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Dirk van Damme, o.p.

Le 11 janvier 1997 furent célébrées à Fribourg les obsèques du Prof. Dirk van Damme, o.p., décédé des suites d'un cancer généralisé, qui avait donné lieu à une intervention chirurgicale aux poumons en juillet 1996. Il repose au cimetière Saint-Léonard dans la sépulture communautaire des Pères Dominicains de Saint-Hyacinthe.

Né le 15 avril 1934 à Anvers, en Belgique, il fit, à Gand, ses études classiques (1945-1952) et son noviciat en tant que Dominicain (1952). Il réalisa ses études de philosophie (1953-1956) et de théologie (1958-1961) chez les Dominicains de Louvain. Le 17 janvier 1960, il fut ordonné prêtre. Il fréquenta ensuite les cours pour le doctorat en théologie à l'Université de Fribourg /Suisse (1961-1963, doctorat en 1965) et ceux pour la licence en langues orientales (arménien, copte et syriaque) à l'Université de Louvain (1963-1967, lic. en 1969).

De 1963 à 1967, il assura l'enseignement de la Patristique et de l'Histoire de la Philosophie médiévale chez les Dominicains de Louvain, de 1967 à 1971 celui de l'Histoire de l'Eglise ancienne, à l'Université de Fribourg, d'abord en tant que Chargé de cours (1967-1969), ensuite en qualité de Professeur assistant (1969-1971). En 1971, il fut nommé Professeur extraordinaire de Patristique, Histoire de l'Eglise ancienne et Langues orientales et, en 1976, Professeur ordinaire.

De 1983 à 1985, il assuma la charge de Doyen de la Faculté de Théologie.

Il privilégiait d'un côté la littérature grecque et les auteurs anténicéens, de l'autre l'enseignement des langues orientales, en particulier l'arménien, de sa grammaire et littérature et des techniques anciennes de la traduction. C'est pourquoi, il s'intéressa d'abord au Ptolemée (1977), Polycarpe (1986, 1997), Justin, au Pseudo-Cyprien (1969, 1983), aux grandes questions concernant les martyrs (1977, 1980), les ministères anciens (1987, 1994, 1995) ou les relations entre hérésie et orthodoxie au début de l'ère chrétienne (1987). Dans le deuxième volet de son enseignement il voulut la création d'une collection spécifique consacré à l'apprentissage des langues chrétiennes orientales et dans cette même série il publia sa *Short Classical Armenian Grammar* (Fribourg 1978²). Outre à ses interventions lors de congrès, il organisa lui-même à Fribourg en 1988 un colloque de la Société Internationale des Etudes Arméniennes et participa de multiples façons aux commémorations de la figure et de l'activité du Prince Max de Saxe. Ses amis ont perçu dans sa 'curiosité' scientifique le motif inspirateur et itinérant de son travail scientifique, quand, en janvier 1994, pour son 60ème anniversaire, ils lui ont dédicacé des *Mélanges (Peregrina curiositas)*, s'inscrivant dans une véritable

fête de la communauté universitaire. Ces mêmes amis patristiques et médiévistes organiseront un *Mémorial Van Damme* en janvier 1999, à l'occasion de celui qui aurait dû être son soixant-cinquième anniversaire. Son souffle, qui lui a été soustrait si tôt, animera toujours des rencontres.

Babgēn Č'ugaszean

The death of Babken Choogaszian on November 2, 1997 was a blow to the Matenadaran and to Armenology. He was respected and loved by those who take pride in the title Armenianologist. He especially honored me by allowing my wife and child to become part of his family. We met six years ago while he was still an active administrator at the Matenadaran and then we were sadly present as he went through the operations and hospitalization that made his last five years a particular challenge to his patience and endurance (his advancing diabetes required the amputation of his foot and was sorely affecting his eyesight).

Nonetheless, he was glad to be my *kavor* when I married four years ago and whenever my family visited, he was a fount of advice, a commentator on recent events (he regularly listened to the Short Wave) and a man always in search of the technological prostheses that would allow him to continue working. He was always found at his computer laboring over his texts in the largest font possible and with the

strongest magnifying glass. In those difficult years, working by battery power more often than not, he completed two books and saw another printed: in 1994, his work on Georg Dpir Palatetsi and in 1997 (just days before his last hospitalization) his biographical dictionary of Iranian-Armenians, who had returned to their Fatherland. In this last book he writes his own short autobiography with tact, restraint and accuracy; one can do nothing but to suggest that the interested peruse its translation below and there learn the qualities of a man who never thumped his own drum louder than he thumped those of others.

His sons have related to me that on his computer resides a completely revised history of Iranian literature (a work of a deceased friend that Babken agreed to see through the press) and his own collection of his etymological articles, which he was anxious to make into a dictionary. They, having their father's sense of purpose, will see these works into print as soon as possible. It is certain that a search of his

tres traitant d'un thème qui lui était cher: celui des rapports entre hérésie et orthodoxie dans l'Eglise ancienne.

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hard-disk will turn up further treasures.

One need not go through the various books, encyclopedia articles, and other writings that are amply described in his autobiography. It is more important to stress the iron will of this most generous of men: a will that saw enormous projects through to completion: the reprinting of Adjarian's Root Dictionary, the various catalogues of the holdings of the Matenadaran, and the planning for the computerization of the Matenadaran's complete catalogue (incomplete today but proceeding).

His memory lives within the living he touched and it is necessary to share some of those memories. His character still serves as a template for what many would like to make theirs. Testing the popular ideas of our day by the minutest facts was his talent; lucidity his state of grace. His lucidity found means to express itself even as his eyesight and mobility were taken from him by his worsening diabetes. While his books were always his first care, others perhaps equally cherished his administrative flexibility. While seeing the Matenadaran into the computer age, he was capable of envisioning a virtual museum or library. His last thoughts were about the need to forge greater interconnectedness between the libraries of the world: his quest for the truth was always unfinished and provisional; awaiting any new information that might add to the vision.

His reprinting of the first Armenian printed books was an accomplishment close to his heart. The book, especially an incunable, was an object of his love. Although manuscripts had a high value in his esteem, his love and care was for the often disparaged or forgotten printed depositaries of Armenian memories and wisdom. He made examples of the printed wealth of the 16th, 17th and 18th centuries available to all. Another source of his most entertaining anecdotes was his shepherding of precious manuscripts from private diasporan collectors to a home in the Matenadaran; he was very serious to ensure that these treasures would be available then for the widest audience rather than merely protected from damage and neglect. He also made clear that he held collectors in the highest respect and understood himself the desire to have a little of that Armenian treasurehouse of the word in a cultural landscape so vastly different. He was the finest negotiator because of this deep respect for every human and for all human foibles.

His story about his negotiation with an illiterate peasant for an 18th century manuscript gospel, whose scribe was the notorious Sayat Nova himself (known more as a lover than a priest) was one he loved to tell. The colophon placed the poet for some time in a lonely cell by the Caspian, not a place where he had been known to dwell. The peasant was greedy as all men

who need money are, but he did not know the treasure he possessed and Babken was not willing to let him in on the secret. Babken did not merely give him the small sum that seemed over-large in an unexpanded imagination; he gave him twice as much, for the man had protected and given to others a rare piece of Armenian history. The entire event was laid out without a hint of condescension towards the peasant and the audience's response was a smile over the thorough satisfaction of both parties.

Another anecdote of worth is that of his first meeting with Adjarian, when Babken was a newly minted editor at the State Printing House. These two men would work together very often, but Babken remembered best the linguist's ability to place him in his native neighborhood of Tabriz by the way he pronounced his 'h's': an Adjarian outdoing Shaw's Professor Higgins.

He spoke to the students of the American University of Armenia about the difficulties of orthographic reform and dreamed of returning to the Mesropian standard (a standard that he maintained in his own writing); however, he was open to the arguments of others and flexible enough to accept the validity of their opinions. Even as his final illness worsened, he took the time to encourage the American University's Extension Program to give a full showing to Kim Bakshi's films on the Matenadaran and its sister depositories of

Armenian manuscripts around the world. This successful venture encouraged the regular showing of these films on local television.

He maintained a detailed history of all of the Choogaszeans around the globe and was constantly altering and adding to it as new facts came in by post. The lack of mail during his last years was one of his deepest sorrows and he used every possible means to overcome it: no visitor went unasked to post a letter to a relative or friend. His interests in the details of his own family's history was a complement to his greater interests in Armenian Iran and world history, for how can one honestly deal with the past if one is not willing to test one's tools in one's own past connections?

All of these display a careful insight and a higher understanding that never looked down upon the less-sighted, but attempted rather to respect their vision while protecting a greater, encompassing purpose - a purpose shared by all human mentalities - to understand the best and the worst of our deeds through time and space and change.

Virgil Strohmeyer,
American University of
Armenia

Instead of an Autobiography

Choogaszean, Babken Levoni. (Born March 18, 1923 in Tabriz) Armenianologist and Orientalist; Candidate of the Philological Sciences (1962). Distinguished Armenian Cultural Researcher (1984). Primary education in the *Haykazean-T'amarean* and the Aramian Schools in Tabriz. Secondary education in the American *Ibn Sina* and the Iranian *Saadi* and *Firdowsi* Schools. In 1946 he immigrated to Armenia with his parents. In 1951, he graduated from the Philological Faculty (Armenian Section) of the State University. In 1954-57, he was an aspirant at the Literary Institute of the National Academy named after Abeghian. In 1962, he defended his dissertation: *Armenian-Persian Literary Contacts from the 5th to the 18th centuries*, which was published as a book in 1963.

Choogaszean worked from 1942 to 1944 as a head-clerk in the Tabriz English Transportation Company (UKCC); from 1944 to 1945, he worked as a translator for the American Persian Gulf Command in the railway service. In 1943, he established with a group of friends in Tabriz an Anti-Fascist Newspaper, which was known from 1944 as *Arevelk' 'The East'*, and which he served as associate-editor until 1946. In Armenia, along with his university studies, from 1946 to 1947, he worked as a librarian in the National Public Library, from 1950-54 he was on the editorial staff of the University's

Publishing House and then became an editor. After completing his work as an aspirant in 1958, he worked in the Abeghian Institute as at first, specialist secretary and then as the deputy director. In 1965, he was invited to work in the Matenadaran, where till 1994, he was deputy director, and then specialist scientific researcher.

Choogaszean was engaged in the following scientific interest circles: Armenian Persian Literary Contacts, Middle Armenian Literary Problems, Middle Armenian Lexicography (etymology), the publication of recently discovered manuscripts, and the problems of a unified Armenian orthography. His studies have been published as monographs, as articles in Armenian and foreign journals and in the Press.

It was due to his efforts that the *History of Sebastia* by Hohvannes Sebastac'i, which was lost during the Genocide, was rediscovered and published in 1974. He also published in 1980 the 13th century manuscript, a Veterinary Manual Concerning Mules and Horses. Other important publications include facsimiles of Sayat Nova's Odes, the Urpatagirk', Tałaran, Parzatumar, and David the Invincible's *The Boundaries of Wisdom* (its 13th century manuscript). It was due to his initiative and his editorial work that the popular-scientific journal, *Armenian Culture*, and five small volumes *Armenian Miniature Painting* were pub-

lished through the Matenadaran. He wrote numerous articles for the Armenian Soviet Encyclopedia and for the Moscow publication, *The Literary Encyclopedia*.

From 1957 Choogaszean delivered numerous public presentations at Soviet and international orientalist and Armenological conferences and conventions: Yerevan, Moscow, Tiflis, Saint-Petersburg, Tashkent, Baku, London, New York, and Aleppo. In his various expeditions to parts of the former Soviet Union and foreign countries, he collected and returned to Armenia many precious manuscripts, documents, Armenian cultural arti-

facts and various monuments. He describes this work in his book, *On the Trail of Manuscripts* (1982), and in *The World of Manuscripts* (1985).

At different times he was a scientific board member of various Armenian scientific institutions (The Academy of Science's Institutes of Literature and Orientalism, the State University's Philological Faculty, the Charents Literary and Art Museum, the Historical Museum and the Armenian National Library.

(From Babken Choogaszean's *Notable Irano-Armenian Immigrants*, Yerevan 1997 pp. 139-42)

Hakob D. P'ap'azyan

Doctor Hakob Davt'i P'ap'azyan, distinguished Armenian Armenist, Iranist and Orientalist, died October 28, 1997 in Paris, France at the age of 78.

At the time of his death Doctor P'ap'azyan was the head of the Medieval Manuscripts and Archival Documents Research Section of the Mesrop Maštoc' Institute of Ancient Manuscripts (the Matenadaran) in Erevan, Armenia, a position he held since 1959. From 1956 onwards he also taught ancient and medieval Iranian history and paleography at the Oriental Studies Faculty of Erevan State University.

During his long and highly productive career in Armenia Dr. P'ap'azyan earned many titles: Doctor of History (1968), Professor (1972), and Honored Scholar

of Armenia (1990). His greatest achievement, however, was his status as a leading international authority on the socio-economic and political history of Eastern Armenia in the 15th-18th centuries, inclusive of Armenian liberation movements, Armenian-Iranian historical relations, and historical sources. A prolific author, editor, compiler and translator, he had close to 100 books and articles attributed to his pen, including several still awaiting publication.

Added to these, he compiled, edited, and published unique and valuable Persian, Arabic and Turkish historical documents alongside their Russian and Armenian translations, beginning with works such as the multi-volume series *Matenadarani parskeren vaveragrerē* "Persian

Documents in the Matenadaran", (Erevan: 1956-59, 1968), et al. One of his last major works, which he co-edited with Levon Xač'ikyan, was the 17th century Armenian source *Hovhannes Ter-Davt'yan Jułaec'u Hašvetumarē* "The Account Book of Hovhannes Ter-Davt'yan Jułaec'i", (Erevan: 1984).

Dr. P'ap'azyan was one of the authors of the Armenian SSR Academy of Sciences' multi-volume series on the history of the Armenian people. He also actively participated in many international, all-Union and Republic scholarly conferences and symposia.

In addition, Dr. P'ap'azyan trained nearly two generations of Armeno-Iranists from both Armenia and abroad. A gentle, soft-spoken person of enormous intelligence, wit and charm, he assisted countless numbers of foreign scholars and students, both Armenian and non-Armenian, in their research; thus, he helped to raise the level of both Armenian and Iranian Studies worldwide.

Born September 1, 1919 in Tabriz, Iran, Dr. P'ap'azyan received his elementary education at Tabriz's *Haykazean-T'amarean* Armenian school, and then his secondary education at the *Ferdowsi* Iranian school. During his years spent in Iran he was an active member of the editorial board of the Tabrizi newspaper *Arevelk'*, "The East".

In 1946 he emigrated to Armenia. In 1950 he received his undergraduate degree from the

Oriental Studies section of the Philology Faculty of Erevan State University. From 1951-59 he was first a graduate student and then a Senior Scholar at the History Institute of the Armenian SSR Academy of Sciences. During this period he received his candidate's degree by successfully defending his dissertation, *Agraryin haraberut'yunnerē Erevani xanut'yan mej 17-nd darum*, "Agrarian Relations in the Erevan Khanate during the 17th Century".

In 1968 Dr. P'ap'azyan received his doctoral degree by defending his landmark thesis, *Agrarnye ot-noshenija v Vostochnoj' Armenii v XVI-XVII vekax*, "Agrarian Relations in Eastern Armenia during the 16th and 17th Centuries", which later became the basis of his 1972 book of the same title.

A member of the Central Commission on Oriental Textual Studies of the Academy of Sciences of the Soviet Union, Doctor P'ap'azyan was also a member of the scholarly councils of the Oriental Studies Faculty of Erevan State University; the Oriental Institute of the Armenian SSR (now Republic of Armenia) Academy of Sciences; the History Museum of the Armenian Ministry of Culture; and, since the 1970s, the supreme religious council of the Armenian Apostolic Church.

Funeral services were held at St. Sargis Church in Erevan on November 1, 1997. The Supreme Patriarch and Catholicos of All Armenians, His Holiness Karekin I, officiated and also

bestowed upon the deceased a posthumous medal from the Church.

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1. Xač'ikyan, Levon, *Vastakašat arevelagetē*, "Honored Orientalist", Sovetakan Hayastan "Soviet Armenia", No. 3 (1980), pp. 10-13.
2. Untitled biographical article on Dr.-Prof. Hakob D. P'ap'ažyan in honor of his 75th birthday, Erevan: [1994], trans. and ed. Arline Abdalian, 1997.

3. Haykakan sovetakan hanragitaran "The Armenian Soviet Encyclopedia", s.v. *P'ap'ažyan, Hakob Davt'i*.

4. Armik and Aršaluys P'ap'ažyan, Raisa Amirbekyan, and Šušanik Xač'ikyan of the Matenadaran, interviews by author, telephone conversations and e-mail, October 29-November 25, 1997. Special acknowledgment to Levon Avdoyan. Thanks also to Ina Baghdiantz-McCabe.

Cyril Toumanoff

Prince Cyril Toumanoff, died this year in Rome at the age of eighty-three. One of the most distinguished Armenists and specialists in Caucasian Studies of our time, his landmark *Studies in Christian Caucasian History* (Georgetown, 1963), remains, even after the passage of a third of a century, one of the seminal works in Caucasiology. Like the productions of Hübschmann, Markwart, Adontz, Manandian, Der Nersessian, Garsoian, Hovannian and the other pioneers in our field, his works, no matter how they may be superseded in the years to come, will always remain of value as the starting point for future research in the areas with which they are concerned.

Cyril Leo Heraclius Toumanoff was born in St. Petersburg, Russia, just prior to the outbreak of the First World War, the descendant of an old Armeno-Geor-

gian family long settled in Georgia. Through the Toumanoffs (Georgian: *Toumaniani* for the branch of the House that had remained with the Armenian Church; *Toumanishvili* for the Greek Orthodox line), he was descended from a Mamikonian noble, Prince Tuman, who, c. 1250, migrated from the Cilician Armenian Kingdom to Georgia and there acquired the lordship of Kheltubani, an estate just north of Gori. By the fourteenth century, the family had acquired the hereditary protonotoryship of the kingdom of Georgia, a position held collectively by all male members of the house until the end of the monarchy. Through his paternal great-grandmother, Salome Aghamalian, he was descended from Sahak Aghamalian, the last Melik of Erevan; through his mother, Elizabeth Zhdanova, he was descended from a number of Russian noble

families and was connected to many noble houses of Western Europe.

Toumanoff's life was forever altered by the events of the First World War. His father, an officer in the Russian Army, chose to fight with the anti-Communist "White" forces during the civil war that followed the Russian Revolution. His mother was shot by the Bolsheviks. In 1928, Toumanoff's father, who had meantime reached America, was able to bring his son to the United States, where he was entered into the Lennox School from which he graduated in 1931. From there he went to Harvard where his brilliance was early recognized by professors John Coddington and Robert P. Blake. Together, these scholars secured the necessary financing to enable the youth to journey to Brussels to study Armenology under Nicholas Adontz, and then to Berlin where he studied Georgian under Michael Tsereteli.

In 1938, Cyril Toumanoff settled in Washington, D.C. Five years later, he completed his doctoral work at Georgetown University, where he secured a professorship immediately upon receiving his degree. At Georgetown, Toumanoff taught a two-semester course in Russian History to 1914 and a four-semester series titled "The East Christian Middle Ages", under which term he led his students through a brilliant program that integrated Byzantine, Arab and Medieval Western Civilizations into a dazzling tapestry. After a series of brilliant

articles on Caucasian social history begun in 1943, Cyril Toumanoff distinguished himself as a scholar of the first magnitude by the publication of his famed *Studies in Christian Caucasian History*, which placed him as the foremost among the few Caucasologists then practicing in the West. A few years later, he demonstrated the breadth of his knowledge of every aspect of Caucasian history by writing a short but brilliant account of the history of Armenia and Georgia between their conversion to Christianity and the fall of the Cilician kingdom for the volume *Byzantium and its Neighbors* in the new *Cambridge Medieval History*. In 1970, when still only 56, Professor Toumanoff retired from teaching and moved to Rome where, as a fully professed member of the Knights of St. Malta, he was granted a large and handsome apartment in their palace on the via delle Carrozze. There he lived for the rest of his life in one of the most fashionable quarters of the city devoting himself to completing his *magnum opus* the *Manuel de généalogie et de chronologie de la Caucاسie chrétienne* (Rome, 1976), a vast compendium of genealogical charts of the royal and princely houses of Armenia, Georgia and Caucasian Albania, for which his original *Studies* published fifteen years earlier, had clearly been only a background study laying the historical and sociological foundations for the book which was to follow; a work that, when already advanced in years, he re-

vised and re-published under the title *Les dynasties de la Caucassie chrétienne de l'antiquité jusqu'au XIXe siècle* (Pavia, 1990). Cyril Toumanoff's major research was concerned with the social history of the South Caucasian countries; his period was that of the ancient and medieval world and he normally did not pursue his investigations past the fall of the Cilician kingdom of 1375. His great contribution to the field was his analysis of the social structure of the Caucasian states and his identification of the struggle between the first, the feudal system, in which society was characterized by diffusion of power among a number of coeval and coequal nobiliary houses, and second, what he called "dynasticism", which he defined as the tendency of the kings to attempt to impose upon the feudal structure, which had preceded the existence of the monarchy, their own power to determine what rights would exist in the land; i.e. the attempt of the kings to take the hereditary rights of the nobility and to reduce them to privileges granted by the crown. To Toumanoff, any attempt to describe Caucasian society simply as being feudal or to see it as being governed by a simple monarchical system under the rule of its kings - Armenian, Georgian or Albanian - was to miss completely the true dynamic of Caucasian society which was centered around the great struggle between two opposed systems that were fundamentally incompatible. It was in

this struggle between the feudal aristocracy and the dynastic kings, that Toumanoff believed lay the secret for the understanding of much that had been otherwise obscure in Caucasian history. Drawing upon the work of Adontz, which he essentially rewrote and refined, and that of Khéroumian, which he felt had been much neglected, Toumanoff did more than anyone else to bring the study of ancient and medieval Armenia into the mid-twentieth century. His recognition of the essential identity of the societies - the very civilization - of Armenia, Georgia and Albania, set aside all exclusionary tendencies in his work and his insistence on the essential uniformity of Caucasian society stands in marked contrast to the supposed "sisterhood" of the Caucasian peoples proclaimed from Moscow during the Soviet period. But even more than this, Toumanoff will be remembered for something else that he learned at the feet of Adontz: his sincere belief that nationalism and scholarship are fundamentally incompatible and that the greatest service that a scholar can offer his people is the pursuit of pure scholarship in regard to its past. As Toumanoff so often said, the achievements of the Armenian and the Georgian people stand on their own; they do not need the myths and fantasies of well-intentioned patriots, whose falsification of historical fact to suit present-day nationalist aspirations only suggests that their case is too weak to stand on its

own. Never partisan, he rendered to the Armenians what belonged to the Armenians and to the Georgians what he felt was their own - and in so doing, of course, inevitably dissatisfied both. Ultimately, however, Toumanoff, in a very personal way,

was a true patriot, one who cared deeply for the Armenian and Georgian peoples and who rendered to both a life-time of service.

Robert Hewsen

Charles James Frank Dowsett

Charles Dowsett, Fellow of the British Academy and Fellow of the Royal Asiatic Society, died suddenly of a heart attack on Thursday, 8 January, 1998, six days after his 74th birthday. He was Calouste Gulbenkian Professor of Armenian Studies, Emeritus, in the University of Oxford and an Emeritus Fellow of Pembroke College, Oxford.

Charles Dowsett was born on 2 January, 1924. His university studies began at St. Catherine's, Oxford in 1942-43. In 1947 he went up to Peterhouse in Cambridge to read Modern and Medieval Languages. He received a first class degree in Russian and German, and a first class and distinction in Comparative Philology. From 1950 to 1953 he studied in Paris, receiving a diploma in Armenian from the Ecole Nationale des Langues Vivantes (1952) and a diploma in Georgian from the Institut Catholique (1953). His doctoral thesis, under the supervision of Professor Sir Harold Bailey, was on the second and third books of the History of the Caucasian Albanians by Movses Dasxuranc'i. His PhD was awarded by Cambridge University in 1954.

In that year he was appointed Lecturer in Armenian at the School of Oriental and African Studies in the University of London. In 1965 he was appointed to the recently established Calouste Gulbenkian Professorship of Armenian Studies in the University of Oxford, which position he held until retirement in 1991.

His doctoral thesis formed the basis for his first major publication, an annotated translation of the *History of the Caucasian Albanians* (London 1961). That same year he also published a critical text and translation of the 12th century *Penitential by David of Ganjak* (CSCO, Louvain). Both publications attest his particular interest in philology and linguistic matters which was to remain paramount in all his later work. In 1972 the Clarendon Press (Oxford) published a two volume study by John Carswell and Charles Dowsett: *Kutahya Tiles and Pottery from the Armenian Cathedral of St. James, Jerusalem*. Dowsett was responsible for the edition of the Armenian texts, with translation and notes, in volume 1. A long series of important articles on Armenian and

gypsy themes appeared in numerous scholarly journals and Festschriften. Under the name Charles Downing he also published English translations of popular tales with the Oxford University Press: *Russian Tales and Legends* (1956, repr. 1989); *Tales of the Hodja* (1964); *Armenian Folktales* (1972, repr. 1993). His last published work, *Sayat'-Nova, An 18th-century Troubadour* (CSCO, Louvain, 1997), was in many ways a summing-up of Charles Dowsett's particular expertise and flair. Subtitled "A biographical and literary study," it expounds the life of Sayat'-Nova through his Armenian, Georgian, Azeri, and Russian poetry. This is the most profound study yet of the famed poet, an Armenian by birth who was minstrel to the royal court of Georgia. Dowsett discusses all the poems in their original languages, not only giving explanations of linguistic obscurities and poetic techniques, and placing them in their historical context, but also drawing on an amazing knowledge of comparable poetry in Persian and western languages.

His own ability to compose verse in medieval Armenian style, such as *Elegy in Memory of Haig Berberian*, was much appreciated by a wide circle of admirers.

Doctor Jean-Michel Thierry Patron Member of AIEA

Doctor Jean-Michel Thierry (de Crussol) has gracefully accepted the invitation to become AIEA Patron Member. Dr. Thierry, who

Many of those now involved professionally in Armenian studies were at one time students of Charles Dowsett, in London or Oxford. His classes were enlivened by a large attendance of students of all ages and backgrounds, attracted by his incomparable range of literary and linguistic talents. The hospitality of Charles and his wife Friedel was legendary, and his lively presence in college much appreciated by the Fellows of Pembroke. After Friedel's death in 1984 his health declined, and for the last few years he had to teach at home. Nonetheless, "Armenian days" at his home with the assistance of Frau Ani Küpper remained as popular as ever.

The influence of the first Calouste Gulbenkian Professor on Armenian scholarship was wide-ranging and significant; Charles Dowsett as raconteur and Armenian poet will be greatly missed.

A Memorial Service for the late Professor Charles Dowsett was held in the Chapel of Pembroke College, Oxford, on Saturday, 25 April 1998, at 2.30pm.

Robert W. Thomson

Patron Member of AIEA

was born in 1916 in Begnères-de-Luchon in the Haute-Garonne in France, holds a doctorate in medicine and is retired Head of

the Clinic Chirurgicale of the Faculté de médecine de Paris. He holds a degree in Ancient Armenian of the Institut Catholique de Paris. Doctor Thierry is member of a number of scholarly organizations: the Centre du Recherche d'Histoire et Civilisation de Byzance, of AIEA, of the Société Asiatique, of the Centre de Documentation Arménien, the Société des Etudes Arméniennes, of the Conseil Scientifique of the *Revue des Etudes Arméniennes*, and of the Conseil Scientifique of the *Revue des Etudes Géorgiennes et Caucasiennes*. He is director of the Centre d'Etudes et Documentation sur l'Art Chrétien Oriental. From 1977-1989, doctor Thierry was chargé de cours in Culture et

Art Arméniens at the Institut National des Langues et Cultures Orientales (Paris 3. Sorbonne). Since 1995 he is chargé de conférences sur les Arts Chrétien de Transcaucasie at the Ecole Pratique des Hautes Etudes. IVe section (Paris 1. Sorbonne Nouvelle).

Between 1977 and 1989, on behalf of the French Ministry of Foreign Affairs, doctor Thierry has led many scholarly expeditions to Armenia, Georgia, and Azerbaijan (Karabagh).

He is the author of many books and articles, of which only those concerned with Armenian Studies are listed below.

Bibliography of Jean-Michel Thierry's Armenological Studies

La cathédrale des Saints-Apôtres de Kars, Paris-Louvain, 1978

Le couvent arménien d'Horomos, Paris-Louvain, 1980

Les arts arméniens, Paris 1987 (avec la collaboration de P. Donabédian), avec traductions en anglais et en allemand.

Monuments arméniens du Vaspurakan, Paris, 1989

Monuments arméniens du Karabagh, Antelias, 1991

Répertoire des monastères arméniens, Louvain, 1993

L'église St-Grégoire de Tigran Honenc' à Ani (1215), Paris 1993 (en collaboration avec N. Thierry).

Arménie Médievale, La-Pierre-qui-Vire (Zodiaque) en préparation.

Doctor Thierry has participated in the following works:

G. Dédéyan (ed.), *Histoire des Arméniens*, Toulouse 1982, avec traduction en anglais;

G. Dédéyan (ed.) *Les Arméniens. Histoire d'une chrétienté*, Toulouse 1990;

Paolo Cuneo et al. *Ani. Documenti di Architettura Armena* no. 12, Milano, 1984.

Doctor Thierry has published regularly in the *Revue des Etudes Arméniennes*, *Revue des Etudes Géorgiennes et Caucasiennes*, *Handes Amsoreay*, Syria. He has participated in all symposia and congresses on Armenian, Byzantine and Georgian Art.

Professor Dr. Edmond Schütz Honoured

On November 15, 1997 in Budapest, the Armenian General Benevolent Union has presented Professor Dr. Edmond Schütz with the *Garbis Papazian Prize* "for his valuable research,

scholarly and expertly done, in various fields of Armenology". AIEA congratulates Professor Schütz with this award and wishes him health and success.

From Byzantium to Iran Armenian Studies in Honour of Nina G. Garsoïan

Jean-Pierre Mahé & Robert W. Thomson [Eds], *From Byzantium to Iran. Armenian Studies in Honour of Nina G. Garsoïan*, Scholars Press, Occasional Papers and Proceedings 8, xviii + 528 pages. A substantial discount is offered to AIEA members, who can purchase the volume for \$53.95 instead of the normal price of \$79.95. For over 30 years Professor Garsoïan's research, teaching and publications have given new directions to the study of early and medieval Armenia, both in

the Byzantine and Iranian cultural worlds. When she retired from Columbia University in 1993 many of her friends, colleagues and former pupils decided to mark her notable achievements with a volume of essays in her honour. The 28 articles fall into 4 categories: Iran and Georgia; Armenian and Byzantine History; Linguistics and Literature; Art History and Epigraphy.

Below we repeat the contents of the volume.

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New AIEA Secretary

Dr. Valentina Calzolari Replaces Prof. Dr. Jos Weitenberg

Ever since AIEA was founded in 1981, Jos Weitenberg, of Leiden University, functioned as its Secretary. When his term expired on December 31, 1997, he decided not to stand up for re-election. The AIEA Committee noted Prof. Weitenberg's decision with regret, as well as with appreciation for his sustained and decisive contribution over a period of seventeen years. In recognition of his effort, the Committee decided to bestow upon Professor Weitenberg the

special honorary position of Founding Secretary for life. In accordance with the Constitution, the Committee elected a new Secretary from among its members. Dr. Valentina Calzolari, Maître d'enseignement et de recherche in Armenian Studies at the University of Geneva accepted the position of Secretary and has de facto been in function as of September, 1997.

AIEA congratulates Dr. Calzolari on her election and wishes her success.

Further AIEA Committee News: Elections and Newsletter

The AIEA elections have had the following results. Prof. Michael E. Stone and Prof. Chr. Burchard were re-elected AIEA President and Treasurer, respectively. Dr.

Theo Maarten van Lint was elected Committee member. All were elected for a three year period, beginning 1-1-1998, finishing on 31-12-2000.

At the end of this year, van Lint will step down as editor of the Newsletter, to be succeeded by Dr. Levon Avdoyan (Library of Congress) and R.H. Lola Koundakjian (Columbia University), who have agreed to jointly edit the Newsletter for a one-year period.

Unexpectedly, Dr. Rosa Bianca Finazzi has had to resign as a

Proposed New Members

During its Session on Saturday, May 17, 1998, AIEA Committee accepted the following persons for membership of AIEA:

Seta B. Dadoyan, Full member.
Michael Findikyan, Full member;
Talin Der Ohanian, Student member;
Giuseppe De Spirito, Student member;
Sarkis Shahinian, Student member;

Unless anyone of the full members in good standing expresses well-founded objections against one of these persons becoming a member of AIEA, - which should

AIEA General Conference Vienna, 1999

The VIIIth AIEA General Conference will be held in Vienna, Austria from September 29 to October 1, 1999, at the University of Vienna. It will be organized by Dr. Jasmine Dum-Tragut. More details will be published in the next Newsletter and on the AIEA mail-list.

member of the Committee. The AIEA Committee wishes to express its appreciation for her valuable contribution. Prof. Dr. B. Levon Zekiyan, who currently is member *ex officio* of AIEA Committee in his capacity of President of the Armenian Studies 2004 Committee, will take her place until her term ends on 31-12-1998.

be submitted in written form to the Secretary upon receiving this Newsletter and before September 30, 1998, they will be considered members of AIEA.

This procedure of admitting new members replaces the one which allowed for admitting new members during a General Assembly of full members only. Since these are only held at General Conferences which take place once in every three years, it was found necessary to shorten the period between applying for membership and being admitted as member of AIEA.

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The Study of Armenian culture, its rich heritage and its contemporary achievements has made remarkable advances over the past two centuries. There has been signal progress both by Western and by Armenian scholars. The turn of the millennium offers a favourable occasion to assess achievements to date and to outline new perspectives both for research and for suitable publication. Moreover, such an assessment will enable us to reach general perspective on most urgent tasks waiting Armenologists in the early decades of the dawning century.

AIEA plans, therefore, to promote and coordinate a program among scholars devoted to Armenian studies. Scholars both Armenian and non Armenian, active either in Armenia or in diaspora, will participate in a series of Workshops from 1999 to 2004, the 1600th anniversary of the invention of the Armenian alphabet. Leading scholars will contribute to the Workshops which will also be open to the interested public. Workshops will be devoted to Linguistics (2000, Spring), Philology (2000, Fall), Literature (2001), History and Geography (2002), Art and Archeology (2003), and Religion and History of Ideas (2004).

Obviously the organization of such workshops will demand a considerable financial effort. The AIEA looks towards the generosity of all Armenians and Armenian Institutions, with their filial

devotion to their cultural heritage. Their support will enable it to do its best for the world-wide promotion and diffusion and the deeper study of Armenian culture. The culture of the Armenians is certainly, as the outstanding scholar Anatoly Jacobson once said of the Armenian Art, one of the most distinguished achievements of world civilization.

Prof. Dr. Boghos Levon Zekian



Colloque international sur la littérature apocryphe en langue arménienne

Université de Genève, 18-20 septembre 1997
Sous les auspices de l'AIEA et de l'AELAC

Comité d'organisation:

Valentina Calzolari
Jean-Daniel Kaestli
Bernard Oettier

Programme

Jeudi, 18 septembre

Matin, 9h00

9h00 Introduction au colloque:

Valentina Calzolari (Université de Genève)

Allocutions d'ouverture:

Michael E. Stone (Président de l'AIEA)

Jean-Daniel Kaestli (Directeur de l'Institut romand des sciences bibliques de l'Université de Lausanne)

9h45 Conférence d'ouverture: Anders Hultgård (Uppsala Universitet)

The Vision of Enoch the Just and Medieval Apocalypses

Réponse: Pierluigi Piovanelli (Université de Lausanne)

10h45 Pause

Thème: Transmission

Président de séance: Bernard Coulie (Université Catholique de Louvain)

11h00 Michael E. Stone (The Hebrew University of Jerusalem)

Two Armenian Manuscripts and the Historia Sacra

Réponse: Jean-Daniel Kaestli

12h00 Alessandro Orengo (Università di Pisa)

Frammenti di testi apocrifi nei primi libri armeni a stampa

Réponse: Bertrand Bouvier (Université de Genève)

Après-midi, 15h30 Séance "Armenian Studies 2000"

Thème: Instruments

Président de séance: Michael E. Stone

15h30 Introduction au programme "Armenian Studies 2000":

Michael E. Stone

15h45 **Valentina Calzolari**

Un projet de répertoire des textes apocryphes chrétiens en langue arménienne
Réponse: **Bernard Coulie** (Université Catholique de Louvain)

16h30 **Table Ronde:** discussion sur les résultats, les perspectives de recherches et les instruments de travail dans le domaine de la littérature apocryphe en langue arménienne.

Vendredi, 19 septembre

Matin, 9h00

Thème: Traduction

Président de séance: **Jean-Daniel Kaestli**

9h00 **Christoph Burchard** (Universität Heidelberg)

Character and Origin of the Armenian Version of Joseph and Aseneth

Réponse: **Frédéric Amsler** (Université de Genève)

10h00 Pause

Thème: Création

10h30 **Theo Maarten van Lint** (Rijksuniversiteit Leiden)

The Thronevision of Ezekiel 1 in Armenian Art and Literature

Réponse: **Enrico Norelli** (Université de Genève)

Après-midi, 14h 00

14h00 Visite à la **Bibliotheca Bodmeriana** à Cologny sous la conduite de son Directeur, **M. Bircher**. En exposition (entre autres): codex arménien n° 34 (Évangéliaire); Papyrus Bodmer V du III^e/IV^e siècle ("Nativité de Marie"); Papyrus Bodmer X du III^e siècle ("Correspondance apocryphe entre Paul et les Corinthiens")

16h30 Réprise des travaux à l'Université

Thème: Création

Président de séance: **Philippe Borgeaud** (Université de Genève)

16h30 **Thamar Dasnabédian** (Université du Saint Esprit-Kaslik, Liban), *Marie dans les Evangiles apocryphes arméniens*

Réponse: **Rita Beyers** (Université de Anvers)

17h30 **Bernard Outtier** (Université de Genève)

Une forme enrichie de la légende d'Abgar en arménien

Réponse: **Albert Frey** (Université de Lausanne)

Soir, 20h00

Réception au Centre arménien de Troinex organisée par l'Union Arménienne de Suisse, la Fondation Topalian, la section suisse de l'Union

Générale Arménienne de Bienfaisance, et patronnée par le Représentant Permanent de la République d'Arménie auprès de l'ONU à Genève.

Samedi, 20 septembre

Matin, 9h00

Thème: Iconographie

Président de séance: **Dickran Kouymjian** (California State University, Fresno)

9h00 **Nira Stone** (The Hebrew University of Jerusalem)

Apocryphal Stories Illustrated in Armenian Manuscripts

Réponse: **Nicole Thierry** (École Pratique des Hautes Études, Paris)

10h00 **Lilith Zakaryan** (Matenadaran, Erevan)

La miniature du Vaspurakan et les apocryphes

Réponse: **Nicole Thierry**

11h00 Pause

11h30 **Nicole Thierry**

Images cappadociennes atypiques du jugement de Pilate

12h00 Clôture du colloque: **Bernard OUTTIER**

Compte rendu du Colloque
Valentina Calzolari

L'histoire de l'établissement et de la reconnaissance institutionnelle du canon de la Bible - entraînant la relégation des textes considérés comme "apocryphes" - est des plus complexes. Toutefois, il semble bien qu'au IV^e siècle la Grande Église se soit entendue sur la clôture du canon néotestamentaire. Malgré cette fixation du canon, la littérature apocryphe continua de se développer dans tout l'Occident et l'Orient chrétiens, y compris l'Arménie. C'est à partir du Ve siècle de notre ère que les Arméniens commencèrent à traduire les textes apocryphes (ex. *Actes de Paul et Thècle; Doctrine d'Addai*; etc.). L'intérêt pour les œuvres apocryphes ne s'est pas limité au Ve siècle, mais il a continué bien après, comme nous l'apprend par exemple Samuel d'Ani (sur la base d'un témoignage de Yovhannes Sarkawag), qui mentionne une série de textes apocryphes chrétiens introduits en Arménie vers la fin du VI^e siècle par un groupe de nestoriens de Syrie, et traduits par la suite en arménien. L'intérêt des Arméniens pour la littérature apocryphe est démontré également par un certain nombre de textes créés directement en arménien (ex. *Martyre de*

Barthélémy). Importée sous forme de traductions ou écrite directement en arménien, cette littérature a alimenté la religiosité arménienne à des époques différentes et sous l'influence la plus disparate.

Le "succès" des œuvres apocryphes en Arménie est un phénomène qui doit être interprété et étudié. Pour certaines œuvres, les raisons de cette fortune sont évidentes. En effet, c'est parmi les textes apocryphes qu'on trouve les écrits qui ont servi à entériner la tradition des origines apostoliques de l'Église arménienne: il s'agit de la tradition bien connue selon laquelle les apôtres Thadée et Barthélémy auraient accompli leur œuvre missionnaire en Arménie, où ils seraient morts par ordre du roi Sanatrouk. Si pour certains textes, strictement liés à l'histoire nationale arménienne, les raisons de l'intérêt des Arméniens sont claires, pour d'autres la question reste actuelle.

Quel usage et quelle fonction ont eu les textes apocryphes en Arménie? A quel public s'adressaient-ils? Quel a été le rayonnement de cette littérature dans l'histoire du christianisme arménien? Quelles ont été sa survie et sa diffusion? Quelles ont été la réception et la réutilisation des œuvres apocryphes chez les auteurs en langue originelle arménienne? Quelle influence ont-elles eu dans le domaine de l'iconographie?

A ces questions, et d'autres encore, se sont confrontés les participants du Colloque sur la

littérature apocryphe en langue arménienne qui a eu lieu à l'Université de Genève du 18 au 20 septembre dernier. La rencontre a été organisée par le Centre de recherches arménologiques de l'Université de Genève (Dr. Valentina Calzolari et Dr. Bernard Outtier), avec la collaboration de l'Institut romand de sciences bibliques de l'Université de Lausanne (Prof. Jean-Daniel Kaestli). Il est important de souligner que ce colloque est né de la fructueuse collaboration de deux associations: l'AIEA et l'Association pour l'Étude de la Littérature Apocryphe Chrétienne (AELAC), qui compte une équipe très active en Suisse romande. Pour la première fois, les deux Associations ont collaboré et ont tenté de définir ensemble la place et l'importance des œuvres apocryphes arménienes dans l'histoire de l'établissement du canon biblique, ainsi que dans le contexte plus général de la diffusion des textes chrétiens et juifs. Pour favoriser cette approche interdisciplinaire, il a été décidé que le débat n'aurait pas lieu seulement entre arménologues mais qu'il serait ouvert aux membres de l'AELAC travaillant dans d'autres domaines linguistiques (grec, latin, éthiopien, syriaque, etc.), ainsi qu'aux spécialistes d'histoire des religions. Pour faciliter ce dialogue, chaque conférence des arménologues inscrits a été lue à l'avance par un spécialiste de l'AELAC, invité en tant que "pré-opinant" chargé d'ouvrir la discussion à la fin de la communication. Les travaux ont été arti-

culés autour de cinq thèmes généraux: 1. traduction; 2. création; 3. transmission; 4. iconographie; 5. instrumenta.

Le thème de la transmission a été abordé dans la conférence de Michael E. Stone (Hebrew University of Jerusalem; pré-opinant: Jean-Daniel Kaestli, Université de Lausanne) qui, en examinant deux manuscrits arméniens respectivement de l'an 981 et de l'an 1689, a remarqué que des textes bibliques et des textes apocryphes y ont été copiés ensemble, dans un ordre qui cherche à reconstruire les différentes étapes de l'*Historia Sacra* (de la Création à la Parousie): loin d'être ressenties comme concurrentielles, les œuvres canoniques et les œuvres non-canonicals ont contribué de la même manière à illustrer le dessein providentiel de Dieu.

Par ailleurs, la vitalité de la littérature apocryphe en langue arménienne est démontrée par l'influence qu'elle a eu sur la littérature arménienne de l'époque médiévale. Cela a été mis en évidence par Theo M. van Lint (NIAS, Wassenaar; pré-opinant: Enrico Norelli, Université de Genève), qui a montré en particulier l'influence du thème de la vision d'Ezéchiel sur les poètes arméniens médiévaux (Grigor Narekac'i, Vardan Anec'i, Konstantin Erznkac'i) et sur l'hymnographie arménienne; par Anders Hultgård (Uppsala University; pré-opinant: Pierluigi Piovanelli, Université de Lausanne), qui a parlé de la diffusion du tardif *Livre d'Enoch* le

Juste, tout en l'insérant dans le contexte du développement de la littérature apocalyptique médiévale; à l'époque médiévale appartiendrait aussi la traduction arménienne de l'*Histoire de Joseph et Aseneth*, selon l'hypothèse proposée par Christopher Burchard (Universität Heidelberg; pré-opinant: Frédéric Amsler, Université de Genève), au terme d'une analyse philologique et linguistique détaillée.

L'influence des textes apocryphes en Arménie ne s'est pas limitée à l'âge médiévale: les premiers livres arméniens imprimés ont été à leur tour enrichis par de nombreuses citations et allusions à des thèmes apocryphes, empruntés aux traditions chrétienne et juive. Cela a été montré par Alessandro Orengo (Università di Pisa; pré-opinant: Bertrand Bouvier, Université de Genève), qui a pris l'exemple d'un bref traité hémérologique (publié par Yakob Melapart dans les *Altark'* et dans le *Parzaytum*, en 1511-1512), dans lequel certains des 28 jours lunaires sont rattachés à des personnages ou à des événements de la tradition biblique et chrétienne.

Parmi les apocryphes qui ont connu une grande fortune en Arménie il faut bien sûr citer aussi les apocryphes sur la Vierge, sujet de la communication de Thamar Dasnabedian (Université du Saint Esprit, Kaslik-Liban; pré-opinant: Rita Beyers, Université de Anvers), ainsi que le cycle d'Abgar; à cette dernière tradition appartient le texte inédit présenté et traduit

par Bernard Outtier (CNRS de Paris/Université de Genève; pré-opinant: Albert Frey, Université de Lausanne).

Un domaine profondément influencé par la littérature apocryphe est celui de l'iconographie, à laquelle a été consacrée la dernière session du colloque. Les conférences de Lilith Zakaryan (Matenadaran de Erevan), de Nira Stone (Hebrew University of Jerusalem) et de Nicole Thierry (École Pratique des Hautes Études, Paris) ont illustré la présence importante de sujets apocryphes dans les miniatures des anciens manuscrits arméniens (par exemple du Vaspourakan), ainsi que dans les fresques des Églises de Cappadoce.

Toutes les conférences présentées ont bien mis en évidence le rôle important joué par la littérature apocryphe arménienne, et cela pendant des siècles. Si le patrimoine des textes apocryphes en Arménie est très riche, qu'en est-il de l'état actuel des recherches et des instruments de travail dans ce domaine? Cette dernière question a été affrontée pendant la session du colloque consacrée aux *Instrumenta*, session qui a été conçue dans le cadre du projet de l'AIEA "Armenian Studies 2000", et pendant laquelle j'ai présenté ma communication (pré-opinant: Bernard Coulie, Université Catholique de Louvain). Sur la base des recherches effectuées à l'occasion d'un séjour de deux mois à Erevan¹, j'ai présenté un

projet de répertoire thématique des manuscrits du Matenadaran contenant les textes apocryphes chrétiens. Sans vouloir être exhaustif, cet instrument voudrait combler, au moins en partie, l'insuffisance, pour la recherche des apocryphes, des catalogues imprimés actuels recensant les manuscrits arméniens; de riches moissons de textes appartenant à cette littérature se cachent par exemple, dans ces catalogues, sous la simple indication "Vie et Martyrs de saints". Une partie de ce travail a déjà été effectuée.

Le comité organisateur se réjouit de pouvoir annoncer que les *Actes du colloque* seront publiés prochainement.



Nationale de Erevan et ancien Conservateur du Matenadaran), pour l'aide et les conseils précieux qu'il m'a généreusement offerts pendant mon séjour d'études au Matenadaran.

Le Centre de recherches arménologiques de Genève Responsables: Dr. Valentina Calzolari et Dr. Bernard Outtier.

Les Etudes arméniennes à l'Université de Genève

Créé avec le statut de branche à option en 1974, l'enseignement de l'arménien a été inscrit sur la liste des disciplines officielles de la Faculté des Lettres de l'Université de Genève en octobre 1994, suite à l'approbation d'un plan d'études par les autorités universitaires et politiques compétentes. Les étudiants peuvent donc choisir l'arménien en tant que discipline C ou B (*cursus* de deux ou trois ans).

La reconnaissance officielle de l'arménien constitue un résultat important pour l'avenir et l'élargissement de cette discipline à Genève. Les cours s'adressent à tous les étudiants, dès la 1^{re} année; aucune connaissance préalable de la langue n'est requise. Les auditeurs sont admis sur autorisation des enseignants, et à la condition qu'ils travaillent de la même manière et au même rythme que les étudiants réguliers. Des dispositions particulières ont été prévues pour les étudiants/auditeurs de langue arménienne maternelle.

Le champ d'études

Conformément aux exigences de l'Unité d'arménien, le plan d'études prévoit non seulement l'enseignement de la littérature et de la langue arméniennes anciennes, mais aussi modernes. Les étudiants qui choisissent l'arménien comme discipline B (*cursus*

de trois ans) poursuivent une double formation, en arménien ancien et moderne; les étudiants qui s'inscrivent en *cursus* C (deux ans) peuvent choisir entre l'ancien et le moderne. Dans le deux cas, la formation est basée sur la fréquentation (obligatoire) des cours et des séminaires, ainsi que sur la préparation de travaux personnels guidés pendant l'année.

a) Langue et littérature anciennes

Comme on le sait, l'arménien ancien existe sous forme écrite depuis le début du Ve siècle de notre ère. La création d'un alphabet propre fut pour les Arméniens la condition impérative pour la constitution d'un *corpus* littéraire en langue arménienne, *corpus* qui allait comprendre aussi bien des œuvres historiographiques que des traductions, d'abord de textes religieux grecs et syriaques, et plus tard d'œuvres de philosophie, de grammaire, de rhétorique et en général d'œuvres scientifiques en langue grecque. La littérature arménienne se développa ainsi sous le double signe de l'originalité et de l'"emprunt" aux cultures voisines. Vrai carrefour entre le monde iranien, gréco-romain, byzantin, arabe, l'Arménie ancienne a joué un rôle important dans l'histoire des rapports entre civilisations orientales et occidentales. L'Unité d'arménien est d'autant plus attentive à ces différents aspects et à cette dimen-

¹ Je profite de cette occasion pour exprimer ma plus vive reconnaissance à Gevorg Ter Vardanyan (Directeur de la Bibliothèque

sion multiculturelle de l'histoire arménienne qu'elle trouve là la possibilité de différentes formes de collaboration avec d'autres Unités de la Faculté des lettres (histoire des religions; histoire médiévale; grammaire comparée; grec ancien; philosophie antique), ainsi qu'avec la Faculté de théologie (littérature apocryphe; études patristiques).

b) Langue et littérature modernes

L'arménien moderne est enseigné dans ses deux ramifications: l'arménien occidental et l'arménien oriental. A cause du nombre limité d'heures dont dispose pour l'instant l'Unité d'arménien, l'arménien occidental est enseigné tous les ans, tandis que l'arménien oriental est enseigné une fois tous les deux ans. La littérature de l'époque moderne est présentée à l'occasion des cours d'initiation à la langue moderne. L'apprentissage de la langue prévoit l'utilisation de méthodes audio-visuelles.

Conférences et colloques

Chaque année sont organisées des conférences sur des sujets concernant les cours, données par les enseignants de Genève ou par des spécialistes invités de Suisse ou de l'étranger. En septembre 1997 (du 18 au 20) a eu lieu à Genève un colloque international sur la littérature apocryphe en langue arménienne.

Stages à l'étranger

Durant la période estivale, un stage de langue arménienne ancienne (dirigé par V. Calzolari)

est organisé à l'Académie des langues anciennes de Saintes patronnée par le CNRS de Paris. Par ailleurs, un programme interuniversitaire de coopération (PIC) est en train d'être élaboré pour l'année universitaire 1998-1999 entre l'Unité d'arménien de Genève et les Université de Venise et de Bologne, dans le but de favoriser la mobilité des étudiants d'arménien de ces trois Universités.

Collaborations internationales

Plusieurs accords lient l'Unité d'arménien à d'autres Universités, Académies et Associations scientifiques internationales.

- L'Unité d'arménien de Genève, l'Académie des Sciences de la République de l'Arménie à Erevan, le CNRS de Paris et l'Université de Bologne collaborent à une recherche commune sur "Les rapports entre les Arméniens et l'Europe (notamment la Suisse) depuis le Moyen-Age jusqu'à l'âge moderne", dans le cadre d'un projet international de recherche soutenu par l'*International Association for the promotion of Cooperation with Scientists from the Independent States of the Former Soviet Union (INTAS)* de Bruxelles.

- Une collaboration étroite existe avec l'AIEA, V. Calzolari étant membre du comité depuis septembre 1996 et secrétaire depuis septembre 1997, et avec l'Association pour l'Etude de la Littérature Apocryphe Chrétienne (AELAC), dont B. Outtier est le Président depuis juin 1997.

- Des rapports existent aussi avec l'Union Internationale des Études Asiatiques et Orientales (UIEAO), organisation membre du Conseil International de la Philosophie et des Sciences Humaines (CIPSH) soutenu par l'UNESCO, V. Calzolari étant l'actuel délégué de l'AIEA auprès de l'UIEAO.

Bibliothèque

La Bibliothèque du Centre de recherches arménologiques compte environ 3'000 volumes (littérature ancienne et moderne; dictionnaires; ouvrages et revues spécialisés de philologie, histoire, linguistique...), ainsi que des microfiches pour des nombreuses œuvres anciennes. (Projet de catalogage informatique envisagé pour les prochaines années).

Programme des Cours pour l'année universitaire 1997-1998

I. Littérature et civilisation arménienes

Cours:

1. Histoire de la littérature arménienne: VI^e - X^e siècle: B. Outtier

2. Le paganisme vu par les premiers historiens chrétiens d'Arménie: V. Calzolari

Séminaires:

1. Evagre en arménien: B. Outtier

2. Traductions hellénophiles (une homélie d'Antipater): B. Outtier - V. Calzolari

II. Langue arménienne ancienne

Séminaires

1. Initiation à la langue arménienne ancienne (étudiants de 1^{re} année): V. Calzolari
2. Lecture et interprétation de textes en arménien ancien (2^e et 3^e années): V. Calzolari

III. Langue arménienne moderne occidentale

Séminaires

1. Initiation à la langue arménienne moderne occidentale I (1^{re} année): V. Calzolari
2. Initiation à la langue arménienne moderne occidentale II (2^e et 3^e années): V. Calzolari

Renseignements:

Valentina Calzolari

Centre de recherches arménologiques

Faculté des lettres

Université de Genève

3, rue de Candolle

1211 Genève 4

Tél.: (0041 22) 705 72 10 (prof.)

(0041 21 320 58 44 (privé)

Fax: (0041 22) 329 77 95 (prof.)

E-mail:

Valentina.Calzolari@lettres.unige.ch

Armenian Studies In Perugia

Dal dicembre 1997 Dr. Giusto Traina cura un corso di *Introduzione allo studio della lingua armena* presso la cattedra di Glot-

tologia II dell'Università di Perugia.

30 Years of Armenian Studies at the Hebrew University of Jerusalem

This year is the thirtieth anniversary of establishment of Armenian Studies at the Hebrew University of Jerusalem. During the year, a special effort is being made to familiarize the public, and particularly those to whom Armenia and its history and civilization are dear, with the activities of our Department. This is a new initiative on our part, and we think that the range and character of our activities will surprise you.

In recent years, interest in Armenian Studies at the Hebrew University of Jerusalem has

grown remarkably. From a small program it is developing into one of the foremost academic programs. There are students for BA, MA and doctoral degrees. There are research programs, lectures to the community, and teaching in all areas of Armenian Studies. There is an internet site and an outreach program.

Michael Stone,
Professor of Armenian Studies,
Chair of Armenian Studies
Hebrew University of Jerusalem.
<http://atar.mscc.huji.ac.il/~armenia>

Armenian Studies at the Hebrew University of Jerusalem

Background

The similarity in the history of the Armenian and Jewish peoples are striking - independence, dispersion in exile, holocaust and genocide, a pride in their distinctive heritages and the will to maintain them against all odds. So, on reflexion, it is not surprising that an active program in Armenian Studies has existed at the Hebrew University of Jerusalem for thirty years. During all this period, it has been financed solely by the University, which thus granted recognition to the significant role of the Armenians in Israel's complex society and in the Holy Land.

History of the Program

In recent years the department of Armenian Studies entered a

period of unprecedented and dynamic growth. Ever closer relationships with the republic of Armenia and its academic institutions have been one factor. A new agreement between the Armenian patriarchate and the University encourages newly ordained clergy to continue their education at the Hebrew University and is a fine example of cooperation between Israeli institutions and the Christian communities. The number of students increases each year. The Hebrew University has striven to respond to this growing demand. The program has been enriched and now a range of courses is offered, reflecting the wealth and variety of Armenian history, language and culture.

Armenian Studies forms part of

the Department of Indian, Iranian, and Armenian Studies in the University's Institute of Asian and African Studies. Georgian Studies are also taught in conjunction with the Armenian program. The programs of the Hebrew University and its Rothberg School for overseas students are fully accredited.

Degrees and Courses

The Hebrew University of Jerusalem offers degrees in Armenian Studies at the Bachelor's, Master's and the Doctoral levels. Undergraduate and graduate students may also come for one year periods of study as part of their degree programs at other institutions. Postdoctoral students often spend a research year in the Department.

The faculty members directly involved in Armenian and Georgian Studies are:

Michael E. Stone, Ph.D (Harvard), D.Litt. (Melbourne) - Armenian Studies (Professor); Roberta Ervine, Ph.D. (Columbia) - Armenian Studies (Visiting Lecturer)

Konstantine Lerner, Dr.Sc. (Tbilisi) - Georgian Studies (Senior Lecturer)

Nira Stone, Ph.D. (Hebrew University) - Armenian Art (Adjunct Lecturer).

Many other faculty members offer courses relevant to Armenian Studies in associated fields, such as History, Middle East Studies, Central Asian Studies, Turkish Studies, Iranian Studies, Classical Studies, Comparative Religion and Christian Studies.

The courses which were offered in the 1996-1997 academic year include:

- *Elementary Classical Armenian
- *Intermediate Modern West Armenian
- *Literary Texts in Classical Armenian
- *Guided Reading in Armenian Studies
- *Armenian Art
- *The History of the Armenian Church
- *Courses in Georgian Studies

The courses on offer in the academic year 1997-1998 include:

- *The Armenians in the Time of the Crusades
- *Armenian Mysticism [1st sem.]
- *Modern Armenian Literature [2nd sem.]
- *Intermediate Classical Armenian
- *Semitic Tradition in Georgian Historiography
- *Elementary Georgian
- *Spoken Georgian

Some sixty students were enrolled in these courses.

In the course of the year, several field trips to Armenian sites are organized. In May, a trip is organized around the Armenian Quarter in the Old City of Jerusalem, in June one to Mary's tomb. In connection with the Rattisbone ecumenical institute and the Jewish Theological seminary Hebrew University has been co-sponsoring a course on Jewish and Christian prayer with a large Armenian component, for which Dr. R. Ervine was responsible. Students from those three

institutions have also visited Armenian sites in the city. In addition to the course offerings, rich facilities are available at the University and in Jerusalem for those interested in the field.

Research Resources and Community-Oriented Programs

*The Jerusalem Armenian database, one of the largest collections of on-line Classical and Medieval Armenian texts in the world.

*The Collections of the Armenian Patriarchate of Sts. James include a major library of Armenian printed books, one of the best collections of Armenian newspapers (particularly from Constantinople before World War I), and the second largest collection of Armenian manuscripts in the world. The department enjoys a warm relationship with the Armenian Patriarchate.

*The Rock Inscriptions and Graffiti Project of the Armenian Studies Program directed by M.E. Stone. It files nearly 9,000 inscriptions relating to the Holy Places and the Holy Land, many of them in Armenian.

*An Advanced reading group in Armenian literature. Last year's topic was Armenian literature relating to Noah. In previous years we have read Narekac'i, T'lkuranc'i and other Armenian authors.

*A Public Lecture Series is sponsored by the Department in English, Armenian and Hebrew. Last year's lecture series featured Dr. Grigor Garakhanian and

Gevorg Tosunian of the Armenian Academy of Sciences, and Ms. Nuneh Boghossian of the University's Department of Musicology.

A mini-series of lectures was offered last spring by one of the Diaspora's senior scholars, Prof. Richard Hovannisian of UCLA.

Research Projects

A number of major projects are being actively pursued by members of the Armenian Studies Program, including:

The Album of Armenian Palaeography, which will become the reference work on the development of Armenian writing (M.E. Stone, Editor-in-Chief).

Armenian Inscriptions from the Holy Land are the subject of individual research by M.E. Stone and R. Ervine, as well as some joint projects.

Satan in Armenian Art (N. Stone)
Aspects of Medieval Armenian Thought (R. Ervine)

Relations between Georgia and the Holy Land (K. Lerner).

This academic year Professor Michael Stone and Dr. Nira Stone are on sabbatical leave in Holland. There Dr. N. Stone is conducting independent research on the representations of satan in Armenian art. Prof. Michael Stone, together with Prof. Jos Weitenberg from Leiden university, is heading a team of Armenian scholars under the auspices of the Netherlands Institute for Advanced Studies. The team will produce critical editions and translations into

English of the medieval Armenian texts *De Natura* and *Physiologus*. The project is due to end in July, 1998.

The Jerusalem Armenian Studies Program has been working to improve ties with the State University of Erevan. As a result of a visit by Dr. Roberta Ervine to Armenia in September, a study trip for students in the Jerusalem program is planned for September, 1998 in cooperation with the administration of the State University of Erevan. The trip will focus on the history and architecture of various historic sites in Armenia.

Information

During the academic year 1997-1998, information on the Arme-

nian Program is available from Martine van den Berg, Room 5317, Humanities Building, Hebrew University, Mount Scopus, Jerusalem, Israel.

E-mail: msmarti@mscc.huji.ac.il,
Tel. +972-2-588.3651,
Fax +972-2-588.3584

website:
<http://atar.mscc.huji.ac.il/~armenia>

Admission information is available from The Admissions Office, Rothberg School for Overseas Students, Hebrew University of Jerusalem, Mt. Scopus, Jerusalem, Israel, or from The American Friends of the Hebrew University, 11 East 69th Street, New York, NY 10021, USA. The Hebrew University also has a website, at www.huji.ac.il

Intensive Summer Course of Armenian Language and Culture University of Venice, August 1998

The intensive summer course of Armenian language and Culture of the University of Venice, in collaboration with the Cultural Association *Padus-Araxes*, will take place from August 6th to the 26th. Examinations on the 27th, arrivals on the 4-5th, departures on the 28-29th. The course has 5 levels, from Absolute beginners to Advanced. Lessons take place from Monday to Friday 5 hours a day in the morning. Attendance is compulsory. Applications must be made out personally and in writing, giving a phone and a fax number, if available also e-mail. For acceptance it is necessary to be at least eighteen

years of age. Cultural initiatives as well as excursions to sightseeing places around Venice will be organized. The Ensemble Keram of Marseille will give some concerts of Armenian Music, and the duo G. Papzian - N. Armani will perform the play *Sojourn at Ararat*. Tuition fee is 1.050.000 Italian Lire or its equivalent in foreign currency according to the change of the day. Of this amount 500.000 Lit. must be sent as registration fee upon acceptance within May 31st. After this date the amount of registration fee will be 600.000 Lit. The total amount will be settled on the day

of arrival. Money once paid will not be refunded for any reason. A 10% discount will be given to those who have attended the course at least twice, with a good result, as well as to one of close relatives attending together (parents, brothers, sisters, husband /wife).

International cheques or money-orders must be made out only to Associazione *Padus Araxes*, and mailed to: Associazione *Padus Araxes* - c/o Dip. St. Eurasiaci - S. Polo 2035 - 30125 Venezia (Italia). All are kindly requested not to do bank transfers because of the high commision rates. In any case bank expenses will be charged to the applicant.

Lodgement is offered to the participants at a Student Home, in Venice, accomodation fee for the whole period from August 4th to the 28th, included, is 545.000 Lit

for a double/triple room, and 860.000 Lit. for a single room. A lunch or dinner will coast about 11.000 Lit.

For urgent information call Fr. Levon Zekian at +39-041-52.07.737 [sic, as of June 18 the 0 of the area code -041- must be dialled also when calling from abroad!] from 8 to 9 a.m. and from 9 to 10 p.m. (Italian time). Be sure you have taken into consideration the time difference with your country. In case of temporary absence leave a clear, understandable message to the automatic answering machine giving name and phone number. Do not call the offices of the University of venice. You can also send a fax to the given phone number.

E-mail: zkybhs@unive.it

Call for Papers:
Sixth International Conference on Armenian Linguistics
Paris, July 5-9, 1999

The Sixth International Conference on Armenian Linguistics will be held in Paris, July 5-9, 1999, under the auspices of the Institut National des Langues et Civilisations Orientales (INALCO), with the collaboration of the École pratique des Hautes Études and the Société des Études Arméniennes.

Papers will not be restricted in terms of topic or theoretical approach. Workshops will be organized according to paper proposals. We invite papers on

the following topics (the list is not exhaustive)

- typological and descriptive Armenian linguistics (morphology, syntax, phonetics, pragmatics; synchrony, diachrony and dialectology)
- History of Armenian Linguistics; Armenian and theoretical linguistics
- Sociolinguistics and language policy
- The computer in Armenian linguistics
- Comparative grammar and Indo-European studies

- Study of texts and translation questions (only from a linguistic point of view)

The deadline for submission of proposals is September 30, 1998. Proposals for presentations should be sent to:

Anaid Donabedian, 57, Bd Jourdan, 75014 Paris, France
Fax +33-1-44-15-10-61

e-mail: donabed@ext.jussieu.fr
Submissions sent by fax or e-mail are welcome, if followed by a copy by post.

Proposals should include:

1. Participation form (apply for one with the organizer)
2. An anonymous abstract (three copies) indicating clearly the author's theoretical assumptions and methodology, and showing how the research represents original work in the field of Armenian linguistics or linguistics generally. The abstract should include a brief bibliography.

Total: 1 or 2 pages A4, languages: French, English, Armenian.

The conference may provide financial support for transportation and/or room and board fees for participants who reside permanently in Armenia or other former Eastern Bloc Countries, whose papers are accepted for presentation. Participants from other countries who have no institutional backing may also apply for support. Preference will be given partly to young scholars.

The fee for participating in the conference will be FF 500 (roughly US\$100), for students FF 150. Comfortable lodging (shower, WC, telephone) at reasonable rates (150-200 FF) will be available at the Cité Internationale Universitaire de Paris. An announcement with details will be circulated later on.

Anaid Donabedian

Thirteenth International Conference on Patristic Studies
August 1999, Oxford

The 13th International Conference on Patristic Studies will meet in Oxford from Monday, 16 August, to Friday, 20 August, 1999. The Directors are Dr. M.J. Edwards, Professor R.A. Markus, the Rt. Rev. Dr. R.D. Williams, Professor R.W. Thomson (Chairman), The Rt. Rev. Dr. K.T. Ware, The Rev. Professor M.F. Wiles, The Rev. Dr. E.J. Yarnold, The Rev. Professor F.M. Young.

The Conference will open with a Garden Party at The Queen's

College on Monday Afternoon; the inaugural lecture that evening will be given by Averil Cameron, Warden of Keble College. The final event will be the evening lecture on Friday by Wolfgang Wischmeyer.

Details of the proposed programme and arrangements for accomodations will be sent out with the official invitations in August 1998. All those who attended the 12th International Conference, or who sent apo-

gies for absence will automatically receive invitations. Requests for invitations from other scholars should be addressed to:

Professor R.W. Thomson
13th International Conference on
Patristic Studies
Oriental Institute
Pusey Lane
Oxford OX1 2LE (England)

All suggestions for papers, either short or long communications or

**Armenian Van-Vaspurakan
First UCLA International Conference
on Historic Armenian Cities and Provinces.**

Series Sponsored by the Armenian Educational Foundation Chair in Modern Armenian History, University of California, Los Angeles in Cooperation with

**The Grigor Narekatsi Chair in Armenian Studies
Organized by Richard G. Hovannisian**

Saturday, May 17, 1997

9.30 a.m. - 12.30 p.m.

Introduction: *Armenian Van*,
Richard Hovannisian, UCLA

Van and the Persistence of Memory,
James Russell, Harvard University

The Kingdom of Vaspurakan and Its Historian, Robert Thomson,
Oxford University

Relations Between the Kingdoms of Vaspurakan and Ani, Peter Cowe,
UCLA

Van Under Mongol-Turkmen Domination, Dickran Kouymjian,
California State University,
Fresno

Master Themes, should be sent when the official invitations are returned. The Directors cannot deal with particular requests regarding the programme or arrangements for accommodation until after August, 1998.

Tel. (01865) 278200
Fax (01865) 278190
Email orient@orinst.ox.ac.uk

**Armenian Van-Vaspurakan
First UCLA International Conference
on Historic Armenian Cities and Provinces.**

The Art of the Lake Van Region
(Illustrated), Alice Taylor, Los Angeles

2.00 p.m. - 5.30 p.m.
Khrimian Hairik and Van Provincial Literature, Rubina Peroomian, UCLA

Armenian Responses to the Van Famine of 1880-81, Ara Sarafian, Columbia University

Armenian Revolutionary Organizations in the 1895-96 Defense of Van, Stephan Astourian, UCLA

Demography of Van Province, 1848-1914, Sarkis Karayan, Camarillo State Hospital

Van at the Turn of the Twentieth Century (Illustrated), Anahid Ter-Minassian, University of Paris I - Sorbonne

Sunday, May 18, 1997
1.30 p.m. - 5.30 p.m.

Pictorial Memories of Armenian Van (Illustrated), Dickran Kouymjian, California State University, Fresno

The Self-Defense of Armenian Van in 1915, Anahid Ter-Minassian, University of Paris I - Sorbonne

**Taron/Moush and Baghesh/Bitlis
Second UCLA International Conference on
Historic Armenian Cities and Provinces**

Sunday, November 22, 1997
Morning Session
9.30 a.m. - 1.15 p.m.

Introduction, Richard Hovannisian, Armenian Educational Foundation Chair, UCLA; conference organizer.

Taron-Plain, Principality, Vilayet
Robert Hewsen, Rowan State University of New York

Taron and an Earlier Current of Armenian Christianity
Nina Garsoian, Avedissian Chair (Emerita), Columbia University

Feudal Histories: Paying Court to the Mamikonians and the Bagratids of Taron, Levon Avdoyan, Library of Congress, Washington, D.C.

Turkish Sources on Armenian Van, Clive Foss, University of Massachusetts - Boston

Gurgen Mahari and the Flames of Van, Marc Nichanian, Columbia University

The Architectural Heritage of Vaspurakan and the Preservation of Memory Layers (Illustrated), Nairy Hampikian, Cairo, Egypt

Summary and Discussion,
Richard Hovannisian, UCLA

Taron and the Byzantine Empire, Tenth-Eleventh Centuries, Speros Vryonis, Jr., Speros Basil Vryonis Center for Byzantine Studies, Sacramento-Rancho Cordova

Break

The Role of Bitlis in the Transmission of Armenian Histories
Robert Thomson, Gulbenkian Chair, Oxford University

Medieval Monasteries of Moush and Bitlis: Their Role in Armenia's History, Lucy Der Manuelian, Dadrian/Oztemel Chair, Tufts University

Armenian Colophons of Turuberan as Historical Sources, Nona Manoukian, Matenadaran, Erevan

Afternoon Session
2:30 p.m. - 6:00 p.m.

The Armenians under the Kurdish Emirs of Bitlis, Tom Sinclair, Cyprus University, Nicosia

Moush in the 1870s, Ara Sarafian, University of Michigan - Ann Arbor

Sultan Abdul-Hamid's Provincial Policies in the Eastern Vilayets and the Case of Sasun, Stephan Astourian, UCLA

The Royal M. Cole Archives on the Sasun Crisis of the 1890s, Mark Malicoat, The Cole Archives

Kharpert-Tsopk
Third UCLA International Conference
on Historic Armenian Cities and Provinces

Saturday, May 16, 1998
9:30 A.M.-6:30 P.M.
50 Young Hall, UCLA
Morning session: 9:30 a.m.-1:15 p.m.

Richard G. Hovannisian, UCLA
Kharpert and Its Golden Plain: An Introduction

Vartan Matiosian, Universidad del Salvador, Buenos Aires
Kharpert-Malatia (Tsopk-Melitene) and Armenian Origins

David Stephen Calonne, Ann Arbor, Michigan
Movses Khorenatsi's Myth of Tork

Everett L. Wheeler, Duke University, Southwestern Armenia as a Roman Frontier, 189 B.C.-299 A.D.

Break

The Sasun "Pandukht"s in Nineteenth-Century Aleppo, Vahram Shemmassian, Merdinian School, Los Angeles

The End of Armenian Taron/Moush and Baghesh/Bitlis- 1915-1916, Christopher Walker, London

William Saroyan and Bitlis, David Calonne, Siena Heights College, Michigan

Afternoon session: 2:15-6:30 p.m.

Peter Cowe, UCLA, *Tlkatentsi as Ideologue of the Regional Movement in Armenian Literature*

Frank Stone, University of Connecticut and Trinity College
The Heritage of Euphrates (Eprad; Armenia) College

Ara Sarafian, University of Michigan-Ann Arbor, *Social-Demographics of Kharpert and the Villages of the Golden Plain*

Barbara Merguerian, Editor, Journal of Armenian Studies
Kharpert: The View from the U.S. Consulate

Refreshments

J. Michael Hagopian, President, Atlantis Productions, "The Last Days of Kharpert, 1915" (film presentation)

Marc Nichanian, Columbia University, *Vahan Totovents before and after the Catastrophe*

Vahram Shemmassian, Principal, Merdinian School, *The Final Armenian Exodus from Kharpert, 1929-30*

Richard Hovannisian
Hovannis@history.ucla.edu

Armeno-Islamic Interchange in Anatolia (1250-1300)
UCLA Armenian Colloquium

On Friday, May 2, 1997 The Center for Near Eastern Studies of the University of California, Los Angeles presented a special colloquium entitled *Renegotiating Identity in Terms of the Other: Armeno-Islamic Interchange in Anatolia during the Second Half of the Thirteenth Century*. Only two papers were presented, followed by a general discussion. The focus of the conference was on Yovhannes and Kostandin Erznakaci.

The first paper entitled *Urban Brotherhoods in the Thirteenth Century and the Canons of Yovhannes Erzinkaci* was by Dr. Dickran Kouymjian, Haig & Isabel Berberian Professor of Armenian Studies and Director of the Armenian Studies Program, California

State University, Fresno. He discussed in detail the rules written by Yovhannes in 1280 for the Armenian Brotherhood of Erzinjan and its relationship to similar Islamic fraternal organizations.

The second paper *Poetic Renewal as Indicator of Societal Redefinition* was given by Dr. Peter Cowe, Associate Professor of Armenian Studies, Department of Near Eastern Languages and Cultures at UCLA. Prof. Cowe considered the poetics of both Kostandin and Yovhannes and the interchange with Islamic culture. Prof. Leslie Peirce of the UCLA History Department was the discussant.

Dickran Kouymjian
dickrank@csufresno.edu

**Religion in the Republic of Armenia
Fifth Vardanants Day Lecture by Krikor Maksoudian**

The Near East Section of the Library of Congress held its fifth Annual Vardanants Day Armenian Lecture on June 3, 1997. The Very Reverend Father Krikor

Vardapet Maksoudian spoke about *Religion in the Republic of Armenia*.
Levon Avdoyan

**The Meliks of Karabagh: An Armenian History
Sixth Vardanants Day Lecture by Robert Hewsen**

On Thursday, April 23, 1998, the Near East Section of the African and Middle Eastern Division of the Library of Congress held its sixth Annual Vardanants Day Armenian Lecture, entitled *The*

Meliks of Karabagh: An Armenian History. The lecture was given by Robert H. Hewsen, Rowan University, Glassboro, New Jersey.
Levon Avdoyan

**Deutsch-Armenische Gesellschaft
Conference on Armenia**

Armenia - Aspects of an Unknown Country between East And West was the subject of a conference in Berlin which was organized by the Deutsch-Armenische Gesellschaft on June 7, 1997.

Schedule:

10.00 - 11.00 a.m. Prof. Dr. Burchardt Brentjes (Berlin): *Armenian Book Illumination - a Mirror of Armenian Piety and Culture* (a slide lecture)
11.00 - 12.00 a.m. Prof. Hermann Goltz (Halle/Saale):

Centers of Armenian history in Berlin (as reflected in the documents of the Lepsius-Archive)

1.30 - 2.30 p.m. Hilmar Kaiser (Bochum): *The Ottoman archive and the Armenian Genocide - a Research Report*
2.45 - 3.45 p.m. Dr. Winfried Heide (Foreign Office, Bonn): *Aspects of German-Armenian Relations in Cultural Policy*
3.45 - 5.00 p.m. Panel discussion

Elvira Kiendl

DAG Lecture on Greek-Armenian Relations

On June 17, 1997 The Deutsch-Armenische Gesellschaft organized a lecture by Prof. Dr. Alexandros Catranis on *Greek-Armenian Relations - Review, State, Prospect*.

Prof. Catranis, born in 1953, is a lawyer and councillor at the Embassy of the Greek Republic in Bonn. He studied at the universities of Athens and Munich and is an expert in international

law, European law and international economic law.

The subjects of Prof. Catranis' lecture were the historical relationship between the Greek and the Armenian peoples as well as the current relations between Greece and Armenia, mainly in the political and economic

sector.
For the two last items:
Elvira Kiendl
Elvira.Kiendl@t-online.de
Note also the DAG homepage:
<http://home.t-online.de/home/melekian/dag.htm>

Conferences in Byzantine Studies 1997

The XXXI Spring Symposium of Byzantine Studies, entitled *Desire and Denial in Byzantium* was held at the University of Sussex from Friday, 21st to Monday, 24th March 1997.

The Symposium was held by the History of Art Subject Group and the School of Cultural and Community Studies at the University of Sussex for the Society for the Promotion of Byzantine Studies. The Symposiarch was Dr. Liz James.

The Twenty-third Annual Byzantine Studies Conference was held at the University of Wisconsin in Madison from September 25 through September 28, 1997. The conference is the annual forum for the presentation and discussion of papers on every aspect of Byzantine studies, and is open to all, regardless of nationality or academic status.

Seminaires de la Société des Etudes Arméniennes

In the second semester of the academic years 1996-1997 and 1997-1998 the Société des Etudes

Arméniennes organized the following seminars:

Jeudi 13 mars 1997

Michel Meybeck (Laboratoire de biologie appliquée de l'Université de Paris VI), Maïa Agopian (Doctorante Paris VI), *Environnement et politique: l'écologie du Lac Sévan*

Jeudi 3 Avril 1997

Arthur Beylerian (Historien) *Les origines de la question arménienne*

Jeudi 15 mai 1997

Anna Leïloyan (Boursière Fondation Sirarpie Der Nersessian; E.P.H.E.), *Le manuscript 333 de la B.N.: Problèmes d'identification*

La journée *Etudes Arméniennes* avait lieu le lundi 23 juin et était consacrée plus particulièrement à:
- Regards sur les Arméniens (suite du thème abordé en 1996)
- Travaux en cours: présentation des thèses en cours.

Séminaire Interdisciplinaire de la Société des Etudes Arméniennes:

15 janvier 1998
Svetlana Aslanian, Erevan, Institut de Langue, Ass. Gh. Alishan;
Projet de dictionnaire arménien

L'Actualité du Génocide des Arméniens
Colloque International 16-18 Avril 1998
Comité de Défense de la Cause Arménienne

Le colloque s'inscrit dans une démarche de prévention des crimes contre l'humanité.

Ouvert au public, il réunira des chercheurs de renommée mondiale autour de quatre thèmes

français, et autres projets en linguistique appliquée

12 février 1998

Claie Mouradian, *Les Chrétiens à Jérusalem au XIXème siècle, enjeux pour les puissances*

12 mars 1998

Pr. Dickran Kouymjian, Professeur, California State University, Fresno, *Iconographie de la version arménienne de l'Histoire de Alexandre le Grand*

9 avril 1998

Dr. Jean-Michel Thierry, E.P.H.E., Paris, *Observations sur Akhtamar*

14 mai 1998

Varvara Basmadjian, Paris (à confirmer), *Autour de l'art contemporain en Arménie aujourd'hui*

Date prévisionnelle de la Journée Etudes Arméniennes à l'INALCO: lundi 22 juin 1998.

Société des Etudes Arméniennes
2, Rue de Lille
75343 Paris Cedex 07

FRANCE
Fax: (33) 01 44 16 10 61

qui aux organisateurs ont semblé pertinents dans le contexte actuel.

Le colloque s'inscrit dans une démarche de prévention des crimes contre l'humanité.
Ouvert au public, il réunira des chercheurs de renommée mondiale autour de quatre thèmes

Jeudi 16 avril 1998

Thème A

Le sens de la recherche historique

Président de séance: Me Bernard Jouanneau, avocat à la Cour d'Appel de Paris, Président de l'Association "Mémoire 2000", Paris

Intervenants

14h30

1. *La Question Arménienne*

Stephan Astourian, UCLA - Los Angeles, Professor

15h00

2. *Les Turcs et les Arméniens. Cilicie 1909-1922.*

Aram Arkun, Krikor and Clara Zohrab Information Center, New York, Assistant Director

3. Etat et perspectives des recherches sur les archives

15h30

**Archives allemandes et italiennes*

Hilmar Kaiser, Chercheur à l'Institut Universitaire Européen de Florence

16h00

**Archives américaines*

Roupen Adalian, ANI-Armenian National Institute, Washington, DC

16h30

**Archives du Vatican et russes*

Méroujan Garabétyan, Chercheur à l'Institut d'Histoire de l'Académie Nationale des Sciences, Erevan

Vendredi 17 avril 1998 - Matin

Thème B. La Preuve

Président de séance:

Claude Mutafian, Université Paris-Nord, Paris; Maître de Conférences en Mathématiques

Intervenants

9h30

1. *Administration de la preuve*

Ara Sarafian, University of Michigan, Ann Arbor, Department of History

Ce que l'on sait du génocide par les sources turques et les témoignages des neutres (Henri Morgenthau et les missionnaires américains)

10h00

2. *La qualité de la preuve*

Yves Ternon, Docteur en Histoire - Université Paris IV, Paris
A propos des documents Andonian et de la "petite phrase" d'Hitler

10h30

3. *La négation de la preuve*

Richard Hovannian, UCLA, Los Angeles. Professor of Armenian and Near Eastern History, Associate Director of the G.E. von Grunenbaum Center for Near Eastern Studies

4. *La preuve par les témoignages arméniens*

11h00 **Les témoignages écrits arméniens: les camps de concentration Mésopotamie-Syrie*

R.-H. Kévorkian, Docteur en Histoire, Paris IV, Conservateur de la Bibliothèque Nubar

11h30 **Patrimoine national - Préjudices*

Dickran Kouymjian, Haig and Isabel Berberian Professor, California State University Fresno

12h00 **Un exemple: Mouch 1915*
Anahide Ter Minassian, Maître de Conférences honoraire à l'Université de Paris I

Après-midi

Thème C: Mémoire et Déni: un Passé à surmonter

Président de séance: Marc Nichanian, Columbia Universi-

ty, New-York, Armenian Studies Program, Professor

14h30

1. La mémoire en diaspora

Varoujan Attarian, Ancien Haut-Functionnaire du CERN (Suisse), Ingénieur ENAC

Actions pour la reconnaissance du génocide des Arméniens

15h00

2. La mémoire en République d'Arménie. Les contraintes de la politique. Claire Mouradian, Chercheur au CNRS, Paris

15h30

3. Quels rapports à l'autre pour les héritiers d'un génocide non reconnu. Janine Altounian, Traductrice de Freud. Équipe éditoriale des œuvres complètes de Freud (PUF), Paris

16h00 *4. Le Génocide dans la mémoire arménienne.* Mireille Bardakjian, DEA en histoire orale. Enseignante, Paris

16h30

5. De quelques effets du maintien du déni du Génocide des Arméniens. Hélène Piralian, philosophe, psychanaliste, Paris

17h00

6. Quelle place pour le Génocide des Arméniens dans les livres d'enseignement secondaire. Hélène Strapélias, Licence en Histoire et Géographie, Paris

Samedi 18 avril 1998 - Matin Thème D. La Place du Génocide des Arméniens au XXème siècle. Approche comparatiste.

Président de séance: Israël Charny, Institute on the Holocaust and Genocide, Jérusalem, Executive Director.

Intervenants

9h30

1. Le concept de génocide. Problèmes des approches comparatives. Robert Melson, Purdue University, Department of Political Science, West Lafayette, Indiana.

10h00

2. Puissance d'Etat et intention génocidaire. De l'utilisation du génocide au XXème siècle. Roger W. Smith, College of William and Mary, Department of Government, Williamsburg (VA), Professor

10h30

3. Aspects juridiques des crimes contre l'humanité. Droit interne et droit international. Jacques Francillon, Faculté Jean Monnet de Sceaux, Professeur en droit pénal (France)

11h00

4. La thèse turque de l'histoire et le Génocide des Arméniens. Fikret Adanir, Ruhr Universität Bochum, Fakultät für Geschichtswissenschaft, Professor

11h30

5. Attitudes du mouvement sioniste, du Yishuv juif et de l'État d'Israël à l'égard du Génocide des Arméniens. Yaïr Auron, Semian Hakibbutzim Teachers College, Lecturer in Contemporary Judaism, Tel Aviv

12h00

6. Aux deux extrémités du siècle: Arménie et Rwanda. Yves Ternon, Docteur en Histoire - Université Paris IV, Paris

Samedi 18 avril 1998 - Après-midi

Table Ronde Finale. Synthèse des Travaux

Président de séance: Richard Hovannisian, UCLA, Los Angeles; Associate Director of the G.E. von Grunenbaum Center for Near Eastern Studies.

Participants: Yaïr Auron, Israël Charny, Jean-Michel Chaumont

**Richard G. Hovannisian, Editor
The Armenian People from Ancient to Modern Times
Discount for AIEA Members**

In October, 1997, St. Martin's Press (in the UK: MacMillan) published *The Armenian People from Ancient to Modern Times, Volume I and II*.

The two-volume work has been edited by Professor Richard G. Hovannisian of the University of California, Los Angeles and features prominent scholars in various fields and disciplines of Armenian studies who have prepared the most comprehensive and up-to-date study of the Armenian people.

Volume I, entitled *The Dynastic Periods: From Antiquity to the Fourteenth Century* examines the question of Armenian origins and traces domestic and international relations, society and culture through the five dynastic periods, spanning nearly two thousand years. The contributors to this volume include Richard Hovannisian, Robert Hewsen, James Russell, Nina Garsoian, Robert Thomson, Robert Bedrosian, Ani Atamian-Bournoutian, and Peter Cowe.

sian, Ani Atamian-Bournoutian, and Peter Cowe.

Volume II, entitled *Foreign Dominion to Statehood: The Fifteenth Century to the Twentieth Century* represents the differing Armenian experiences under foreign domination in the Middle Ages - under Turkish, Persian and Russian rule - and traces Armenian history through the twentieth century. The contributors to this volume include Dickran Kouymjian, Krikor Maksoudian, George Bournoutian, Roland G. Suny, Vahe Oshagan, Hagop Barsoumian, Richard Hovannisian, Christopher Walker, Robert Mirak, and R. Hrair Dekmejian.

The Armenian People from Ancient to Modern Times may be ordered through local bookstores or directly from St. Martin's Press at 175 Fifth Avenue, Suite 200, New York, NY 10010-7848 or through the customer service line at 1-800-221-7945. Outside of the US,

there is a charge for postage and handling.

Both Volumes cost \$ 49.95, a boxed set with both volumes \$ 100.

For members of AIEA the set is available with a 20% discount, for \$80.00 a set by surface mail, or plus \$10.00 for those who wish to receive the books by air.

In order to profit from this offer one is requested to send an international money order or other form in U.S. currency, made out and mailed to:

R.G. Hovannisian,
Dept of History,
UCLA,
Los Angeles California,
90095-1473, USA.

Günther Prinzing und Andrea Schmidt (Hrsg.)

Das Lemberger Evangeliar

A Rediscovered 12th century Illuminated Armenian Manuscript

Das Lemberger Evangeliar. Eine wiederentdeckte armenische Bilderhandschrift des 12. Jahrhunderts Sprachen und Kulturen des Christlichen Orients, Band 2. Herausgegeben von Günther Prinzing und Andrea Schmidt.

Mit Beiträgen von Anton von Euw, Mesrob Krikorian, Christian Hannick, Annette Lang-Edwards, Günther Prinzing, Andrea Schmidt und Christian Weise.

Dr. Ludwig Reichert Verlag, Wiesbaden 1997. 33,5 x 24 cm, 225 Seiten, ca 52 Farabbildungen, davon 21 ganzseitig, ca. 40 s/w-Abbildungen, Leinen mit Schutzhülle, Einführungspreis bis 31.12.1998: DM 159,-

Verschollene Handschrift wiederentdeckt

Das Lemberger Evangeliar, angefertigt 1198-1199, ist ein erst-rangiges Denkmal der frühen Buchmalerei im armenischen Königreich von Kilikien. Spätestens seit ca. 1830 im Besitz des uniert-armenischen Erzbistums von Lemberg (L'viv, Ukraine), war es seit 1910 der kunstge-

schichtlichen Forschung bekannt, galt aber nach dem 2. Weltkrieg als verschollen. Erst ein Besuch des Mainzer Byzantinisten Professor Günter Prinzing im Kathedralarchiv von Gnesen (Polen) führte 1993 unverhofft zur Wiederentdeckung der Handschrift. Im Zuge der von den Sowjetrussen 1945-46 vorgenommenen Aussiedlung der Lemberger uniert-armenischen Gemeinde war sie nach Polen gelangt und lag seit 1985 im Gnesener Kathedralarchiv. Mitte 1997 kam sie nach Warschau.

Ein ungewöhnlich kostbar illuminierter Pergamentkodex
Die buchmalerische Ausstattung der Handschrift ist ungewöhnlich aufwendig und umfangreich. Sie beginnt mit dem Brief des Eusebios von Caesarea an Karpianos, in dem er das System seiner Kanontafeln zu den Evangelien erläutert. Hierauf folgen die mit höchst raffinierten Ornamenten versehenen Kanontafeln I-VIII, dann -mit dem Beginn der jeweiligen Evangelien- die

insgesamt vier ganzseitigen Evangelistenbilder sowie ihnen gegenüber die kunstvoll ornamentierten Anfangspartien des betreffenden Evangeliums in Zierschrift. Die folgenden Evangelientexte selbst sind mit zahlreichen ornamentalen bzw. szenischen Randminiaturen geschmückt. Angefertigt wurde die Handschrift, wie aus ihren Kolophonien hervorgeht, in den Tauruss-Klöstern Mlidsch und Skevra von dem Schreiber und Buchmaler Gregor. Auftraggeber war der Priester Stephanos (Adam), der auch das sehr feine Pergament aus Zypern beschafft hat. Vorliegende Ausgabe enthält alle ganzseitigen Miniaturen des Evangeliers in Faksimile sowie zahlreiche Farb-Abbildungen seiner übrigen szenischen oder ornamentalen Rand- und Textminiaturen.

Verschiedene Beiträge, darunter eine Kurzbeschreibung des

Evangeliers, erläutern und dokumentieren ausführlich den kunsthistorischen Rang des Evangeliers und seiner Miniaturen. Daneben wird die Geschichte der Handschrift selbst, ihre in Mainz erfolgte Restaurierung sowie das kulturhistorische Umfeld ihrer armenischen Entstehungsklöster beschrieben. Auch die Schreiber- und Besitzernotizen der Handschrift wurden, z.T. erstmals vollständig übersetzt, kommentiert und abgebildet. Eigene Beiträge gehen den Spuren der armenischen Gemeinde Lembergs vom Spätmittelalter bis in die Gegenwart nach und zeichnen eine biographische Skizze des ersten Erforschers der Handschrift. So behandelt der Band auch kaum bekannte Aspekte der gesamteuropäischen wie auch speziell der osteuropäischen Kunst- und Kulturgeschichte vom Mittelalter bis zur Gegenwart.

The Kaffa Lives of the Desert Fathers:
A Study in Armenian Manuscript Illumination
by Nira Stone

Peeters Publishers in Leuven, Belgium, have published a new book by Dr. Nira Stone, Lecturer in Armenian Art at the Hebrew University of Jerusalem. Her work is dedicated to a richly illustrated Armenian manuscript, previously unpublished, from the collection of the Armenian Patriarchate of Jerusalem. Entitled, *The Kaffa Lives of the Desert Fathers: A Study in Armenian Manuscript Illumination*, this book is dedicated to the Armeni-

an illustrated manuscript, no 285 in the library of the Armenian Patriarchate of Jerusalem. It contains the Lives of the Egyptian desert fathers. In studying this manuscript, Dr. Stone dealt not only with the artistic analysis of its illumination, but also with the political, social and religious situation in the world where it was created, which influenced its artistic character. Nira Stone's publication turns the spotlight on this work from a

little-known, but remarkably beautiful school of Armenian manuscript painting. She was guided by two of the greatest scholars of the century, the late Sirarpie Der Nersessian and the late Archbishop Norayr Bogharian. She teaches Armenian Art

in the very active program of Armenian Studies at the Hebrew University, and in the Department of Art History. The Hebrew University is one of two or three institutions in the world in which Armenian Art is taught as an independent subject.

Repertory of Classical Texts in Armenian on Internet

Constantine Zuckerman's *A Repertory of Published Armenian Translations of Classical texts - with an Appendix by Abraham Terian and Revised by Michael E. Stone* (Jerusalem 1995, rev. ed.) is now

available on the Jerusalem Armenian Studies site:
<http://unixware.mscc.huji.ac.il/~armenia>
under "Research"

Some Additions to

R.W. Thomson

A Bibliography of Classical Armenian Literature to 1500 AD

Prof. Thomson's *Bibliography* has been recognised as an indispensable tool in Armenian studies. The nature of the work, which is limited to titles that have appeared until 1992, while covering also some material published in 1993, calls for continuous follow-up. We intend to publish such additions as reach us. Members are therefore kindly requested to send lists of additions to the editor of the Newsletter, containing recent publications and, if found, works that have been published during the period covered by the *Bibliography* but are not listed in it. [TMvL]

Recent editions of authors mentioned in Thomson:

Համամ Արեւելցի, Ստեփաննոս Սիլնեցի: Bible commentaries of these authors have now appeared in a single volume in the series *Աստվածաշնչական Մեկություններ*, edited by Արմեն Տեր Ստեփանեան:

Ստեփանոս Սիլնեցի, Մեկութիւն Չորից Աւետարանչացն. Աշխատասիրությամբ Գարեգին Կաթողիկոս Հովհաննեսի. Համամ Արեւելցի, Մեկութիւն Առակաց, աշխատասիրությամբ Քչն. Սարիբեկյանի, Երևան (Արեգ) 1994. 255 pp. (ISBN 5-8079-0931-7)

(Սիլնեցի, 7-157, Համամ, 159-252).

Euclides:

The Greek text with Old Armenian translation are also given in Գ.Բ Պետրոսյան, *Մաթեմատիկան Հայաստանում Հին եւ Միջին Դարերուն* (Երևան, 1959), 114-122.

Ignatius of Antioch:

The Armenian text is extensively quoted in the edition of Jul. Henr. Petermann, *S. Ignatii Patris Apostolici quae ferunter Epistolae una cum armeniaca, latinis.*, Lipsiae 1848.

Միհիթար Հերացի

There is another Russian translation next to the 1968 one mentioned:

Mxitar Geraci, Vrač XII veka, *Utešenie pri lixoradkax. Perevod s armjanskogo, vvedenie i kommentarii Arutjunjana G.G, Kojana A.S., Melik-Parsadanjana X.A., Oganesjana L.A., Sepetcjana A.O. pod redakcijej dejstvitelnogo člena AN SSSR I AN Arm*

Publications Received

Բանքել, [Panpère] 1997: Avril, No. 4; May, No. 5; Juin, No. 6; Juillet-Août, No. 7-8; Septembre, No. 9; Octobre, No. 10; Novembre, No 11; Decembre, No. 12. 1998: Janvier-Février, No. 1-2; Mars, No. 3, Avril, No. 4.

SSR prof. L.A. Oganesjana, Erevan 1955 (Akademija), 267 pp.

The work of J. Oganesjan, *Istorija Medicini v Armenii* mentioned on p. 181 as consisting of 2 volumes, comprises 5 volumes: I - II - III 1946, IV - V 1947

Jacobus of Sarug (*Յակոպ Սրբոց, Սրբեցի*)

There are homilies of this author printed in Գիրք եւ Ծառ Հոգեշան (Polis 1722): see N. Os-kanyan e.a., *Հայ Գիրքը 1512-1800 թվականներին*, Erevan 1988, No. 331. Cf. *Ղաղիկյան* II, 23.

Մարտիրոս Երզնկացի

See J. Saint-Martin, *Relation d'un voyage fait en Europe et dans l'Océan Atlantique à la fin du XVe siècle sous le règne de Charles VIII*, trad. en français par J. Saint Martin, Journal Asiatique tome 9 (1826): 321-373.

Jos J.S. Weitenberg

Պատմա-բանասիրական Հանդէս 1996, 1-2; 1997, 1.

Հայ շարժում. Hye Sharzhoon, Armenian Action, The Newspaper of the CSU, Fresno Armenian Students Organization & Armenian Studies Program, March 1997, Vol. 18, No. 3 (57); May

1997, Vol. 18, No. 4 (58); October 1997, Vol. 19, No. 1 (59); December 1997, Vol. 19, No. 2 (60); March 1998, Vol. 19, No. 3 (61)

Նոր կյանք, 9 (1801), Սեպտեմբեր 1996; 1 (1805), Յունվար 1997; 2 (1806) Փետրվար 1997; 3 (1807), Մարտ 1997; 6 (1810), Յունիս 1997; 7-8 (1811-12) Յուլիս-Օգոստոս 1997; 9 (1813), Սեպտեմբեր 1997; 10 (1814) Հոկտեմբեր 1997; 11-12 (1815-16) Նոյեմբեր-Դեկտեմբեր 1997; 2 (1818) Փետրվար 1998.

ADK, *Armenisch-Deutsche Korrespondenz*, Vierteljahresschrift der Deutsch-Armenischen Gesellschaft, No. 93, September 1996; No. 94, December 1996; No. 95, 1997, Heft 1; Nr. 96, Heft 2, 1997; Nr. 97, Heft 3, 1997, Nr. 98, Heft 4, 1997; Nr. 99, Heft 1, 1998.

Armenian Voice, Free Newsletter for the London-Armenian Community, Winter 1997, No. 30; Summer 1997, No. 31; Autumn 1997, No. 32; Winter 1998, No. 33

Newsletter, Society for Armenian Studies, Vol. XXI, No. 2 (47), Spring 1997; Vol. XXI, No. 3 (48), Fall 1997;

Սուրբ Փրկիչ, Ամսաթերթ Հայոց Հիւանդանոցի, Surp Pürgiç Ermeni Hastanesi Aylık Dergisi, № 573-574, Յուլիս-Օգոստոս 1997.

Հասկ, Hask, Revue Mensuelle Arménienne du Catholicossat Arménien, 1996, No. 6,7,8; No. 9-10; No. 11-12; 1997 No. 1; No. 2; No. 3; No. 4; No. 5; No. 6;

Սիոն, Sion, A Monthly of Religion, Literature and Philology, Vol. 70, 1996, No. 10-11-12; Vol. 71, 1997, No. 1-2-3; No. 4-5-6; No. 7-12 (pp. 263-377 are dedicated to the memory of Archbishop Norayr Pogharean and contain articles by various clerical officials and Armenologists, as well as photographs and letters of condolence).

Գեղարդ. Սիւրիահայ Տարեգիրք, Ե գիրք - պատմական, Հալէպ 1996.

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Byzantine Studies in Australia, Newsletter, Vol. XXXII, October 1996; Vol. XXXIV, June 1997; Vol. XXXV, November 1997.

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CEMRIC, No. 8, hiver 1996, 57-67.

Territoires et mémoire: les Arméniens en région parisienne. Les enjeux du lien communautaire, in: Espace, Populations, Sociétés, 1996 No. 2-3, pp. 377-384.

La diaspora arménienne en France: Générations et Transmission Identitaire, in: Turcs d'Europe... et d'ailleurs. Les Annales de L'autre Islam, No. 3, Paris, 1995, pp. 435-450.

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PELCZYNSKI, Grzegorz, *Ormianie Polscy w XX Wieku. Problem odrebnosci etnicznej*, XXVII Publikacja Kola Zainteresowan Kultura Ormian, Warszawa 1997.

RENHART, E., DUM-TRAGUT, J. (Hg.), *Armenien, "... Aber Unvergänglich sind wir wie unsere Berge"*, Graz-Wien, 1997.

SAKAYAN, Dora, *An Armenian Doctor in Turkey. Garabed Hatcharian: My Smyrna Ordeal of 1922*, Montreal: Arod Books, 1977.

Տոքթ. Կարապետ Խաչերեանի Օրագիրը. Զմիւռնիական արկածներս. Տպագրութեան պատրաստեց՝ Դորա Սակայեան. Montreal: Arod Books, 1997.

SCHMIDT, Andrea B., *Gab es einen armenischen Ikonoklasmus? Rekonstruktion eines Dokumentes der Kaukasisch-Albanischen Theologiegeschichte*, in: Rainer Berndt SJ

[Hrsg.] Das Frankfurter Konzil von 794. Kristallisierungspunkt karolingischer Kultur. Teil I. Politik und Kirche, Mainz 1997: Selbstverlag der Gesellschaft für Mittelrheinische Kirchengeschichte [Quellen und Abhandlungen zur Mittelrheinischen Kirchengeschichte, Band 80], 947-964.

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