Association Internationale des Etudes Arméniennes

IMPORTANT INTERNATIONAL AFFILIATION

The AIEA has become a member of the *International Union for Oriental and Asian Studies*. This is an umbrella organization, uniting international scholarly organizations concerned with various aspects of Oriental Studies; it is in turn a constituent of the *Conseil International de la Philosophie et des Sciences Humaines*, a body affiliated with UNESCO as a non-governmental organization which unites all international scientific umbrella organizations.

AIEA will be able, from time to time, to receive some material assistance through this affiliation. Quite beyond that, however, our membership of the *International Union for Oriental and Asian Studies* sets Armenian Studies and our Association in the cadre of the international scientific community of Oriental Studies.

RELATIONSHIPS WITH THE ACADEMY OF SCIENCES OF THE ARMENIAN SSR

During their recent visit to Erevan, the President and the Secretary of AIEA, prof.Dr.ME Stone and Dr. JJS Weitenberg, had a most fruitful meeting with Professor GA Galoyan, Vice-President of the Academy of Sciences of the Armenian SSR. The meeting was also attended by Akademikos Prof. GB Djahukyan, Director of the Institute of Linguistics of the Academy of Sciences, Dr. B. Chookaszian, Vice-Director of the Matenadaran and other senior officials. During this meeting lines of cooperation were explored between the Academy and AIEA designed to lead to the forwarding of Armenian Studies and the increased interchange of information between scholars working in the various institutions in Soviet Armenia and those working in iother countries.

An official delegate of the Academy has been invited to the forthcoming Conference of AIEA to be held in Fribourg (CH) in October 1988. Scholars from the Academy of Sciences and other scientific institutions will be invited to attend our various workshops and meetings. Channels for exchange of information on a regular basis will be developed.

These agreements set the relationship between AIEA and the Academy of Sciences of the Armenian SSR on an official basis and will enable the forwarding of Armenian Studies.

CONSTUTION

Pour se conformer avec les règlements du Code Civil Néerlandais, quelques articles de caractère tout à fait technique doivent être introduits dans la Constitution de l'AIEA. L'AIEA étant enregistrée en Hollande, c'est la version néerlandaise de ces articles qui fait autorité. Vous trouverez ci-dessous une traduction francaise des articles concernés. Si le secrétaire de l'AIEA ne reçoit aucune objection au sujet de ces modifications, ces articles seront considérés comme faisant partie de la constution. Celui qui souhaite consulter la version néerlandaise peut en recevoir une copie du secrétaire.

Article 9

j. L'Assmeblée générale des membres peut suspendre ou racier un membre de l'Association pour autant qu'elle considère que toutes les conditions sont réunies. pour une telle décision, la majorité d'au moins deux tiers des votes valables est requise.

k. Les membres du Comité sont autorisés à remettre leur démission à tout moment, à condition que cette démission soit formulée par écrit au moins trois mois à l'avance.

Article 12

a. En conformité aved les dispositions de l'article 50 du livre 2 du Code Civil, l'Association est dissoute par une décision prise par l'Assemblée générale réunissant au moins trois tiers des membres, présents ou représentés par leur mandataire, décision prise à la majorité d'au moins les deux tiers des votes valables.

b. Si le quorum n'est pas atteint, une autre assemblée se peut délibérer valablement quel que soit le nombre des présents, laquelle assemblée ne peut se tenir que huit jours au moins après la première assemblée et au plus tard trente jours après celle-ci, la décision étant prise à la majorité des deux tiers des votes valablement exprimés. Les votes par correspondances ne sont pas admis, mais chaque membre peut se faire représenter par toute personne dûment accrédité, qui ne pourra toutefois

accepter qu'une seule procuration.

c.   La convocation de l'Assemblée générale concernant les points a. et b.
de cet article doit porter à l'ordre du jour de l'Assemblée la proposition
de dissolution de l'Association. La convocation pour une telle assemblée
doit être expédiée au moins quatorze jours avant la dite assemblée.

d.   Si aucun liquidateur n'a été désigné par l'Assemblée générale, la
liquidation de l'Association est effectuée par le comité de l'Association.

e.   En cas de solde excédentaire, son utilisation sera déterminée par
l'Assenblée générale, dans le respect des buts de l'Association.

f.   Après sa dissolution, l'Association subsiste aussi longtemps que le
requiert sa liquidisation. Durant la liquidation, les clauses des statuts
et règlements restent en vigueur dans la mesure du possible. Dans les actes
et publications qui émanent de l'Association les mots "en liquidation"
doivent être ajoutés à son nom.

STANISLAS LYONNET

L'un de nos membres les plus illustres, le Professeur Stanislas
Lyonnet, membre honoraire de l'AIEA, est décédé à Rome le 8 juin 1986. Nous
reproduisons ci-dessous le témoignage d'un de ses proches collaborateurs
sur la vie du grand savant et de l'homme généreux qu'il fut. Voici le
témoignage de M.Gilbert de l'Institut Biblique Pontifical.

Stanislas Lyonnet est né à Saint-Etienne, en france le 25 août 1902. En
octobre 1919, il entre dans la Compagnie de Jésus. En 1924, il obtient, à
l'Université de grenoble la licence-ès-lettres A partir de 1927, il étudie
la linguistique comparé indo-européenne à l'Ecole Pratique des Hautes
Etudes à Paris, où il suivit les cours de A.Meillet, dont il fut le dernier
étudiant. Pour l'obtention du diplôme des hautes études, il publie en 1933
un mémoire sur "Le parfait en arménien classique".

Son orientation est alors la linguistique arménienne et géorgienne. Ses
publications dans ce domaine sont les suivantes:

-*Le parfait en arménien classique, principalement dans la traduction
des Evangiles et chez Eznik*, Paris 1933 (Coll. Linguistique 37),
xiv-188 p.

-La version arménienne des Evangiles et son modèle grec. L'Evangile
selon saint Matthieu, *Revue Biblique* 43 (1934) 69-87.

-Aux origines de l'Eglise arménienne. La traduction de la Bible et le
témoignage des historiens arméniens, *Revue des Sciences Religieuses* 25
(1935) 170-187.

-Le tétraévangile de Moscou et son importance pour l'étude de la
version arménienne, *Handes Amsorya* 49 (1935) 596-603.

-Les versions arménienne et géorgienne, *dans* M.-J. Lagrange, *Introduction á l'étude du Nouveau Testament, II. Critique textuelle, II. La critique rationelle*, Paris 1935 (Coll. Etudes Bibliques) 342-386.

-Un important témoin du texte césaréen de saint Marc: la version arménienne, *Mélanges de l'Université Saint Joseph* 19 (1935) 23-66.

-Vestiges d'un Diatessaron arménien, *Bib* 19 (1938) 121-150.

-La prmière version arménienne des Evangiles, *Revue Biblique* 47 (1938) 355-382.

-*Les origines de la version arménienne des Evangiles et le Diatessaron.* Roma 1950 (Coll. Biblica et Orientalia 13), 9-302 p.

Ce dernier ouvrage est sa thèse de doctorat en sciences bibliques, à la Faculté Biblique de l'Institut Biblique Pontifical de Rome. En effet, en 1942, Stanislas Lyonnet est nommé professeur d'arménien et de géorgien àla Faculté Orientale de l'Institut Biblique Pontifical. Il gardera cette chaire jusqu'en 1950. Cependant, dès 1943, il est en même temps professeur d'exégèse des lettres de s. Paul à la faculté Biblique du même institut, et il conservera cette chaire jusqu'en 1983. c'est d'ailleurs dans ce domaine qu'il allait donner le meilleur de lui-même et s'imposer à l'attention des exégètes. Formé à la linguistique, son exégèse renouvelait l'approche des textes; on relève en particulier son interprétation de Romains 5, 12. Egalement théologien, il fut une figure marquante lors du Concile Vatican II (1962-65) et dans les années qui suivirent. En particulier, il eut de multiples relations oecuméniques.

De 1945 à 1967, il fut doyen de la faculté Biblique de l'Institut Biblique Pontifical; de 1951 à 1982 il dirigea la collection *Biblica et Orientalia*, et de 1955 à 1982 la collection *Analecta Biblica*, toutes deux publiées par l'Institut Biblique Pontifical.

Il s'affaiblit progressivement au cours des premiers mois de 1986; le 6 juin, sentant venir l'heure du grand départ, il répéta sans fin "amen" et mourut dans la soirée du 8 juin 1986, à Rome.

Doué d'un cractère serein et optimiste, Stanislas Lyonnet était un enthousiaste toujours prêt à aider et capable de s'émerveiller sans cesse; c'est pourquoi il eut la confiance de beaucoup.

CONFERENCES

LE QUATRIEME CONGRES DE L'AIEA AURA LIEU A FRIBOURG/ SUISSE DU 12 AU 15 OCTOBRE 1988. Organisation: prof.Dr. Dirk Van Damme, Séminaire de patristique, Université Miséricorde, CH-1700 Fribourg (tél. 037-21 94 54 [off.], 037- 28 31 71 [priv.]).

Complément d'information sur la *3e conférence de l'AIEA* (Bruxelles, 22-24 septembre 1987):

-M. Alaverdian," Archag Tchobanian, ambassadeur de la culture arménienne", est paru dans la *Revue des Pays de l'Est* (Bruxelles) 1987, pp. 91-125.

-A. Mekhitarian, "Miniatures d'Ispahan" (présentation de l'ouvrage publié en collaboration avec S. Der-Nersessian, *Miniatures arméniennes d'Ispahan*, Bruxelles 1986)

-D. Sakayan, "Armenian Nominalizations" (présentation de l'ouvrage *Formen der textkohärenz - Nominalisierung als sententiale Metapher im Ostarmenischen*, Tübingen 1986).

B. Sivazliyan, "Traduzione delle quartine di Hovhannes Tumanian in lingua italiana" (présentation de l'ouvrage *Quartine di Hovhannes Tumanian*, Milan 1985 (UGAB, Sezione di Milano).

A detailed report on the workshop *Chrysostomica and Pseudo-Chrysostomica* (Aarhus april 27 - may 1, 1987) is added as an annexe to this Newsletter.

Le 5-6 octobre 1987 s'est tenu à Milan le colloque *Recupero di testi classici attraverso recezioni in lingue dal Vicino e Medio Oriente*. Plusieurs exposés concernent dirctement l'arménologie. L'initiative de cette réunion est partie d'un groupe de recherche de l'Université de Rome, regroupant des historiens de l'antiquité, des orientalistes et des linguistes. Un volume a déjà été publié par ce groupe: *l'eredità classica nelle lingue orientali* Roma 1986 (Ist. dell'Enciclopedia Italiana)

The *International Conferene on Armenian Art* will take place in Venice on May 30 - June 5, 1988. Contact: prof. B. Zekiyan.

SCHEDULE OF FORTHCOMING AIEA CONFERENCES AND WORKSHOPS.

1988 (May 30 - June 1) Workshop on Armenian Computing, Leiden. Contact: Dr. J.J.S. Weitenberg.

1988 (October 12-15) General Meeting of the Members of AIEA, Fribourg (CH). Contact: Prof.Dr. Dirk Van Damme.

1989 (July 16-20) Workshop on techniques of edition of Armenian texts, Graz (Austria). Contact: Prof.Dr. M.Stone

1990 (July 15-21) Workshop on the Armenian Bible, Heidelberg. Contact Prof.Dr. C.Burchard.

An International Conference on Armenian Studies, to be organized jointly by the Society for Armenian Studies (SAS) and AIEA is being prepared for 1992.

Association Internationale des Etudes Arméniennes

The fourth conference of the AIEA will
be held in Fribourg / Switzerland,
12-15 October 1988

Le quatrième congrès de l'AIEA aura lieu
à Fribourg / Suisse
du 12 au 15 octobre 1988

Der vierte Kongreß der AIEA wird in
Freiburg / Schweiz
von 12. bis 15. Oktober 1988
stattfinden

for further information please contact
pour plus ample information prenez contact avec
Weitere Informationen erteilt gerne

Prof. Dr. Dirk VAN DAMME
Séminaire de Patristique
Université Miséricorde
CH-1700 FRIBOURG

☎ 037. 21 94 54 (off.)
037.28 31 71 (priv.)

PUBLICATIONS RECUES

Buzande Topalian

l'AIEA s'enrichit d'une collection d'ouvrages du poète arménien Buzande Topalian, généreusement offert par sa famille.

Né à Ayntab (Turquie) en 1902, où il fait ses études, B.Topalian s'installe à Alep suite aux massacres. Il y publie son premier recueil de vers (Fête de l'Aube) en 1930. Il se fixe ensuite à Paris où il fonde une imprimerie et une revue artistique (*Andastan*). Parmi ses oeuvres, citons "Prime", "Jeu de feu d'artifice", "inscription", ainsi que deux recueils en francais. il est décédé en 1971.

Nous recevons de l'héritage Topalian les ouvrages suivants:

Անդաստան, պարբերական գրականութեան եւ արուեստի (Revue Arménienne- Arst et Litérature), vol. 2(1952), 4 (1954) - 18 (sans date).

Թոփալեան, Բիւզանդ: Լուսածնունդ (Poèmes), Paris 1964 (impr. Արաքս).

Հրախաղութիւն (Poèmes), Paris 1937-52 (Արաքս).

Արեւագալ (Poèmes), Erevan 1968 (Հայաստան).

Topalian, Buzant: Inscrit (Poèmes), Paris 1962 (Rythmes).

Le jour du Monde, Paris 1966[2] (Rythmes).

Չարենց, Նաիրի: Արա գեղեցիկ (դիցապատմական ողբերգութիւն Հինգ արար) Paris 1960 (Արաքս).

Քիւրտեան, Յ. Խիզանի դպրոցին գրիչներն ու մանրանկարիչները եւ իրենց յիշատակարանները, Paris 1951.

autres publications recues

Arat, K.: 175 Jahre Mechitaristen in Wien und 285 Jahre "Ökumenismus", *Jahrbuch des Vereins für Geschichte der Stadt Wien*, 42 (1986): 47-60.

Բանբեր, Panpère (Marseille), Annèe 1987, N⁰ 1 à 6.

Dadrian, V.K.: The Role of Turkish Physicians in the World War I. Genocide of Ottoman Armenians, *dans: Holocaust and Genocide Studies*, I.2, Oxford - New York (Pergamon Press) 1986: 169-192.

Երեկան (Sofia) 1986. 1987 (N⁰ 4-24).

Gebarski, Bohdan: *List do starego Tureckiego Znajomego (przedrok z miesiecznika "KIERUNKI" Nr. 47 z 26-go listopada 1961 r.)* Varsovie 1987 (Polskie Towarzystwo Ludoznawce Oddział w Warzawe. Koło zaintersowan Kultura Ormian), 19 pp. (

Hasła Słownika Biograficznego Ormian Polskich. Zesławienie Nr. 1. Sans lieu [Kraków], sans date [1986], 25 pp (Polskie Towarzystwo Ludoznawce Oddział w Krakowie. Koło zaintersowan Kultura Ormian).

International Journal of the Middle East studies, 18 (august 1986) N⁰3.

Կեսարիա եւ Ս. Գրիգոր Լուսաւորիչ եկեղեցին (Հրատարակութիւն՝ Պատրիարքութիւն Հայոց Թուրքիոյ)/ *Kayseri ve S. Krikor Lusavoric̀ Kilisesi/ Cesarea and St. Gregory Illuminator Church (Publ. of the Armenian Patriarchate).* Istanbul 1986, 110 pp. (avec illustr. partiellement en couleur).

Die Kirche, Jahrgang 41, N⁰ 25 Juni 1986.

Krikor, H. - Dzirdzirian, H.K., *Ormanie znani i nieznani (Od czasów Noego po dzié dzién), Przełożyła z jezyka anglielskiego, Krystyna Nizio),* Varsovie 1986 (traduit de l'Anglais par K.Nizio, titre originel: **Known and Unknown Armenians. From Noah to Nowadays**).

Morani, M.: Situazioni e prospettive degli studi sulle versioni armene di testi greci con particolare riguardo agli storici, *dans* : *L'Eredità classica nelle lingue orientali*, Rome 1986: 39-46.

MSH Informations. Bullletin de la Fondation de la Maison des Sciences de l'Homme (Paris, 54 Bd. Raspail), 53 (1987).

Newsletter of the Society for the Study of the Indigenous Languages of America, 6(1987)2.

Նոր Կեանք (Bucarest) 1968 (1-12); 1987 (1-5).

Petrosyan, W.: *Samotny orzech*, Varsovie 1986 (Wydawnictwo TPPR "Współpraca"), ISBN 83-7018-038-8.

Schütz, Edmond: An Armeno-Kipchak Document of 1640 from Lvov and its Background in Armenia and in the Diaspora, *dans:* G.Kara ed., *Between the Danube and the Caucasus. A Collection of Papers concerning Oriental Sources on the History of the Peoples of central and Soth-eastern Europe*, Budapest 1986 (Akadémia Kiado) pp. 244-326.

Idem: The Stages of Armenian Settlements in the Crimea, *dans Transcaucasica II (Quaderni del Seminario di Iranistica, Uralo-Altaistica e Caucasologia dell' Università degli SAtudi di Venezia)* 1980, pp. 116-135.

Stephan, S.: *Karapet Episkopos Ter-Mkrttschjan (1866-1915). Materialen zu einem Kapitel armenisch-deutscher wissenschaftlicher Zusammenarbeit, unter Mitarbeit von L.Chr.Ter-Mkrttschjan redigiert und herausgegeben von H.Goltz*, Halle (Saale) 1983 (=*Martin-Luther Universität Halle - Wittenberg, Wissenschaftliche Beiträge 1983/ 37. T. 52*).

The Zoryan Bulletin, 14 N⁰1 (7) (1987)

Zoryan Notes Vol. I, 1. 2 (Nov., Dec. 1986); II, 1. 2 (1987).

RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL RAPPEL

Nous nous permettons de rappeler à nos membres de payer leur cotisation pour l'année 1986-1987, s'ils ne l'ont déjà fait, et pour 1987-88 (membres réguliers: 45 fl. holl. ou 40 DM; membres associés: 35 fl. holl. ou 30 DM; pensionés ou étudiants: 25 fl. holl. ou 22 DM), de même pourles années 1983-84, 1985-86 (même montants) et pour 1982-83 (35 fl. holl. ou 30 DM pour tous les membres).

Veuileez noter que l'année financière de l'AIEA ne correspond pas à l'année du calendrier, parce que l'Association a été fondé en automne et que toutes les assemblées générales de l'AIEA se tiennent à cette époque. Comme iln'y aura pas d'assemblée générale en 1987, nous ne pourrons demander les cotisations à cette occasion et nous vous demandons de verser vous-mêmes votre cotisation.

Vous pouvez verser votre cotisation soit par chèque adressé à notre trésorier Prof.Dr. Chr. Burchard, Wiss.-Theol. Seminar, Kisselgasse 1, D-6900 Heidelberg, soit sur l'un des comptes réservées à l'AIEA:

Allemagne: Postgiro Karlsruhe (BRD) N^O 440 09 - 756.

Hollande: AMRObank, Rapenburg 39, NL-2311 GG Leiden, N^O 44.19.58.524 (vous pouvez le faire par l'intermédiaire du compte postal de la banque, N^O 9200, Den Haag, Nederland, en indiquant sur votre paiement le N^O de l'AIEA mentionné ci-dessus, ce qui vous évite les frais d'opération bancaires de 10%).

Belgique:CCP 000-1522362-44 (compte de l'AIEA au nom de Fr. Mawet – veuillez indiquer le nom de fr. Mawet sur votre versement).

N'omettez pas de mentionner sur vos chèques, de façon lisible, votre nom et le motif du versement.

BULLETIN OF ARMENIAN COMPUTING

Editor:

M.E.Stone.

1.*The Leiden/Jeruslaem Armenian database*

This project, headed by J.J.S.Weitenberg and M.E.Stone aims at creating a major collection of Classical and Medieval Armenian texts on computer. The texts are beinginputted mainly at leiden, but also in part in jerusalem. The project has developed coding for the representation of Armenian on mainframe computers. It currently develops a program for morphological analysis of Armenian texts.

The Database currently includes the following texts:

Deuteronomy (Ed. Cox, C. 1981: *The Armenian Translation of Deuteronomy*)

Canons of the Armenian Church (Ed. Hakobyan, V. 1964: Կանոնագիրք Հայոց, pp. 363-537).

The Exposition of the Gospel attributed to Ephrem Syrus (Ed. Egan, H.G. 1968 [CSCO 291]).

The Fourth Book of Ezra (Ed. Stone, M. 1971)

Tomus Procli (Ed. Vardanean, A. 1923: Դասական մանր բնագիրներ, Vol.2 pp. 19-40).

The Corpus of Yovhannēs T'lkuranc'i (ed. Pivazyan, E. 1960)

The Corpus of Mkrtič' Nałaš (ed. Xondkaryan, E. 1965)

Texts cuurently being entered include the Gospels (ed. Künzle) and the so-called Armenian Zeno text.

Scolars wanting to cooperate with the Leiden Jerusalem Armenian database are encouraged to be in touch with Dr. J.J.S.Weitenberg at the address of the AIEA. Among various possibilities are to ask for custom searches, to contribute texts to the database (any Armenian text typed in any coding on any sort of diskette would be welcomed) or to make suggestions as to texts being input.

2.*Armenian Keyboard and encoding*

In addition to the YAY-Soft Armenian encoding and keyboard encoding devoloped by M.E.Stone, andpublisdhed in N°3 of the BULLETIN OF ARMENIAN COMPUTING, the following have been developed by the Leiden Jerusalem Armenian Database and implemented on the mainframe IBM computer at Leiden University. Since there is a great need for standardization in the matter of encoding, it is stongly urged that these standards be accepted by those actively involved in the computer implementation of Armenian.

Table 1

ASSIGNMENT OF CHARACTERS TO BYTES — EBCDIC

	0.	1.	2.	3.	4.	5.	6.	7.	8.	9.	A.	B.	C.	D.	E.	F.
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.1						/		a	j	~	1		A	J		1
.2								b	k	s	2		B	K	S	2
.3								c	l	t	3		C	L	T	3
.4								d	m	u	4		D	M	U	4
.5								e	n	v	5		E	N	V	5
.6								f	o	w	6		F	O	W	6
.7								g	p	x	7		G	P	X	7
.8								h	q	y	8		H	Q	Y	8
.9							`	i	r	z	9		I	R	Z	9
.A					¢	!	¦	:				└	⌐	┌		|
.B					.	$	,	#	{	}		┘	¬			
.C					<	*	%	@				┴		§		
.D					(	)	_	'					[	]		
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| | 0. | 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | A. | B. | C. | D. | E. | F. |

	0.	1.	2.	3.	4.	5.	6.	7.	8.	9.	A.	B.	C.	D.	E.	F.
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┌─ Table 2 ─────────────────────────────────────────────────────────────┐

ASSIGNMENT OF CHARACTERS TO BYTES                    ISO 646 (ASCII)

     ASCII-Leiden                         ASCII-Jerusalem

   0.  1.  2.  3.  4.  5.  6.  7.       0.  1.  2.  3.  4.  5.  6.  7.
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	0.	1.	2.	3.	4.	5.	6.	7.		0.	1.	2.	3.	4.	5.	6.	7.
.0			0									6					
.1			1								,	7					
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.4			4														
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.6			6														
.7			7								-						
.8			8								(						
.9			9								)						
.A			!									0					
.B			2									1					
.C			,									2					
.D												3					
.E			.									4					
.F												5					

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ASSIGNMENT OF CHARACTERS TO BYTES          Tentative ISO/ECMA Standard

   0.  1.  2.  3.  4.  5.  6.  7.  8.  9.  A.  B.  C.  D.  E.  F.
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(The table cells also contain numerous Armenian script characters which are not reproducible here.)

3. *Workshop on Armenian Computing*

A workshop on different aspoect of Armenian Computing, among which encoding, use of mainframe and PC, lemmatization programs for Armenian, prospects of lining up bilingual texts, will be helt at Leiden (may 30 - june 1, 1988). Persons interested are asked to contact J.J.S.Weitenberg at the address of the AIEA or via EARN/BITNET under LETTJWatHLERUL2.

4. *Armenian Fonts for Macintosh*

According to an information in Macuser Magazine, James Dingley (43 Carlton Mansions, Randolph Avenue, London W9 1NR) disposes of Armenian fonts for free distribution.

5. *Newsletter*

The Newsletter for Asian and Middle Eastern Languages on Computer is available for 12dollars per year from Bear River Systems, POBox 1021, Berkely CA 94701, USA. The last number we saw was september 1981.

Association Internationale des Etudes Arméniennes

CHRYSOSTOMICA AND PSEUDO-CHRYSOSTOMICA

A. *The Armenian transmission*

B. *Editorial Projects, especially concerning Severian of Gabala.*

Report of a Workshop at the University of Aarhus 27 April - 1 May 1987.

Opening addresses:

Henning Lehmann and Michael E. Stone

In the opening addresses it was emphasized that the workshop held under the auspices of the AIEA had mainly two purposes, a broad one, and a narrower one:

1) that of fostering Patristic Studies of Armenological relevance, and making use of new technology for that purpose,

2) that of securing that in the practical - and far advanced - preparations for an edition of Severian of Gabala's homilies (and other Pseudo-Chrysostomic texts) the Armenian - and other Oriental - traditions were taken into account in an optimal manner.

First Session:

Armenian Chrysostomica and Pseudo-Chrysostomica, I

Chairman: Michel Van Esbroeck.

Michael E. Stone: *Chrysostomica and Pseudo-Chrysostomica in the MS Collection of the Armenian Patriarchate of Jerusalem.*

The paper analyzed and listed the works attributed to John Chrysostom in the Manuscript Library of the Armenian Patriarchate of Jerusalem, and which were listed in the GRAND CATALOGUE OF ST. JAMES MANUSCRIPTS, vols. 1-9 by Archbishop Norayr Bogharian. The works were divided into three categories: Homilies, Commentaries, and Other Works. Particularly in the first two categories, the importance of Čaṙəntir manuscripts was noted. In these categories, distinctions may be drawn between manuscripts containing extracts from Homilies or Commentaries and manuscripts containing whole works. The use of a database to organize the material and sort it showed up some significant features, including the particularly important role played by Čaṙəntirs copied in Jerusalem.

Dr. B. Outtier observed that the *Commentary on Psalms* attributed by Bogharian to Chrysostom is not by him. M. Van Esbroeck suggested that the Muš lectionary, inventoried by him and U. Zanetti in REArm 12(1977) 123-167 might prove important in categorizing the various collections of homilies. General agreement was found that it is important to distinguish the various types of "Collections of Homilies" in Armenian, such as the Čaṙəntirs, Tōnakan, Oskep'orik, Tōnapatčar etc. This was already done, as far as relevant to the Jerusalem manuscripts, in the paper of M.E. Stone.

The material collected by M.E.Stone is deposited in the Leiden-Jerusalem Armenian Database and is available to scholars for consultation by application to M.E. Stone or J.J.S.Weitenberg.

J.J.S.Weitenberg: *The Leiden-Jerusalem Armenian database and the Armenian (Pseudo-)Chrysostomica.*

In this paper the history, purpose and possible applications of the Leiden-Jeruslaem Armenian database were presented. With a view to texts by Severian of Gabala (as well as John Chrysostom and other authors of the ancient Church), it was shown that computerization offers possibilities for various types of concordancing; for stylistic and other literary studies relevant for, among other things, the decision of questions of authorship; and for anlyzing the techniques of Armenian translators, e.g. in the "Hellenophile" school over against" Classical" translators. Further, it was argued that such analyses of the Severianic corpus might be useful with

regard to some general problems of the chronology of Armenian texts.

A detailed description of the Leiden-Jerusalem Armenian database is expected to appear shortly in the *Journal of Linguistic and Literary Computing*.

Second Session

Chrysostomica and Pseudo-Chrysostomica in oriental Languages.

    Chairman: Michael E. Stone.

Lucas Van Rompay:*John Chrysostom's "Ad Thedorum Lapsum". Some remarks on the Oriental tradition*.

A survey was given of the oriental translations of the two writings "Ad Theodorum Lapsum" (CPG 4305), one of them being a letter, the other a longer treatise. As is the case in the Latin tradition, Syriac literature has preserved a translation of both writings, but the treatise is not addressed to Theodore. In Armenian, Arabic and Georgian, only the letter is known.

In none of the Oriental translations has the fallen monk Theodore been identified with Theodore, the later bishop of Mopsuestia (+428 AD). This identification, probably occurring for the first time in Hesychius of Jerusalem (shortly after 431 AD), has to be viewed in connection with the struggle against the bishop of Mopsuestia, firstly in the aftermath of the Council of Ephesus and again one century later, in the period preceding the Council of Constantinople.

Finally, a letter of the East-Syriac Catholicos Timothy I (780-823 AD) was studied, in which the identification of the fallen monk with the later bishop of Mopsuestia was explicitly rejected.

A reworked version of this paper will be published in *Orientalia Lovaniensia Periodica* 19 (1988).

Michel Van Esbroeck, *Severian of Gabala in Georgian translation. A survey of the problems*.

M. Van Esbroeck presented an exhaustive list of Georgian paralles to Severianic and Pseudo-Chrysostomic material. He stressed the existence of two unpublished Armenian homilies in the large collection of Muš, Matenadaran 7729, N°12 of which corresponds to CPG 4657, a homily on the Nativity by Severian. The Armenian is explicitly attributed to Severian, whereas in Greek the attribution to John Chrysostom has been a matter of discussion. In the same manuscript of Muš, N° 184 presents an anonymous homily, the first half of which is the Severianic homily CPG 4950; the

second part, however, corresponds exactly to the Pseudo-Irenaean Armenian text CPG4249. This composition implicitly confirms the attribution of CGP 4950 to Severian. This homily is also present in the Georgian Iviron 6 collection. The same Georgian collection also contains an otherwise lost homily on the Son, known by Photius.

Finally, a Latin list of incipits of 34 Pseudo-Chrysostomica in Georgian was submitted in order to provoke reaction from specialists on the Greek.

Third Session:
Armenian Chrysostomica and Pseudochrysostomica II.
Chairman: Maurice Geerard.

Henning Lehmann: *A Pseudo-Chrysostomic Homily translated twice into Armenian*.

The homily CPG 4202 was translated twice into Armenian, 1) in the Classical period (cf. Akinean's edition), 2) at a later time ("early Hellenophile School") (cf. the Mekhitarist edition).

It was shown that the secondary translation is very closely related to the Greek text appearing in Migne's edition, whereas the primary translation differs at a number of points, both in textual details, in disposition, and in other respects.

It was argued that - even for the edition of the Greek text of the homily - it might be worthwhile, indeed necessary, to consider some of the characteristics of the - early - primary Armenian translation, and it was suggested that a comparison between the two Armenian transklations might be of interest for the dating and localization of certain "schools" of translators as well as - maybe - for the dating of the attribution to John Chrysostom, who is quoted as the author in the secondary translation, whereas the text of the primary translation is found in a series of Severianic homilies (N°s IX-XIII of the Akinean collection).

Bernard Outtier, *Armenian Chrysostom and Pseudo-Chrysostom on Psalms*.

In Greek, only a part of John Chrysostom's Commentary on the Psalms has been preserved.

The fragments of an Armenian translation (of the fifth century) which are known, permit us to supplement the Greek tradition. However, the Armenian tradition and scholarly attributions of anonymous fragments are not always reliable concerning the question of authorship. Particularly, the recent discovery of the Armenian translation of Theodoretus of Cyrus's

Commentary on the Psalms (hidden under the name of Epiphanius of Salamis) allows us to rectify some of the incorrect attributions to John Chrysostom.

Fourth Session
John Chrysostom in the Armenian tradition
Chairman: Cornelis Datema

B.L. Zekiyan, *Holy Communion in John Mandakuni and in the Early Church*.

By way of introduction the contributions to Patristic studies by 19th century members of the Mekhitarist Congregation were referred to.

Further it was shown that John Mandakuni – and other Armenian authors of the Early Middel Ages – built upon John Chrysostom and other patristic sources. Particularly, it was considered on what basis John Mandakuni built his exhortations concerning the frequency of partaking in the sacrament of Holy Communion (cf. Sermon No⁰ 22).

Nira Stone, *The representation of John Chrysostom in illuminated manuscripts*.

As the relevant maerial of "Chrysostom portraits" in Armenian art history has not been treated systematically so far, a survey was given of the representation of John Chrysostom in Byzantine illuminations of Greek manuscripts, where he often appears with a number of traditional characteristics, as far as dress, physiognomy etc. are concerned, together with St. Basil and St. Gregory "the Theologian".

Fifth Session
Greek Chrysostomica and Pseudo-Chrysostomica. Severian of Gabala.
Chairman: J.J.S. Weitenberg

J.Paramelle: *Un homiliaire (pseudo)chrysostomien original:Mosquensis S. Synodi 128 (Vlad. 159). reconstruction et comparaison avec quelques collections apparentées*.

Ce ms. du Xe s., dont A. Wenger a montré l'importance exceptionelle, comporte 76 homélies numérotées de 1 (α') à 87 (πζ'). Le Pinax original, au début du codex, mutilé et restauré à date ancienne, permet d'identifier les 11 homélies manquantes: elles occupaient 43 folios qui, arrachés par Matthaei et reliées dans un ordre diffiérent, composent le ms. Dresdensis A 66a. L'origine de ce dernier ms., reconnue par O. von Gebhardt en 1898, a échappé non seulement à Becher, qui en 1839 a édité les cinq pièces du ms. de Dresde absentes de l'éd. Montfaucon (PG 64, 453-492), mais aussi aux

savants qui au XXes. ont utilisé l'un ou l'autre de ces deux mss.

Reconstitution de la collection originale; caractéristiques de cette collection; remarques sur les pièces rares ou uniques (dont quatorze encore inéditées) qu'elle contient; comparaison avec quelques collections apparentées (<u>Mosquensis Synd. 127= Vlad. 161</u>) ou "parallèles (<u>Cantabrigiensis Coll. Trin. B.8.8</u>, <u>Londiniensis Brit. Bibl. addit. 19703</u>, <u>Athen. Bibl. nat. 210</u>, etc.).

C.Datema: *Severian and his audience*.

According to Socrates' *Church History*, Severian of Gabala came to Constantinople with his homilies written down beforehand. But the homilies by Severian do not seem to confirm this statement. According to Severian himself he came to Constantinople in order to refute heresy. This refutation was carried out through exegesis of controversial verses from the Bible. In some homilies a kind of dialogue with the heretics is found and appeal is made to the listeners to fight together with the preacher through listening and attention to the homily - but apparently sometimes with little result.

The refutation by Severian of Gabala of heretical opinions is principally based on the Bible. Arguments from philosophy and reasoning are not accepted but regarded with suspicion.

Sixth Session
<u>Severian of Gabala: Style and Vocabulary.</u>
Chairman: Joseph Paramelle

Judit Kecskeméti: *Le vocabulaire exégétique de Sévérien de Gabala*

1. Έρμηνεύειν. Le champ exégétique du terme έρμηνεύειν chez Sévérien est plus large que chez tout autre prédicateur. Outre la signification habituelle de "traduire" et "expliquer il a aussi celles de "signifier", "indiquer", "faire connaître", "louer", "symboliser", "prophétiser". L'emploi constant et aussi varié de ce mot s'explique par la crainte qu'avait Sévérien des hérétiques qui tiraient profit du texte et de l'Ecriture.

2. <u>Λέξις</u>. Défenseur de l'orthodoxie, Sévérien était hostile à la λέξις qui servait la cause des hérétiques. Il exhorte continuellement ses auditeurs à ne pas "suivre" le texte, à ne pas devenir l'esclave de la λέξις.

3. <u>Θεωρία</u>. C'est la θεωρία qui est appelée à rendre la λέξις à l'orthodoxie. Sévérien reprend à son compte l'acceptation "antiochienne" du

terme θεωρία, mais il emploie plus souvent l'opposition λέξις - ἔννοια que celle de λέξις - θεωρία.

Autre raison de son hostilité à la λέξις: constamment préoccupé par le côté trompeur de l'apparence, Sévérien se méfiait de ce qui est visible; dans son système, le texte que l'on voit ne peut correspondre à la vérité.

Sever Voicu: *Severian of Gabala's style: a description.*

Since the homilies by Severian of Gabala in most cases are attributed to John chrysostom, it is essential to have a precise description of Severian of Gabala's style in order to identify homilies by Severian of Gabala in the whole Pseudo-Chrysostomic corpus of homilies.

Stylistic arguments have earlier been used in many cases as arguments in favour of authenticity, and are for some homilies the only possible arguments.

In order to improve this kind of argumentation and to avoid subjective use of stylistic arguments Voicu registrated different stylistic features in the Pseudo-Chrysostomic corpus and gave a statistical description of 29 such features and their correlation in 40 homilies by Severian of Gabala.

Seventh Session
Severian of Gabala: Liturgical Context - Editorial projects
Chairman: B.L. Zekiyan

Holger Villadsen: *The Early Lectionary System in Constantinople according to Severian of Gabala*

Based on an analysis of all the references to liturgical readings in the homilies by Severian of Gabala it was concluded, that the main structure of the Byzantine Lectionary System was established in Constantinople already in the beginning of the fifth century.

The Genesis homilies by Severian of Gabala suppose fixed lections from Genesis on weekday services during Lent almost identical with the lections at Great Vespers in the Byzantine orthodox system.

Readings from the Old Testament were probably limited to services without Eucharist: on vigils, on weekday services during Lent and other preparatory services.

At the Divine Liturgy on Saturdays and Sundays and on the feasts there were probably only readings from the New Testament: Apostles and Gospel.

This probably means that the reform of the Byzantine Lectionary System in the sixth - seventh centuries did not change the main structure of the system already in existence in Constantinople in the fifth century, but

only concerned the concrete choice of fixed lectionaries for all days in the two-yearly cycles.

C. Datema: *Toward a critical edition of the homilies of Severian of Gabala.*

C. Datema announced the plans for a complete critical edition of Severian's Greek homilies.

As far as possible, the homilies will be published in a sequence which accords with the liturgical year.

Part I with homilies for Epiphany and Lent:
CPG 4212, 4204, 4200, 4186, 4230, 4203, 4185, 4202, 4190.

Part II with Genesis homilies for Lent:
CPG 4194$^{1-6}$, 4195, *Secundum Imaginem*, 4208, 4232, 4271.

Part III with homilies from Holy Week to Whitsun:
CPG 4205, 4210, 4189, *Contra Iudaeos*, 4192, 5028, 4187, 4211, 4188, 4947.

Part IV with homilies without a definite place in the liturgical year:
CPG 4215, 4193, 4196, 4207, 4213, 4209, 4198, 4191, 4592, 4761, 4206, 4214.

Part I, III, IV will be published by C. Datema in cooperation with K.-H. Uthemann, while part II will be published by H. Villadsen.

To this corpus may be added a number of other homilies wich also have to be attributed to Severian.

Eighth Session

General Discussion

Chairman: Lucas Van Rompay.

By way of conclusion of the discussions and deliberations of the workshop it was emphasized that it would be fruitful further to develop the contacts between the scholars involved in the edition of the Greek Severian text-corpus and investigators into the Oriental versions of these - and other - texts of the Old Church.

Therefore, the following points were agreed upon:

1. Members of the workshop responsible for the edition of Greek Severianica in the *Corpus Christianorum, Series Graeca*, would prepare a volume of working copies (in xerox or other simple reproduction technique) of *inedita* attributable to Severian and place this collection at the disposal of other members of the workshop (responsible for this point:

C. Datema and K.-H. Uthemann).

2.   Preparations for entering the "Armenian Severian" into the Leiden-Jerusalem Armenian database would be made and progress and results reported to members of the workshop (resp. H. Lehmann in collaboration with M.E. Stone and J.J.S.Weitenberg).

3.   The Syriac material should be examined and listed - provisionally in the British Museum (cf. Wright's Catalogue) (resp. L. Van Rompay).

4.   Further material about the transmission of Chrysostomica and Pseudo-Chrysostomica in oriental languages as known to members of the workshop and in their possession could be made available to other members (particularly Georgian material in the hands of B. Outtier and M. Van Esbroeck was considered relevant).

5.   It was considered to choose one homily (or a small group of homilies) for detailed examination (and diplomatic edition?) in a later workshop.

6.   The question of a fullscale cataloguing of the Armenian versions of Chrysostomic and Pseudo-Chrysostomic texts and of the need for new editions of such texts was postponed till after such initiatives as those mentioned under item 2. and 5. had taken place.

7.   As a number of the papers of the workshop were of either a preliminary character or would find their natural place in introductions to text editions or had already been submitted to periodicals, it was agreed that the papers of the workshop should not be published in a separate volume of proceedings. However, a summary report should be given in the Newsletter of the AIEA and distributed to all members of the workshop (resp. for the collection of summaries and the edition of this report: H. Villadsen and H. Lehmann).

The AIEA is officially registered
as a non-profit organization under
Dutch Law.

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