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ՀԱՅԿԱԿԱՆ ՈՒՍՈՒՄՆԵՐՈՒ ՄԻՋԱԶԳԱՅԻՆ ԸՆԿԵՐԱԿՑՈՒԹՅՈՒՆ

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ABSTRACTS

KEYNOTE LECTURES

Prof Anaïd Donabédian (INALCO, Paris)

Entre tocsin et résilience, l'arménien occidental à la croisée des siècles

Un siècle après avoir été voué à devenir une langue de diaspora, et alors qu'il suscitait les plus grandes inquiétudes quant à sa vitalité pour les décennies à venir, l'arménien occidental semble faire preuve d'une remarquable résilience. En réalité, les différents diagnostics récemment produits par des chercheurs, qui vont de « success-story » (Migliorino 2008) à « endangered language » (Moseley 2010), ne peuvent s'interpréter qu'en fonction du point de vue et de la téléonomie dans lesquels ils se situent. Pourtant, l'idéologie identitaire de la diaspora arménienne ne prend que rarement ce soin, ce qui aboutit souvent à amplifier les problèmes au lieu de les résoudre. Récemment, un certain nombre de travaux et manifestations scientifiques, ainsi que d'importantes initiatives pratiques, ont révélé un changement progressif de paradigme, dont la clé est l'émergence d'une nouvelle élite culturelle qui innove tant par le fond que par la forme.

Dr Tim Greenwood (University of St Andrews)

Ancient and Medieval Armenian historiography

The extraordinary richness of the Armenian historical tradition is widely recognized by scholars of the late Antique and medieval Middle East. A series of compositions when taken collectively offer impressive coverage from the era of Grigor and Trdat onwards. The recent publication of the volumes of *Matenagirk' Hayoc'*, coupled with recent studies and translations of individual texts, have made them more accessible than ever. Yet while their narrative dimensions have often been exploited, there are other possible directions for research. The notion that as one Armenian history concludes, another picks up the same story and tells it in

the same way stands in need of revision. Armenian histories construct their own stories in their own ways; they are not instalments in a single grand narrative which can simply be fitted together. Although certain works have obtained significant scholarly attention, there is much to be gained from analysing the less familiar, understudied medieval Armenian historical texts, compositions which have hitherto been relegated to the margins of historical discourse. As records of 'what happened', some of these compositions may have little to commend them. As expressions of the social, intellectual and cultural context in which they were composed, however, they have much to offer if only we are prepared to listen to and reflect on what they may be telling us. This may require us as historians to be willing to embrace different genres and traditions of historical writing, to develop new research questions, even to recognize that we need to widen our expectations of the range of ancient and medieval Armenian and non-Armenian experiences reflected in this body of literature.

Dr Rubina Perroomian (Los Angeles)

**The Diasporan Armenian Literature
Entering the Second Century of the Continuing Effects of the
Genocide**

In this presentation, I will speak about recent developments and trends beyond the fanfare of the Centennial of the Genocide. I will try to show the attempts of the young generation of poets and writers to transcend the torrent of "We Remember, We Demand" onto the exigencies of the second century of still continuing effects of the Genocide.

I will try to show the interconnection of the Armenian Genocide and the Diasporan Armenian self-image or identity. This implies certain questions, as to how strong is this interconnection and what is its role in the formation of national or ethnic identity, how effectively is the memory of the Armenian Genocide transmitted, how have the sufferings of the survivors affected their children to extend over the next generation as well. I will discuss the role of family stories to inspire new creations, novels, biographies, poetry, dramaturgy, etc.

I will reach the conclusion that the literary responses to Genocide will work as an essential fuel to keep the fire burning in the souls, to keep alive the Armenian consciousness of a colossal injustice awaiting redress, to maintain the collective memory of the Genocide alive and functional. In the external level, this literature has the potential to impact public awareness. The process has begun and can lead to the possibility of world recognition and eventual reparations.

Dr Edda Vardanyan (Matenadaran, Institute of Ancient Manuscripts)

**Le décor sculpté de l'église de la Sainte-Croix d'Alt'amar :
une nouvelle approche**

Reconnues comme des jalons importants de l'art médiéval, l'église de Sainte-Croix d'Alt'amar et sa décoration ont été décrites et étudiées à plusieurs reprises. Des analyses diverses ont donné la priorité tantôt au contenu religieux et à son exégèse, tantôt à sa portée politique comme expression de l'idéologie princière. Toutefois, ces bas-reliefs couvrant les façades de l'église sur plusieurs registres, ont été jusqu'à présent considérés comme un assemblage hétéroclite d'images bibliques, mythologiques et apotropaïques, assorti de personnages historiques et inconnus. L'identification de certaines représentations, leur signification et la logique de leur groupement, font toujours l'objet de débats.

Cet exposé a pour objectif de mettre en évidence le contenu religieux du décor sculpté de l'église d'Alt'amar. L'hypothèse que je propose, présente ce décor sous le prisme d'un nouveau concept, en partant de la notion de l'église chrétienne, comme lieu mystique des sacrements, où tout décor est appelé à exalter la sacralité du lieu.

LECTURES

Prof Maria Lucia Aliffi (University of Palermo)

Armenian and Typology. II

L'armeno moderno rispetto all'armeno classico presenta mutamenti a carattere tipologico: dal punto di vista sintattico passa da VO a OV e dal punto di vista morfologico passa da lingua sostanzialmente fusiva a lingua sostanzialmente agglutinante, sia pure con residui di morfologia fusiva. Nel presente lavoro si analizzerà il mutamento morfologico, cercando di individuarne le cause esterne e soprattutto interne, nella convinzione che un cambiamento radicale nella morfologia nominale e verbale possa e debba trovare una giustificazione all'interno della lingua. Non si evincono grandi cambiamenti a carattere lessicale, ambito primario dell'interferenza linguistica, ma le innovazioni risultano fondamentale-mente nella sintassi e nella morfologia. Questo è il problema che si cercherà di affrontare, con una riflessione sui rapporti fra grammatica e lessico in generale, che rinvia alla diatriba tra le grandi correnti della linguistica contemporanea, generativismo e cognitivismo, e in particolare sui rapporti tra morfologia e lessico e tra morfologia e sintassi.

Dr Federico Alpi (University of Bologna)

The Interaction between the Avignon Papacy and Armenia in the XIV Century

The interaction between the Latin and Armenian Churches has deep historical roots, dating back at least to the 11th century. As of the late 12th century, the Papacy was attempting to impose and exercise supremacy and control over the Armenian Church; this unionist policy soon provoked tensions in both Churches, with supporters and opponents on both sides.

In the 14th century political concerns led to a jump forward in the process of unification. At the council of Sis, in 1307, king Het'um II of Armenia basically forced the Armenian Church to accept a union with Rome. This engendered opposition in the Kingdom of Cilicia and even more in Historical Armenia, outside the king's direct control. Nonetheless, Historical Armenia saw a significant number of converts from the Armenian Apostolic Church to the Roman Catholic Church: especially up to the mid-14th century, Franciscan and Dominican missions flourished in the Armenian Highlands.

The present paper will examine the interactions between the Papacy (then based in Avignon) and Historical Armenia in the period from 1307 to 1375. Particular attention will be devoted to the fragmented landscape of the Armenian Church, as reconstructed through the study of literary sources and colophons. The goal is to ascertain whether and to what extent the Papacy took advantage of existing tensions within the Armenian Church in order to pursue its own agenda, and whether the Armenian ecclesiastical hierarchies tried to exploit the situation in a similar way to their own advantage.

Prof Tara Lee Andrews (University of Vienna)

Understanding the Armenian reactions to the Byzantine annexation of Ani

The cession of the city of Ani, and with it the autonomy of most of Bagratid Armenia, to Byzantium in 1045 represents perhaps the most intriguing puzzle in a series of annexations of the Armenian heartland whose causes remain poorly explained. In this presentation I will draw out particular points that remain unexplained by the existing sources—the attitudes of the Pahlawuni family to the annexation, the rights and responsibilities of Armenians who did not migrate, the implications of the annexation to the neighbouring principalities that, for the time being, remained autonomous—and propose some preliminary lines of thought that might illuminate the episode from novel directions.

Dr Ruben Atayan and Ms Anna Atayan-German (Aniv, Minsk)

**Armenian Cartography: History and the Modern Period.
The Catalogue of Armenian Handmade and Printed Maps**

Armenian cartography, as well as the cartographic activities in many small countries, developed against a shared historical background, with dependence on both European and Russian cartography. The peculiarity and uniqueness of the Armenian cartography is that the majority of the works were created abroad, except for two main works – "Ashkharatsuyts" (7th century) and "The National Atlas of Armenia" (21th century). There are a few Armenian cartographic sources until the 14th century, some examples of Armenian manuscript maps date from the late 17th century. The first map in Armenian was printed in 1695 in Amsterdam, opening a new page in the history of Armenian cartography. But it doesn't mean that there weren't any maps in Ancient Armenia. Maps have always been used in the military, the construction of cities and roads. Historians also wrote about the collections of maps of ancient libraries.

I. Stepanyan, B. Harutyunyan, T. Hakobyan, R. Galchian, G. Uluhogian etc. addressed the geography and cartography of Armenia. But there are no papers among the published works summarizing the general development of cartography in Armenia. This is the first attempt of presenting a general history of Armenian cartography. The Catalogue of Armenian publications (until 1955) is based on the book by I. Stepanyan, but is supplemented by other sources. Data from 1955 to 2015 was composed by the authors on the basis of their own collection of maps and the cartographic collections of the libraries of Yerevan, Moscow, Tbilisi, Minsk and Vienna.

Prof Marco Bais (Ponteficio Istituto Orientale, Rome)

The meaning of history writing for T'ovma Mecopec'i

The *vardapet* T'ovma Mecopec'i (1378-1446) played an important role in the history of Armenian Church, being among the supporters of the transfer of the Catholicosate from Sis to Eĵmiacin in 1441. Although he wrote a number of works of linguistic, hagiographic and exegetical content, he is mostly known for his History of Tamerlane and his successors. The interest of scholars has generally been attracted by the content of this work, which is considered among the most significant sources for the study of Timurid conquest of Southern Caucasus and Armenia and the subsequent expansion of Qara Qoyunlu tribal confederation. No attention has been paid to the reason why T'ovma Mecopec'i wrote a Patmut'iwn. The paper will try to examine T'ovma's conception of history in order to show the

close connection existing between the composition of his work and his teaching activity as a *vardapet*.

Dr Emilio Bonfiglio (University of Vienna & University of Oxford)

Rhetoric and Realia in Early Armenian Homiletics

For centuries virtually the unique domain of theologians and scholars of Patristics, in the last thirty years the genre of homiletics has begun to attract interest also from historians of Late Antiquity and scholars of Early Christian Studies. Pioneering research in the fields of Greek and Latin homiletics – especially concerning the homilies of John Chrysostom and Augustin – has shown the significance of early homiletics for the study of the social, economic, religious, and literary contexts in which they originated. However, homilies produced in ancient oriental languages such as Coptic, Syriac, Georgian, or Armenian have been largely studied in isolation by specialists of religious studies within each of the respective linguistic areas.

Taking the homilies traditionally attributed to John Mandakuni as a case study, this paper offers a new approach to the field of early Armenian homiletics by challenging the view of a simple theological and literary derivation from Greco-Syriac models. At the same time, it will explore the social context of production of this under-used body of texts, raising questions concerning the audience, the meaning, and the function of homiletics in the early Armenian tradition.

Prof. Nélide Boulgourdjian

(Universidad Nacional de Tres de Febrero, Buenos Aires)

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

Après la Première guerre mondiale la France et sa capitale sont devenus le centre du mouvement politique et culturel arménien attirant les réfugiés et les dirigeants de la République d'Arménie, car « *c'est à Paris, où semblait se décider le sort de l'Arménie, qu'Église et partis arméniens dépêchèrent leurs représentants.* »

La dépression mondiale des années 1930 qui frappa la France de plein fouet, affecta la vie des Arméniens. L'une de ses conséquences, le chômage, prit des proportions jamais vues et la situation des étrangers devint très compliquée ; ils furent signalés comme les principaux responsables du chômage par la société française, gagnée par la xénophobie.

Pour aider les réfugiés arméniens, la presse communautaire les informait sur la politique d'accueil. *Le Foyer Organe des réfugiés arméniens*, publication

bimensuelle puis mensuelle bilingue, dès la première page elle annonçait qu'elle fut créé pour faciliter l' « assimilation de l'esprit et de la culture française. »

Pourquoi les Arméniens de Paris ont créé un périodique bilingue destiné aux réfugiés arméniens presque récemment arrivés ? Pourquoi cet objectif manifeste d'assimiler la culture du pays d'accueil ? Quels étaient les objectifs avoués et inavoués de la publication ?

Concernant les sources consultées lors de cette recherche, elles sont diverses, tant les archives publiques comme les Archives de la Préfecture de Police de Paris (APP), les Archives Nationales (AN) et les Archives du Quai D'Orsay comme privés : la presse arménienne, particulièrement, *Le Foyer*, entre 1928 et 1932.

Prof. David Calonne (Eastern Michigan University)

William Saroyan and Armenian Literature

In this lecture I discuss the role Armenian literature played in the work of William Saroyan. Saroyan chose as his *nom de plume* "Sirak Goryun," thus establishing at the beginning of his career his connection to Armenian literary culture. In his short stories and in *Saroyan's Fables* he demonstrated his deep familiarity with Armenian mythology and folk tales—for example, in his late story "Najari Levon's Old Country Advice to the Young Americans on How to Live with a Snake." In other works such as *Armenians*, *Haratch*, *Births*, and *Where the Bones Go* as well as in his letters, memoirs and essays, Saroyan repeatedly refers to authors such as Abovian, Khorenatsi, Narekatsi, Raffi, Sayat-Nova as well as modern poets such as Yeghishe Charents. Saroyan also visited the Mekhitarists of Venice and Vienna several times and chronicled his self-conception as an author writing within an ancient literary culture worthy of admiration and preservation. I will explore the function of these frequent allusions in Saroyan's *oeuvre* in order to demonstrate that Armenian literature provides a comprehensive framework within which to interpret and understand Saroyan's originality and depth as an artist.

Prof. Valentina Calzolari (Université de Genève)

Le *Martyre de Barthélemy* inédit conservé dans le ms. 7853 du Matenadaran : un témoin isolé et unique de la tradition apocryphe sur Barthélemy

Cette communication porte sur un manuscrit du Matenadaran qui conserve une version inédite du *Martyre de Barthélemy* arménien : le ms. Mat. 7853 de l'an 1366 (témoin identifié et signalé, mais pas étudié, par le regretté M. van Esbroeck).

Comme on le sait, avec Thaddée, l'apôtre Barthélemy est considéré comme l'un des apôtres fondateurs de l'Église arménienne. Cette tradition est fondée sur différentes sources arméniennes, et notamment sur le *Martyre de Barthélemy* (= BHO 156) édité par le père Gh. Alichan en 1861, sur la base de témoins de la bibliothèque des Pères Mekhitaristes (cf. édit. par Tchérakian, Venise 1904). Ce *Martyre* voit l'apôtre prêcher et mourir en Arménie à l'époque du roi Sanatrouk ; il contribua à consolider la tradition des origines apostoliques de l'Église arménienne et dut sans doute jouir de la protection institutionnelle. Cela est démontré, par ailleurs, par le nombre élevé de copies qui le conservent (presque une trentaine). Au contraire, le *Martyre* conservé dans le ms 7853 fait mourir l'apôtre en Aghouank' et constitue une variante isolée. Nous pouvons supposer que son caractère en quelque sorte "déviant" par rapport à la tradition soutenue par l'Église arménienne a contribué à le faire tomber dans l'oubli. Négligé par les copistes arméniens et parvenu jusqu'à nous dans un seul manuscrit, c'est précisément en raison de son caractère unique qu'il constitue un témoignage de la plus haute importance.

Prof. Barlow Dermugrdechian (University of California, Fresno)

Armenian-American Literature of the Twentieth Century

Armenian-American Literature of the Twentieth Century encompasses the literary works produced in the United States in the period referenced, in Armenian and in English. The focus of this paper will be on works in the English language.

The paper will give an overview of the development of such literature throughout the twentieth century, with a focus on the gradual changes in theme and in how the author(s) consider the question of Armenian identity. The focus of much of the literature of the twentieth century has been on the Armenian Genocide, but it is not the only focus. Themes of family and questions of assimilation and adaptation are also significant areas of focus for the works. This paper then will analyze some of the primary works produced in the period.

Prof. Patrick Donabédian

(Aix-Marseille Université, CNRS, LA3M, Aix-en-Provence, France)

Le dôme en ombrelle dans l'architecture médiévale et notamment en Arménie

La forme pittoresque du dôme en ombrelle (coiffe plissée) apparaît aujourd'hui comme l'une des caractéristiques de l'architecture arménienne. En effet, très précisée

par les architectes arméniens depuis près de mille ans, sans doute en raison de sa vivacité et de son élégance, elle est devenue l'un des traits distinctifs de cette école. Ses premiers exemples assurément datés remontent à la période bagratide, mais son origine est probablement plus ancienne. Selon une hypothèse récemment avancée par Armen Kazaryan, ce type de coiffe serait apparue, pour ce qui est de l'Arménie, au VII^e s. : elle s'inspirerait de la couverture de l'édicule constantinien dressé sur la tombe du Christ à Jérusalem, au centre de la rotonde de l'Anastasis, et aurait été employée en Arménie dès le VII^e s. à la cathédrale d'Etchmiadzine puis sur les églises de Bagaran et de Zarinja. Quoi qu'il en soit, son essor véritable commence au premier tiers du XI^e. La comparaison avec les formes apparentées ou semblables qui s'observent dans d'autres cultures, de l'Occident jusqu'à l'Asie centrale, permet de mieux appréhender ce dispositif dans le contexte des architectures médiévales, tant chrétiennes que musulmanes.

Prof. Dr Armenuhi Drost-Abgaryan

(Martin Luther Universität Halle-Wittenberg, Halle)

The application practice of Sharakans in the Armenian Liturgy

The contribution deals with the liturgical application of the Hymns in the Armenian Liturgy as a result of the survey which was necessary for the annotations to the Armenian-German edition of "Šarakan".

During the systematic study of the traditional Directory of the Armenian Apostolic Church "Tonac'oyc'" and the modern church calendars "Ōra c'oyc'", published in Ejmiacin, Antelias, Jerusalem and Constantinople multifunctional applications came to light which are worth to make a subject of discussion.

The talk focuses on the functional interaction of musicological, liturgiological and textual aspects in the worship service.

Dr Nazenie Garibian (Matenadaran Institute of Ancient Manuscripts,
Yerevan State Academy of Fine Arts)

Interpreting the Architectural Terms in the Armenian Translation of the Bible: *gavit'*, *srah* and *kamarakap*

The Armenian translation of the Bible as the first text written in that language, which reached us in almost unaltered shape, is a precious primary source not only for the study of the Armenian language itself, but also for that of the terminology regarding several aspects of social and religious life. In this respect, deserving special mention are the terms concerning architectural buildings. Identifying and analyzing this kind of terms would help to restore and reinstate their authentic

significance both in shape and content and to interpret them in their historical context. This identification work is particularly important as many terms and expressions may have undergone a shift in meaning, due to the architectural development of the buildings. In this respect, one of the best examples is the well-known term *gawit'* and its relation with two other terms of the same nature: *srah* and *kamarakap*. A deeper contextual analysis allows suggesting that *gawit'* would be exclusively a roofed structure always having colonnades, while *srah* translates more an open-air courtyard. Moreover, they seem to feature two different parts of the same architectural entity – the atrium or *peristyle*, where *srah* would correspond to the open part under the *compluvium*, and *gawit'* – to the aisles covered by means of colonnades. In this context, both terms are connected to the word *kamarakap* which seems to be, in this case, a precise architectural element, that is the 'vaulted ceiling' or 'stone arch'. Used alone or with *gawit'* and *srah*, it indicates also a vaulted portico or the type of vaulted atrium.

Prof. Dr Jost Gippert (Universität Frankfurt)

Newly (re)discovered Armenian inscriptions from Azerbaijan

The paper deals with some inscriptions on cross-stones and a sarcophagus that have recently been discovered in the Shamkir province of Azerbaijan and that have been suspected to pertain to the "Caucasian Albanian" heritage. After a general account of the state of Armenian cultural heritage in the neighbouring country, the paper provides readings for the inscriptions in question based upon typological evidence from comparable monuments.

Dr Zaruhi Hakobyan (Yerevan State University)

The so-called “masks” in the sculptural decoration of medieval monuments of Armenia and Georgia

Among the anthropomorphic and zoomorphic images in medieval sculpture of Armenia, as well as Georgia the most mysterious and, one could say, not much traditional ones are the so-called “masks”. In medieval Armenian and Georgian sculpture masks appeared in the décor of the churches of the 5th-6th, 7th, 10th-11th and 13th-14th centuries and at such churches as Bajburd, Sisavan, Aghitu, Ateni, St. Cross on Aghtamar, SS. Peter and Paul in Tatev, Kumurdo, Ishkhan, Bagrat's Cathedral, Sanahin, Areni and so on. Notably, these certain motives appear in the décor of high-ranking churches. “Masks” that we encounter in Caucasian monuments are anthropomorphic, as a rule (male and female images), but sometimes also zoomorphic. It is characteristic that the “masks” are located in the

significant space zones from the sacral point of view, i.e. on the eastern façade, on the tympan.

The depiction of “masks” is widespread on the monuments of both East Christian and West Christian art. Moreover popularity of such a motive is especially visible in ancient culture, particularly in Antique and Hellenistic East monuments. The “mask” motive in medieval Caucasian monuments basically maintaining its ancient iconographic and symbolic characteristics.

Ms Piruza Hayrapetyan (Central European University, Budapest)

**The Emergence and Development of the Ganj Kanon Revisited:
What Do We Learn from the Manuscripts**

Grigor Narekac‘i’s *ganjs* continue to evoke scholars’ attention from many points of view. One of the aspects of interest is its structural features. The *ganj* is a compound genre comprised of different poetical forms - *ganj*, *tał*, and *mełedy*: together they form a *ganj kanon*. The present paper deals with the emergence and development of the *ganj kanon* aiming at answering the question whether the *ganj-tał-mełedy* structural pattern has been invented by Narekac‘i himself or it is the result of a later development. According to the scholarly consensus, *ganjs* were originally composed in a *ganj-tał-mełedy* pattern. Considering the systemized picture of Narekac‘i’s *ganjs* and *tałs*, Armine K‘yoškeryan argues that they were created as component parts of the same poetical system - the *ganj kanon*, and already in the tenth century, were collected into a liturgical collection, hypothetically called *Ganjtetr*. However, through the study of the manuscript tradition of *ganjarans* - a general structural study of 150 manuscript *ganjarans* of the Matenadaran’s collection, and a detailed study of the early surviving manuscripts from different collections, I will argue that the *ganj kanon* was a result of a gradual development in the course of the tenth to the twelfth-thirteenth centuries. Consequently, before being involved or participating in the formation of the *ganj kanon*, each component - *ganj*, *tał*, and *mełedy* - went through a separate phase of development influenced by different literary and non-literary factors. This implies important methodological clarification for the study of the origin and literary connections of the *ganj*.

Dr Andy Hilkens (University of Gent)

The Armenian reception of the homilies of Jacob of Serugh

Jacob, the Syriac anti-Chalcedonian bishop of Serugh (451-521), was a prolific author and talented poet. The sheer extent of available manuscripts and languages in which his writings are preserved attests to the level of appreciation of his eloquence by Christians of various denominations. Especially his prose and metrical homilies – more than 700 of them – were well-liked: several of these texts were translated into Arabic, Ethiopic, Georgian as well as Armenian. These translations have witnessed an upsurge in scholarly interest in recent years, but the Armenian corpus remains largely untapped.

This paper presents some recent developments in this field, especially the addition of new texts to the Armenian corpus. A brief introduction into the Armenian reception of Jacob and his writings in the Cilician period shall be followed by a description of the most important manuscripts, especially a seventeenth-century manuscript in the Matenadaran, which contains some of these newly discovered texts. The paper shall be concluded with some preliminary results of a comparison of an Armenian translation with the Syriac original.

Prof. Dr Dr Hubert Kaufhold (University of Munich)

Die armenische Version des Syro-Römischen Rechtsbuchs The Armenian version of the Syro-Roman Lawbook

Im 12. Jh. übersetzte Nerses von Lambron mehrere byzantinische Rechtsbücher aus dem Griechischen und aus dem Syrischen ins Armenische. Einen der syrischen Rechtstexte, die „Kurze Sammlung“, habe ich vor zwanzig Jahren kritisch herausgegeben: Die armenischen Übersetzungen byzantinischer Rechtsbücher. Erster Teil: Allgemeines. Zweiter Teil: Die „Kurze Sammlung“ („Sententiae Syriacae“), Frankfurt am Main 1997. Das zweite hatte bereits Eduard Sachau auf Grund nur weniger Handschriften ediert: K. G. Brund und E. Sachau, Syrisch-römisches Rechtsbuch aus dem 5. Jh., Leipzig 1880. Ich arbeite derzeit an einer kritischen Ausgabe des Syrisch-römischen Rechtsbuches. Mir sind etwa 60 Handschriften bekannt, die teilweise einen vollständigeren und besseren Text als die Ausgabe von Sachau bieten. Es läßt sich feststellen, daß die armenische Übersetzung auf eine der verschiedenen syrischen Versionen zurückgehen, die Sachau damals noch nicht bekannt war. Die Edition wird – wie die der „Kurzen Sammlung“ – von einer Einleitung, einer deutschen Übersetzung und einem knappen Kommentar begleitet werden.

Mr Gabriel Képéklian (UCL, Louvain-la-Neuve)

**Tradition indirecte de la version arménienne de l'*Adversus haereses*
d'Irénee de Lyon : Etat de la question**

Le texte grec des cinq livres de l'*Adversus haereses* d'Irénee de Lyon ne nous est connu que par une tradition indirecte grecque comprenant 123 fragments. En 1904, un manuscrit retrouvé nous a donné accès à la version arménienne des deux derniers livres, le M3710 (Matenadaran, Erevan). Par ailleurs, la tradition indirecte arménienne comprend aussi 74 fragments publiés par H. Jordan (1913) et le père Ch. Renoux (1978).

Nous préparons une édition critique de la version arménienne du *Livre V*. Nous utilisons une source inexploitée à ce jour. Celle-ci est riche de plus de 70 nouveaux petits fragments que nous avons pu localiser précisément dans l'*Adversus haereses*.

**Դր Ալա Խառատյան (Մատենադարան & Վ. Բրյուսով անվան
պետական լեզվահասարակագիտական համալսարան, Երևան)**

Մկրտիչ Նաղաշի պոետիկան

Թեմայի «Մկրտիչ Նաղաշի պոետիկան» է, որի շրջանակում անդրադարձել ենք խոսքի նշանագիտական ֆունկցիային՝ այն դիտարկելով ավելի տեսական-փիլիսոփայական տեսանկյունից: Ըստ այդմ Նաղաշի պոետիկայում խոսքը դիտարկել ենք որպես համատեքստի նշանակյալ, ցույց տվել, թե ինչու է Մկրտիչ Նաղաշի պոետիկայում տեքստից բխում ստեղծագործության համատեքստը, և ինչ դերակատարում ունի այդտեղ խոսքը: Մեր ուսումնասիրությունը ցույց է տվել, որ սա պատահական մատնանշում չէ, քանի որ տեքստի և համատեքստի այս կապը պայմանավորում է պոետիկական կառույցը և այդ կառույցի որակը: Այս դեպքում համատեքստի մասին պատկերացում տալիս է տեքստը, քանի որ համատեքստի մասին պատկերացումներն ու հավանական/անհավանական ենթադրությունները արվում են տեքստից:

Մեր ուսումնասիրության երկու կարևոր կողմերն են՝

ա) տեքստ-համատեքստ հարաբերության մեկնաբանությանը աջակցող մեծ իմաստավորում ունեցող խոսքի երկու տարբեր դրսևորումների՝ բարձր գրականի և բարբառի քննությունը:

Հեղինակի 15 տաղերից ոչ բոլորն են բարբառային կամ ժողովրդախոսակցական տարր պարունակում: Բարբառով գրված տաղերը և՛ հղում են, և՛ պարունակում են ժողովրդին: Որպես այդպիսի յուրօրինակ հակարդություն վերցրել ենք կրոնական տաղերի ու «Վասն բլբուլին և վարդին» տաղի հակադրությունը: Այս վերջին տաղի այլաբանական սիրային մոտիվի քննությունը կատարել ենք ոչ թե նորության

կարևորությամբ, այլ՝ լեզվի՝ որպես ենթատեքստի և համատեքստի հարաբերությամբ:

բ) «Վասն բլբուլին ու վարդին» լեզվի քննությամբ ցույց ենք տալիս, թե ինչպես է խոսքում նշանագրված մուսուլմանական իշխանության վկայությունը, ժողովրդական լեզվի մեջ թուրքական և արաբական խոսույթի առկայությունը, հեղինակի ժողովրդական կերպարն ու մշակութային երկխոսությունը (նյութի արևելյան ծագումն ու դրա քրիստոնեական մշակույթի հետ հարաբերվելը) և նաև տեքստը բուն ժողովրդին հասցնելու ցանկությունը: Պարզել ենք, որ «աշխարհիկը» նրա մոտ ոչ միայն ժողովրդին մոտ լինելու ուղղակի ցանկություն է, այլ հատուկ մտածողություն և հոգեբանական վարքագիծ՝ հասարակական կեցվածքով:

Prof. Hagop Kouloujian (UCLA)

Expectation of Linearity and the Problem of Reception of Beledian's Work in a Teleocratic Community

Arguably the most relevant living author in Armenian literature, Krikor Beledian's name has slowly but surely been gaining recognition among readers of the language who for several decades largely ignored his work. This was mainly due to his willful exclusion from a literary canon shaped by the traditional Armenian intellectual establishment. On the other hand, it was a consequence of the perceived difficulty of his work, or its “outsideness” with regards to norms expected by an inward-looking and preservationist Diaspora.

This paper identifies the absence of linearity and a teleological disposition in Beledian's works as a feature that disturbs its reception within a community accustomed to aim toward an ideal—though impossible—end. It explores the correlation of this conflict with the dominant repudiation of the concept of Diaspora as a permanent and open-ended experience, displaced by the utopian ideal of return to Western Armenia. Finally, it proposes that the guiding principle in the author's work, instead of linearity and *telos*, is a contestatory process tackling conventions, rules, and even the viability of prose and poetry. Linearity is replaced by the potentializing indeterminate, and only through contestation is how the author reassumes tradition.

Prof. Dr Caroline Macé (Akademie der Wissenschaften zu Göttingen - Patristische Kommission)

“The Armenian version of the Letter on the death of the apostles attributed to Dionysius the Areopagite (BHO 966)”

An “epistola de morte apostolorum Petri et Pauli” (CPG 6631), attributed to Dionysius the Areopagite and addressed to Timotheus, Paul’s disciple, is preserved in medieval manuscripts written in several languages: Arabic, Armenian, Ethiopian, Georgian, Latin, and Syriac, but not in Greek, the language in which it was probably originally written.

Whereas the Arabic and Ethiopian versions depend upon Syriac, it seems that the four remaining versions, Armenian, Georgian, Latin, and Syriac, descend, independently from each other, from two Greek recensions, one being reflected by the Armenian and Syriac versions, the other one by the Georgian and Latin versions. It seems out of doubt that those two recensions, despite their differences, stem from one source, that left no discernible traces in Greek. The translations are difficult to date, and so is the Greek original, but several elements speak in favour of an early date, perhaps before the coming to existence of the *Corpus Dionysiaca*. The reasons why this text, linked to the common feast of Peter and Paul, completely disappeared in Greek can only be guessed at.

A critical edition of the four translations is being prepared in Göttingen by M. Muthreich and C. Macé, under the direction of E. Mühlenberg.

In this paper I will present the current state of the art concerning the Armenian translation and the progresses made or expected to be made by the new edition.

Ms Alex MacFarlane (University of Oxford)

M3668, M7709, M7726:

Considering Cycles of *Kafas* about Alexander the Great in Armenian

In c.5th century CE, the *Alexander Romance* – one of the most widely disseminated texts in literary history – was translated from the Greek original into Armenian. By the 13th century manuscripts start to survive, in some cases accompanied by *kafas* (monorhymed poetry) composed in Armenian. These are first attested in a late 13th/early 14th century manuscript of the *Alexander Romance* by Xaç’atur Keč’arec’i, with more *kafas* surviving from the 16th century onwards primarily by Grigoris Alt’amarc’i and his pupil Zakaria Gnunec’i.

The *kafas* are also copied separately, in *tašaran* (collections of poetry and hymns) and *žołovacu* (miscellanies) in the 16th, 17th and 18th centuries: sometimes long collections of *kafas* that are likely to be the full cycle accompanying the *Alexander*

Romance, and other times short collections of *kafas* – some also found in the *Alexander Romance*, some found only in these collections. What this attests to is a rich tradition of poetic composition and transmission between manuscripts, places, performances and individuals.

This paper will present initial findings from the study of three of these manuscripts, viewed in the Matenadaran in Yerevan last year: MAT 3668 (16th century, with the *kafas* ascribed in the manuscript to Xaç'atur Keč'allec'i), MAT 7726 (17th century, with the *kafas* ascribed by the Matenadaran catalogue to Grigoris Ałt'amarc'i) and MAT 7709 (17th century, Kaffa, with the *kafas* appearing in the margins of the Tale of the City of Bronze).

Ms Armenuhi Magarditchian (Université de Genève)

Le temple antique de Garni

Comment et pourquoi le temple antique de Garni a-t-il survécu au fil des siècles ? L'édifice ionique, daté du Ier siècle apr. J.-C., survit miraculeusement à la christianisation de l'Arménie alors que sa destruction partielle en 1679 est due à un tremblement de terre. L'intention de la présente conférence est de procéder à une étude méticuleuse de l'architecture de l'édifice ionique et de ses motifs décoratifs, puis d'analyser une inscription arménienne inédite gravée sur un bloc de basalt appartenant à l'édifice antique. La recherche présentera les différentes phases d'utilisation de l'édifice ionique et permettra de saisir ses diverses fonctions au sein de la forteresse depuis sa construction au Ier siècle apr. J.-C. jusqu'à son anastylose complète au XXe siècle.

Prof. **Thomas F. Mathews** (NYU, New York)

Vrt'anēs to Vasari

In the face of the prohibition of images in Deuteronomy, the Armenian defence of icons by Vrt'anēs K'ert'oł of Dvin (604-07) is the earliest Christian treatise on the subject in any language, a century ahead of John of Damascus, who borrows from it his theory of the three-fold icon (the icon in the mind of God, the icon in Sacred Scripture, and the painted icon). After careful consideration, Vrtanes emerges as one of the earliest art historians. A critical edition of Vrt'anēs' text in Matenadaran 2679 is being prepared by Theo van Lint and Christina Maranci. The daily chanting of the Cherubikon in the Divine Liturgy, prescribed by Justinian II (573-4), gave the theme of Ezekiel's Old Testament Vision a central importance in Early Christian art. Thomas F. Mathews suggests a new reading of the newly uncovered mosaic of Ezekiel's Vision in the great Rotunda of Thessaloniki.

Mr Robin Meyer (University of Oxford)

"սս թէ մարգարէ ոք էր, սսսս զիտէր ...": The Modal Use of the Armenian Imperfect and its Indo-European Parallels

According to traditional grammars of Classical Armenian (e.g. JENSEN 1959:§§586–7), two types of *irrealis* conditional clauses can be differentiated: a present type, in which protasis and apodosis both make use of imperfect indicatives; and a past type, which employs periphrastic pluperfect indicatives in both clauses.

This binary classification of *irrealis* conditionals into present and past aligns well with similar patterns found in other older Indo-European languages. Classical Armenian sets itself apart, however, since unlike Latin it does not use the subjunctive of the imperfect or pluperfect to express *irrealis* notions, nor is the apodosis marked by a modal particle like Gk. ἄν.

Further complications arise when taking into account sentences where the imperfect is used to denote a past *irrealis* with another imperfect (1) or an aorist in the protasis.

- (1) *sa t'ē margarē ok' ēr, apa giteṛ ...*
3.SG.DEM if prophet INDF be.3.SG.IPFV then know.3.SG.IPFV
“If he were a prophet, he would have known ...” (Lk 7:39)

A new investigation of present and past *irrealis* conditionals in Classical Armenian is therefore due; in view of recent work on the influence of Greek on Armenian in general, the evaluations of traditional grammars, which are largely based on the Bible translation, can no longer stand.

This paper proposes that a differentiation between present and past *irrealis* in the apodosis may have arisen only secondarily in Armenian under Greek influence.

Prof. Alessandro Orenco (Università di Pisa)

**Comment écrire une autobiographie en Arménie,
au Moyen Âge et plus tard**

Bien que documentée parmi les écrivains grecs de l'antiquité tardive, l'autobiographie n'est pas vraiment présente dans la littérature arménienne la plus ancienne, à l'exception de quelques rares renseignements que des auteurs donnent à leurs propres égards: à ce propos le texte le plus étendu est tout probablement la « Lettre » de Łazar P'arpec'i. Mais pour avoir sous les yeux une vraie autobiographie, il faut arriver au texte connu sous le titre de Ink'nakensagrowt'iwn, et rédigé par Anania Širakac'i : notre communication, après avoir présenté et discuté ce texte, s'occupera des notes autobiographiques que l'on trouve chez d'autres écrivains du Moyen-Âge, pour aboutir sur le texte que Oskan Erewac'i publia, tel un colophon,

à la fin de la Patmowt'iw'n de Arakc el Davrižec'i, qui fut imprimée à Amsterdam en 1669, dans l'atelier dirigé par le même Oskan.

Dr Jakub Osiecki (Jagiellonian University, Krakow)

**Catholicos Khoren Muradbekian (1873-1938)
spiritual and political leader**

A few years ago the Ejmiatsin's Publishing House issued the book „Nachatak Hajrapet” – “Martyr – Patriarch”. This publication, prepared by Gohar Avagyan (Armenian National Archive) treats about one of the 20th century's Catholicos of the Armenian Church – Choren I (i.a Aleksander Muradbekian).

His career as an Armenian clergyman and politician commenced at the turn of 1923 and 1924, when group of bishops of Armenian Church headed by him, looking for ways to break the deadlock with Soviet authorities, convinced Catholicos Gevork V to issue two *Kondaks* (official statements of the Armenian Church). These two document had crucial meaning in the mutual relations between state and church in Soviet Armenia; According to them, on 4th January 1924, the Higher Spiritual Council was established. Secondly, Catholicos Gevork V recognized the Soviet authority as formal political power of Armenia.

Certainly, it was Choren Muradbekian, who launched the dialog of the Armenian Communist Party. In 1932 Choren Muradbekian became 128-th Catholicos of the Armenian Church.

The majority of archival sources used by Gohar Avagyan come from archival collection No. 409 (Eczmiadzin's Synod) from the Armenian National Archive. According to this set of documents, the author depicted one of the most significant individuals of the Armenian Apostolic Church of the first half of 20th century. In my presentation I would like to compare results of the research conducted by Gohar Avagyan, with the documents I have explored in the Communist Party Archive and Armenian GPU Archive in Yerevan, Vatican's Archive, Lambeth Palace Library and Archive.

Ms Stephanie Pambakian (University of St Andrews)

The *Cosmology* of Anania Širakac'i: text, sources, and value.

A great part of the works attributed to the 7th-century scholar Anania Širakac'i are still awaiting a careful and critical reassessment. After gathering available information about the current status of this *corpus*, our research focuses on the *Tiezeragitut'iw'n*, or *Cosmology*, a text rich with notions in Astronomy, Meteorology and Natural Philosophy.

Our work-in-progress includes a re-examination of the manuscript tradition, the identification of the text's Greek and Byzantine sources and the novelty it brought into Armenian Literature. We are also keen on presenting the value of the *Cosmology* as a means to better understand the circulation of knowledge, the processes of scientific thinking and the emergence of a new literary genre within Christian writing.

Ms Anahit Safaryan (University of Vienna)

**The last king and the fall of the kingdom of Kars according to the
*Chronicle of Matthew of Edessa***

Traditionally three kings of Kars are recognised-Mushegh (the founder), his son Abas, and Gagik the son of Abas. R. Matevosyan, however, has suggested that Gagik I of Ani took Kars from Gagik the grandson of Mushegh and gave it to his own youngest son Abas (II) - founding the second branch of Bagratunis in Kars (Մաթևոսյան Ռ., Բագրատունյաց Հայաստանի պետական կառուցվածքն ու վարչական կարգը, Երևան 1990, 167). The last Gagik of Kars would thus have been another grandson of Gagik I of Ani. A. Utujyan later used two manuscripts of the *Chronicle of Matthew of Edessa* in support of this idea; these manuscripts carry a gloss to the text that reads: “Abas was the brother of Yovhannes and Ashot kings” (Հայոց պատմություն, Հատոր II, Գիրք II, Երևան 2014, 123). In fact the same gloss is present in at least 10 of the extant manuscripts (W574, p. 222r, M5587, p. 258r, M3519, p. 195v, M1768, p. 180a, M1769, p. 220b, V917, p. 42, Ox e.32, p. 6r, M6605, p. 10, M2899, p. 5b, M3071, p. 148b). Fifteen others that were examined did not have this sentence.

The aim of this paper is to look more closely at the royal succession in Kars, taking into account the wider manuscript tradition. In the same way we will also shed new light on the reasons for the fall of Kars in 1064, based on the manuscripts of the *Chronicle* as well as other relevant sources.

Ms Sara Scarpellini (Université de Genève)

**La traduction arménienne des *Actes de Pierre et Paul*
du Pseudo-Marcellus : nouvelles contributions
philologico-linguistiques et historico-littéraires**

Les *Actes de Pierre et Paul du Pseudo-Marcellus* sont un texte de la littérature apocryphe chrétienne, qui relate la lutte des apôtres Pierre et Paul contre Simon le magicien jusqu'à leur martyre commun à Rome, devant l'empereur Néron.

La traduction arménienne des *Actes des Pierre et Paul* a joué un rôle important à l'intérieur de la tradition chrétienne arménienne. En effet, la diffusion de ce texte en Arménie porta partiellement à l'oubli d'autres textes apocryphes, comme le *Martyre de Paul*. Par ailleurs, le texte même du *Martyre de Paul* contient des interpolations des *Actes* du Pseudo-Marcellus, signe de l'importance de cette œuvre dans l'histoire arménienne.

Deux formes de ces Actes existent en arménien : la version arménienne (BHO 959) d'une rédaction grecque longue (BHG 1490) et un résumé rédigé directement en arménien (BHO 962) à partir de cette traduction arménienne. Notre communication vise à présenter nos recherches récentes sur la version arménienne longue (BHO 959), qui ont mis en évidence la présence de nouveaux manuscrits inédits qui ne figurent pas dans les éditions précédentes de P. Vetter (1903) et K'. Č'rak'eān (1904) et qui vont s'ajouter aux témoins inédits déjà identifiés par L. Leloir (1986) et V. Calzolari (2007). Toutes ces découvertes soulèvent donc la nécessité de travailler à une nouvelle édition critique du texte ainsi qu'à une analyse approfondie de ces Actes d'un point de vue philologico-linguistique et historico-littéraire. Un tel travail constitue l'objet de ma thèse de doctorat.

Prof. Arsen Shahinyan (Saint Peterburg State University)

Genesis of the “Pan-Bagratid Family Federation” in the First Half of the 9th Century.

The formation within the framework of the Arab vilayet of Armīniya, which consisted of historical Greater-Armenian, Caucasian Albanian and Iberian lands, Bagratid numerous autonomous principalities, is defined in our paper, for the first time in the scientific historiography, as genesis of “*pan-Bagratid family federation*”. We represent an attempt to establish the actual time of migration of the some representatives of the Armenian naxarar house of Bagratuni to Arab Ğurzān (i.e. Iberia) and Arab Arrān (i.e. Albania) as well as the geography of their new domains in those regions. We also determine the exact time of legal formalization of the so-called “*pan-Bagratid family federation*” by the caliph administration.

Finally, we provided the list of the next six branches of “*pan-Bagratid family federation*” given in chronological order with pointing out the main reference data on the moment of foundation, the name of the founder, his residence and hereditary tenancies:

- 1) The senior branch of the Armenian Bagratids;
- 2) Kartvelian/Georgian branch of Bagratids;
- 3) The senior branch of the Ałuanian/Albanian Bagratids;
- 4) The intermediate branch of the Armenian Bagratids of Tarawn (Tarawnitis);
- 5) The junior branch of the Armenian Bagratids of Mokka' (Mokac'i);
- 6) The junior branch of the Ałuanian/Albanian Bagratids of Xač'en.

Prof. Tom Sinclair (University of Cyprus)

What the 16th-century colophons tell us about the city of Van

This subject arises in the context of an attempt to construct a picture of the Lake Van region's cities, both in the century and a half preceding the formation of an Ottoman administration in the region and in the 16th century, when by and large an Ottoman administration was in force. The 16th century constitutes a well-known gap in the published colophon sequences, in part, perhaps, on the ground that the war-torn century could not be expected to throw up a substantial volume of manuscript production. An electronic catalogue of 16th-century manuscripts awaits investigation.

Early in the century Van was captured from the Hakkari principality by the Safavid state and became the seat of a province governor. It was temporarily occupied by Ottoman forces in 1534 during Süleyman I's campaigns in Iran and Iraq, and was finally taken by the Ottoman empire in 1548. It was then refortified to become a province capital and military base.

In the city of Van a number of manuscripts were copied throughout the century whose production was neither inhibited by military operations nor encouraged by the city's size and importance. In the monastery of Varag, seat of the bishops of Van, priests and scribes continued copying manuscripts on much the same scale as in the city of Van. Somewhat intriguing are the manuscripts copied in nearby villages and in relatively obscure monasteries in the nearby district of Rshtunik'. Much more conspicuous are the town of Hizan, in a mountain valley south of the lake, and the neighbouring valley of Moks, where most of the manuscript production took place in a number of different villages. Hizan and Moks, continuing a late medieval role, far overtop the city of Van in the volume of their production. We attempt an explanation, which helps, too, with the interpretation of the Van phenomenon.

Prof. Michael E. Stone (Hebrew University of Jerusalem)

Biblical Text and Armenian Retelling

The past forty years' work in edition and publication of Armenian texts relating to the Old Testament (Hebrew Bible) has yielded a substantial corpus of texts treating of biblical matters from Adam down to Daniel and Ezra. In addition to Armenian versions of known apocrypha, such as *Joseph and Asaneth* and *Testaments of the Twelve Patriarchs*, a literature of hundreds of apocryphal documents is now available. In the paper, I attempt a first analysis of this corpus, first attempting to analyze the ways these mediaeval authors and scholars handled the biblical text on which they were expanding. This is a preliminary trial, which

hopefully will be followed by a number of further studies of what these Armenian Apocrypha share and in what they differ.

Դր Արուսյակ Թամրազյան (Մատենադարան)

**Մեկնության չորս եղանակները
Հովհաննես Պլուզ Երզնկացու ճառերում**

Համաքրիստոնեական մեկնողական ավանդույթում, ինչպես հայտնի է, ունիվերսալ մոդելի են վերածվում **մեկնության կամ հայեցման չորս եղանակները** (ուղիղ, այլաբանական, տրոպոլոգիական, անագոգիկ): Հայ մատենագրության մեջ այս համակարգի հետեւողական կիրառության բացառիկ նմուշ են **Հովհաննես Պլուզ Երզնկացու երեք ճառական մեկնությունները**: Մեկնության նշված եղանակները Երզնկացին կիրառում է մեծ վարպետությամբ՝ ըստ քննվող նյութի համակարգելով սրանք, հյուսելով նույն պատկերը մեկնության տարբեր եղանակներում բառախաղերի, բառերի իմաստային շերտերի զուգահեռումների, սրանց վրա կառուցվող հարասությունների, զուգադրապատկերների ու խորհրդապատկերների նուրբ շարահարումով:

Dr Hratch Tchilingirian (University of Oxford)

**«Մնունդ սրբութեան եւ իմաստութեան»: a 15th century curriculum
for educating infants in the Church**

A 15th century "Curriculum for Educating Infants' in the Church", ascribed to Arak'el Siwnets'i and Grigor Tat'ewats'i— entitled «Մահմանադրութիւն դաստիարակութեան նորածնեալ մանկանց որք հրաւիրելոց են յաստիճան քահանայութեան» — is placed as an appendix to the rite of ordination to the priesthood in the Grand Euchologion (Mets Masht'ots') of the Armenian Church. It serves as “guidelines” to prepare a person for ordination by spelling out instructions to a candidate’s parents, teacher and father confessor. This paper provides an introduction to the text in the context of the ordination rite and then analyses the educational instructions given to parents and the clergy.

Dr Ds Albert ten Kate (Bergen op Zoom)

The Armenian Psalter according to the Manuscript Barberinus Orientalis 2.

This Polyglot containing five different Psalters, e.g. Bohairic, Arabic, Syriac, Armenian and Ethiopian, dates from the 14th century. It has its origin in Egypt in the monastery of the Syrians, Deir el Souryan in the Wadi Natroun. The Armenian text goes to Psalm 148,1a and shows how the Psalter has a stable textual tradition, also in Armenian. We will compare it with the text of the Zohrab-edition and show its most remarkable features. The headings are the most particular trait of this manuscript: they reveal a tendency towards actualisation.

Prof. Robert W. Thomson (University of Oxford)

**Vardan Arewelc'i's *Commentary on the Psalms*.
Some Preliminary Remarks.**

Vardan Arewelc'i stands out among the writers of medieval Armenia for the range of his interests. Grammar, geography, history and theology feature prominently in his output. His writings are not totally original works, but rather compendia of information that were designed for teaching purposes. So he gives us a picture of 13th century intellectual life in Greater Armenia, and of the texts used in the teaching provided by monastic schools.

His *Commentary on the Psalms* [1251] is noteworthy for its copious references to alternative readings from the Greek versions of the Old Testament. Such variants are usually attested only in Armenian manuscripts of the Bible. But here I concentrate on the sources for the variety of interpretations that he offers for each verse of each psalm. Vardan does not identify those sources, save for a general reference to the Greek writers Athanasius, Basil, and Epiphanius, the Syrians Ephrem and Daniel of Salah, and the Armenian Nersēs of Lambron. However, closer investigation reveals some surprises.

Dr Irene Tinti (University of Geneva)

Plato in Ancient Armenian: a Research Project

Only five Platonic or Pseudo-Platonic dialogues survive in ancient Armenian translations, namely the *Timaeus*, the *Euthyphro*, the *Apology of Socrates*, the *Laws*, and the spurious *Minos*. The dossier, which is attested in its entirety only in one late manuscript (V 1123: 16th–17th C), is anonymous and undated. Based on the extant indirect tradition, a *terminus ante quem* can be established for the *Timaeus*

(12th C); furthermore, linguistic and traductological data suggest an attribution of the latter to nobleman and scholar Grigor Magistros Pahlawouni (c. 990–1058 CE). However, it is still unclear whether the five dialogues should all be ascribed to the same author and/or time frame, especially because the notion that the language of the *Timaeus* differs from that of the rest of the dossier has been occasionally put forward, but never substantiated with any evidence.

The present paper will describe the methodology and preliminary results of an ongoing research project, funded by the *Swiss National Science Foundation* (2016–2019) and devoted to comparing the language and translation technique of the five extant dialogues – as attested in the available witnesses – with one another and with Grigor's *Letters* (which include philosophical themes and literary quotations translated directly from Greek). The project's main goal is to reach a motivated conclusion in favour or against the common authorship of the entire Armenian Platonic dossier on the one hand, and of the attribution to Grigor Magistros on the other.

Ms Beatrice Tolidjian (Washington, D.C.)

**Art of church building and facade decoration in Ottoman Macedonia:
resonances from medieval Armenia: an overview**

This study purports to survey trends in the art and architecture of the Armenian diaspora in the Ottoman Macedonian lands. The buildings under discussion are a group of churches in north-eastern Macedonia dating from the 16th – 17th centuries. The only Pre-Ottoman building is from the 11th century.

All of the churches exhibit a close kinship to monuments of the Caucasus and Asia Minor, more specifically Armenia, in their external façade decoration and in the choice of building materials and techniques. The report discusses the characteristics in question and brings in Armenian parallels to illustrate the possible importation of artistic ideas. As for sources attesting an Armenian presence in those areas, the 16th century Turkish tax registers mainly from the Kyustendil sancak, as well as the sicils (registries) from the 17th c. for central Ottoman Rumeli (today's Bulgaria) are treasure troves of information on the lives and activities of Armenians living and operating within the imperial territories of that part of the Balkans as well as being inventories of Armenian names. Indeed, the onomastic analysis bears very interesting results and will be given due place in this report. There are also toponyms of Armenian origin. In addition, there are data from historiography, hagiography, epigraphy, a legal document from the 14th century and possibly more. This report is but one of several that is being dedicated to the broader study of the above-mentioned buildings.

Dr Haig Utidjian (Prague)

**Points of interaction between the theory, practice and aesthetics of
Byzantine and Armenian sacred music: recent research on three
documentary witnesses**

The presentation will outline work on the history of interactions between the Byzantine and Armenian traditions of sacred music as substantiated by three documentary witnesses:

(1) The 1794 Constantinople publication *Nuagaran* by Grigor *dpir* Gapasak'alean, with its rambling and eclectic presentation of the history and philosophy of music, drawing on a motley variety of sources – many of them Greek – and particularly notable for its inclusion of (i) a fully-fledged *Papadiké* adapted from roughly contemporaneous Greek models and (ii) an Armenian contrafactum to a Greek *heirmos* (transcribed in a specially adapted version of the Middle-Byzantine neumatic notation – constituting the first known example of Byzantine neumes printed using moveable type).

(2) A manuscript in the Chrysanthine notation, featuring a unique transcription of a through-composed, melismatic setting of the Armenian paschal Introit, preserving aspects of performing practice that came to fall into abeyance from the mainstream – yet attested in part within the current remnants of the Constantinopolitan oral tradition and hinted at by a handful of hitherto largely underrated or neglected sources. Antecedents in mediaeval Manuscripts' codices will be pointed out.

(3) Two issues of the Greek journal *Mousiké* published in Constantinople, with an ecphonetic version of the same Introit, and a review of a choral concert wherein Komitas conducted his harmonisations of hymns: these highlight the diverse ways in which the Armenian and Greek Orthodox Churches reacted to the encroachment of Western influences in the 19th century – determining the distinct evolutions in the aesthetics of their respective practitioners over the subsequent century.

Dr Emmanuel Van Elverdinghe (UCL Louvain-la-Neuve)

Grigor Murłanec'i's Lost Gospel Book and Its Tradition

A handful of Armenian Gospel Books, ranging from the 12th to the early 14th century, refer in their colophons to an exemplar by a certain Grigor Murłanec'i, "artful scribe and invincible scholar". Who was this copyist, unknown to any other source, and what were the distinctive features of his manuscript, contributing to its popularity as a "choice and reliable model"? An integrated approach to the manuscript tradition helps answer these questions by taking into

account the manuscripts' iconography, textual peculiarities, and colophons, as well as the historical circumstances surrounding their production. Furthermore, exploring this tradition sheds new light on the Armenian scribal activity in and around Edessa, while also revealing connections between remote copying centres. Such an enquiry highlights the potential of a careful and comprehensive examination of the multifaceted evidence offered by manuscript codices for enriching our knowledge and understanding of cultural networks in Mediaeval and Early Modern Armenia.

Prof. Theo Maarten van Lint (University of Oxford)

**Emptying and Fulfilment in Prayer 39 and 40 of Grigor Narekac'i's
*Book of Lamentation***

Many of the prayers in the *Matean ołbergut'ean* are self-contained, taking the believer through a well-established movement of realisation of sinfulness and despair at salvation, through contemplation of God's love to a position of hope and trust. However, in prayers 39 and 40 this movement stretches over two *bans*.

The prayers' biblical grounding will be elucidated, from free will and the fall through salvation and transformation into the divine image. The soliciting song of the harlot from Tyre mentioned in Isaiah 23 is juxtaposed to funeral laments contemporary to the Saint. These are placed in the wider context of replacing pre-Christian practices devoid of hope with Christian ones, mindful of the resurrection, such as Grigor Magistros' Christian funeral lament for *sparapet* Vahram Pahlawuni, inviting further comparison with works by Nersēs Šnorhali and Grigor Tłay. All represent attempts to deepen Christian thought patterns on all levels of Armenian culture, and among believers in their community and individually.

Prof. Azat Yeghiazaryan (Armenian-Russian University, Yerevan)

Some Problems of the History of the Armenian Epic

The history of the epics is the essential part of epic studies. It involves the problems of the origin or formation of epic, its mythological and other sources, development and changes of these sources in the new epic context. The author clearly separates the origin of the myths and epics. The myths take their origin in the prehistoric times, and the epics are formed in the historical times – pagan and Christian centuries.

Some myths connected with «David of Sassun» are considered here. The author shows how the myths of twins Sanasar and Baghdasar, the immaculate conception

of their mother Covinar and other myths became parts of the epic plot and entered the epic. He insists that the formation of the epic is connected with the centuries of the struggle against the Arabs in VIII-X centuries, so all the ancient plots were gathered round the branch of David, which directly reflects the struggle of Armenians against the Arabs.

The paper deals also with the some medieval literary sources which give important information concerning the history and places of «David of Sassun».

Dr David Zakarian (University of Oxford)

P'aranjem and Her Husbands: Revisiting Nina Garsoïan's Hypothesis

In her 2013 article, entitled “The Problematic Marriages of the Armenian King Aršak II: An Iranian Hypothesis”, Nina Garsoïan has attempted to reconstruct the complex sequence of events related to the marriages of Queen P'aranjem to Gnel Aršakuni and King Aršak II, and has concluded that most likely Aršak married P'aranjem at the beginning of his reign after which King Pap was born; then, in accordance with the Zoroastrian tradition of spouse lending, he lent his wife to his nephew Gnel and in 358 married to the Greek noblewoman Ołompi (Olympias); after Gnel's death in 359 Aršak took P'aranjem back; when Ołompi's patron Emperor Constantius died in 361, P'aranjem organised Ołompi's assassination. The present paper revisits Garsoïan's Iranian hypothesis and provides a new interpretation of P'aranjem's marriages, which is based on close reading of the relevant passages in the *Buzandaran Patmut'iwnk'*.