paris: entre tradition et intégration, 1900-1950*, Thèse doctorale (EHESS, 2008, inédite).

<sup>13</sup> R. SCHOR, *L'opinion française et les étrangers en France, 1919-1939*, Paris, Publication de la Sorbonne, 1985, p. 44.

1917). Bien que les réfugiés politiques, pour leur part, fussent admis librement, ils devaient porter des pièces d'identité spéciales.

L'État français appliquait aussi des décrets pour régler la liberté de travail et de mouvement. La loi du 11 août 1926 établissait l'interdiction d'employer les étrangers en dehors des professions pour lesquelles ils avaient obtenu une autorisation, de même que l'embauche du salarié par un autre employeur avant l'expiration de son contrat de travail. Cette loi établissait notamment la nécessité de posséder un contrat de travail pour exercer une activité salariée, spécifiée dans la carte d'identité (agriculteur ou travailleur industriel), renouvelable tous les deux ou trois ans. La carte devait être visée à l'arrivée dans la commune d'activité et lors de chaque changement de domicile. Tout changement d'activité était subordonné à l'émission d'un nouveau document.<sup>14</sup> C'est évident que cette réglementation mettait en danger la stabilité des arméniens étant donné que très souvent ils n'étaient pas rentrés avec un contrat de travail et, par conséquent, ils avaient des difficultés de renouveler leur carte d'identité.

La situation des Arméniens en France s'est aggravée pendant la crise de 1930, sur tout par le chômage. L'historien Ralph Schor soutient : « *Les ouvriers étrangers devinrent les victimes désignées de la conjoncture difficile dans laquelle entrait la France* ». <sup>15</sup> Les travailleurs étrangers furent signalés comme les principaux responsables du chômage par la société française, gagnée par la xénophobie.

Pour se protéger et répondre à des pressions implicites de certains secteurs du gouvernement français, les différents groupes migratoires développèrent des stratégies orientées à l'approfondissement du sentiment de patriotisme envers le pays d'accueil. La communauté juive, par exemple exprimaient « *la nécessité de faire sentir à l'État le patriotisme juif* » et d' « *assimiler la culture française* » le plus rapidement possible.<sup>16</sup>

Le journal étudié est un cas paradigmatique de discours élogieux envers le pays récepteur et sa culture (en langue arménienne et en langue française). On lit dans ses pages: « *nous travaillerons pour fa-*

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<sup>14</sup> G. NOIRIEL, *Le creuset français. Histoire de l'immigration, XIX-XX siècle*, Paris, Éditions du Seuil, 1988, p. 90.

<sup>15</sup> R. SCHOR, *Histoire de l'immigration, de la fin du XIX siècle à nos jours*, Paris, Armand Colin, 1996, p. 120.

<sup>16</sup> N. L. GREEN, *Travailleurs immigrés juifs à la Belle Époque. Le « Pletzl » de Paris*, Paris, Fayard, 1985, pp. 74-75.

*ciliter l'assimilation de l'esprit et la culture française par nous. Ce sera une tâche facile et très douce. Un geste de gratitude, ayant en lui sa force, sa logique, sa joie. Ce sera, vers la France généreuse et civilisatrice, un élan sincère, filial, et comme naturel, tant elles restent sœurs, la patrie d'autrefois, la patrie d'aujourd'hui.* »<sup>17</sup>

Étant donné que la vie quotidienne de la majorité des Arméniens n'était pas facile dans la « terre des libertés », le journal exprimait un grand intérêt pour leur sort, cherchant à présenter une image positive de ces déplacés. Une manière de faciliter l'adaptation des réfugiés était de faire connaître la législation française concernant les immigrants, mais soulignant toujours la nécessité de « respecter la loi ». Pour éviter d'être condamnés à une amende ou bien expulsés : « *Tous savent que dans ce pays, il faut avoir la carte d'identité* ». <sup>18</sup> La connaissance et le respect de la loi étaient une nécessité et une obligation incontournable pour rester dans le pays.<sup>19</sup>

Pour sa part, la presse française se faisait écho des lettres envoyées par les citoyens Français qui réclamaient l'application de diverses mesures (par exemple, la réduction du nombre d'immigrés dans l'activité industrielle) et revendiquaient leurs droits à une priorité absolue aux postes de travail.<sup>20</sup> Alors que *Le Foyer* proposait dans ses pages une solution à cette problématique : la préférence des arméniens par l'Etat parmi les travailleurs étrangers : « *Encore une fois, il ne s'agit pas de faire le choix entre un Français et un réfugié. Celui-ci n'a pas la prétention de passer avant le fils de ce pays. La question ne se pose même pas. Il s'agit tout simplement de lui donner la préférence parmi les travailleurs étrangers qui ne sont pas privés de ce suprême bien : une patrie.* »<sup>21</sup> Les Arméniens arguaient aussi qu'ils « *désirent posséder un statut civil qui leur permette de vivre sans être en butte à chaque pas à des difficultés sans fin.* »<sup>22</sup>

Les pouvoirs publics écoutèrent plutôt les réclamations de la société française. Ainsi, les travailleurs étrangers qui étaient déjà installés en France furent obligés à partir, volontairement ou par des refou-

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<sup>17</sup> *Le Foyer*, n° 1, le 1<sup>er</sup> novembre, 1928, p. 1.

<sup>18</sup> *Le Foyer*, n° 2, le 15 novembre, 1928, p. 3, col. 3-4 (en arménien).

<sup>19</sup> P. SCHOR, *Les pouvoirs publics français et l'immigration dans l'entre-deux-guerres*, Lyon, Centre d'histoire économique et sociale de la région lyonnaise, 1976, pp. 212-222.

<sup>20</sup> R. SCHOR, *Histoire de l'immigration...*, op. cit., pp. 121-123.

<sup>21</sup> *Le Foyer*, « La main-d'œuvre étrangère », n°59, janvier 1932, p. 1, col. 1-2.

<sup>22</sup> *Archives Ministère des Affaires Étrangères (MAE), SDN, N° 1797.*

lements forcés. En même temps, l'entrée des travailleurs étrangers fut arrêtée, davantage dans l'industrie que dans l'agriculture, où le manque de main d'œuvre était notable. La population étrangère, au nombre de 2.890.000 en 1931, descendit à 2 453 000 en 1936.<sup>23</sup>

Bien que l'Etat français ait reconnu aux Arméniens leur condition de réfugiés, dans les faits, ils étaient de simples « travailleurs » avec les exigences et les restrictions relatives à cette catégorie.<sup>24</sup> On note, dans un mémo du Ministre de l'Intérieur au Ministre des Affaires étrangères : « lors de l'élaboration des décrets du 18 novembre 1920 et du 6 juin 1922, premiers statuts des 'travailleurs', les Arméniens ne figuraient pas parmi les peuples d'Europe parmi lesquels nous avons intérêt à rechercher des ouvriers pour combler le déficit de nombre de main-d'œuvre (...). »<sup>25</sup>

Si après la Première guerre mondiale, en raison du manque de bras pour la reconstruction du pays, la main d'œuvre étrangère jouissait d'une situation privilégiée, la crise économique des années trente modifia les conditions d'embauche. Cette crise toucha fortement la France et la main d'œuvre étrangère fut signalée comme responsable du chômage du travailleur français.

Témoin des souffrances des réfugiés arméniens et de leur intérêt pour faire connaître à l'opinion publique leur peine par le traitement inégal qui leur était réservé, *Le Foyer. Organe des réfugiés arméniens* fut créé pour apporter une solution à la situation précaire des Arméniens due à leur condition d'apatridie (impossibilité de retourner à leur pays), en évitant la peur de l'expulsion.

## **Présentation et contenu de la publication**

*Le foyer, Organe des réfugiés arméniens*<sup>26</sup> était une publication singulière, puisque son but énoncé des le début était de rendre plus facile l'intégration des Arméniens à la société française pour éloigner notamment le danger d'expulsion. Elle fait son apparition le 1er novembre 1928, quand le statut juridique des réfugiés arméniens est en

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<sup>23</sup> R. SCHOR, *Histoire de l'immigration ...*, op. cit., 125.

<sup>24</sup> *Archives Nationales* (AN), F/7/16074, Commission Interministérielle de l'immigration, le 10 juin, 1926.

<sup>25</sup> *Archives Nationales* (AN), F/7/16074, le Ministre de l'Intérieur au Ministre des Affaires étrangères, le 28 mai, 1925.

<sup>26</sup> Il y avait une autre publication bilingüe, *Khtan*, organe des volontaires arméniens (Aiguillon, 1918-1930).

train de se résoudre.<sup>27</sup> La langue utilisée dans le journal – français ou arménien – variait selon les circonstances. En termes générales, quand il s’agissait de diffuser des renseignements dont les immigrants avaient besoin pour leur vie quotidienne, le texte était rédigé en arménien; mais la langue du discours visant à encourager l’intégration à la société d’accueil était le français.

Cinq cents exemplaires étaient distribués gratuitement entre les politiques, les religieux, le patronat, membres de l’administration publique, ayant 350 abonnés dont une partie ne payait pas.<sup>28</sup> La publication – bimensuelle et après, mensuelle –, disparût en 1932, à cause de l’indifférence des destinataires.

On trouve très peu d’information sur son directeur, H. D. Nercessian (il signait comme H. D. N. Massis), propriétaire d’une imprimerie où s’imprimait le journal *Haratch*.<sup>29</sup> Dans ses pages le directeur soutenait que la création du journal répondait à l’intérêt d’avoir un journal franco-arménien, mettant à jour la problématique des réfugiés arméniens en France. Il s’occupait plutôt de l’arrivée et l’accueil, les politiques de l’Etat français face au chômage, le refoulement, la carte d’identité, les réactions et l’aide éventuelle, sollicitée aux organisations humanitaires, politiques ou religieuses. Aussi, on trouve des nouvelles sur les associations communautaires créées ou en train de se créer, sur l’appui des associations d’entraide aux réfugiés et, finalement, les faits mondiaux qui touchaient les réfugiés comme les projets d’établissement des réfugiés en Syrie ou en Arménie. Néanmoins, la promotion de l’assimilation de la culture française, de la naturalisation et l’apprentissage de la langue française devinrent les majeurs préoccupations du journal.

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<sup>27</sup> « L’arrangement signé à Genève le 30 juin 1928 et l’accord signé également à Genève le 11 mars 1929 par les délégués de France, concernant le statut juridique des Réfugiés Russes et Arméniens, ont acquis force de loi par un décret du Président de la République Française en date 11 janvier 1930, publié par le Journal Officiel du 17 janvier et entrant en vigueur à partir du 1er Février 1930. », *Le Foyer*, n° 31, le 1 février 1930, p. 1, col. 3-4 et p. 2, col. 1-2.

<sup>28</sup> La publication avait 350 abonnés dont une partie payait son exemplaire : en 1929, *Le Foyer* arménien avait 39 lecteurs payant ; en 1930, 84 ; en 1931, 162 et en 1932, 28.

<sup>29</sup> Le quotidien *Haratch* (En avant) a été créé à Paris en 1925 (quotidien dès 1927). De sensibilité *dachnak* (Fédération révolutionnaire arménienne), surtout à l’époque de son fondateur, son objectif était de renforcer la conscience nationale et développer la culture et la langue arméniennes.



Ce qui distingue cette publication des autres est l'objectif initial et les activités proposées pour arriver à bon port. Si la politique d'intégration l'éloignait des autres journaux arméniens, notamment *Hatch* dont l'objectif était la continuité de la culture et, surtout, la préservation de la langue arménienne, elle l'approchait des associations intéressées à la politique migratoire et de celles créées par d'autres groupes.

Comme résultat des pressions de l'opinion publique pour limiter l'incidence des étrangers dans l'économie française, fut promulguée une loi (10 août 1932), laquelle stipulait la proportion des travailleurs étrangers employés dans chaque activité privée, industrielle ou commerciale. Les premières restrictions du nombre d'étrangers découlant de cette loi concernèrent les musiciens, les employés d'hôtel et les travailleurs du cuir. D'autres secteurs sociaux demandèrent aussi de limiter le nombre des travailleurs étrangers dans leurs activités. Les avocats, par exemple, redoutant l'arrivée des juristes réfugiés allemands, ont fait voter en juin 1934 une loi interdisant aux Français naturalisés l'exercice de professions publiques instituées par l'État.<sup>30</sup>

Les commerçants et les artisans français s'associèrent aux pressions responsabilisant les étrangers d'une concurrence déloyale, les accusant de ne pas respecter la législation relative à la durée du travail et à l'interdiction d'utiliser de la main d'œuvre enfantine. Quant aux artisans, par décret du 8 août 1935 fut créée la « carte d'artisan », nécessaire pour exercer cette activité. Les commerçants étrangers, de leur côté, furent atteints par des décrets (novembre 1938 et février 1939) qui les obligea à obtenir une « carte professionnelle spécifique. »

On constate que le cadre juridique fut modifié selon les contraintes du marché du travail et à la suite des pressions exercées par les corporations et par l'opinion publique. Cette situation renforça les retours contrôlés des étrangers,<sup>31</sup> mettant en danger la situation des arméniens, empêchés de retourner à leur pays d'origine.

On trouve souvent dans les pages du journal la promotion de la naturalisation des réfugiés arméniens – dans ce cas en langue arménienne – pour recevoir les bénéfices des citoyens français.<sup>32</sup> Par exemple, dans les premières issues on connaît la création d'une As-

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<sup>30</sup> P. WEIL, *La France et ses étrangers. L'aventure d'une politique de l'immigration 1938-1991*, Paris, Calmann-Lévy, 1991, p. 27.

<sup>31</sup> P. WEIL, *La France et ses étrangers. L'aventure d'une politique ... op. cit.*, p. 29.

<sup>32</sup> *Le Foyer*, n° 15, le 15 juin 1929, p. 3, col. 1-4.

sociation des Arméniens qui sont devenus citoyens français dont le but était : « d'entretenir et resserrer les relations existantes entre les Arméniens devenus Français et de maintenir pour eux les traditions ethniques » ; 2. « De servir de trait d'union entre les Français et les Arméniens et favoriser la naturalisation des Arméniens » ; 3. « D'assurer le développement et la diffusion de la culture française dans tous les milieux arméniens ainsi que de mieux faire connaître l'Arménie et son passé dans les milieux français. »<sup>33</sup> Néanmoins, cet encouragement de la naturalisation n'était pas désintéressé ; son objectif était de faciliter les probabilités d'obtenir un travail, ou bien une place gratuite à l'hôpital, parmi d'autres bénéfices.<sup>34</sup> Et parallèlement à ce sujet on trouve, jusqu'à la finalisation de la publication des articles décrivant la difficile situation des travailleurs arméniens, surtout comme conséquence de la crise économique, du ralentissement général de la production et la diminution des heures de travail, qui peuvent provoquer leur expulsion.<sup>35</sup>

Les cas de danger de refoulement des Arméniens par des raisons variées sont fréquents. « *Le malheur est qu'ils ne peuvent rentrer chez eux, ni entrer dans les pays voisins, et son tout le temps sous la menace d'un nouvel emprisonnement, cette fois pour infraction à un arrêté d'expulsion (...).* »<sup>36</sup>

Un cas extrême est celui d'un travailleur arménien qui, ayant reçu l'ordre d'expulsion, prend la décision de se suicider. La situation est décrite en français pour faire connaître les difficultés qui doit surmonter une personne expulsée et dont le document d'identité a été retiré.<sup>37</sup> Les raisons sont surtout économiques: « *La dépression économique malgré une légère diminution dans le monde des chômeurs constatée ces dernières semaines, continue en France, et la situation des travailleurs arméniens, qui ont été parmi les premières victimes de la crise, empire de jour en jour.* »<sup>38</sup>

Les activités politiques, en particulier les adeptes aux idées communistes peuvent être objet d'expulsion. Pour cela le journal insistait auprès les militants du parti communiste « *de laisser tranquilles nos*

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<sup>33</sup> *Le Foyer*, n° 8, le 15 février 1929.

<sup>34</sup> *Le Foyer*, n° 49, le 1 mars 1931, p. 3, col. 2-3.

<sup>35</sup> *Le Foyer*, n° 48, le 1 février 1931, p. 1, col. 1-2.

<sup>36</sup> *Le Foyer*, n° 58, le 1 septembre 1931, p. 1, col. 1-2.

<sup>37</sup> *Le Foyer*, « Autour d'un suicide », n°18, le 15 juillet, 1929, p. 1, col. 1-2.

<sup>38</sup> *Le Foyer*, n° 62, le 1 avril, 1932, p. 1, col. 1-2.

*compatriotes.* »<sup>39</sup> D'un autre côté, le journal recommandait ses compatriotes à « *rester dans la plus stricte légalité et agir loyalement envers ce noble pays qui leur a ouvert ses portes e qui leur offre l'occasion de profiter de toutes ses ressources intellectuelles et économiques.* »<sup>40</sup>

La préoccupation par les conséquences de la crise économique continue jusqu'au dernier numéro de la publication.<sup>41</sup> L'éditeur insiste sur la solution « *Nous avons maintes fois indiqué dans nos colonnes, s'assimiler les notions élémentaires de la culture française et, par leur conduite, par leur travail, par l'observation stricte de l'ordre et des lois de l'hospitalité, mériter la faveur de devenir citoyens de ce pays.* »<sup>42</sup>

Un des soucis de l'éditeur du journal, lié à la question de la naturalisation était le manque d'intérêt des réfugiés arméniens pour l'apprentissage du français. Sur 20.000 Arméniens à Paris et banlieue, en 1926, seulement 81 ont suivi les cours et en 1929-1930, 23.<sup>43</sup>

La formation d'un *Comité de propagande pour l'assimilation et la naturalisation des Arméniens établis en France*, cette fois sur l'initiative du directeur de la publication, D. H. Nersessian et du secrétaire de l'Association des anciens Volontaires Arméniens de l'Armée Française confirme l'intérêt initial. Les buts du Comité étaient : fournir aux Arméniens établis en France les moyens d'assimiler la culture française ; les exhorter à rester toujours un élément d'ordre et travail ; encourager la naturalisation, en attente que : « (...) sa propagande donnera les meilleurs résultats et que nos compatriotes, naturalisés dans des délais aussi courts que possible et accomplissant tous leurs devoirs de citoyens, ne seront plus considérés comme des étrangers dans ce noble pays qui leur a donné une si large hospitalité. »<sup>44</sup>

Pour conclure, *Le Foyer* répond a un projet culturel d'intégration dans la société française, basé sur une nécessité de légitimer la pré-

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<sup>39</sup> *Le Foyer*, n°46, le 1° décembre, 1930, p. 1, col. 1-2.

<sup>40</sup> *Le Foyer*, loc cit.

<sup>41</sup> *Le Foyer*, n° 62, le 1 avril, 1932, p. 1, col. 1-2.

<sup>42</sup> *Le Foyer*, n° 62, le 1 avril, 1932, p. 1, col. 1-2.

<sup>43</sup> *Le Foyer*, n° 46, le 1 décembre 1930, p. 3, col. 3-4. Voir sur le même sujet, le n° 54 et 57.

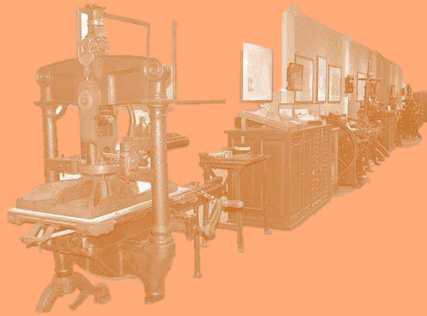
<sup>44</sup> *Le Foyer*, n° 50, le 1 avril, 1931, p. 1, col. 4-5. Un élément intéressant est que beaucoup des membres fondateurs sont diplômés des universités françaises. Voir sur ce sujet *Le Foyer*, n° 54, le 1 août 1931, p. 2, col. 4-5.

sence arménienne en France par la diffusion des liens historiques existants entre les Arméniens et la France, dès Lusignan au sang arménien versé pendant la première guerre mondiale et par l'établissement des liens entre les réfugiés et la société française.

La publication non seulement a eu comme objectif déclaré de faciliter l'assimilation de la culture française mais aussi elle a agit comme élément de pression face aux pouvoirs publics et aux organismes intéressés aux immigrés, comme le *Foyer Français*, pour intercéder en faveur des réfugiés.

Cependant, la publication n'a pas eu l'écho attendu parmi les premiers destinataires, les réfugiés, qui ont résisté à l'apprentissage de la langue et à la naturalisation, « masse inerte qui laisse passer les jours »<sup>45</sup> sans prendre la détermination. Finalement, le manque d'appui économique – le nombre d'abonnés diminue chaque mois – met fin à la publication.

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San Lazzaro degli Armeni – Stamperia

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<sup>45</sup> *Le Foyer*, n° 48, le 1 février 1931, p. 1, col. 1-2.

## HRACHYA TAMRAZYAN

*“The Matenadaran is the one foundation that binds together all periods and all generations, and us who are affiliated with the Matenadaran: from the founders to the young people who were newly admitted...”*

*I had wished that this would be felt by all, that this awareness would not be abandoned by us for a single day, that we would be willing and able to pass it on to future generations who, in turn, could make the inner warmth and spiritual core of the Matenadaran be felt beyond their spheres, enlarging its drawing force, its vital spheres... For we have been entrusted with our manuscripts to be their translators and interpreters...*

*Thus, the legacy left for us by our great predecessors is precious, the admission of every young worker into the Matenadaran is precious. Every day at the Matenadaran is construed and valued by this inner cohesion, such as we are experiencing today, filled with essential and new, creative endeavors. One further, big desideratum that is missing in the Matenadaran’s inner atmosphere: spiritual enthusiasm and excitement such as bequeathed by our medieval poets and illuminators. Let us wish that these will keep coming like constant guests for years to come, so that we may bring fresh breath and vitality into this new and magnificent addition to the Matenadaran as a research center...” (H. Tamrazyan, “Conference Opening Remarks.”)*

Augustine says, few are those who speak about forgiveness with a forgiving heart, about goodness kindly, or about love affectionately.

There are significant people with whom the bright star of change travels. The boundaries around them constantly shift, and all this within the bounds of inspiration and encouragement, since before and after them come vitalizing waves, constant and clear as can be, free of the forces that energize them and clarifying things by sorting out the fake from the genuine, counterfeits from originals. Such people are fearless reformers, thorough movers of real boundaries since they do not acknowledge such limits in the first place; real leaders, builders, reshapers, “word” constructors. These people are “the salt of the world,” “the knights of the planet,” by whose departure life is deprived of shelters. For with their spiritual senses they breathed in its innermost currents, and through them life kept flowing in greater

and constant streams, ever clear and ever harmonious. These streams, however, converge everywhere in spiritual wholeness, spiritual constructs, in profoundly articulate, creative forms, in tangible and rational edifices. Thus, this torrent of streams brings forth earth-shaking winds of change. It is within such space where dreams return like boomerangs to their dreamers and are realized through them.

This could be said of Hrachya Tamrazyan. In the first place, life is like having the ability to rewrite a text and to bring it to life. In this process of bringing about change, the scholar, the visionary, the poet, and the achiever become one and the same in him.

Tamrazyan's work, be it his literary creativity, translations, public addresses, scholarly publications, or social activity, derives from the self-same source, the same enabling inspiration. His opening remarks at conferences, his annual reports on the expansion of the Matenadaran and the formation of the new generation of scholars, as well as his research and poetry — all of which are his soul's expressions that sound like creedal beliefs — are due to inspiration and his ability to utilize it.

And Hrachya Tamrazyan remains one of those who keep their shining presence, perhaps lasting presence, although with his departure several of his achievements, his far-sighted horizons and plans seem to have been jeopardized, realities which make one always long for their originator — realities which bear the real blueprints of his soul. The soul's capabilities and appreciation are measurable through constructs created in spatial openings out of non-existences, where the soul finds its shelter and shelters those around. Similarly, as though naturally for him, during the last decade of his career, he realized the renovation and expansion of the Matenadaran, its unprecedented spatial and programmatic undertakings, transformation into a universal cultural center, a home for generations of Armenologists and where Armenology will someday grip the interest of a whole generation. Hrachya Tamrazyan's entire life and work were spent in pursuit of attaining such a trust and achieving such home, guided by the star enabling revival in a land going through a tough period of transformation.

Within that spatial reality, encompassing a spiritual space, is where the scholar did his textual studies and where he made "architectonic" observations, seeing hitherto unnoticed structures like the School of Narek, its inner aspects of thought and their spiritual commonplaces. Hrachya Tamrazyan "humanized" the School of

Narek as a literary family, sharing a common destiny with a distinctive will to construct a spiritual tabernacle the remnants of which are the existing works of their respective authors, each with a subdivision of his own wherein the author dwells. Together they represent that magnificent, spiritual structure with all its parts and effects. He thus drew a series of beautiful images from the *Matean*, which also reverberated in him as desirable petitions and ornaments, since Gregory of Narek stands out as a prominent creator with his superb language and in a world of his own — though not entirely. Hrachya Tamrazyan enabled the resurrection of once neglected works, thus expanding the School's "territorial grounds" and its "common text" of works composed over half-a-century. These Narekean texts and others closely related are encompassed within the two volumes edited by him, both dedicated to the School of Narek in the *Matenagirk' Hayots'* series. Thanks to Tamrazyan's studies, the representatives of the School of Narek emerge as great, sagacious innovators, experts in expressing their own spirituality, bearers of unique perspectives and thoughts, skilled giants of "the spiritual arts" when it comes to creativity. Within these inner links and cross-fertilization where individual authors seem to disappear, each becoming a continuator of the other as it were, with repetitiousness, our researcher highlights their distinctive characteristics. Together they emerge as representatives of a renaissance movement, given their freedom of thought — as seen in their free expressions within the sphere of spirituality. Hrachya Tamrazyan's first monograph, on Anania of Narek (Yerevan, 1986) maintains this perspective. He underscores the common elements in the works of Gregory of Narek and those of his teacher Anania, thus broadening our understanding of Gregory's subtext. Of particular interest is Anania's "On Penitence and Tears," by which he taught more than the art of repentance: the poetic monologue in privacy, the secrets of private prayer, called "the art of penitence and tears," "the art of election," or "the art of the inner man." The feelings embedded in penitence and tears gave rise to freely expressed imageries, natural emotions of the person praying, to his ability to weave them into private prayer, which clearly enhances creativity with free expressions (these features were familiar to Tamrazyan the poet prior to becoming a Narekats'i scholar). Knowledge of this art and its refinements are brought to the forefront in the *Matean*, as seen throughout its structure and contents, in its expressions of accumulated grief, in varying degrees and clusters, in their fluctuating rhythm, the relief

sought through biblical imageries and other examples. From these literary observations Tamrazyan moved on to explore their spiritual dimensions within the Narekean “territorial grounds.”

In his analysis of the Narekean texts, the scholar-poet employs the Pythagorean-Platonic number mysticism and its utilization in Anania of Narek’s “On Numbers” and beyond, in Gregory’s enigmatic odes, where there seem to be several cleverly concealed images, further explored in the light of Dionysius the Areopagite’s spiritual expanses. These he divides into four areas: the employment of imageries, theological anthropology, theology of desire, and mystical theology — on the way to union with God. Tamrazyan traces these four categories in the ocean of Gregory of Narek’s creativity, defining the boundaries between them, elaborating on “spiritual desire,” doxology, astonishment with admiration, the pan-Christian beliefs within the Christian “pantheon” of ideas. He both analyzes and reconstructs his observations through his poetic, mystic — and if one could say — spiritual or natural intuition within the realm of spiritual biography. The combined scholar-poet within him has enabled Tamrazyan to weave together compositions of his own, utilizing terminology, form, and rhythms from the folia of texts he studied, whether by wrapping himself around them or by having them wrap around him, expanding on them, joining in their petitions while giving a spiritual history of petitions. In this sense, Tamrazyan’s studies teach the art of appropriating one’s subject as one approaches it gradually and carefully.

A poet is graced with the ability to link together “real” words, “angelic” words, and reality (methods related to morphology, applied to Narekats’i by Tamrazyan). In his poetry Tamrazyan constantly crystallizes these links at the convergence of streams or even sources of words, word-images, and existence, all in the inner worlds of the soul. Even in his studies one could hear and sense the haunting feelings that belong to none other than the poet, just as he sensed the same repeatedly in the texts of Narekats’i and went on to relate the text to its author’s spiritual biography, his inner being. It was this that allowed Narekats’i the absolute freedom along his rational journeys to express himself with words of spiritual desire, as he did in the recitation on the soul and its sacred “vision” for which one is more accountable than for the Gospel (Prayer 27.6), implying that the bearings on the soul transcend time and space, binding generations together with a spiritual link. Here, then, “the poet’s person dissolves in the providential sphere of the divine word, in his creative work as also in the coming generations,



hoping and believing that he will be remembered by them. In this lies the secret of the *Matean*'s permanence. He commends his *Matean* for the future, as a spiritual vessel containing his live speech, voice, portrait, continuous breath. With all the coming generations, with those who pray with the *Matean*, the poet's lips ought to speak, his hands to be lifted up, his voice to become commingled" (Hrachya Tamrazyan, *Gregory of Narek and Neoplatonism*).

Since every soul seems to have its mode of expression, its universal blueprint of a type, and its spiritual yet physical perspective that helps it create and leave behind for posterity, as it wishes to bestow, then what this scholar has left behind, are two vivid perspectives: that of the School of Narek and that of the new Matenadaran, both of which have so much in common, having been conceived within the chambers of his thoughts and baptized by his poetic spirit. That which a soul leaves behind is actually a life and its creativity that resemble their bearer, things forged within the varying spaciousness of one's inner world, where seeds germinate and bud into life in a world independent of them, which someday will look one in the face and their semblance to their soul will be recognized.

And what should one wish other than the perpetuity of their inspiration in places where these souls sojourned?

May the gold these souls left behind not be peeled off from the objects they adorned, from that which their right hand touched. May the universal golden thread be not cut off, the thread that leaves a deep furrow in this world as it leads into the inner chambers and inner universes of its originator's soul. May the currents or the sparks never abandon the words that set them into motion across expanses where the poet's heart lies buried. May life never cease to be a lucid text. May big dreams be renewed daily in diverse, heterodox expanses, to claim their credal rights among others, just as intended by those who imagined them.

And may neither scholarship ever lose its atoning soul in poetry, nor poetry ever lose its substantive body in scholarship.

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Hrachya Hrant Tamrazyan was born in Yerevan, on 5 December 1953. He graduated from the N. Krupskaya (currently Nikol Aghbalyan) High School in 1971, and from the Philological Department of the Yerevan State University in 1976.

From 1977 to 1988 he worked at the Mashtots' Matenadaran, starting as an associate researcher and becoming a senior researcher. As a doctoral candidate in 1983, he defended his thesis titled "Anania of Narek and Tenth-century Armenian Poetry," and his doctoral dissertation in 1999, titled "The School of Narek," thereupon obtaining the degree of Doctor of Philological Studies.

In 1985 he was elected a member of the Writers' Union of Armenia, and was proclaimed "Soviet Author" in 1988, following which he became chief editor of the "Nairi" Publications and its director from 1991 to 1994. Later in 1994, he became head of the publishing bureau of the Republic of Armenia, and Minister of Information of the Republic of Armenia, 1995-1997.

For the next ten years he returned to "Nairi" Publications as executive director and to the Matenadaran as senior researcher, 1997-2007. For the following ten years he served as Director of the Matenadaran, 2007-2016.

As a renowned Orientalist, in 2015 he was elected fellow Academician of the Ambrosian Academy of Milan, and a "Corresponding Member" of the National Academy of Sciences of the Republic of Armenia.

## AWARDS

### *For translations*

1984 "Avant-garde" (a biweekly paper) Award.

1985 "Garun" (a monthly paper) Award.

2003-2005 "Levon Mkrtč'yan Awards" established jointly by the Armenian-Russian/Slavonic University and the Writers' Union of Armenia.

2014 "S. A. Yesenin 'Golden Autumn' Literary Award and Medal" established jointly by the Russian Federation and the Republic of Armenia for contributions made to the strengthening of cultural relations.

2014 "M. Y. Lermontov Diploma and Medal for Poetry Translation" established by the Writers' Union of the Russian Federation.

### *For Literary and Armenian Studies*

1991 "Avetis Isahakyan Award" established by the Writers' Union of Armenia; for the "Nor Tomar" collected poems.

2003 “Best Poetry Collection of the Year Award”; for the “*Zvart‘ Gitut‘yun*” collected poems.

2007 “Literary Achievement Medal” by the Writers’ Union of Armenia.

2010 “Vahan Tekeyan Award” established by the Tekeyan Cultural Association; for the “*Mayr hghats‘k*” collected poems.

2011 “Vazgen I Catholicos of All Armenians Medal” for “contributions to Armenian Literature, upholding high standard for excellence in Literary Studies, and irrefutable service to Armenian Studies”.

2011 “Calouste Gulbenkian Foundation’s 50<sup>th</sup> Anniversary Commemorative Medal” for “Definite Contributions to Scientific, Cultural, and National Affairs”.

2011 “Second-rank Medal” for “Services rendered to Armenia”.

2012 “RA Presedent’s Award for Literature.”

2013 “RA Academy of Sciences Medal” for “Great Contributions to Armenian Studies.”

2015 “Commonwealth of Independent States’ Commission on Collaborative Endeavors, Chingiz Aitmatov Literary Award”.

2015 “Republic of Mountainous Karabakh ‘Pious Vachagan’ Award”.

### **Major Accomplishments at the Matenadaran: 2007-2016**

- Raising the number of employees at the Matenadaran to 250, of whom 90 are researchers in 9 specific departments, each with a cognate division and subgroups.
- Adding some 5,000 manuscripts to the existing collection (from 17,500 to 22,550) through donations.
- Enhancing the digitization process and providing further accessibility to researchers.
- Promoting collaboration with foreign institutions, raising their number to more than 70.

- Increasing archival collections and other research-worthy documents and records, by 42,000 items.
- Overseeing the grand opening of the new research wing of the Matenadaran in 2011.
- Overseeing the restoration of the old Matenadaran building and its opening as a museum with 14 exhibits instead of 1, in 2013.
- Overseeing the grand opening of the Matenadaran Branch in Artsakh as an educational and cultural center, under the name “Mesrop Mashtots Matenadarn — Gandzasar” in 2015.
- Overseeing the continuity of the *Matenagirk’ Hayoc’* series from vol. 6 to vol. 20; the *C’uc’ak Jeragrac’* series from vol. 4 to vol. 9; and the *Banber Matenadaran* annual, vols. 18-22; the publication of the *Catalogue of Koran Manuscripts at the Matenadaran*, and vol. 3 of the abridged *Mashtots Matenadaran Catalogue of Manuscripts* (all in Armenian).
- Commonwealth of Independent States Executive Committee’s recognition of the Mashtots Matenadaran as a viable research institute of ancient manuscripts (Minsk, 2012).
- Overseeing the agreement signed in 2012 with the Abbot of the Monastery of Zmmar and Vicar General of the Patriarchal Brotherhood, the Most Reverend Gabriel Muradian, thereby granting the Matenadaran the privilege of cataloguing and publishing the hitherto uncatalogued manuscripts at the Monastery, and thus allowing an advance group of researchers to catalogue some 500 manuscripts, to be published as vol. 3 of *Catalogue of Armenian Manuscripts of the Zmmar Monastery Library* (« Յուզակ հայերէն ձեռագրաց Զմմարի վանքի մատենադարանի, հատոր Գ. »).
- Establishing the “Association of the Matenadaran’s ‘Young Researchers’” in 2014.
- Establishing the Maria and Beatris Ghrdyan Endowment in 2015, for the preservation and promotion of Armenian culture under the auspices of the “Mashtots” Trust.

## **Establishment of Continuous Conferences**

2011 *The Forms of Remembrance* International Conference (6 conferences).

2012 *‘Young Scholars’ of the Matenadaran* Conference (2013, 2016).

2016 *Studies on Narekats’i* International Conference (annually since 2016).

## **International Conferences**

2008 Armenian Studies International Conference Dedicated to the 90<sup>th</sup> Anniversary of Levon Khachikyan.

2009 International Conference Dedicated to the 50<sup>th</sup> Anniversary of the Founding of the Mashtots’ Matenadaran.

2011 International Conference Dedicated to the 1650<sup>th</sup> Anniversary of the Birth of Mesrop Mashtots’.

2011 Armenian-Iranian Studies International Conference Dedicated to the Appreciation of the Matenadaran’s Manuscript Heritage Pertinent to Iranian Studies (co-sponsored by the Islamic Republic of Iran’s Ministry of Technology and Research, Its Center for International Scientific Cooperation, the University of Isfahan, and the Embassy of the IRI’s Cultural Center in the RA).

2014 Association Internationale des Études Arméniennes (AIEA) 13<sup>th</sup> Conference.

2015 *Revived Culture* Conference Dedicated to the Centennial of the Genocide.

2016 *Historic Tayk’*: *Its History, Culture, Religions* (Under the Auspices of the Mashtots’ Matenadaran Byzantine Studies National Committee and with the Participation of the Academy of Sciences of the RA).

## **Conferences**

2007 30<sup>th</sup> Scientific Session of the Maštoc’ Matenadaran.

2016 *Journeying along the Crossroads of Armenian Printing*, Conference Dedicated to the 400<sup>th</sup> Anniversary of the Birth of Voskan Yerevanc’i.

## Major Exhibitions

### 2010

\*Exhibition Dedicated to the 140<sup>th</sup> Anniversary of the Birth of Komitas

\*Cilician Miniatures

\*Exhibition Dedicated to the 300<sup>th</sup> Anniversary of Simeon Yerevants‘i

\*Persian Manuscripts

### 2011

\*Restored Forms

\*Exhibition Dedicated to the 1650<sup>th</sup> Anniversary of the Birth of Mashtots‘

\*Exhibition of Manuscripts in Facsimile

### 2012

\*Exhibition Dedicated to the 500<sup>th</sup> Anniversary of Armenian Book Printing

\*Miniatures of Artsakh

\*Persian Manuscripts

\*Manuscript Fragments

\*Manuscripts in Facsimile

### 2013

\*Shirakats‘i – 1400

\*Handworks of Aleppo Armenians

### 2015

\**Survived Manuscripts*, Exhibition Dedicated to the Centennial of the Genocide (3 halls)

\*Persian Manuscripts

\*Gregory of Narek. Grand Exhibit in Conjunction with “Studies on Narekats‘i” International Conference

\*Exhibition Dedicated to the Art of Photographer Antoine Khan Sevruguin and Painter André Sevrugyan (4 halls), in Conjunction with the Seminar Titled “Cultural Encounters”

\*Exhibition Dedicated to Early Printed Books of Amsterdam

## PUBLICATIONS

### Monographs

Անանիա Նարեկացի. Կյանքն ու մատենագրությունը [Anania of Narek: His Life and Works], Erevan 1983, 364 pp.

Նարեկյան դպրոցը [The School of Narek], Erevan 1999, 236 pp. (repr. 2001).

Գրիգոր Նարեկացին և նորավատնականությունը [Gregory of Narek and Neoplatonism], Erevan 2004, 440 pp. (*Григор Нарекаци и неоплатонизм*, перевод М. Дарбинян-Меликян, Ереван 2011, 520 с.).

Սուրբ Գրիգոր Նարեկացու կյանքը [The Life of Saint Gregory of Narek], Erevan 2005, 116 pp. (repr. 2015).

*Saint Grégoire de Narek*, Erevan 2006, 96 p.

Գրիգոր Նարեկացին և Կիլիկիայի բանաստեղծական արվեստի դպրոցը [Gregory of Narek and the Cilician School of Poetic Art], Erevan 2007, 184 pp.

Ճառ սրբոյն Գրիգորի Նարեկացոյ ասացեալ [A Discourse by St. Gregory of Narek], Erevan 2009, 55 pp.

Անանիա Նարեկացու «Ներբողեան ասացեալ ի Սուրբն Կաթողիկէ եկեղեցի» երկը [The ‘Encomium on the Universal Holy Church’ of Anania of Narek], Erevan 2013, 63 pp.

Գրիգոր Նարեկացին և Նարեկյան դպրոցը, Գիրք Ա (Բնագրագիտական հետազոտություններ) [Gregory of Narek and the School of Narek: Book I (Textual Studies)], Erevan 2013, 332 pp.

Գրիգոր Նարեկացին և Նարեկյան դպրոցը, Գիրք Բ [Gregory of Narek and the School of Narek: Book II], Erevan 2015, 455 pp.

Գրիգոր Նարեկացին և Նարեկյան դպրոցը, Գիրք Գ [Gregory of Narek and the School of Narek: Book III], Erevan 2017, 427 pp.

### Contributions to Series

«Գրիգոր Նարեկացի. Մատենագրութիւնք [Gregory of Narek: Works]», *Մատենագիրք հայոց, ԺԺ հատոր*, առաջաբանի հեղինակ (Սուրբ Գրիգոր Նարեկացու կեանքը, էջ 9-44), կազմող և խմբագիր Հ. Թամրազյան, Անթիլիաս 2008 (վերահրատ. Եր. 2011), 1200 էջ.

«Նարեկյան դպրոցը և Ժ. դարի հայ մատենագրությունը [The School of Narek and 10<sup>th</sup>-century Armenian Writings]», *Մատենագիրք հայոց, Ժ հատոր*, առաջաբանների հեղինակ, բնագրագիտական հետազոտությունների և քննական բնագրերի մի մասի պատրաստող, կազմող և խմբագիր Հ. Թամրազյան. Անթիլիաս 2009 (վերահրատ. Եր. 2011), 1159 էջ.

### Matenagirk‘ Hayots‘ vol. 10: Introductions

«Ժ դարի հայ մատենագրութիւնք [Armenian Writings of the 10<sup>th</sup> Century]», pp. 11-16.

«Խոսրով Անձեւացու գրական ժառանգութեան հարցի շուրջ [On the Literary Heritage of Xosrov of Anjewac‘ik‘]», pp. 19-34.

«Անանիա Նարեկացի [Anania of Narek]», pp. 311-327.

«Հակաճառութիւն ընդդէմ թաւնդրակեցոցն [Polemic against the T‘ondrakians]», pp. 428-438.

«Անանիա Նարեկացու «Հաւատարմատ» դաւանաբանական երկը [Anania of Narek’s ‘Hawatarmat’ Treatise]», pp. 456-479.

«Անանիա Նարեկացու “Ներբողեան ասացեալ ի Սուրբն Կաթողիկէ եկեղեցի” երկը [Anania of Narek’s “Encomium on the Universal Holy Church”]», pp. 599-618.

«Գրիգոր Նարեկացուն վերագրուող երկերի հեղինակային պատկանելութեան հարցը նոր փաստերի լոյսի ներքոյ [Works Attributed to Gregory of Narek: The Question of Authorial Certitude in the Light of New Evidence]», pp. 1017-1018.

«Գրիգորի Նարեկացու ասացեալ վասն վարդապետաց եւ իմաստուն քահանայից վախճանի բան գովութեան եւ միւլիթարութեան



[Gregory of Narek's Eulogy upon the Death of Vardapets and Sage Priests (Words of Praise and Consolation)], pp. 1095-1102.

### **Matenagirk' Hayots' vol. 10: Texts**

Xosrov of Andzewac'ik': «Բանք Երանելոյն Խոսրովայ առ վասն եկեղեցականսն [Sayings of the Blessed Khosrov on Ecclesial Matters]», pp. 228-234.

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### Opening Remarks (printed)

«Բացման խոսք [Opening Remarks]», *Հին Իսաչիկյան 90. Նյութեր Մատենադարանի հիմնադիր տնօրենի ծննդյան իննսունամյակին նվիրված միջազգային գիտաժողովի (9-11 հոկտեմբերի 2008 թ.)* [*Levon Xaç'ikyan – 90. Topics of the International Conference in Memory of the Matenadaran Founder-Director's 90<sup>th</sup> Birthday (9-11 October 2008)*], Erevan 2010, 7-8.

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### Poetry

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*Սպակե քաղաք* [A Glass City], 1985.

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*Ars poetica*, 2007.

*Սասցոյ երկիր* [Uttering Earth], 2007.

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*Մրբազան խավար* [Sacred Darkness], 2011.

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*Մրբադասված հիշողություն* [Canonized Remembrance], 2015.

*Շղթայված օրեր* [Chained Days], 2016.

## Translated Poetry Collections

*XX դարասկզբի ռուսական բանաստեղծությունը*, կազմող, խմբագիր, մի շարք հեղինակների թարգմանիչ Հ. Թամրազյան [Russian Poetry at the Turn of the Twentieth Century, compiler, editor, translator of a series of authors, H. T'amrazyan], Erevan 1982.

*Սերգեյ Եսենին, Բանաստեղծություններ և պոեմներ* [Sergei Yese-nin, Poems and Lyrics], Erevan 1982.

*Սերգեյ Եսենին, Բանաստեղծություններ և պոեմներ* [Sergei Yese-nin, Poems and Lyrics], կազմող Հ. Թամրազյան, Erevan, 2005.

*Բորիս Պաստերնակ, Բանաստեղծություններ* [Boris Pasternak, Poems], Erevan 1985, 1994.

Վլադիմիր Մայակովսկի, Վաղ շրջան (պոեմներ և բանաստեղծություններ) [Vladimir Mayakovski, *Early Period* (Lyrics and Poems)], Erevan 1996.

Բորիս Պաստերնակ, Բանաստեղծություններ [Boris Pasternak, *Poems*], Erevan 2010.

### Articles on Modern Literature

«Երկրի աղը [The Salt of the World]», *Arar Cultural Supplement*, 1, Erevan, 1996.

«Բառը ձգտում է հավիտենության» (հոդվածաշար) [The Word Strives for Eternity (series of articles)], *Harasut'yunner (Recurrents)*, Erevan, 2003, 453-484.

«Լինելության ճանապարհ [The Road to Being]», *Hayastani Hanrapetut'yun*, Supplement (1990), n° 6, 44-48.

«Արժանի լինենք իր բարեգութ հայացքին» (Հրանտ Մաթևոսյանի արձակի մասին) [“May We Be Worthy of His Kindly Look” (On the Prose of Hrant Mat'evosyan)], *Grakan t'ert'* 18 (13 May 2005), 4.

«Նախ պետք է հոգու անդունդից վեր մագլցել, (Հասարակությունը և մշակույթը) [First, One Should Climb out of the Soul's Abyss (the Community and the Culture)]», *Žamanak* 155 (24 August 2006).

### Prefaces to Books

Բորիս Պաստերնակ, Բանաստեղծություններ [Boris Pasternak, *Poems*], Erevan 1985, 1994, 2010 (with additions).

Վլադիմիր Մայակովսկի, Վաղ շրջան (պոեմներ և բանաստեղծություններ) [Vladimir Mayakovski, *Early Period* (Lyrics and Poems)], Erevan 1996.

Սերգեյ Եսենին, Բանաստեղծություններ և պոեմներ [Sergei Yese-nin, *Poems and Lyrics*], Erevan 2005.

Աղասի Այվազյան, Ընտիր երկեր [Ałasi Ayvazyan, *Selected Works*], Erevan 2001.



Լևոն Խեչոյան, *Երրորդ ուղին, Արշակ արքա, Հրաստամատ Ներքինի* [Levon Khech'oyan, *The Third Track, King Arshak, Drastamad the Steward*], Erevan 2002.

Էդվարդ Միլիտոնյան, *Այս պահին* [Edvard Militonyan, *At This Moment*], Erevan 2003.

Աշոտ Ավդալյան, *Հիշատակի զարդատուփ, բանաստեղծություններ* [Ashot Avdalyan, *A Jewelry Box of Memories, Poems*], Erevan 2005.

Arusyak Tamrazyan  
Matenadaran



San Lazzaro degli Armeni – Biblioteca

**LAUDATIO – FESTAKT ZUM DOPPELJUBILÄUM**  
**20 Jahre Kulturabkommen Deutschland Armenien & MESROP**  
**Arbeitsstelle für Armenische Studien**  
**an der Martin-Luther-Universität Halle-Wittenberg**  
(Donnerstag 18. Oktober 2018)

Sehr geehrte Gäste, meine Damen und Herren, wir sind an diesem Abend zusammengekommen, um die zwanzigjährige Tätigkeit der MESROP Arbeitsstelle für armenische Studien zu feiern. Deshalb möchte ich an dieser Stelle zuallererst einen herzlichen Glückwunsch aussprechen und zwar an die Gründer der Stelle, die 1998 das interdisziplinäre Zentrum unter dem Namen „MESROP Zentrum für armenische Studien“ an der Universitätsstiftung Leucorea zu Wittenberg aus der Taufe gehoben wurde. Diese *auctores intellectuales* waren Herr Professor Doktor Hermann Goltz, der leider diesen Festakt nicht mehr miterleben kann. Ich möchte einen ganz besonderen Gruß richten an Frau Siegrid Goltz und ihr für ihre Anwesenheit an diesem festlichen Abend ein Wort von herzlichstem Dank aussprechen. Die anderen Gründer waren Professor Dr. Chatschik Gazer, Dr. Vazrik Bazil, Dr. Axel Meißner, und Doktor, jetzt Professor Armenuhi Drost-Abgarjan, die schon einige Jahre mit Professor Goltz die Gründung vorbereitet hatte. Professor Goltz übernahm das Direktorat des Zentrums. Nach dem Ableben von Hermann Goltz hat Frau Professor Drost-Abgarjan die Leitung der Mesrop Arbeitsstelle übernommen.

Die Gründung des MESROP Zentrums war auch ein Ergebnis des deutsch-armenischen Memorandums von 1998, oder eine Folge des Kulturabkommens zwischen Deutschland und Armenien. Wir feiern also, wie das Programm besagt, ein Doppeljubiläum. Im Memorandum wurde die „künftige Zusammenarbeit auf den Gebieten Wissenschaft, Bildung und Kultur zwischen dem Kultusministerium des Landes Sachsen-Anhalt [für die] Bundesrepublik Deutschland und dem Ministerium für Kultur, Jugendangelegenheiten und Sport sowie dem Ministerium für Bildung und Wissenschaft der Republik Armenien“ vereinbart.

Acht Jahre später, im Jahre 2006, folgte der Transfer nach Halle als „MESROP Arbeitsstelle für Armenische Studien“ an der Martin-Luther-Universität Halle-Wittenberg. Nach weiteren vier Jahren, 2010, folgte dann die Einrichtung einer DAAD-Professur für Arme-

nische Studien zur Stärkung der Regionalstudien am Orientalischen Institut der Martin-Luther-Universität. In Nachfolge von Hermann Goltz übernahm, wie schon gesagt, Frau Professor Armenuhi Drost-Abgarjan die Leitung.

Es ist vielleicht nicht unwichtig, kurz die Ziele der MESROP Arbeitsstelle zu erwähnen und uns ihre Errungenschaften in Erinnerung zu rufen. Anschließend möchte ich einige Wörter der Wichtigkeit einer Professur für armenische Studien widmen.

Die Ziele des Zentrums sind die folgenden:

- \* Stärkung der Armenologie in Deutschland in Forschung und Lehre
- \* Einrichtung einer ordentlichen Professur an der Universität Halle
- \* Wissenschaftliche Beratung und Koordination deutsch- armenischer Wissenschafts- und Kulturprojekte sowie institutioneller Partnerschaften
- \* Kompetenzzentrum mit Expertise für den deutschsprachigen Raum, zur Erteilung von Auskünften an Museen, Bibliotheken, Archive usw.
- \* Gutachtertätigkeit für Förderinstitutionen in Deutschland und Armenien.

Wenn man sich die Errungenschaften der MESROP Arbeitsstelle anschaut, kann man feststellen, dass auf die Gründung eine reiche Ernte gefolgt ist. Sehr vieles ist erreicht worden, vor allem im Rahmen von Forschung und Lehre, aber auch auf dem Gebiet der internationalen wissenschaftlichen Zusammenarbeit und der Verbreitung und Vertiefung der Kenntnisse über Armenien beim deutschen Publikum.

Nicht weniger als drei internationale wissenschaftliche Zusammenarbeitsverträge sind abgeschlossen: schon seit 2008 besteht eine Universitäts-partnerschaft mit der Staatlichen Universität Jerewan, eine seit 2010 durch die DAAD geförderte Kooperation mit der Staatlichen Valerij Brjussov-Universität für Sprachen und Sozialwissenschaften wurde 2018 auf die Ebene einer Universitätspartnerschaft gehoben, und in diesem Jubiläumsjahr kam auch ein Kooperationsvertrag zwischen der Martin-Luther-Universität und dem Forschungsinstitut für alte Handschriften Matenadaran zu Stande. Eine

Zusammenarbeit der Evangelischen Hochschule für Kirchenmusik Halle und dem Komitas Konservatorium Jerewan wurde noch nicht vertraglich besiegelt, ist aber Zeichen unablässiger Aktivität auf diesem wichtigen Gebiet. Es ist umso angenehmer, den Vertretern der vier genannten Institutionen hier in Halle ein herzliches Willkommen zu bereiten.

Es ist auch im Rahmen einer Laudatio gar nicht möglich, die Fülle an Arbeiten die das MESROP Zentrum, beziehungsweise die Arbeitsstelle, während der zwanzig Jahre ihres Bestehens unternommen hat, hier zu schildern. Ich möchte aber jetzt besonders hervorheben, neben einem reichen Beitrag an wissenschaftlichen Publikationen sowohl interpretierender als dokumentierender Art, und sehr interessanten Studienreisen nach Armenien und zu Zielen in der armenischen Diaspora Ost-Europas – daran hätte auch ich selbst gerne teilgenommen! – besonders hervorzuheben sind meines Erachtens auch die nicht weniger als sechs Ausstellungen unterschiedlichster armenischen Themen mit einigen hervorragenden Katalogen, die uns davon als dauerhafte Zeugen erhalten bleiben werden. Dann gibt es die anhaltenden wissenschaftlichen Austausche, Seminare, Workshops und Konferenzen. In dieser letzten Gruppe soll hier nicht unerwähnt bleiben, dass die Association Internationale des Etudes Arméniennes der Lehrstuhlinhaberin, Frau Professor Armenuhi Drost-Abgarjan, dafür ihre Dankbarkeit und Freude aussprechen möchte, dass sie sich bereit erklärt hat, die nächste, fünfzehnte Allgemeine Konferenz der AIEA, die 2020 stattfinden wird, hier in Halle zu veranstalten. Schließlich sei auch auf zwei Projekte hingewiesen, für die nicht nur die Armenologie, sondern auch viele andere Bereichen der Wissenschaft der Inhaberin der Professur ihren Dank abstatten: das große mittelarmenische Wörterbuch, und das noch umfangreichere Projekt der Sharakanenstudie mit Übersetzung, also des armenischen Hymnars. Ich habe vieles, auch wichtiges, dass die MESROP Arbeitsstelle für Armenische Studien zu Stande gebracht hat, noch unerwähnt gelassen. Blicken wir jetzt kurz zurück auf die Zielsetzungen des Zentrums, dann stellen wir fest, dass zwei davon, ein Kompetenzzentrum und das Ordinariat für Armenische Studien noch nicht verwirklicht sind. Dabei sollte es einem jeden einleuchten, dass die Gründung eines permanenten Lehrstuhls für Armenisch hier an der Martin-Luther-Universität Halle höchst wünschenswert wäre. Dieses Ziel des Zentrum verwirklicht zu sehen, wird von der internationalen Armenologie aufs kräftigste unterstützt. Als Inhaber der ein-

zigen Professur für Armenische Studien in Großbritannien, und als Inhaber einer dieser all zu wenigen Lehrstühle überhaupt, spüre ich besonders die Lücken in unserer Forschung, die nur durch Fachspezialisten mit breiten Kenntnissen in Kombination mit einer reichen Orientierung im interdisziplinären Umfeld gefüllt werden könnten. Dafür ist eine Professur die auf einem festen Fundament gebaut ist, also ein Ordinariat, unentbehrlich. Ich möchte dann auch heute, hier an dieser Stelle, eine Lanze brechen für eine Professur die sich der armenischen Sprache, Philologie, Geschichte und Kultur widmet, damit Fachleute ausgebildet werden, die die immer noch enorme Aufgabe auf sich nehmen können, die armenische Kultur im weitesten Sinne den Interessierten zugänglich zu machen. Diese Interessierten können Politiker und Diplomaten sein, oder auch das breitere Publikum, sowie natürlich immer die Kollegen in anderen Fächern, die sich diese erworbenen Kenntnisse mittels Lektüre oder Austausch aneignen oder in unmittelbarer Zusammenarbeit nutzbar machen können.

Ich bin davon überzeugt, dass es notwendig sei, dafür zu sorgen, dass bei der „Globalisierung“ der Fächer („Asienstudien“, „Kaukasusstudien“, „Nahoststudien“ etc.) die Kompetenz in den einzelnen Ländern und Kulturen nicht verloren geht, nicht verwässert wird, sondern die Tiefe, die Spezifik und Qualität bewahrt werden, da diese sogenannten „kleinen Fächern“ chronologisch, sprachlich und geographisch mehrere Jahrtausende, mehrere Kontaktzonen und mehrere Sprachen abdecken.

Wichtig wäre auch, dass die historische Forschung und Sprachkompetenz nicht den aktuellen politischen Interessen zum Opfer fallen, sondern als notwendige Voraussetzung für die Aktualität reflektiert werden. So ist eine Armenisch-Professur von Anfang an interdisziplinär – wie schon vor zwanzig Jahren im Memorandum verlautbart –, der Welt und anderen Forschungsbereichen zugewandt, indem sie in ihrer Aufklärungsarbeit allen den Dienst leistet, den über Jahrtausende fortwährenden Beitrag der Armenier zur Kultur der Menschheit an den Tag zu bringen, zur Verfügung zu stellen und ins rechte Licht zu rücken.

Herzlichen Dank.

Theo Maarten van Lint  
Calouste Gulbenkian Professor of Armenian Studies,  
University of Oxford

**CENTRES OF ARMENIAN STUDIES**

**NEWS**

*Jerusalem Armenian Studies*

The Armenian Studies Program at the Hebrew University of Jerusalem has been undergoing a process of rejuvenation in the last couple of years, and is now part of the Department of Middle Eastern Studies. Every year we offer an “Introduction to Armenian History and Culture,” taught by Yoav Loeff, in which some 35-40 students participate on the average. For several years now, an advanced reading course in Classical Armenian meets weekly under the aegis of Prof. Michael Stone. A Guest Professor is hosted annually: last year it was Prof. James Russell (Harvard); this current year it will be Prof. Theo M. van Lint (Oxford), and Dr. Jasmine Dum-Tragut (Salzburg) will be visiting as part of the Erasmus+ (EU) faculty exchange. Also planned is an “Armenian Culture Day” and the especially important annual Commemoration of the Armenian Genocide. Prof. Reuven Amitai, former dean of the Faculty of Humanities, is now coordinating the Program.

**Facebook page:** <https://www.facebook.com/Armenian-Studies-Hebrew-University-532999790429121/>

*Global Armenian Studies Master Studies in Hungary  
Department of Armenian Studies Established in Budapest at the  
Catholic University*

The Pázmány Péter Catholic University in Budapest (PPCU) is the oldest institution of higher education in Hungary, having been established in 1635 by Péter Pázmány, Archbishop of Esztergom. In 1999, the Congregation of Catholic Education of the Holy See of Rome approved PPCU as a pontifical university. This approval from the Vatican was a crucial point last year, at the beginning of the cooperation between PPCU and the Armenian State Pedagogical University (ASPU) in Yerevan.

The beginning of the cooperation with Armenian institutions dates back to 2002, when an exhibition was organized by *Sándor Óze* (Head of the Institute of History, PPCU), titled “Treasures of Armenia – Secrets of the Ararat”. It was followed by conferences in the upcoming years on the topic of Armenian diasporas in Eastern-Europe and in the Carpathian basin. In 2013 and in 2015, other exhibitions were organized about the Armenians in Transylvania and on the occasion of the 100<sup>th</sup> anniversary of the Armenian genocide. The Exhibitions were located in the Budapest History Museum and in the National Széchényi Library. In 2013 and 2016 field trips for students were organized by PPCU to Armenia, and a bilateral contract was also signed through the university presidents *Szuromi Szabolcs Anzelm* O. Praem (PPCU) and *Ruben K. Mirzakhanyan* (ASPU). The fruitful cooperation between the two institutions resulted in the foundation of the Department of Armenian Studies as part of the Institute of History at PPCU. The Department’s *raison d’être* is indicated by the fact that GWZO (Leibniz-Institut für Geschichte und Kultur des östlichen Europa an der Universität Leipzig) already had the intention of cooperating with the Department during the foundation.

The foundation of a department is usually a difficult and long procedure, but not in the case of the Department of Armenian Studies at PPCU. The president of PPCU declared in the spring of 2016 in Yerevan that the department would be opened soon, and it was inaugurated on 21<sup>st</sup> October, 2016. PPCU invited a delegation of ASPU for the ceremony. The inauguration included the assignment of the Head of the Department (*Bálint Kovács*) and the academic staff members, *Elke Hartmann*, *Éva Merenics* and *Vahe Tachjian*. The author of this article – B. Kovács – is a historian, who completed his PhD under the supervision of *Armenuhi Drost- Abgarjan* and *Sándor Óze* and defended it at Pázmány Péter Catholic University. He is fellow researcher of GWZO in Leipzig (research project: Armenians in Eastern- and Central Europe under the supervision of Stefan Troebst) since 2008. His research area is the Armenians of Central- and Eastern-Europe, primarily of Transylvania. E. Hartmann is a historian and Islamic Studies scholar, who earned her PhD in Berlin. Her research includes the modernization and minorities of the Ottoman Empire. É. Merenics research includes the Armenian genocide studies, she completed her PhD and MA in International Relations at the Corvinus University in Budapest and completed a MA in Sociology and Social Anthropology at the Central European University in Bu-

dapest. V. Tachjian is a historian, who earned his PhD in Paris. He is currently the director of the Berlin-based Houshamadyan project ([www.houshamadyan.org](http://www.houshamadyan.org)), whose aim is to reconstruct the Ottoman Armenians' local history and the memory of their lives.



Inauguration of the Armenian Studies Department in Hungary in 2016

Besides the academic staff members, the Department often welcomes guest lecturers, such as *Ronald Suny* from the University of Michigan, *Harutyun Marutyan* from the Institute of Archaeology and Ethnography at the National Academy of Sciences of the Republic of Armenia, *Edgar Hovhannisyan*, Dean of the ASPU, further *Meliné Pehlivanian* from the Berlin State Library, *Stefan Troebst* and *Hakob Matevosyan* from the Leipzig University.

The Department currently provides a one-year-long specialization for students attending the History MA programme, but its aim is to set up an individual *Global Armenian Studies MA programme* in 2018, for which the accreditation procedure is currently underway. All the lectures of the Department are in English, as the programme attracts both teachers and students internationally, and its aim is also to make this programme thrive globally.



The Department is proud of being able to provide its students with a number of scholarship programmes and field trips. Within the framework of Erasmus+ Scholarship Programme, the students of PPCU have the opportunity to spend a semester in Yerevan, the capital of Armenia. Besides the manifold long-term scholarships, a field trip to the Caucasus is also available for the students, which enables them to enrich their knowledge of the history and culture of the area. Students are also offered the chance to travel to Armenia and participate in the annual summer university organized by ASPU, where they can exchange knowledge with fellow lecturers and students from abroad as well as attend fascinating lectures delivered by the professors of the local university. A cooperation with the London based “*The Programme of Armenian Studies*” was fruitful, *Krikor Moskofian*, the director of the Programme organised the Summer Intensive Courses in Western Armenian in 2018 in Budapest.

PPCU also has the intention of welcoming students from numerous countries, thus facilitating international scientific discourse between universities. Moreover, thanks to the Stipendium Hungaricum Scholarship Scheme established by the Hungarian Government and the support of the *Gulbenkian Foundation*, the Department has been able to welcome a large number of international students interested in joining its programmes.

The Department’s plans for 2018 include the organization of an exhibition regarding the first Armenian printed Bible in the National Széchényi Library and the launch of an independent series of books concerning Armenian Studies.

PPCU is always glad to extend its international cooperation regarding Armenian Studies and to welcome both new teachers and students. We are happy to answer any questions arriving at the following e-mail address:

[armenian.studies@btk.ppke.hu](mailto:armenian.studies@btk.ppke.hu)

**Website:**

<https://btk.ppke.hu/en/information-on-studies/departments/institute-of-history/department-of-armenian-and-southeastern-european-regional-history-studies>

Bálint Kovács  
Head of Department

## LINKS

### BELGIUM

Université catholique de Louvain  
Institute orientaliste  
Prof. Bernard Coulie

<https://uclouvain.be/fr/repertoires/bernard.coulie>

### FRANCE

Institut national des langues et civilisations orientales (INALCO)  
Prof. Anaïd Donabedian Demopoulos

<http://www.inalco.fr/langue/armenien>

Aix Marseille Université  
Faculté des Arts, Lettres, Langues et Sciences humaines  
Département d'études moyen-orientales (DEMO)  
Prof. Patrick Donabédian

<https://allsh.univ-amu.fr/DULC-armenien>

### GERMANY

Martin-Luther-Universität Halle-Wittenberg  
MESROP Arbeitsstelle für Armenische Studien  
Orientalisches Institut

Prof. Armenuhi Drost-Abgarjan

[https://www.christlicherorient.uni-halle.de/mesrop\\_arbeitsstelle\\_fuer\\_armenis/](https://www.christlicherorient.uni-halle.de/mesrop_arbeitsstelle_fuer_armenis/)

### ITALY

Alma Mater Studiorum – Università di **Bologna**  
Dipartimento di Storia Culture Civiltà  
Prof. Anna Sirinian

<https://www.unibo.it/sitoweb/anna.sirinian>

Università di **Pisa**  
Dipartimento di Civiltà e Forme del Sapere  
Prof. Alessandro Orengo  
<https://uni.map.unipi.it/cercapersona/dettaaglio.php?ri=4286>.

Pontificio Istituto Orientale – **Roma**  
Facoltà di Scienze Ecclesiastiche Orientali  
Prof. Marco Bais  
<https://unipio.org/it/profile/1003/>  
<https://unipio.org/it/profile/1002/>  
<https://unipio.org/it/profile/sp004/>

Università Ca' Foscari **Venezia**  
Dipartimento di Studi sull'Asia e sull'Africa Mediterranea  
Prof. Aldo Ferrari  
<https://www.unive.it/data/persone/5591704/curriculum>

#### **SWITZERLAND**

Université de **Genève**  
Département des langues et des littératures méditerranéennes, slaves  
et orientales  
Prof. Valentina Calzolari Bouvier  
<https://www.unige.ch/lettres/meslo/unites/armenien/enseignants/calzolari/>  
<https://www.facebook.com/Unité-darménien-UNIGE-1021052754590821/>

#### **UNITED KINGDOM**

University of **Oxford**  
The Oriental Institute  
Calouste Gulbenkian Professorship of Armenian Studies  
Prof. Theo Maarten van Lint  
<https://www.pmb.ox.ac.uk/fellows-staff/profiles/professor-theo-maarten-van-lint>

## USEFUL LINKS

This section contains a list of links providing access to a wide range of *electronic* resources such as full texts of ancient and modern authors and digitalized manuscripts, books and articles. We hope to be able to improve the list with your help.

### Manuscripts

The site of the *Goodspeed Manuscript Collection Project* offers a unique digital resource based on the Edgar J. Goodspeed Manuscript Collection, which comprises 68 early Greek, Syriac, Ethiopic, Armenian, Arabic, and Latin manuscripts ranging in date from the 5th to the 19th centuries:

<http://goodspeed.lib.uchicago.edu/>

The *website of the Matenadaran* has a section dedicated to *Digital Resources*, where scholars can find some samples of the digitalized manuscripts as well as a digital version of the nine volumes of the *Mayr C'uc'ak Hayerēn Jeragrac'* (Main Catalogue of Armenian Manuscripts) published so far.

<http://www.matenadaran.am/?id=81&lng=3>

In 1949, Kenneth W. Clark led an expedition to the Middle East under the Auspices of the Library of Congress and its partners, to microfilm old manuscripts in various libraries of the Middle East, the largest and most isolated of which was that at *St. Catherine's*. His group evaluated the 3,300 manuscripts held there and chose 1,687 for filming. These manuscripts are now freely available:

<https://www.loc.gov/collections/manuscripts-in-st-catherines-monastery-mount-sinai/about-this-collection/>

The Library of Congress' microfilms of manuscripts from the Greek and Armenian Patriarchates of Jerusalem have been digitized and are available to consult online.

<https://www.loc.gov/collections/greek-and-armenian-patriarchates-of-jerusalem/about-this-collection/>

The *World Digital Library*, a collaborative project of the Library of Congress and UNESCO, includes Armenian manuscripts, published *hmayils*, photographs, early imprints etc.

<https://www.wdl.org/en/>

The Library of Congress has digitized and mounted the papers of President Woodrow Wilson:

<https://www.loc.gov/collections/woodrow-wilson-papers/about-this-collection/>

*List of digitized Armenian manuscripts of the different collections*<sup>46</sup>

**1. Walters Art Gallery (WAG)**

[http://www.thedigitalwalters.org/01\\_ACCESS\\_WALTERS\\_MANUSCRIPTS.html](http://www.thedigitalwalters.org/01_ACCESS_WALTERS_MANUSCRIPTS.html)

WAG537-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W537/>

WAG538-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W538/>

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WAG540-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W540/>

WAG541-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W541/>

WAG542-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W542/>

WAG543-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W543/>

WAG544-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W544/>

WAG545-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W545/>

WAG546-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W546/>

WAG547-<http://www.thedigitalwalters.org/Data/WaltersManuscripts/html/W547/>

**2. Armenian Museum of France (MAF)**

<https://www.le-maf.com/room/art-de-lecrit/#manuscrits>

[http://medium.irht.cnrs.fr/?q=mus%C3%A9%20arm%C3%A9nien&rows=100&sort=cote\\_concat%20asc](http://medium.irht.cnrs.fr/?q=mus%C3%A9%20arm%C3%A9nien&rows=100&sort=cote_concat%20asc)

MAF50 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22705/manifest>

MAF51 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22707/manifest>

MAF52 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22675/manifest>

MAF53 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22724/manifest>

MAF54 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/23725/manifest>

MAF55 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22673/manifest>

MAF56 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22727/manifest>

MAF57 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22728/manifest>

MAF58 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22731/manifest>

MAF59 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/22983/manifest>

MAF60 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iif/23726/manifest>

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<sup>46</sup> List by Anush Sargsyan with additions by Emmanuel Van Elverdinghe. An enriched version of the inventory by Chahan Vidal-Gorène can be downloaded from <https://calfa.fr/blog/9>.

- MAF61 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/23729/manifest>  
MAF62 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/22984/manifest>  
MAF63 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/22985/manifest>  
MAF64 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/22994/manifest>  
MAF65 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/23270/manifest>  
MAF66 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/23016/manifest>  
MAF67 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/23584/manifest>  
MAF68 <http://bvmm.irht.cnrs.fr/mirador/index.php?manifest=http://bvmm.irht.cnrs.fr/iiif/23585/manifest>

### 3. UCLA collection

<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0009gx2>

- UCLA1- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0009gx6g>  
UCLA2- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0025dix7>  
UCLA5- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0025dkqm>  
UCLA6- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0025nrv7>  
UCLA7- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0025q165>  
UCLA8- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz001d8jd6>  
UCLA9- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz001d8jd6>  
UCLA10- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv4f>  
UCLA12- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv5z>  
UCLA14- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv6g>  
UCLA17- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv70>  
UCLA19- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv8h>  
UCLA20- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hv91>  
UCLA21- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hvbj>  
UCLA22- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hvc2>  
UCLA-23- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026hvdK>  
UCLA29- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz001dxwjm>  
UCLA42- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026w2mh>  
UCLA56- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz0026w316>  
UCLA75- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz001dzvdh>  
UCLA76- <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz001gqf7t>  
UCLA170/766 <http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002hkc49>

### 4. Great Britain, Bodleian Library

MS. Arm. D. 13 (Mss, 53)-

<http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/view/search?q=%22armenian%22%20LIMIT:ODLodl~29~29,ODLodl~7~7,ODLodl~6~6,ODLodl~14~14,ODLodl~8~8,ODLodl~23~23,ODLodl~1~1,ODLodl~24~24&sort=null>

Bodleian MS. Arm. e.1 (Mss, 9., partially)-<http://www2.odl.ox.ac.uk/gsd/cgi-bin/library?e=d-000-00---0orient02--00-0-0-0prompt-10---4-----0-11-1-en-50--20-about---00001-001-1-1isoZz-8859Zz-1-0&a=d&c=orient02&cl=CL2.1.16&d=orient002-asf.1>

## 5. Staatsbibliothek zu Berlin

Ms. or. 10 910-[http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN68395735X&PHYSID=PHYS\\_0008&DMDID=Minutoli\\_291](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN68395735X&PHYSID=PHYS_0008&DMDID=Minutoli_291) [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928600&PHYSID=PHYS\\_0011&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928600&PHYSID=PHYS_0011&DMDID=DMDLOG_0001)

Minutoli 291 [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN68395799&PHYSID=PHYS\\_0011&DMDID=Petermann\\_I\\_149](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN68395799&PHYSID=PHYS_0011&DMDID=Petermann_I_149) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683656419&PHYSID=PHYS\\_0012&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683656419&PHYSID=PHYS_0012&DMDID=DMDLOG_0001)

Minutoli 272 - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN628474865&PHYSID=PHYS\\_0001&DMDID=Minutoli\\_274](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN628474865&PHYSID=PHYS_0001&DMDID=Minutoli_274) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928635&PHYSID=PHYS\\_0017&DMDID=DMDLOG\\_0003](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928635&PHYSID=PHYS_0017&DMDID=DMDLOG_0003)

Ms. or. 14656- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN862558328&PHYSID=PHYS\\_0003&DMDID=Ms\\_or\\_quart\\_337](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN862558328&PHYSID=PHYS_0003&DMDID=Ms_or_quart_337) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928430&PHYSID=PHYS\\_0010&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928430&PHYSID=PHYS_0010&DMDID=DMDLOG_0001&view=overview-toc)

Ms. or. oct. 3690- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683565397&PHYSID=PHYS\\_0008&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683565397&PHYSID=PHYS_0008&DMDID=DMDLOG_0001&view=overview-toc)

Phillipps 1398- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872927032&PHYSID=PHYS\\_0011&DMDID=Ms\\_or\\_oct\\_279](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN872927032&PHYSID=PHYS_0011&DMDID=Ms_or_oct_279) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928481&PHYSID=PHYS\\_0004&DMDID=Ms\\_or\\_quart\\_304](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928481&PHYSID=PHYS_0004&DMDID=Ms_or_quart_304) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875641490&PHYSID=PHYS\\_0009&DMDID=DMDLOG\\_0002](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875641490&PHYSID=PHYS_0009&DMDID=DMDLOG_0002)

Minutoli 287- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN79822536X&PHYSID=PHYS\\_0004&DMDID=Ms\\_or\\_oct\\_1924](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN79822536X&PHYSID=PHYS_0004&DMDID=Ms_or_oct_1924) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928538&PHYSID=PHYS\\_0007&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928538&PHYSID=PHYS_0007&DMDID=&view=overview-toc)

Ms. or. oct. 94 - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN781232686&PHYSID=PHYS\\_0011&DMDID=DMDLOG\\_0003](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN781232686&PHYSID=PHYS_0011&DMDID=DMDLOG_0003)

Ms. or. oct. 2068- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928503&PHYSID=PHYS\\_0003&DMDID=Petermann\\_I\\_33](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683928503&PHYSID=PHYS_0003&DMDID=Petermann_I_33) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN882065440&PHYSID=PHYS\\_0009&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN882065440&PHYSID=PHYS_0009&DMDID=DMDLOG_0001)

Ms. or. quart. 806 - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN88032810X&PHYSID=PHYS\\_0004&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN88032810X&PHYSID=PHYS_0004&DMDID=&view=overview-toc)

Petermann I 135- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880738731&PHYSID=PHYS\\_0005&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880738731&PHYSID=PHYS_0005&DMDID=&view=overview-toc)

Ms. or. quart. 805- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN682400300&PHYSID=PHYS\\_0013&DMDID=DMDLOG\\_0003&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN682400300&PHYSID=PHYS_0013&DMDID=DMDLOG_0003&view=overview-toc)

Ms. or. oct. 1126- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863125115&PHYSID=PHYS\\_0003&DMDID=Minutoli\\_271](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863125115&PHYSID=PHYS_0003&DMDID=Minutoli_271) - [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863053408&PHYSID=PHYS\\_0010&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863053408&PHYSID=PHYS_0010&DMDID=DMDLOG_0001)

Phillipps 1404- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN642383472&PHYSID=PHYS\\_0005&DMDID=Hamilton440](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN642383472&PHYSID=PHYS_0005&DMDID=Hamilton440)- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN642382441&PHYSID=PHYS\\_0002&DMDID=Ms.or.oct.1921](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN642382441&PHYSID=PHYS_0002&DMDID=Ms.or.oct.1921)- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875695698&PHYSID=PHYS\\_0004&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875695698&PHYSID=PHYS_0004&DMDID=&view=overview-toc)  
Petermann I 147- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880890436&PHYSID=PHYS\\_0004&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880890436&PHYSID=PHYS_0004&DMDID=DMDLOG_0001)  
Minutoli 292- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863054870&PHYSID=PHYS\\_0003&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863054870&PHYSID=PHYS_0003&DMDID=DMDLOG_0001&view=overview-toc)  
Petermann I 143- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN877548315&PHYSID=PHYS\\_0005&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN877548315&PHYSID=PHYS_0005&DMDID=DMDLOG_0001&view=overview-toc)  
Petermann I 141- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN876768028&PHYSID=PHYS\\_0006&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN876768028&PHYSID=PHYS_0006&DMDID=DMDLOG_0001&view=overview-toc)  
Ms. or. oct. 143- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863181716&PHYSID=PHYS\\_0015&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863181716&PHYSID=PHYS_0015&DMDID=DMDLOG_0001)  
Minutoli 267- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683956728&PHYSID=PHYS\\_0001&DMDID=PetermannI154](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN683956728&PHYSID=PHYS_0001&DMDID=PetermannI154)- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN876600623&PHYSID=PHYS\\_0005&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN876600623&PHYSID=PHYS_0005&DMDID=DMDLOG_0001)  
Petermann I 152- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880890304&PHYSID=PHYS\\_0003&DMDID=DMDLOG\\_0001&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880890304&PHYSID=PHYS_0003&DMDID=DMDLOG_0001&view=overview-toc)  
Ms. or. oct. 341- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863184014&PHYSID=PHYS\\_0004&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863184014&PHYSID=PHYS_0004&DMDID=DMDLOG_0001)  
Ms. or. oct. 282- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875690629&PHYSID=PHYS\\_0007&DMDID=DMDLOG\\_0001](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN875690629&PHYSID=PHYS_0007&DMDID=DMDLOG_0001)  
Ms. or. 14556- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863122787&PHYSID=PHYS\\_0007&DMDID=Ms.or.14082](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863122787&PHYSID=PHYS_0007&DMDID=Ms.or.14082)- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863054374&PHYSID=PHYS\\_0005&DMDID=Ms.or.oct.541](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863054374&PHYSID=PHYS_0005&DMDID=Ms.or.oct.541)- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863141390&PHYSID=PHYS\\_0005&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863141390&PHYSID=PHYS_0005&DMDID=&view=overview-toc)  
Ms. or. quart. 605- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880321970&PHYSID=PHYS\\_0009&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN880321970&PHYSID=PHYS_0009&DMDID=&view=overview-toc)  
Ms. or. quart. 1382- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN862560233&PHYSID=PHYS\\_0005&DMDID=DMDLOG\\_0002&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN862560233&PHYSID=PHYS_0005&DMDID=DMDLOG_0002&view=overview-toc)  
Ms. or. oct. 342- [http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863141803&PHYSID=PHYS\\_0005&DMDID=&view=overview-toc](http://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN863141803&PHYSID=PHYS_0005&DMDID=&view=overview-toc)

## 6. Armenian patriarchate of Jerusalem

J2562- <https://www.loc.gov/resource/amedmonastery.00271074189-jo/?sp=7>  
J2555- <https://www.loc.gov/resource/amedmonastery.00271074165-jo/?sp=11>  
J2556- <https://www.loc.gov/resource/amedmonastery.00271074177-jo/?sp=11>



- J1924- <https://www.loc.gov/resource/amedmonastery.00271073987-jo/?sp=4>  
J1796- <https://www.loc.gov/resource/amedmonastery.00271073999-jo/?sp=5>  
J251- <https://www.loc.gov/resource/amedmonastery.00271074013-jo/?sp=6>  
J2660- <https://www.loc.gov/resource/amedmonastery.00271074244-jo/?sp=6>  
J1956- <https://www.loc.gov/resource/amedmonastery.00271074104-jo/?sp=21>  
J2563- <https://www.loc.gov/resource/amedmonastery.00271074190-jo/?sp=10>  
J1941- <https://www.loc.gov/resource/amedmonastery.00271074074-jo/?sp=7>  
J2568- <https://www.loc.gov/resource/amedmonastery.00271074232-jo/?sp=7>  
J1949- <https://www.loc.gov/resource/amedmonastery.00271074128-jo/?sp=16>  
J1950- <https://www.loc.gov/resource/amedmonastery.00271074116-jo/?sp=23>  
J2360- <https://www.loc.gov/resource/amedmonastery.00271074141-jo/?sp=5>  
J1930- (partially) <https://www.loc.gov/resource/amedmonastery.00271074141-jo/?sp=5>  
J1973- <https://www.loc.gov/resource/amedmonastery.00271074098-jo/?sp=13>  
J2649- <https://www.loc.gov/resource/amedmonastery.00271074219-jo/?sp=7>  
J2650- <https://www.loc.gov/resource/amedmonastery.00271074207-jo/?sp=10>  
J1944- <https://www.loc.gov/resource/amedmonastery.0027107413A-jo/?sp=6>  
J2625- <https://www.loc.gov/resource/amedmonastery.00271074220-jo/?sp=8>  
J1938- <https://www.loc.gov/resource/amedmonastery.00271074062-jo/?sp=8>  
J1934- <https://www.loc.gov/resource/amedmonastery.00271074049-jo/?sp=6>  
J1928- <https://www.loc.gov/resource/amedmonastery.00271074025-jo/?sp=4>  
J1927- <https://www.loc.gov/resource/amedmonastery.00271073963-jo/?sp=4>  
J1935- <https://www.loc.gov/resource/amedmonastery.00271074050-jo/?sp=6>  
J370- <https://www.loc.gov/resource/amedmonastery.00271074001-jo/?sp=3>  
J2027- <https://www.loc.gov/resource/amedmonastery.00271074086-jo/?sp=6>  
J2438- <https://www.loc.gov/resource/amedmonastery.00271074153-jo/?sp=6>  
J95- <https://www.loc.gov/resource/amedmonastery.0027107394A-jo/?sp=1>  
J22- <https://www.loc.gov/resource/amedmonastery.00271073938-jo/?sp=4>  
J135- <https://www.loc.gov/resource/amedmonastery.00271073951-jo/?sp=4>

## 7. Matenadaran

- M6200- <http://daten.digitale-sammlung-en.de/~db/0004/bsb00047142/images/index.html?id=00047142&groesser=&fip=s dasfsdrxsensfdrsdasxdsydw&no=26&seite=7>  
M2374- <https://archive.org/stream/lvangilearn00mac1#page/n37/mode/2up>  
M 979 - [http://abcd.am/books/bookview\\_v2\\_4.php?p\\_id\\_text=6020](http://abcd.am/books/bookview_v2_4.php?p_id_text=6020)  
M 2848 (partially) - [http://abcd.am/books/bookview\\_v2\\_4.php?p\\_id\\_text=5887](http://abcd.am/books/bookview_v2_4.php?p_id_text=5887)  
M 6792 (partially) - [http://abcd.am/books/bookview\\_v2\\_4.php?p\\_id\\_text=5886](http://abcd.am/books/bookview_v2_4.php?p_id_text=5886)  
M 7651 (partially) - [http://abcd.am/books/bookview\\_v2\\_4.php?p\\_id\\_text=5882](http://abcd.am/books/bookview_v2_4.php?p_id_text=5882)  
[http://abcd.am/books/bookview\\_v2\\_4.php?p\\_id\\_text=5881](http://abcd.am/books/bookview_v2_4.php?p_id_text=5881)

## 8. Chicago University, Goodspeed Manuscript Collection

- 949- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0949&obj=006>  
229- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0229&obj=003>  
1040- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=1040&obj=006>  
139- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0139&obj=002>

140- <http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0140&obj=001>  
1017- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=1017&obj=006>  
234- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0234&obj=003>  
951- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0951&obj=011>  
781- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0781&obj=005>  
996- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0996&obj=003>  
275- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0275&obj=3>  
338 (fragment)- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0338&obj=001>  
773 (fragment)- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0773&obj=001>  
777 (fragment)- <http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0277>  
9899- <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0899&obj=004>  
Index: <http://goodspeed.lib.uchicago.edu/list/index.php?list=listscanned>

## 9. Vatican Apostolic Library

arm. 1- [https://digi.vatlib.it/view/MSS\\_Vat.arm.1](https://digi.vatlib.it/view/MSS_Vat.arm.1)  
arm. 2- [https://digi.vatlib.it/view/MSS\\_Vat.arm.2](https://digi.vatlib.it/view/MSS_Vat.arm.2)  
arm. 3- [https://digi.vatlib.it/view/MSS\\_Vat.arm.3](https://digi.vatlib.it/view/MSS_Vat.arm.3)  
arm. 11- [https://digi.vatlib.it/view/MSS\\_Vat.arm.11](https://digi.vatlib.it/view/MSS_Vat.arm.11)  
Barb. or. 2 - [http://digi.vatlib.it/view/MSS\\_Barb.or.2](http://digi.vatlib.it/view/MSS_Barb.or.2)  
Borg. arm. 18 - [http://digi.vatlib.it/view/MSS\\_Borg.arm.18](http://digi.vatlib.it/view/MSS_Borg.arm.18)  
Borg. arm. 30 - [http://digi.vatlib.it/view/MSS\\_Borg.arm.30](http://digi.vatlib.it/view/MSS_Borg.arm.30)  
Borg. arm. 40 - [http://digi.vatlib.it/view/MSS\\_Borg.arm.40.pt.1](http://digi.vatlib.it/view/MSS_Borg.arm.40.pt.1)  
[http://digi.vatlib.it/view/MSS\\_Borg.arm.40.pt.2](http://digi.vatlib.it/view/MSS_Borg.arm.40.pt.2)  
Borg. arm. 61 - [http://digi.vatlib.it/view/MSS\\_Borg.arm.61](http://digi.vatlib.it/view/MSS_Borg.arm.61)  
Borg. arm. 65 - [http://digi.vatlib.it/view/MSS\\_Borg.arm.65](http://digi.vatlib.it/view/MSS_Borg.arm.65)

## 10. Munich

BSB Cod.armen. 1- <http://daten.digital-sammlung.de/~db/0007/bsb00070502/images/index.html?id=00070502&groesser=&fip=sdasfdrxseayawxdsydxdsydsasewq&no=56&seite=1>  
BSB Cod.armen. 25- <http://daten.digital-sammlungen.de/~db/0011/bsb00110897/images/index.html?seite=00001&l=de>

## 11. Beirut Near East School of Theology

869- <https://www.wdl.org/en/item/7067/view/1/1/>

## 12. Library of Congress

Orien. Nr. East 6003- <https://www.wdl.org/en/item/15059/view/1/1/>  
L (Verin Noravank Gospels)- <https://www.wdl.org/en/item/3243/view/1/1/>

## 13. The University of Tübingen

XIII 4- <http://idb.uni-tuebingen.de/diglit/MaXIII4/0008?sid=e26d8b89ab555af412f5d02a9d2acca9>  
XIII 70- <http://idb.uni-tuebingen.de/diglit/MaXIII70/0019/image?sid=7cc5589e5357e4cd95efb56345a5459c>  
XIII 49- <http://idb.uni-tuebingen.de/diglit/MaXIII49/0009?sid=fe99f6bdd3c061e519a60a8b2b5e68a6>

- XIII 41- <http://idb.ub.uni-tuebingen.de/diglit/MaXIII41/0012?sid=7cc5589e5357c4cd95efb56345a5459c>  
XIII 93- <http://idb.ub.uni-tuebingen.de/diglit/MaXIII93/0010?sid=56624fa03469bdf74a020aadbc8dead2>  
XIII 92- <http://idb.ub.uni-tuebingen.de/diglit/MaXIII92/0008?sid=4a621f49523261527ec704b3cb0d5b50>  
XIII 94- <http://idb.ub.uni-tuebingen.de/diglit/MaXIII94/0009?sid=c6254ed594a8d541a9ad6ed7ebf5f50>

#### 14. Greek Orthodox Patriarchate of Jerusalem

- 147 - <https://www.loc.gov/resource/amedmonastery.00271073392-jo/?sp=1>

#### 15. National Library of Poland

- Rps 8101 III (in Nerses Akinean's description 1(24))-  
<https://polona.pl/item/ewangeliarz-ze-skewry,NTU3NzE2OQ/8/#index>  
Rps 12673 I (in Nerses Akinean's description 20)- <https://polona.pl/item/notatki-podrozne.MTMzMDYzNTM/2/#info:metadata>  
Rps 11934 IV- <https://polona.pl/item/mszal-ormianski.MTAXNzE2NTU/4/> - info:metadata  
Rps 12677 III (Lvov University Library BUL64)-  
<https://polona.pl/item/ewangeliarz-ormianski,Njk4MDAxNg/0/> - info:metadata

#### 16. National Library of France

- 106- <http://gallica.bnf.fr/ark:/12148/btv1b52507207n.r=manuscrit%20arm%3C3%A9nien?rk=150215;2>  
107- <http://gallica.bnf.fr/ark:/12148/btv1b52506986t/f11.image.r=manuscrit%20arm%3C3%A9nien>  
120- <http://gallica.bnf.fr/ark:/12148/btv1b52506819w/f11.image.r=manuscrit%20arm%3C3%A9nien>  
65- <http://gallica.bnf.fr/ark:/12148/btv1b525011917/f11.image.r=Armenien.langFR>  
186- <http://gallica.bnf.fr/ark:/12148/btv1b525011917/f11.image.r=Armenien.langFR>  
75- <http://gallica.bnf.fr/ark:/12148/btv1b52504973c/f7.image.r=Armenien.langFR>  
338- <http://gallica.bnf.fr/ark:/12148/btv1b525048374/f11.image.r=Armenien.langFR>  
294- <http://gallica.bnf.fr/ark:/12148/btv1b525026975/f79.image.r=Armenien.langFR>  
332 (fragment) <http://books.openedition.org/editionsbnf/docannexe/image/1144/img-2.jpg>

#### 17. Paul Getty museum

- Getty 59 (partially)- <http://www.getty.edu/art/collection/objects/5253/t'oros-roslin-t'oros-roslin-canon-tables-from-the-zevt'un-gospels-armenian-1256/>  
Ms. Ludwig I 14 (partially) <http://www.getty.edu/art/collection/objects/1351/malnazar-and-aghap'ir-and-baghran-et-al-bible-armenian-1637-1638/>  
Ms. Ludwig II 6 (partially) <http://www.getty.edu/art/collection/objects/1358/unknown-petros-gospel-book-armenian-1386/>  
Ms. Ludwig II 7 (partially) <http://www.getty.edu/art/collection/objects/1359/mesrop-of-khizan-hayrapet-and-mesrop-of-khizan-gospel-book-armenian-1615/>  
Ms. Ludwig II 7a - <http://www.getty.edu/art/collection/objects/127298/mesrop-of-khizan-the-baptism-of-christ-armenian-1615/>

#### 18. The Morgan Library (New York)

- 789 (partially)- <http://ica.themorgan.org/manuscript/thumbs/144691>  
620 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122663>  
802 (partially)- <http://ica.themorgan.org/manuscript/thumbs/155358>

- 803 (partially)- <http://ica.themorgan.org/manuscript/thumbs/146996>  
621 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122662>  
622 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122661>  
623 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122658>  
624 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122664>  
625 (partially)- <http://ica.themorgan.org/manuscript/thumbs/122659>  
1112 (partially)- <http://ica.themorgan.org/manuscript/thumbs/160790>  
749- <http://ica.themorgan.org/manuscript/thumbs/146986>  
M.740 (partially) - <http://ica.themorgan.org/manuscript/thumbs/146985>  
M.1111 (partially) - <http://ica.themorgan.org/manuscript/thumbs/160780>

### 19. Yerevan State University

[http://lib.y-su.am/rare\\_bk/8ff283c7f4bc35153e049dacab6449b4/index.html](http://lib.y-su.am/rare_bk/8ff283c7f4bc35153e049dacab6449b4/index.html)

### 20. Switzerland

Library of St. Gallen1513-<http://ica.themorgan.org/manuscript/thumbs/122661>  
Martin Bodmer Foundation 34-<https://www.e-codices.unifr.ch/de/fmb/cb-0034/11v>  
Private collection Utopia 3-<https://www.e-codices.unifr.ch/de/utp/0003/1>  
Private collection Utopia 4-<https://www.e-codices.unifr.ch/de/utp/0004/1r>

### 21. Aleppo, Church of the Forty Martyrs

See <https://www.vhmmml.org/>

### 22. Baghdad, Armenian Diocese

See <https://www.vhmmml.org/>

### 23. Birmingham, Cadbury Research Library

MS Mingana 1 - [http://vmr.bham.ac.uk/Collections/Mingana/Armenian\\_1/table/](http://vmr.bham.ac.uk/Collections/Mingana/Armenian_1/table/)

### 24. Bzommar, Convent of Our Lady of Bzommar

See <https://www.vhmmml.org/>

### 25. Cambridge, Corpus Christi College

MS 478 - <https://parker.stanford.edu/parker/catalog/xm721dj4603>

### 26. Cambridge, Fitzwilliam Museum

MS McClean 201 - <http://www.fitzmuseum.cam.ac.uk/colour/explore/3>

### 27. Cambridge (MA), Harvard University, Andover-Harvard Theological Library

MS 24 - [https://iif.lib.harvard.edu/manifests/view/drs:423203552\\$1i](https://iif.lib.harvard.edu/manifests/view/drs:423203552$1i)

**28. Dublin, Chester Beatty Library**

MS 576.1 -

[http://www.cbl.ie/cbl\\_image\\_gallery/search/detail.aspx?imageId=875&ImageNumber=T0002962&page=0](http://www.cbl.ie/cbl_image_gallery/search/detail.aspx?imageId=875&ImageNumber=T0002962&page=0)

MS 576.2 -

[http://www.cbl.ie/cbl\\_image\\_gallery/search/detail.aspx?imageId=885&ImageNumber=T0002902&page=0](http://www.cbl.ie/cbl_image_gallery/search/detail.aspx?imageId=885&ImageNumber=T0002902&page=0)

MS 624 - [http://www.csntm.org/Manuscript/View/ARM\\_624](http://www.csntm.org/Manuscript/View/ARM_624)

**29. Glasgow, University of Glasgow**

Sp Coll MS Gen. 1498 - <http://special.lib.gla.ac.uk/exhibns/month/apr2001.html>

**30. Istanbul, Armenian Patriarchate**

See <https://www.vhmmml.org/>

**31. Leiden, Universiteit Leiden**

Or. 4799 - <http://hdl.handle.net/1887.1/item:1563629>

**32. Manchester, University of Manchester, John Rylands Collection**

Armenian MS 3 - <http://luna.manchester.ac.uk/luna/servlet/s/mi9d82>

Armenian MS 10 (partially) - <http://luna.manchester.ac.uk/luna/servlet/s/3813v7>

Armenian MS 12 (partially) - <http://luna.manchester.ac.uk/luna/servlet/s/aa592j>

Armenian MS 20 - <http://luna.manchester.ac.uk/luna/servlet/s/8pmm56>

**33. Mosul, Syrian Orthodox Archdiocese of Mosul**

See <https://www.vhmmml.org/>

**34. New Haven, Yale University Library, Beinecke Library, Hartford Seminary Collection**

Armenian MS 3 (partially) - <https://brbl-dl.library.yale.edu/vufind/Record/4427804>

Armenian MS 14 (partially) - <https://brbl-dl.library.yale.edu/vufind/Record/3445447>

**35. New Jersey, Private Collection**

<http://manuscriptevidence.org/wpme/new-testament-leaves-in-old-armenian/>

**36. New York, Metropolitan Museum of Art**

Acc. 39.171.12 - <http://www.metmuseum.org/art/collection/search/449536>

Acc. 57.185.3 - <http://www.metmuseum.org/art/collection/search/468539>

Acc. 2009.65 - <https://www.metmuseum.org/art/collection/search/478392>

Acc. 2010.108 (partially) <http://www.metmuseum.org/art/collection/search/478665>

Acc. 2014.740 - <https://www.metmuseum.org/art/collection/search/662941>

**37. Oberlin (OH), Oberlin College, Main Library, Special Collections**

B10A and B10B - [http://ds.lib.berkeley.edu/B10AandB10B\\_26](http://ds.lib.berkeley.edu/B10AandB10B_26)

B11 - [http://ds.lib.berkeley.edu/B11\\_26](http://ds.lib.berkeley.edu/B11_26)

P5 - [http://ds.lib.berkeley.edu/P5\\_26](http://ds.lib.berkeley.edu/P5_26)

**38. Philadelphia, Free Library, Lewis Collections**

T451 - <https://libwww.freelibrary.org/digital/item/mcat094511>

**39. Providence, Providence Public Library, Special Collections**

Ege MS 3 - [http://ds.lib.berkeley.edu/EgeMS3\\_28](http://ds.lib.berkeley.edu/EgeMS3_28)

**40. St. Louis, Saint Louis University, Pius XII Memorial Library, Special Collections**

VFL MS 051 - [http://ds.lib.berkeley.edu/VFLMS051\\_44](http://ds.lib.berkeley.edu/VFLMS051_44)

**41. Saint Petersburg, RNB**

Арм. н. с. 19 - [http://expositions.nlr.ru/armen\\_manus/images/02\\_sm.jpg](http://expositions.nlr.ru/armen_manus/images/02_sm.jpg)

Арм. н. с. 46 - [http://expositions.nlr.ru/armen\\_manus/images/18.jpg](http://expositions.nlr.ru/armen_manus/images/18.jpg)

**42. Sinai, St. Catherine Monastery**

Geo. 87 - <https://www.loc.gov/item/00279387247-ms/>

**43. Tampa, University of South Florida, Tampa Campus Library**

24 - <http://digital.lib.usf.edu/SFS0006019/00001/search?search=armenian>

**44. Washington (DC), Dumbarton Oaks Research Library and Collection**

BZ.1948.22 - <http://museum.doaks.org/Obj37001?sid=1500&x=25809&port=3218>

**45. Washington (DC), Smithsonian Institution, Arthur M. Sackler Gallery**

S1986.493 - <https://www.freersackler.si.edu/object/S1986.493/>

S1986.494 - <https://www.freersackler.si.edu/object/S1986.494/>

S1986.495 - <https://www.freersackler.si.edu/object/S1986.495/>

**Textual Databases**

The *Leiden Armenian Lexical Textbase* (LALT) is an integrated database of morphologically analyzed Classical Armenian texts and a number of dictionaries and lexical studies (available by subscription only):

<http://www.sd-editions.com/LALT/home.html>

The *American University of Armenia Digital Library of Armenian Literature* offers a large database of ancient and modern Armenian authors:

<http://www.digilib.am/digilib/>

The *Thesaurus indogermanischer Text- und Sprach- materialien* (TITUS) provides text materials from languages that are relevant for Indo-European studies, including old Armenian texts:  
<http://titus.uni-frankfurt.de/indexe.htm>

*Armenian Poetry Project* is a blog edited by Lola Kundakjian that contains Armenian poetic texts and translations in several languages as well as audio documents:  
<http://armenian-poetry.blogspot.it/>

*ArmenianHouse.org* is an electronic library featuring a huge collection of documents on Armenian literature, history, religion and anything else Armenia-related:  
<http://www.armenianhouse.org/>

*Armenian Rare Books 1512-1800* is a digital collection of the National Library of Armenia in collaboration with the British Library:  
<http://greenstone.flib.sci.am/gsd/cgi-bin/library.cgi?p=about&c=armenian>

An Armenian section is to be found in *Gallica*, the digital library of the Bibliothèque nationale de France:  
<http://gallica.bnf.fr/Search?ArianeWireIndex=index&p=1&lang=EN&q=armenien>

*HayBook* is a website devoted to Armenian digital books and libraries. It gathers many electronic resources on Armenian culture and provides information about Armenian digital libraries:  
<http://haybook.wordpress.com/about/>

*Grahavak'* is a blog with information and links relevant to armenian language, literature, and ancient books, either downloadable or accessible on line:  
<http://grahavak.blogspot.it/>

The books and articles of Rouben Galichian are available for free download on the author's website:  
[www.roubengalichian.com](http://www.roubengalichian.com)

Armenian E-Bible: Classical Armenian - English Concordance: this site presents the Bible in parallel Classical Armenian (Constantinople 1895, rep. Etchmiadzin in 1997) and English with full concordancing:  
[http://212.34.228.170/bible\\_28E/index.htm](http://212.34.228.170/bible_28E/index.htm)

Website of the Matenadaran with some of the volumes of the Մատենադարան Հայոց (*Armenian Classical Authors*) series downloadable:  
<http://www.matenadaran.am/?id=83&lng=3>

*Nayiri Library of Electronic Armenian Dictionaries* is a site with a large number of Armenian dictionaries (Modern and Ancient Armenian, bilingual Armenian dictionaries, explanatory dictionaries in Armenian):  
<http://www.nayiri.com>

## Websites of armenological journals

Ազգագրական հանդես  
<http://ethno.asj-oa.am/view/year/>

*Ararat*  
<http://ararat.asj-oa.am/view/year/>

*Banber Erevani Hamalsarani / Bulletin of Erevan University*  
<http://ysu.am/science/hy/banber>

*Banber hayagitutyun*  
<http://www.haygithimnadram.am/journals.php?langid=1>

*Banber Matenadaran*  
<http://www.matenadaran.am/?id=307&lng=3>

*Bazmavēp*  
<http://www.bazmavep.com/>

*Ĕjmiacin*  
<http://www.flib.sci.am/eng/Ejmiadzin/Main.html>  
<http://tert.nla.am/mamul/ejmiadzin/Table.html>  
<http://echmiadzin.asj-oa.am/view/year/>

*Études arméniennes contemporaines*  
<http://eac.revues.org>

*Grakanagitakan handes*  
<http://litinst.sci.am/am/node/41>

*Haigazian Armenological Review*  
<http://www.haigazian.edu.lb/Publications/Pages/HaigazianArmenologicalReview.aspx>



Հիմնարար հայագիտություն / *Fundamental Armenology*  
<http://www.fundamentalarmenology.am/1/Home.html>

*Journal of Armenian Studies*  
<http://naasr.myshopify.com/collections/journal-of-armenian-studies>

*Journal of the Society for Armenian Studies (JSAS)*  
<http://societyforarmenianstudies.com/journal-of-the-society-for-armenian-studies-jsas/>

Լումալ  
<http://www.flib.sci.am/eng/luma/Main.html>  
<http://luma.asj-oa.am/view/year/>

Մուրճ, քաղաքական, հասարակական, գրական ամսագիր  
<http://tert.nla.am/mamul/Murch-1889/Table.html>

Պատմա-քանասիրական հանդես / *Historical-Philological Journal*  
<http://hpj.asj-oa.am/>

*Revue des Études Arméniennes*  
[http://poj.peeters-leuven.be/content.php?url=journal.php&journal\\_code=REA](http://poj.peeters-leuven.be/content.php?url=journal.php&journal_code=REA)

*The Armenian Review*  
<http://www.armenianreview.org/>

**Website of Prof. Michael E. Stone:** [apocryphalstone.com](http://apocryphalstone.com)

**The AIEA list of sigla used in referring to manuscripts and manuscript collections**  
<https://sites.uclouvain.be/aiea/wp-content/uploads/2014/03/Sigles.pdf>

**L’Inalco et la Société des Etudes Arméniennes sur youtube**  
L’équipe de l’Inalco et de la Société des Etudes Arméniennes a créé une chaîne youtube consacrée aux études arméniennes.  
<https://www.youtube.com/channel/UCcFJ7PkbFzPXCQvKqhMIYqA>

## NOTE FROM THE TREASURER

Dear AIEA members,

I wish to thank those of you who have reacted to my messages and/or paid their membership fees: your contributions are vital to the smooth running of the Association.

I also take this opportunity to remind everyone that membership fees can be paid at any time, following the instructions below. If you experience any difficulties or have any doubts please feel free to contact me ([irene.tinti.82@gmail.com](mailto:irene.tinti.82@gmail.com)).

Irene Tinti  
Treasurer

## PRACTICAL INFORMATION

On the basis of a motion approved at the latest AIEA General Meeting (Oxford, 11 August 2017), members residing in countries included in the OECD Development Assistance Committee list (Armenia, Georgia, Egypt, Ukraine, Argentina, Belarus, Lebanon, Turkey, etc.) are entitled to a 50% reduction on membership fees.

Please check whether you are eligible for a reduction before paying your fees,

*for one year:*

- |  |                        |
|--|------------------------|
| – Full members: 25,00 €                  | or 12,50 € (OECD list) |
| – Student members: 11,50 €               | or 5,75 € (OECD list)  |
| – Associate and Retired members: 20,00 € | or 10,00 € (OECD list) |

*for five years:*

- |  |                     |
|--|---------------------|
| – Full members: 112,00 €                 | or 56 € (OECD list) |
| – Student members: 50,00 €               | or 25 € (OECD list) |
| – Associate and Retired members: 90,00 € | or 45 € (OECD list) |

Current list of eligible countries:

[https://www.oecd.org/dac/financing-sustainable-development/development-finance-standards/DAC\\_List\\_ODA\\_Recipients2018to2020\\_flows\\_En.pdf](https://www.oecd.org/dac/financing-sustainable-development/development-finance-standards/DAC_List_ODA_Recipients2018to2020_flows_En.pdf)

Currency Converter: <http://www.xe.com/en/>

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***AIEA means of communication***

- ❖ AIEA website: <http://sites.uclouvain.be/aiea/ft/>
- ❖ AIEA mailing list: [aiea@telf.com](mailto:aiea@telf.com). Coordinator of the AIEA list: Roland Telfeyan [roland@telf.com](mailto:roland@telf.com)
- ❖ AIEA *Newsletter*
- ❖ Fb: <https://it-it.facebook.com/ArmenianStudiesAIEA/>

## ACTIVITIES AND PUBLICATIONS OF THE AIEA

### *1. General Conferences*

Leiden	29-31 août 1983
Trier	26-28 septembre 1984
Bruxelles	22-24 septembre 1986
Freiburg	12-16 octobre 1988
Bologna	10-14 octobre 1990
London	1-5 septembre 1993
Louvain-la-Neuve	4-7 septembre 1996
Wien	29 septembre – 1 <sup>er</sup> octobre 1999
Würzburg	10-12 octobre 2002
Vitoria-Gasteiz	7-10 septembre 2005
Paris	10-12 septembre 2008
Budapest	6-8 octobre 2011 (30 <sup>e</sup> anniversaire de l'AIEA)
Erevan	9-11 octobre 2014
	(Proceedings: <a href="http://www.matenadaran.am/ftp/data/Banber-21.pdf">http://www.matenadaran.am/ftp/data/Banber-21.pdf</a> )
Oxford	10-12 août 2017
Halle	2020

### *2. Workshops organized by the AIEA*

*La place de l'arménien dans les langues indo-européennes*  
Bruxelles, 21 mars 1985

*Chrysostomica and pseudo-chrysostomica*  
Aarhus, avril 1987

*Priorities, Problems and Techniques of Text Editions*  
Sandbjerg, 16-20 juillet 1989

*The Armenian Bible*  
Heidelberg, 16-19 juillet 1990

*The Hellenizing School*  
Milan, 7-9 septembre 1992

*New Approaches to Medieval Armenian Language and Literature*  
Leyde, 25-27 mars 1993

*Translation Techniques*  
Neuchâtel, 8-10 septembre 1995

*La littérature apocryphe en langue arménienne*  
Genève, 18-20 septembre 1997 (AIEA et AELAC)

*Classical Culture in the Oriental Languages: Text and Transmission*  
Wassenaar, 13-16 mai 1998

*Colofoni armeni a confronto*  
Bologna, 12-13 octobre 2012

*Journée d'études en l'honneur de Nina Garsoïan*  
Paris, Fondation Cino del Duca, 12 avril 2013 (AIEA et Académie des Inscriptions et Belles-Lettres)

*Armenian folklore and mythology*  
Harvard University, 31 août-1er septembre 2013 (AIEA et SAS)

Գիտելիքները եւ Ուսուցումը Հայաստանում Անանիա Շիրակացուց  
Գրիգոր Մագիստրոս / *Sciences and Learning in Armenia between*  
*Anania Širakac' i and Grigor Magistros*  
Gyumri, Italian Honorary Consulate, 5–6 October 2018

*Il viaggio in Armenia dall'Antichità ai nostri giorni*  
Università di Venezia Ca' Foscari, 29-30 ottobre 2018

### **3. “Amenian Studies 2000” project**

*3.1 Workshops organized within the frame of the “Amenian Studies 2000” project*

*Armenian Linguistics from a Modern Perspective*  
Leyde, 31 mars-3 avril 2003

*Società, Religione, Pensiero e Scienze in Armenia*  
Venise, 20-21 octobre 2003

*Armenian History: An Interim Report*  
Lecce, 23-24 octobre 2003

*Armenian Art and Architecture*  
Salzburg, 11-13 avril 2005

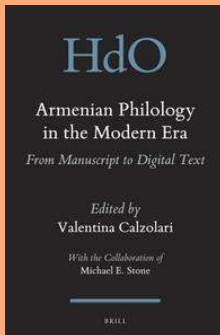
*La philologie arménienne entre passé et futur: du manuscrit au document digitalisé*

Genève, 5-7 octobre 2006 (d'entente avec la Hebrew University of Jerusalem)

*La littérature arménienne*

Oxford, 25-27 septembre 2009

3.2 *History of Armenian Studies*, Sub Series of the *Handbook of Oriental Studies*, section 8 Uralic and Central Asian Studies (vol. 23/1-7)



The volume *Armenian Philology in the Modern Era: From Manuscript to Digital Text*, published in 2014, was the first of a series sponsored by the *International Association for Armenian Studies* (*Association Internationale des Études Arméniennes – AIEA*), in the framework of the “Armenian Studies 2000” project. Launched at the turn of the 20th century, this AIEA project has two chief aims:

1. to present an in-depth state of the art in the main fields of Armenology; 2. to indicate new perspectives and desiderata for further research.

The “Armenian Studies 2000” project is organized so as to produce seven volumes dedicated to the major fields of Armenian Studies :

- *Philology*
- *Linguistics*
- *Literature*
- *History: Ancient and Medieval Eras*
- *History: Modern and Contemporary Eras*
- *Religious and Intellectual history*
- *Art and Architecture*

With this scientific and editorial enterprise, the AIEA committee wishes to foster new methodological approaches and to further inter-

est in Armenian Studies. It is our hope that these volumes will pave the way for new directions and new fields of research. As scholarly reference works, these volumes are addressed not only to an Armenological readership, but also to scholars and students from broader areas of Oriental Studies.

#### ***4. Workshops organized under the auspices of the AIEA***

*Les arméniens face à l'Occident et la question de la modernité*  
Paris, 19-21 juin 1986

*Gregorio l'Illuminatore*  
Lecce, octobre 2001

*Conference on Armenian Dialectology*  
Stepanakert, août 2001 (INALCO)

*La diffusion de la pensée et des oeuvres néoplatoniciennes dans la tradition arménienne et gréco-syriaque. (L'oeuvre de David l'Invincible)*  
Genève, 27-28 février 2004

*Armenian Syntax*  
Pithiviers, 23-25 mai 2005

*Les arts libéraux et les sciences dans l'Arménie ancienne et médiévale*  
Genève, 8 décembre 2007

*Archéologie et patrimoine culturel en Arménie*  
Rouen, 11-12 mars 2010

*Testi greci e tradizione armena*  
Genova, 21-22 ottobre 2013 (d'entente avec la Sorbonne)

#### ***5. Publications under the auspices of AIEA or issued from AIEA initiatives***

1. M. Leroy & F. Mawet (éds), *La place de l'arménien dans les langues indo-européennes* (Fonds René Draget, Académie Royale de Belgique, Classe des Lettres, Tome III), Leuven: Peeters, 1986.

2. B. Coulie, *Répertoire des catalogues et des bibliothèques de manuscrits arméniens* (Corpus Christianorum. Series Graeca), Turnhout: Brepols, 1992.
3. Ch. Burchard (ed.) *Armenia and the Bible* (University of Pennsylvania Armenian Texts and Studies 12), Atlanta: Scholars Press, 1993.
4. H. Lehmann & J.J.S. Weitenberg (éds), *Armenian Texts Tasks and Tools* (Acta Jutlandica LXIX:1, Humanities Series 68), Aarhus: Aarhus University Press, 1993.
5. M. Thierry, *Répertoire des monastères arméniens*, Turnhout: Brepols, 1993.
6. R.W. Thomson, *A Bibliography of Classical Armenian Literature to 1500 AD* (Corpus Christianorum), Turnhout: Brepols, 1995.
7. V. Calzolari Bouvier, J.-D. Kaestli & B. Outtier (éds), *Apocryphes arméniens. Transmission, traduction, création, iconographie* (Publications de l'Institut romand des sciences bibliques 1), Lausanne: Editions du Zèbre, 1999.
8. V. Calzolari – J. Barnes (eds.), *L'œuvre de David l'Invincible et la transmission de la pensée grecque dans la tradition arménienne et syriacque* (Commentaria in Aristotelem Armeniaca – Davidis Opera 1) [*Pilosophia antiqua* 116], Leiden-Boston: Brill 2009.
9. V. Calzolari, ed. (with the collaboration of M.E. Stone), *Armenian Philology in the Modern Era: From Manuscript to Digital Text* (Handbook of Oriental Studies 8, History of Armenian Studies 23/1), Leiden&Boston: Brill, 2014.
10. A. Sirinian – P. Buzi – G. Shurgaia (eds.), *Colofoni armeni a confronto. Le sottoscrizioni dei manoscritti in ambito Armeno e nelle altre tradizioni scritte del mondo mediterraneo. Atti Del Colloquio Internazionale Bologna, 12-13 Ottobre 2012* (Orientalia Christiana Analecta 299), Roma: Pontificio Istituto Orientale, 2016.



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