



AIEA

ASSOCIATION INTERNATIONALE DES ÉTUDES ARMÉNIENNES

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N e w s l e t t e r

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From the Editor

*In order to improve the circulation of information among AIEA members, two new subsections have been introduced in the current issue of the **Newsletter** under the heading **News from members**. The first is the subsection **Ongoing projects**, where AIEA members can share information about their research projects in progress. The second is the subsection **Short reports**, where members can publish short reports about conferences, workshops, exhibitions they organized or took part in.*

I would like to thank everyone who contributed to this edition of the Newsletter. In particular, I wish to express my gratitude to M^{me} Bernadette Martin-Hisard for preparing the Bibliography of Nina G. Garsoïan.

Marco Bais
(marbais@hotmail.com)

Le mot de la Présidente

Prochain rendez-vous : Conférence générale de l'AIEA, Oxford, 10-12 août 2017.

L'AIEA a pour but principal la promotion des études arméniennes et le développement des échanges entre savants spécialisés dans ce domaine. En plus des moyens de communication et d'échange habituels (liste AIEA.telf, site web, *Newsletter*), la Conférence générale triennale joue un rôle important pour poursuivre cet objectif. Je me réjouis ainsi de vous rappeler le prochain rendez-vous désormais imminent.

Après le grand succès de la XIII^e Conférence générale, organisée en 2014 à Erevan par le Matenadaran, la XIV^e conférence aura lieu à l'Université d'Oxford, les 10-12 août, grâce à l'organisation du prof. Theo M. van Lint et de ses collaborateurs, Hratch Tchilingirian, David Zakarian et Nicolas Mathéou, que je remercie chaleureusement.

Une cinquantaine de personnes se réuniront à Oxford pour partager les résultats de leurs dernières recherches. J'ai en outre le très grand plaisir de vous confirmer la présence de quatre invités d'honneur, à savoir Anaïd Donabédian (INALCO, Paris), Tim Greenwood (University of St Andrews), Rubina Perroomian (Glendale), Edda Vardanyan (Matenadaran, Erevan).

À la même occasion, vous êtes invités à l'Assemblée générale (cf. convocation envoyée par le secrétaire le 12 juillet dernier). Il s'agit d'une opportunité importante pour les membres pour collaborer avec les membres du comité au fonctionnement de l'Association (copie de la convocation et de l'ordre du jour aux pages suivantes).

Ils nous ont quittés

C'est avec un profond chagrin que j'ai le triste devoir

de rappeler que deux membres d'honneur de notre Association nous ont quitté en 2017: Gabriella Uluhogian (Université de Bologne) et Vladimir Barkhudaryan (Académie des sciences d'Erevan). Une nécrologie en leur hommage se trouve dans les pages suivantes de ce *Newsletter*. Notre souvenir reconnaissant et amical va à ces collègues disparus.

A tous, j'adresse tous mes vœux les plus chaleureux pour des activités fructueuses, en me réjouissant des possibilités de rencontre imminentes qui nous offertes par les journées d'Oxford.

Valentina Calzolari
Genève, le 7 août 2017



NOTE FROM THE SECRETARY

Assemblée générale de l'AIEA

Vendredi 11 août 2017 à 16h30 au Humanities Centre,
Université d'Oxford

Ordre du Jour

1. Acceptation de l'ordre du jour
2. Approbation du procès-verbal de la dernière assemblée générale (Erevan, 10 octobre 2014)
3. Lecture et approbation du rapport de la Présidente
4. Lecture et approbation du rapport du Secrétaire
5. Lecture et approbation du rapport du Trésorier
6. Approbation des nouveaux membres de l'Association (la liste sera distribuée sur place)
7. Propositions individuelles et divers

General Meeting of the AIEA

Friday 11 August 2017, at 16:30 in the Humanities Centre,
University of Oxford

Agenda

1. Acceptance of the agenda
2. Approval of the minutes of the previous General Meeting (Erevan, 10 October 2014)
3. Presentation and approval of the President's report
4. Presentation and approval of the Secretary's report
5. Presentation and approval of the Treasurer's report
6. Approval of new members of the Association (a list will be distributed at the meeting)
7. Proposals and any other business

NEWS FROM MEMBERS

Obituaries

Gabriella Uluhogian



Chers Collègues,

C'est avec une tristesse infinie et le sentiment d'une grande perte qu'il m'incombe de vous informer que notre collègue, Gabriella Uluhogian, patron member de l'AIEA et pilier de l'Association depuis sa fondation, n'est plus parmi nous, suite à une maladie qui l'a accablée ces derniers mois.

Le rôle que Gabriella a joué dans le domaine des études arméniennes se décline sous plusieurs formes. Elle est l'auteur de nombreux articles et ouvrages de référence : l'édition des *Regole monastiche* de Basile de Césarée ; l'édition et l'étude de la *Tabula chorographica* d'Erémia Tchélébi Keumourdjian, retrouvée à la Bibliothèque universitaire de Bologne ; le *Catalogo dei manoscritti armeni delle biblioteche d'Italia* ; une monographie sur les inscriptions arméniennes de Djoulfa (*Silloge delle epigrafi armene di S. Stefano di Giulfa*) ; le volume *Gli Armeni*, qui vient d'être récompensé du Prix Tassoni ; et j'en passe.

Elle a été parmi les membres les plus dynamiques de l'AIEA depuis sa fondation. On rappellera en particulier l'organisation de la conférence générale de l'Association à l'Université de Bologne, en 1990, ainsi que son rôle actif au sein du comité et sa présence, savante et chaleureuse, à de nombreuses autres rencontres.

Sa rigueur et sa curiosité scientifique n'ont pas été dissociées d'un esprit aventureux qui l'a amenée à sillonner les routes de Turquie et d'Iran à la découverte de documents et de témoignages arméniens, ainsi qu'à effectuer un long séjour en Arménie soviétique, à une époque où cela n'avait rien d'évident. Depuis ce premier séjour, en 1972, ses liens avec le monde académique arménien ont continué d'être fréquents. Gabriella Uluhogian a été à l'origine d'un accord de coopération avec l'Université de Erevan qui a permis à de nombreux étudiants et chercheurs d'Arménie d'effectuer des séjours de recherche à Bologne, ainsi qu'à des étudiants et chercheurs de Bologne de partir en direction d'Erevan. Elle a également entretenu des collaborations régulières avec le Matenadaran et avec l'Académie des Sciences, dont elle était membre externe.

Douée d'une grande capacité de communication, elle a été à l'origine de plusieurs manifestations publiques pour la promotion et la divulgation de la culture arménienne. Et, fidèle à l'étymologie de son nom de famille (Ulu-hogian, le « grand maître » !), elle a transmis, en même temps que sa science, son enthousiasme contagieux à de nombreux élèves, depuis sa nomination comme chargée de cours, en 1973, et ensuite comme professeure d'études arméniennes, en 1982, à l'Université de Bologne.

Elle était toujours fière de parler de son « école » et nous sommes fiers d'avoir eu « un grand maître ». Je me serre ainsi non seulement aux membres du comité de l'AIEA, mais également aux autres condisciples de l'Ecole de Bologne – Anna Sirinian, Marco Bais, Don Riccardo Pane, Loris Nocetti, Sara Mancini, Federico Alpi – pour lui rendre notre hommage reconnaissant.

A la famille et à tous les proches de notre Amie disparue, je présente l'expression de nos condoléances et de notre sympathie.

Valentina Calzolari
Présidente de l'AIEA

ՀՀ ԳԱԱ ՆԱԽԱԳԱՀՈՒԹՅԱՆ ԿՈՂՄԻՑ

Հայաստանի Հանրապետության գիտությունների ազգային ակադեմիան խոր վշտով հայտնում է, որ 2017 թ. մարտի 23-ին վախճանվեց ականավոր պատմաբան, ՀՀ ԳԱԱ նախագահության խորհրդական, պատմական գիտությունների դոկտոր, պրոֆեսոր, ՀՀ ԳԱԱ ակադեմիկոս Վլադիմիր Բախշիի Բարխուդարյանը և ցավակցում է հանգուցյալի ընտանիքին ու հարազատներին:

ՀՀ ԳԱԱ ակադեմիկոս Վլադիմիր Բախշիի Բարխուդարյանի հոգեհանգիստը տեղի կունենա 2017 թ. մարտի 25-ին^ա ժամը 18.00-ին՝ Երևանի Ս. Հովհաննես /Կոնդ/ եկեղեցում:

Քաղաքացիական հոգեհանգիստը տեղի կունենա 2017 թ. մարտի 26-ին^ա ժամը 12.00-ից 14.00-ը, ՀՀ ԳԱԱ նախագահության շենքում (Մարշալ Բաղրամյանի պող., 24):

ՀՀ ԳԱԱ ՆԱԽԱԳԱՀՈՒԹՅՈՒՆ

**In ricordo di Vladimir Barkhudaryan
studioso raffinato, gentiluomo della cultura,
mediatore delle sfide senza spiragli.**

Un omaggio allo scienziato ricordando l'uomo

La triste notizia della dipartita di Vladimir Barkhudaryan, il 23 marzo 2017, per lunghi anni vice-presidente dell'Accademia delle Scienze della Repubblica d'Armenia, tanto da esserne diventato per molti una figura emblematica, mi colse come un fulmine. Nonostante l'età avanzata ed alcuni acciacchi negli ultimi due anni, non mi sfiorava il pensiero di un addio così ravvicinato.



Misi piede a Yerevan per la prima volta nel settembre del 1978, in occasione del II Simposio Internazionale di Arte Armena; ma le mie prime vere conoscenze ed amicizie con colleghi di Yerevan risalgono a qualche anno prima, e precisamente al luglio del 1974, allorché appena reduce dal mio soggiorno istanbuliotta fra il 1968 e il 1974, feci nell'Isola di San Lazzaro a Venezia la conoscenza della filologa Shushanik Nazaryan, la prima studiosa dell'Armenia Sovietica che era venuta, in missione ufficiale, a studiare per un mese

i manoscritti della Biblioteca Mechitarista di San Lazzaro.

A Yerevan mi feci una cerchia di conoscenze assai ampia, di ogni ceto della popolazione, tra cui tanti nomi illustri che hanno segnato il sapere e la cultura armena del secondo Novecento. Fra tutti questi Vladimir Barkhudaryan ha occupato un posto del tutto particolare, tanto che con l'avanzare degli anni dal nostro primo incontro, l'ho considerato come un vero fratello maggiore la cui saggezza, equilibrio di giudizio, finezza di tratto e l'acuta diplomazia che mai mascherava l'autenticità della convinzione, la sincerità della parola, la franchezza del comportamento, per me sono sempre stati modello e motivo d'ispirazione.

Non sarò mai sufficientemente riconoscente al comune amico Murat Hasratyan, uno tra i maggiori maestri della storia di architettura armena, che nel lontano 1987 mi presentò al Prof. Barkhudaryan. Questi dirigeva allora l'Istituto di Storia dell'Accademia. Ci fu presto un'intesa profonda tra noi, potrei dire a tutto raggio, dalla visione della storia alla percezione di tante sfaccettature della realtà umana, a ciò che potrei chiamare la nostra *Weltanschauung* comune su tante questioni interessanti sia la nostra nazione, sia l'umanità e il mondo in genere. Nella fase iniziale della nostra conoscenza i nostri scambi di vedute sulla questione dell'Artsakh, allora nella sua prima fase di effervescenza, occupavano praticamente l'intero arco delle nostre conversazioni, quasi quotidiane, sia in sede accademica che fuori. Entrambi sentivamo, più forte di noi, l'impeto travolgente di quella forza che regge la storia e che sommi geni hanno definito, anche se da visuali diverse, anzi contrapposte, come la «dialettica». Vladimir

che tutti chiamavamo affabilmente Valodya, mi raccontava spesso il suo incontro privato, alle prime battute dell'accendersi della questione, con Lukianov, membro autorevole del Politburo. Raccontava, come per metterlo maggiormente a suo agio, Lukianov gli avesse chiesto subito: Lei è Dottore delle Scienze (ovviamente nel senso del Dottorato sovietico ossia dell'iperdottorato, non esistente nel sistema accademico occidentale)? E alla risposta positiva di Valodya, aveva detto: Parliamo allora da pari, da dottore a dottore. Erano momenti che avevano ispirato un po' a tutti grandi speranze, come la sortita di Gorbaciev quando pronunciò il nome Artsakh. Furono speranze che sfumarono presto e Valodya, fra le mie conoscenze, fu uno dei pochi a capire senza indugi l'ambiguità, anzi la labilità del terreno su cui ci si muoveva.

Negli anni del primo mandato presidenziale della Repubblica indipendente, egli è stato un affiancatore, moderato e critico ad un tempo, delle scelte del primo Presidente della Repubblica. Ricorderò la vigilia delle elezioni presidenziali del 1996. Eravamo invitati insieme sul palcoscenico dove stavano i maggiori rappresentanti della politica e della cultura del paese, ovviamente simpatizzanti per il Presidente. Pur nella bellezza affascinante delle lunghe giornate del settembre erevanita, era vicino il tramonto e nella gremita piazza della Repubblica, il gruppo Shamiram si esibiva in danze interminabili. Valodya ed io eravamo ansiosi perché il Presidente cominciasse a parlare prima della calata del sole. Lui ebbe il coraggio di parlarne con una persona, tra le più note ed autorevoli della compagine governativa, il quale gli fece capire garbatamente che non c'era motivo per agitarsi, che tutto procedeva in ordine come previsto. Alla fine il Presidente cominciò pure a parlare ma era ormai la fiacca luce crepuscolare che accoglieva il suo discorso e la piazza era già diventata semideserta. Potrei raccontare altri episodi simili, difficilmente spiegabili, di quella campagna elettorale, affidata probabilmente a mani poco esperte o poco sagaci, per attenersi alle ipotesi migliori. Valodya ne soffriva, perché appunto apprezzava il piano generale del Presidente, seppure, come ho già detto, con moderazione e con spirito critico.

Un altro argomento assai delicato e critico di quegli anni, in cui la sagacia e la tenacia di Valodya ebbe il meglio erano le sorti dell'Accademia delle Scienze. Ogni movimento rivoluzionario ha pure i suoi momenti di «iconoclasma». È quasi inevitabile. In Armenia, qualche testa calda, anche se rara in verità, ce l'aveva persino

con Charents, il sommo poeta, perché comunista... Ma non erano rari coloro che ce l'avevano con l'Accademia delle Scienze... perfino tra le persone più vicine e care a chi scrive queste righe. Non dimenticherò mai la risposta di un amico ad una mia battuta, mentre salivamo, in quei giorni, i gradini dell'Accademia. Dicevo: «Stiamo salendo verso il faro della scienza d'Armenia». Mi troncò, mi disse: «Questo non è un faro, è la tenebra, bisogna abatterla!» Era questa una mentalità abbastanza diffusa anche negli ambiti del governo, vicini o molto vicini al Presidente. Demolire, invece di riformare, per il semplice fatto che l'Accademia era una «creazione sovietica» e, come struttura di ricerca, non esisteva nei paesi occidentali, «liberi»! Valodya fece il possibile, mosse, insieme ad alcuni amici affidabili e seri, una lotta convinta, metodica, programmata perché la chiusura dell'Accademia non si avverasse. Ci riuscì, anche se l'età che avanzava, la scarsità al suo fianco di giovani leve e, non ultimo, le vicende politiche del paese non permisero a lui ed ai suoi pochi compagni di battaglia di procedere a gonfie vele alle riforme strutturali che la sopravvivenza, in senso pieno, dell'Accademia avrebbe richiesto.

Di Vladimir Barkhudaryan e dei suoi meriti sia nel settore dello studio e della ricerca scientifica, sia nell'ambito dell'azione dirigenziale o amministrativa che sia, si può e si potrà scrivere tanto e, penso, non sarà facile fare un discorso esauriente: tale era la polivalenza e la poliedricità della persona. In queste brevi righe di ricordi personali ho voluto toccare alcuni punti, pochi, pochissimi in verità, ma credo significativi dell'importante ruolo ch'egli svolse nella tessitura delle intelaiature amministrative, accademiche e, indirettamente, anche politiche dell'Armenia.

Non potrei però chiudere queste succinte righe, senza toccare alcuni tratti propri dell'uomo Vladimir i quali hanno pure influito, anzi hanno informato la sua attività, soprattutto di dirigente accademico.

Il primo di questi è stato la sua onestà, la fedeltà assoluta a se stesso, ai principi etici che si era costituito, anzitutto per la grande tradizione familiare, nutrita anche dalle sue origini lorensi, di Lori appunto, questa terra benedetta che aveva dato i natali al grande poeta, dal grandissimo senso di umanità che fu Hovhannes Tumanian, il «bardo di Lori», il «Poeta di Tutti gli Armeni» (*Amenayn Hayots Banasteghtz*) come il genio popolare lo soprannominò, di cui Valodya era

ammiratore e devoto, i cui versi egli spesso citava a memoria come dettami di saggezza popolare, quindi di profonda saggezza umana.

Come ogni vero patriota, Valodya amò con passione il suo popolo, ma non si permise mai gli eccessi nazionalistici di varia tinta che, in certi anni dopo l'indipendenza, hanno purtroppo contagiato alcuni strati di studiosi e uomini di certo spicco sullo scenario dell'Armenia. Valodya se ne distaccò chiaramente e senza mezzi termini, prodigandosi nel contempo, grazie anche alla sua posizione di accademico autorevole, a convincere i fautori di simili idee della non correttezza del loro atteggiamento. Notevole fu il suo contributo, in particolare, quando fu attaccato Richard Hovannisian, il grande storico di livello internazionale, noto per i suoi volumi fondamentali sul Genocidio e sulla Prima Repubblica d'Armenia, a difenderlo dalle calunnie ed organizzare in tal senso una seduta accademica.

Un'ultima parola infine sull'uomo Vladimir Barkhudaryan: la sua squisita modestia, che lo rendeva accessibile a ed affabile con tutti. Il suo studio era un luogo aperto per tutti, per le necessità più varie, per chiunque sentisse il bisogno di un qualsiasi aiuto per qualsivoglia indigenza della vita. Il suo colloquiare dolce e dotto aveva un fascino del tutto particolare, per cui il medesimo studio era anche un luogo d'incontro per i vari addetti dell'Accademia che sovente lo visitavano per il puro diletto di scambiare con lui qualche parola, qualche pensiero.

In una parola Vladimir Barkhudaryan è stato un maestro, un vero maestro per tutti, e chi scrive ha pure imparato da lui alcune grandi lezioni di vita.

Riposi nella pace eterna del Signore e dall'alto vegli pure sulla sua Accademia che tanto amò nella vita.

Boghos Levon Zekiyani
Venezia, 16 luglio 2017



Personalia and distinctions

Tara L. Andrews from September 2016 is Professor of Digital Humanities at the University of Vienna (Historisch-Kulturwissenschaftlichen Fakultät).

Irene Bueno has been fixed-term lecturer in Medieval History at the Department of History Cultures Civilizations of the University of Bologna since September 2015. She is PI of the research project *The universal Rome in cross-cultural perspective. Perceptions of the Orient at the Papal court in the late Middle Ages*, funded by the Italian Ministry of University and Research under the programme SIR 2014. Within this project, she is tutor of a post-doc specializing in Armenian Studies (Dr Federico Alpi).

Valentina Calzolari has been appointed co-editor in chief, with T. van Lint, of a new series (Brill publisher): *Armenian Texts and Studies* (ARTS), see *infra* p. 53.

Richard Hovannisian is currently serving as Adjunct Professor of History at the University of Southern California to work with the Shoah Foundation on Armenian Genocide survivor testimonies. He is Presidential Fellow of Chapman University in Orange, California. He has been honored together with Professor Nina Garsoian at 60th Anniversary Gala of National Association of Armenian Studies and Research (NAASR), Boston, November 2016.

Ala Kharatyan, senior researcher in the Institute of Ancient Manuscripts (Matenadaran), is Associate Professor in the department of World Literature and Culture in the Yerevan State University of Languages and Social Studies since 2016. She has been awarded with DAAD scholarship for implementing collaborative research project (Autumn, 2017) referred to literary studies with two colleagues of the University of Cologne, Germany.

Christina Maranci has been awarded the 2016 Sona Aronian Book Prize for excellence in Armenian Studies for her monograph *Vigilant Powers: Three Churches of Early Medieval Armenia*, Brepols 2015.

Aram Mardirossian a été élu Directeur d'études à l'École Pratique des Hautes Études au sein de la Ve section (Sciences Religieuses) à la tête de la chaire *Droits et institutions des chrétientés orientales* qui a été créée pour l'occasion. Il reste toujours Professeur d'histoire du droit à l'Université Paris Ouest Nanterre La Défense.

Giusto Traina Dumanian Vising professorship for Armenian Studies University of Chicago (Spring Term 2017).

Gabriella Uluhogian, Patron Member de l'AIEA et professeur honoraire de l'Université de Bologne, a reçu le prix Alessandro Tassoni pour son essai sur *Gli armeni*, publié auprès des éditions Il Mulino, à Bologne (www.premioalessandrotassoni.it).

Haig Utidjian has been awarded the PhD degree by Charles University, Institute of Musicology of the Philosophical Faculty, Prague (December 2016, doctoral dissertation: *The Music of the Armenian Hymnal: the Tntesean Corpus*). He is currently teaching modules in Introduction to Classical Armenian 2 and 3 at the Philosophical Faculty of Charles University. Dr. Utidjian was awarded the *Yakob Melapart* medal of the National Library of Armenia in Prague (24.10.2017), and honorary membership of the Philosophical Faculty of Charles University (18.5.2016). Moreover, he has been the principal investigator of two projects awarded by the Grant Agency of Charles University, one of them was devoted to *The Music of the Armenian Hymnal* (GAUK 1746214).

Shorts Reports
(Conferences, Workshops, Exhibitions)

The Art of the Armenian Book through the Ages. They who imbibed the effusions of the Spirit

(October 12 – 25, 2016 The Klementinum Gallery, Prague)

The exhibition «The Art of the Armenian Book through the Ages. They who imbibed the effusions of the Spirit» featured written historical documents of Armenia from the earliest times up to the Modern Era and emphasized Czech and Armenian cultural relations. It was organised within the framework of cooperation between the National Library of the Czech Republic and the National Library of Armenia to commemorate the 350th anniversary of publishing the first Bible in Armenian, printed in Amsterdam. The display included more than twenty unique early printed books on loan from the National Library of Armenia, which were complemented with documents from the collections of the Czech National Library.

Programme: <http://text.en.nkp.cz/aktuality/aktuality/the-armenian-book-through-the-ages>

Haig Utidjian

Armenische Sprache erstmals an der 29. Internationalen Messe für Sprachen und Kulturen EXPOLINGUA Berlin 2016

Am 18. und 19. November 2016 war die armenische Sprache erstmals an dieser prominenten Sprachenmesse durch das MESROP Zentrum für Armenische mit eigenem Stand präsentiert. Auf großes Interesse stieß bei den Besuchern das begleitende Programm mit interaktiven Workshops, Poesie sowie Podiumsdiskussionen. Besonders gut besucht war der Mini-Sprachkurs „Armenisch“, bei dem die

Besucher erste Einblicke ins Armenische gewinnen konnten (neben Hebräischen, Koreanischen oder Indonesischen. Dieses Jahr findet die Messe am 17./18. November 2017 in Berlin statt.

Armenuhi Drost-Abgarjan

2 Journées d'Etudes internationales sur l'Arménie et la Géorgie médiévales

(23-24 novembre 2016 MMSH – salle Georges DUBY, Aix-en-Provence)

Like every year, a workshop-conference called *Journée d'Etudes sur l'art et l'archéologie médiévale de l'Arménie et de la Géorgie* was held at LA3M of Aix-en-Provence on 23 and 24 November, with the participation of twelve colleagues from Armenia, Japan, Italy, Switzerland, and France.

The program can be downloaded here:

http://la3m.cnrs.fr/pages/manifestations/journees-etudes/journees-etudes-documents/JE-20161124_armenie_programme.pdf

http://la3m.cnrs.fr/pages/manifestations/journees-etudes/journees-etudes-documents/JE-20161123_armenie_programme.pdf

Patrick Donabédian

Colloque sur les identités religieuses de l'Arménie antique

(Université de Genève 17-18 mai 2017)

Les 17 et 18 mai 2017, les unités de langue et littérature arméniennes de et d'archéologie classique et l'Université de Genève, sous la direction de la professeur Valentina Calzolari et du professeur Lorenz E. Baumer, ont présenté une école doctorale sur la question des identités religieuses de l'Arménie antique. Cette rencontre a permis une réflexion commune et interdisciplinaire entre professeurs et doc-

torants des universités de Paris, Erevan et Genève, sur les traces des religions antiques de l'Arménie. La seconde journée d'étude a mis l'accent sur les différentes méthodes et les approches d'étude de la religion de l'Arménie antique.

Ces journées, auxquelles environ 40 personnes ont participé, ont eu pour objectif de donner une esquisse des travaux et études en cours sur les identités religieuses de l'Arménie antique. Comment approcher la religion antique en Arménie ? Les intervenants ont proposé une réflexion à travers les traces matérielles et les sources littéraires. Une réflexion commune à travers plusieurs prismes : l'archéologie, la philologie, l'histoire de l'art et l'histoire des religions. Quelles méthodes peuvent amener à une réflexion transversale ? Comment combiner ces différentes lectures et quelles clefs méthodologiques pour une étude pluridisciplinaire ?

Programme téléchargeable sur: <http://www.centre-armenien-geneve.ch/prog/affichenews.aspx?idn=2446>

Armenuhi Magarditchian

L'Armenia medievale epicentro di mobilità tra Oriente e Occidente / L'Arménie médiévale, épicentre de mobilité entre Orient et Occident / Medieval Armenia: an epicentre of mobility between East and West

(Workshop, Bologna, 18-19 May 2017)

The workshop, organized by Irene Bueno, Anna Sirinian and Federico Alpi, had the purpose of investigating some aspects of the religious and intellectual interaction between the Armenian space and the Mediterranean world in the XI-XIV century. Greater and Cilician Armenia have thus been regarded as crucial spaces of East-West communication, which fostered religious debate, transmission of texts, and cultural exchange. In this light, special attention has been devoted to the way in which Armenians viewed other peoples, to the strategies adopted to settle in foreign environments, and to the way in which other peoples perceived Armenians. The workshop was aimed

to encourage the communication among scholars of different fields, thereby opening new perspectives on the topic.

Francesca Roversi Monaco opened the first session (*Circulations and reflected images*) with a contribution on how medieval western historiography represented the Armenians, and most importantly on how it interpreted them and their role. Giuseppe Cecere drew the attention of the audience to the place held by Armenians in some Egyptian sources of the Mamluk age. Since the Mamluks and the Armenian kingdom of Cilicia were at war with each other for most of their history, it is not surprising to find less than flattering references to Armenians in such sources; it is however remarkable that Armenians seem to have been opposed even by Christian historiographers living under Mamluk rule. Subsequently, Irene Bueno turned to the *Flos historiarum terrae Orientis*, written in French by the Armenian nobleman Het'um of Korikos, analysing the reception and the diffusion of the work in the late middle ages. The closely connected contribution by Camille Rouxpetel, dedicated to the preference accorded by many Latins to the Armenian kingdom, could not be presented, but should find its place in full in the proceedings. Federico Alpi closed the first session with a report on the Armenian presence in Caffa in the XIV century, based on data from colophons and modern literature.

The first session of the second day (*Confrontation between Churches*) began with the Armenian historian T'ovma Mecop'ec'i (XIV-XV century), introduced by Marco Bais, who focused on the highly relevant information contained in T'ovma's *History* about the relationship between Rome and the Armenian Church.

Continuing on Armeno-Latin relations, Nicola Naccari presented his research on the perception of Armenia at the Papal court during the pontificate of Gregory VII, when Grigor II Vkasasēr was *Catholicos* of Armenia. Naccari's work is drawn from his much expected Ph.D. thesis, which will contribute to the study of this early stage of Armeno-Latin relations.

Zara Pogossian concluded the session with a detailed contribution on the so-called *Vision of St. Nersēs*, a prophecy of Armenian origin of which Pogossian exposed the numerous philological challenges, as well as its fortune in the Latin West, since a Latin translation is attested by at least two manuscripts of the Vatican Apostolic Library.

The last session (*Interactions in Medieval Italy*) started with a paper by Alessandro Orengo, whose work on the Armenian communities in Livorno and Tuscany is well known. Orengo discussed the Armenian presence in Italy, with special attention to Tuscany, through a detailed analysis of the available sources.

Finally, Anna Sirinian contributed with her work on Armeno-Latin interactions, focusing on the Armenian manuscripts copied in Rome in the thirteenth and fourteenth centuries, and on some peculiar epigraphs. Thanks to these sources, Sirinian was able to draw a clear and lively picture of the Armenian presence in Rome in the later Middle Ages.

The concluding remarks by Irene Bueno and Anna Sirinian confirmed the positive results of the initiative: the presence of scholars from different disciplines sparked new interests and highlighted new points of contact between fields that are sometimes too separated from each other. We hope to maintain this positive trend, and to ensure a fruitful follow-up to the workshop by publishing the proceedings in the near future.

Program and poster of the Workshop can be downloaded here: <http://www.disci.unibo.it/it/eventi/larmenia-medievale-epcentro-dimobilita-tra-oriente-e-occidente>

Federico Alpi

Colloque international *Aristote en Arménie*. A l'occasion de la parution des trois premiers volumes des *Commentaria in Aristotelem Armeniaca*

(Université de Genève, 12-13 mai 2017)

Ce colloque est né d'une longue collaboration entre l'Université de Genève (Unité d'arménien et Département de philosophie) et le Matenadaran d'Erevan ; il se situe dans la continuité d'un projet international de recherche dirigée par l'Unité d'arménien, portant sur la réception de la logique aristotélicienne en Arménie. Dans ce cadre, pour la première fois, des spécialistes d'études arméniennes et des historiens de la philosophie antique ont collaboré et ont abordé, avec

un regard croisé, l'étude des traductions arméniennes des commentaires grecs de David (VI^e s. ap. J.-C.): les *Prolégomènes à la philosophie*, le *Commentaire à l'Isagoge de Porphyre*, le *Commentaire aux Analytiques Premiers* et le *Commentaire aux Catégories d'Aristote*. Des synergies fructueuses ont été développées et des résultats scientifiques fondamentaux ont été obtenus. Ils ont abouti à la création de la série *Commentaria in Aristotelem Armeniaca. Davidis Opera* au sein de la collection *Philosophia Antiqua*, auprès des éditions Brill.

Après un premier volume collectif préliminaire édité par V. Calzolari et J. Barnes en 2009, cette série comprend quatre volumes portant sur les quatre œuvres de David. Le deuxième volume, paru en 2010 grâce aux soins d'A. Topchyan, a rendu accessible en traduction anglaise la version arménienne du *Commentaire aux Analytiques d'Aristote*. Le troisième volume, paru en 2014, contient l'analyse comparée du texte grec et du texte arménien du *Commentaire sur l'Isagoge de Porphyre*, accompagnée d'une édition et de la traduction anglaise du texte arménien par G. Muradyan :

<http://www.brill.com/oeuvre-de-david-l'invincible-et-la-transmission-de-la-pensee-grecque-dans-la-tradition-armenienne-et>

<http://www.brill.com/david-invincible-commentary-aristotles-prior-analytics>

<http://www.brill.com/products/book/david-invincibles-commentary-porphyrus-isagoge>

A quelques années de distance de la parution de ces trois premiers tomes, il importait d'évaluer l'impact de ces travaux dans le monde savant et de continuer d'encourager le dialogue entre les historiens de la philosophie grecque et les spécialistes d'études arméniennes, en stimulant de nouvelles collaborations scientifiques à côté des anciennes. Tel a été le but prioritaire de ce colloque qui, en partant du *corpus* arménien, s'est intéressé plus en général aux modalités de la circulation des idées et des échanges culturels entre Orient et Occident dans l'Antiquité tardive et au Moyen Age.

En favorisant le dialogue entre arménisants et historiens de la philosophie antique, la rencontre a contribué au développement de l'étude de la réception de la pensée grecque dans la tradition arménienne. Il s'agit d'une investigation fondamentale pour comprendre la circulation des idées entre Est et Ouest dans l'Antiquité.

Comme on le sait, les traductions des œuvres de David ont été effectuées à une époque de l'histoire intellectuelle arménienne qui fut caractérisée par une large entreprise de traduction de textes liés aux *artes* du *trivium*. Sous forme de traductions, les œuvres profanes grecques ont contribué à jeter les fondements du savoir scientifique de l'Arménie médiévale. Les commentaires de David, en particulier, ont jeté les bases de la spéculation philosophique arménienne. Par ailleurs, avec les traductions de l'*Isagoge* et des *Catégories*, les versions du *Corpus davidicum* révèlent le tribut de l'Arménie à l'héritage néoplatonicien grec, et notamment à l'école d'Alexandrie. Cette constatation est intéressante du point de vue de la circulation des "bibliothèques des néoplatoniciens" et démontre la vitalité de la transmission de l'héritage grec dans une aire périphérique de l'Empire byzantin à une époque où, pour la capitale, on a parlé de "siècles obscurs".

Le colloque a été organisé par l'Unité d'arménien (Prof. V. Calzolari et Dr I. Tinti) et le Département de philosophie (Prof. K. Ierodiakou) et a réuni des chercheurs provenant de Suisse, d'Arménie, d'Allemagne, de France, du Royaume-Uni, d'Italie, de Grèce, du Canada et des États-Unis. La rencontre a mis en dialogue des spécialistes d'histoire de la philosophie antique (J. Barnes, D. O'Meara, P. Crivelli, D. Caluori) et des spécialistes d'études arméniennes. En particulier, les communications des arménisants engagés dans la préparation des volumes de la série (G. Muradyan, E. Shirinian, A. Topchyan) ont été proposées à la lecture d'historiens de la philosophie grecque invités en tant que "discutants" (J. Barnes, M. Griffin, I. Papachristou). Dans le même contexte, ces derniers ont été invités à faire une présentation critique des volumes des *Commentaria in Aristotelem Armeniaca*.

Une attention particulière a été en outre accordée à la transmission de la logique aristotélicienne dans d'autres langues orientales aussi ; à cette fin, un spécialiste des traditions néoplatoniciennes en syriaque (J. Watt) a présenté une conférence sur le curriculum aristotélicien chez les Syriaques ; cela a permis de comparer les modalités de la diffusion de la logique aristotélicienne respectivement en milieu arménien et en milieu syriaque, et de mieux comprendre les conditions qui ont permis la circulation de *corpora* semblables dans les deux milieux. Dans le contexte de la diffusion et de la réception de la philosophie grecque en Arménie, une communication a dirigé l'attention

sur les collections philosophiques, en grande partie encore inédite, conservée à l'Institut des manuscrits de Erevan (A. Melkonyann). On soulignera que, dans une perspective d'encouragement de la relève, on a veillé à favoriser la présence de doctorants et de post-doctorants engagés dans des projets de recherche liés à la thématique du colloque (A.. Melkonyan, I. Tinti, B. Contin, I. Papachristou et E. Gri-goryeva).

Programme :

<http://www.unige.ch/lettres/meslo/unites/armenien/actualites/aristote-en-armenie/>
http://www.unige.ch/lettres/meslo/files/9214/9336/3982/aristote_armenie_a5.pdf
<http://www.matenadaran.am/?id=689&lng=4#.WWjSsOsg2E>

Sur la série des Commentaria in Aristotelem Armeniaca :

<https://books.google.ch/books?id=ALhOZFnTRuYC&pg=PR9&lpg=PR9&dq=com-mentaria+in+aristotelem+armeniaca&source=bl&ots=7oP2aq1bxD&sig=RKuBCYrranWJYVIGYbE8Spit2As&hl=fr&sa=X&ved=0ahUKEwigjenu-4jVAhUGVhQKH0eCc8Q6AEIVzAJ#v=onepage&q=commentaria%20in%20aristotelem%20armeniaca&f=false>

Affiche :

http://www.unige.ch/lettres/meslo/files/8514/9336/3994/aristote_armenie_a4.pdf-page=1&zoom=auto,-40,842

Valentina Calzolari

Armenische Kabinettausstellung in der Historischen Bibliothek der Frankeschen Stiftungen in Halle „350 Jahre Armenischer Buchdruck“

(07.04.2017 bis 15. Oktober 2017)

Anlässlich des Reformationsjubiläums findet vom 7. April bis zum 15. Oktober 2017 im Rahmen der Ausstellung „Alte Bibeln in 100 Sprachen“ die Kabinettausstellung *350 Jahre Armenischer Bibel-druck* statt.

Die Kabinettausstellung hebt die typologische Bedeutung der Bibelübersetzungen im kulturellen Leben der beiden Völker sowie die erbrachten Leistungen der Übersetzer Mesrop Maschtotz und Martin Luther in der Herausbildung der nationalen Literatur hervor.

Diese Parallele wird durch die armenisch-sprachige Ausstellungsexponate bezeugt, welche in den Archiven und in der Historischen Bibliothek der Franckeschen Stiftungen sich befinden.

Neben der Wittenberger Manuskriptensammlung (Artzacher Evangelien, 1225), dem im Jahre 1698 in Amsterdam gedrucktem Neuem Testament sowie der ersten armenisch-lateinischen armenologischen Veröffentlichung „Obadias armenus“ von Andreas Acoluth wird der Briefwechsel von Russland- und Orientforscher Heinrich Wilhelm Ludolf ausgestellt, welcher Hinweise auf die enge Zusammenarbeit zwischen dem einen der wichtigsten Vertreter des deutschen Pietismus, August Hermann Franke und den armenischen Druckern in Amsterdam Thomas und Lukas Vanandetzi gibt.

Die Ausstellung wurde in Kooperation zwischen den Franckeschen Stiftungen (Dr. Brigitta Klosterberg), MESROP Zentrum für Armenische Studien an der Martin-Luther-Universität Halle-Wittenberg (Prof. Dr. ASrmenuhi Drost-Abgarjan) und der Staatlichen Bibliothek zu Berlin (Meliné Pehlivanian) entstanden.

Armenuhi Drost-Abgarjan



Ongoing Projects

Tara L. Andrews is continuing to lead the SNSF-funded project to create a new digital critical edition of the *Chronicle* of Matt'ēos Urhayec'i, which has come with her from Berne to Vienna, where she is Professor of Digital Humanities (from September 2016). The goal is to produce an open online edition and new English translation of the text, taking into account almost all of the extant manuscripts. This year they are finishing the transcriptions and finalising the digital workflow for collation and annotation, as well as developing the data model that will inform the final edition. The project is scheduled to run through April 2019.

Seta B. Dadoyan is currently carrying on a research on the account of Islam in Mik'ayēl Chamchean's *Patmut'iwun Hayoc'* and the Armenian experience in the Islamic world, which will be published with the title *Mik'ayēl Chamchean and the text Patmat'iwun Hayots* (History of the Armenians from the Beginning to the year 1784) in *Christian-Muslim Relations: A Bibliographical History 1500-1900* (CMR1900), vol. XI (Brill, 2018).

Patrick Donabédian Short reports on ongoing research projects:

- Completion of the works of the Franco-Armenian archaeological mission of Yereruyk, with publication of final reports
- Continuation of research on Armeno-Georgian relationship in architecture and architectural décor.
- Research on medieval architectural heritage of the diaspora communities.
- Research on small mural khatchkars of the diaspora communities.
- Research on some architectural-decorative devices, characteristic for Armenian monuments, like the umbrella-shaped dome, and the blind arcade.

Zara Pogossian is currently working as a Research Fellow within the project “Jews and Christians in the East: Strategies of Interaction between the Mediterranean and the Indian Ocean” (JewsEast) funded by the European Research Council (<http://www.jewseast.org/>) based in the Ruhr-Universität-Bochum (RUB). The project aims to explore encounters and interactions between Jews and Christians in the Middle East, Ethiopia, India and the Caucasus, which have hitherto been only insufficiently researched. Within this framework Zara Pogossian is responsible for research into Armenian sources, as well as coordinating research in Georgian source material. She is the area editor of the main publication that will result from the project, i.e. a Bibliographic History of Jewish-Christian Relations between the Mediterranean and the Indian Ocean (<http://www.jewseast.org/jcr-mio>). Moreover, as a member of the JewsEast research team, Dr. Pogossian has taught several lectures related to Armenia, Armenian language and sources, in the JewsEast Summer School 2017 (that took place in Budapest in July, 2017) and will continue to do for the next Summer Schools (foreseen for 2018, 2019 and 2020).

As an employee of RUB Zara Pogossian was the host for three young scholars in Armenian studies (Benedetta Contin, Garnik Harutyunyan and Mari Mamyán) who spent two weeks in July 2016 as research fellows at the Ruhr University within their programme "RUB Research Explorers". The programme may be open again (with Pogossian as host) for interested participants in Summer 2018. A call for participation will be announced in due time.

Chahan Vidal-Gorène leads the Calfa.fr project – *Classical Armenian Digital Platform*. The Calfa.fr project consists in an online innovative digital platform of Classical Armenian which intends to fill the lack of a common dictionary by creating a major working tool for students, researchers, as well as for uninitiated and non-Armenian spoken people.

It includes already two bilingual dictionaries and an Armenian thesaurus :

- BEDROSSIAN Matthias, *New Dictionary - Armenian-English*, Venice, 1875
- CALFA Ambroise, *Dictionnaire arménien-français*, Paris, 1861

- ŁAZAREAN Ŗubēn, *Grabari homanišneri bařaran*, Antėlias, 2006

By the end of the year, he will hold at least six more, which the most significant are :

- AĀAREAN Hraĉ'eay, *Hayerēn armatakan bařaran*, Erevan, 1926
- AWETIK'EAN Gabriēl, SIWRMĒLEAN Xaĉ'atur, AWGEREAN Mkrtiĉ', *Nor bařgirk' haykazean lezui*, Venise, 1836
- ĶAXĶAXEAN Manuēl, *Dizionario armeno-italiano*, Venise, 1837
- MAKAREAN Alēk'sandr, *Bařaran i haykakan lezuē i řusac' barbař*, Moscou, 1838

You will find online the complete list of dictionaries to come.

The project does not strictly offer scanned version of hard cover dictionaries, the platform provides, on free access, their digitalised content checked, corrected, enhanced and updated. Therefore, it enables us to put in interaction innovative powerful research features on those dictionaries. The development of these functionalities will be complete by the end of this year.

In the end, thanks to the Calfa.fr morphological engines (automatic declinations and conjugaisons) and thanks to its textual database (Bible, Moses of Khoren, etc.) it will provide 55,000 words and more than 2,500,000 forms covering all works between the Vth and the XIXth century.

As the protection and promotion of Armenian language stand as the very heart of our project, its main goal is to enable the conservation of the Armenian heritage through generations and the transmission of his cultural diversity.

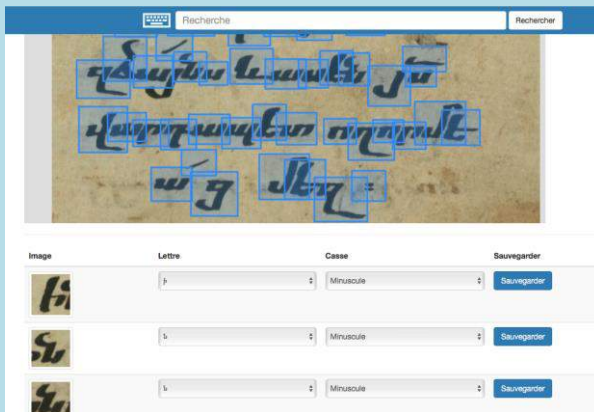
The project intends to put at researchers, libraries or public institution's disposal an OCR engine (optical character recognition) for Armenian manuscripts, which will be available on the platform (premium access). The software it ensues from is based on neural network and follows the latest advances in Deep Learning technology.

This technology requires a very large database of handwritten Armenian characters. We developed a labelling tool online (crowdsourcing tool): <http://vision.calfa.fr>. The aim is to detect and identify charac-

ters in one page of a manuscript. Everyone may and is invited to take part, for free, in this labelling process to constitute the handwritten characters' database, and thus speeding up the software development. We thank you in advance for your help. Today the database holds about 70,000 characters and you can already consult it online for free.

We intend to edit a prototype of the OCR software by the end of the year. If the databases are and will still be on free access, the use of the software will, for obvious technical reasons, come with a reasonable price.

The project requires also scanned versions or pictures of manuscripts (600 dpi, PNG, TIFF, or JPG) in order to increase the size of the database. These manuscripts pictures will be available on



<http://vision.calfa.fr> in order to be labelled and will provide to the neural network the starting material for learning and increasing performances. If you own such pictures or scanned versions, including

all rights of use, and if you want to participate for free in this wonderful project, please send them to us at contact@calfa.fr. Your donation and your involvement will be mentioned on the platform.

The Calfa.fr project nurtures a multi-disciplinary ground and stands at the intersection of Armenology and Artificial Intelligence, thanks to its PhD students, engineer as well as students, team in Artificial Intelligence, Linguistics and Armenology (complete listing of team members online). This ambitious and useful project is supported by the Calouste Gulbenkian Foundation (through the call of projects « Armenian Language in the Digital Age ») and by the Fondation des Frères Ghoukassiantz.

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

Konferenzen in Halle (2018-2019)

Vorbereitung einer Internationalen Konferenz aus Anlass des 800. Todestages des Kilikisch-armenische Königs *Levon I* (1198-1219). Die Konferenz ist am 04. Mai 2019 in der Nationalen Akademie Leopoldina in Halle mit einer parallelen numismatischen Ausstellung im Landesmuseum „Moritzburg“ anvisiert.

Anlässlich des 150. Jubiläums von *Komitas* ist im Oktober 2019 eine liturgologisch-musikologische Konferenz an der Humboldt-Universität in Zusammenarbeit mit der Universität Halle-Wittenberg in Vorbereitung.

2018 jährt das 20. Jubiläum des MESROP Zentrum für Armenische Studien und auch diesbezüglich ist eine armenologische Konferenz geplant (voraussichtlich zum Thema 100 Jahre der Ersten Armenischen Republik).



PhD Students & Postdocs

Onnik Kiremitlian is a PhD student of the Oriental Institute of the University of Louvain-la-Neuve in Belgium. The subject of his doctoral research is the unedited and unpublished works of Marutha of Tagrit (6th-7th cc.), who is often confused with Marutha of Martyropolis (4th-5th cc.) in the Armenian manuscript tradition.

Kiremitlian's research aims at clarifying the disputed authorship of a set of Armenian unpublished texts attributed to Marutha and found in the Armenian manuscripts worldwide.

His research is progressing in the following manner:

1. Collation of Armenian texts in extant manuscripts,
2. Translation of the collated works into English,
3. A detailed introduction and philological commentary on these works.

Wherever available, Kiremitlian uses the Syriac works of Marutha of Tagrit, both published and in manuscript form, in order to further establish the real author of the works attributed to Marutha in the Armenian manuscript tradition.

A few works in Armenian are proven to belong to the pen of Marutha of Tagrit, since we have their Syriac originals, such as the *Homily on New Sunday*. Other works, such as the *Homily on Resurrection*, is attributed to Marutha of Tagrit in the superscription, but we do not have the Syriac original of this work. Other texts, such as the Armenian catenae on the Passover and the Last Supper is attributed to Marutha (unknown which of the two Maruthas) in their manuscript superscriptions, where also catenae from Philo and Gregory Nazianzen are found. The aim is to establish to what extent did Marutha had a role in compiling these catenae, and isolate the texts that belong to him.

Donna Rizk has recently obtained her PhD in Theology – on Patristics – from King's College (London) with a dissertation entitled *Aristides of Athens: the Armenian Version*. She began a post-doc as a Research Fellow at Fordham University through the Orthodox Christian Center and will be working on a research project entitled: *Women, Leadership and Spirituality in the Oriental Orthodox Churches*.

Sara Scarpellini, dottoranda in *Lingua e Letteratura armena* all'Università di Ginevra – Rapporto su un soggiorno di ricerca al Matenadaran (febbraio-luglio 2017)

Da febbraio a luglio 2017, mi è stata offerta la grande opportunità di effettuare un soggiorno di ricerca al Matenadaran, grazie al sussidio “Doc.mobility” del “Fondo Nazionale Svizzero della Ricerca Scientifica” (FNS), volto a sostenere i giovani dottorandi che desiderino migliorare il loro profilo scientifico in un istituto estero.

In particolare, il mio progetto di mobilità aveva come scopo precipuo di condurre delle ricerche legate all'avanzamento della mia tesi di dottorato sulla traduzione armena degli *Atti apocrifi di Pietro e Paolo* dello Pseudo-Marcello, lavoro filologico-linguistico diretto dalla Prof.ssa Valentina Calzolari, presso l'Università di Ginevra, il cui obiettivo finale è la pubblicazione dell'edizione critica di questi *Atti apocrifi*.

Durante questi mesi, si è potuto dunque procedere allo spoglio puntuale di tutti i cataloghi presenti al Matenadaran, anche non pubblicati, come il L. Xač'ikyan-S. Lalafaryan & S. Melik-Baxšyan, Ուղեցոյց ցուցակ ճառընտրերում երդդ ուլուբերի, Erevan 1945 e soprattutto il M. Ter-Movsisyan (Magistros), Մայր ցուցակ հայերէն ձեռագրաց ճառընտիր, Erevan s.d.

Questa indagine ha attestato la presenza al Matenadaran di 17 manoscritti contenenti gli *Atti apocrifi di Pietro e Paolo* dello Pseudo-Marcello e ha altresì rivelato l'esistenza di nuovi testimoni inediti, in particolare M866 (ճառընտիր del XIV secolo), J3152 (ճառընտիր del 1384) e NOJ228 (ճառընտիր del 1635), nonché NN4, ARM12 e VAS36, però perduti. Inoltre, grazie alla visione diretta dei manoscritti, si è potuto appurare che alcuni dei testimoni precedentemente identificati (M4789, M4771, M4556, M4925, M9406, M2711) non contenevano in realtà il testo degli *Atti di Pietro e Paolo* dello Pseudo-Marcello.

Si è successivamente proceduto a richiedere la riproduzione di tutti i testimoni individuati degli *Atti di Pietro e Paolo* dello Pseudo-Marcello, indispensabili per il mio lavoro di tesi.

Questo soggiorno si è, dunque, rivelato quanto mai prezioso per l'avanzamento della mia ricerca e sarebbe stato peraltro impossibile senza la pronta disponibilità del Matenadaran: *in primis* del direttore

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Irene Tinti is currently a Postdoctoral researcher (*Collaboratrice scientifique*) within the *Unité d'arménien, Département des langues et des littératures méditerranéennes, slaves et orientales* (MESLO), University of Geneva. She is also the beneficiary of an *Ambizione* grant (2016-2019) from the Swiss National Science Foundation (Project title: *Plato in Ancient Armenian: Who Translated the Extant Dialogues, and When?*). In 2017 she co-organised with Prof. Valentina Calzolari and Prof. Katerina Ierodiakonou the International Conference *Aristote en Arménie* (University of Geneva, 12-13 May).

Dr Tinti gave the following conference presentations:

- *Plato in Armenia: The Extant Translations* (13 May 2017, University of Geneva, International Conference *Aristote en Arménie*)
- *The Iranian Heritage in Grigor Magistros Pahlawowni's Letters* (17 May 2017, University of Geneva, Colloque et Atelier doctoral *Les identités religieuses de l'Arménie antique. Approche pluridisciplinaire : archéologie et philologie*).

Emmanuel Van Elverdinghe a obtenu le 1er mars 2017 le grade de Docteur en langues et littératures de l'Université catholique de Louvain (Louvain-la-Neuve) en défendant sa thèse intitulée *Modèles et copies. Étude d'une formule des colophons arméniens (VIII^e-XVIII^e siècles)* (promoteur: Prof. Bernard Coulié).

Résumé de la thèse: Notes personnelles laissées dans les livres par leurs créateurs et leurs utilisateurs, les colophons sont une source inestimable d'information sur l'histoire des manuscrits. En arménien comme dans d'autres langues, ces textes se distinguent par l'emploi

de tournures stéréotypées, récurrentes d'un colophon à l'autre. L'objectif de notre recherche a été d'étudier ces formules à travers un grand nombre de manuscrits afin de répondre à plusieurs questions concernant les modalités de création et de diffusion des manuscrits en Arménie médiévale et prémoderne. Dans cette thèse, nous nous sommes focalisé sur la formule arménienne « d'après un exemplaire bon et de choix » et ses nombreuses variantes, en définissant une méthodologie pour l'étude philologico- historique des formules de colophons.

L'emploi de cette tournure en contexte nous renseigne sur le regard que les copistes de manuscrits portaient à la fois sur leur propre production et sur les modèles qui étaient recopiés. Par ailleurs, en analysant la répétition et la variation de la formule, il est possible de préciser l'activité de certains centres de copie et épinglez des personnalités cruciales dans la diffusion d'un texte donné puis, à partir de là, d'évaluer la circulation des manuscrits et les liens humains et matériels entre communautés que celle-ci suppose. L'étude philologique des colophons met encore en lumière les qualités proprement littéraires de ces textes : notamment, certains colophons révèlent de véritables « formulaires », œuvres littéraires à part entière, réactualisées de manuscrit en manuscrit. L'ensemble des résultats obtenus soulignent la nécessité d'intégrer l'étude des colophons à une approche globale du manuscrit, mais aussi l'importance des parcours individuels et des relations interpersonnelles dans les dynamiques de création et de circulation des livres anciens.

Chahan Vidal-Gorène. Nouvelle recherche de doctorat, à partir de septembre 2017: *Questions de paléographie arménienne : l'évolution de l'écriture à travers l'étude des fragments* – École Nationale des Chartes (Paris), sous la direction de Marc Smith (École Nationale des Chartes) et Aram Mardirossian (EPHE).

La paléographie est une discipline récente, qui émerge à la fin du XIX^e avec le Père mekhitariste Yakovbos Tašean. Il est le premier à réellement proposer une description détaillée des lettres arméniennes, une classification et une théorie argumentée de leur évolution qui, selon l'historien du V^e siècle *Koriwn*, ont été inventées par Mesrop Machtots en 405 ap. J.-C. De nombreux auteurs ont depuis discuté et enrichi ses travaux. On peut ainsi citer les plus notables : Hrač'eay

Ačařean (1928), Ařot Abrahamyan (1940, 1958, 1973), et surtout Dickran Kouymjian et Michael Stone (2002) qui se sont intéressés à 193 extraits de manuscrits complets et datés dans leur monumental et très précieux album de paléographie arménienne.

Toutefois, ces auteurs ne se sont intéressés qu'à des manuscrits datés. Or, entre l'invention supposée de l'alphabet arménien en 405 ap. J.-C et le premier manuscrit daté de 862, il y a un hiatus de plus de 450 ans. Durant cette période, nous n'avons que des inscriptions lapidaires, et des fragments de manuscrits. Les conclusions, souvent disputées, sur l'évolution de l'écriture, la terminologie à employer et les critères de datation, ainsi que les théories de l'évolution souffrent donc de cette lacune. L'originalité de notre recherche repose en particulier dans l'étude de ces fragments de manuscrits, notamment les palimpsestes antérieurs au IX^e siècle pour combler ce hiatus, avec une vision globale des caractères manuscrits arméniens grâce aux bases de données du Calfa.fr. Elle se place dans une démarche de comparaison et de mise en perspective avec la paléographie latine, discipline où les typologies sont désormais établies, et les méthodes d'étude éprouvées.

Cette recherche poursuit plusieurs objectifs. Il s'agit d'une part d'apporter un éclairage nouveau sur l'écriture arménienne et de renouveler la façon d'appréhender les manuscrits arméniens, en disposant d'une terminologie sûre, d'une représentation du développement des lettres et de l'évolution de l'écriture arménienne, ainsi que de critères permettant la datation des manuscrits. D'autre part, nous nous proposons d'étudier les critères strictement paléographiques permettant de simplifier les problèmes de reconnaissance automatique de l'écriture manuscrite. La thèse s'inscrit ainsi dans une démarche pluridisciplinaire, en incluant également les champs des sciences cognitives et de l'intelligence artificielle.

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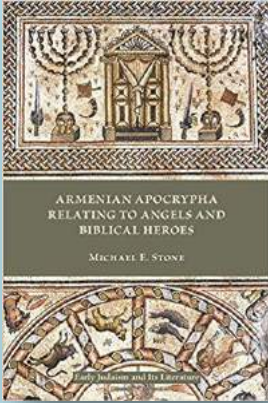
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NEW ARMENOLOGICAL PUBLICATIONS



Michael E. Stone, *Armenian Apocrypha Relating to Angels and Biblical Heroes*, Society of Biblical Literature, 2016 (Early Judaism and Its Literature), pp. 404.

This book includes new texts from Armenian manuscripts that are relevant to the development and growth of biblical themes and subjects. Most of these texts have not been published previously. Michael Stone has collected a fascinating corpus of texts about biblical heroes, such as Joseph and Jonah, Nathan the Prophet, and Asaph the Psalmist. In addition, he has included documents illustrating partic-

ular points of the biblical story. This work reflects not just on how the Bible was interpreted in medieval times, but also how its stories and details were shaped by and served the needs of the vivid and creative Armenian spiritual tradition. All texts are in scholarly editions with translations, notes and introductions in their author's thought-world and in their tenth-century landscape.

Front Matter, pp. i-vi; *Table of Contents*, pp. vii-viii; *Preface and Acknowledgments*, pp. ix-ix; *Signs*, pp. x-x; *Abbreviations*, pp. xi-xii; *Manuscripts Published in This Book*, pp. xiii-xiv;

Part One: *Biblical and Associated Traditions*, pp. 1-24: The text being discussed here gives only the hours of the night. It is to be distinguished from *The Hours of the Day and Night*, a magical text associated with Apollonius of Tyana, which was published some decades ago from J69 (1728–30) fols. 639r–639v.¹ That document gives names of the hours and coordinates the hours with the conjuration of the talismans most effective in them. The present text is another recension of this writing and it occurs in M10320 (seventeenth century) fols. 87v–89r.² Although this Armenian text, which anyway is a torso, is not explicitly connected with...

Part Two: *Chronological Texts*, pp. 25-64: Lists of the generations, summaries of the number of years of periods of past history, and other writings exhibiting concern with chronology are widespread in the Armenian manuscript tradition. We have remarked above on the partiality of the Armenian learned tradition for catalogues and lists and the chronological lists form part of this.¹ A selection of such lists is published here, and they seem to have taken the chronographic tradition, of which Euse-

buis of Caesarea's *Chronicle* (Aucher 1818) is an early representative, as a starting point. Such lists and summaries may be found, for example, in the fragments of the... **Part Three: Angelological Texts**, pp. 65-112: Armenian angelological texts focus around a limited number of themes. This is evident not only in the documents published here, but also from previously published documents. Although this volume presents a number of texts, they constitute only an illustrative sample. Therefore, here I shall not attempt either a synchronic or a diachronic presentation of angelology among the Armenians. Those are subjects deserving of a major monographic study.¹ My aim here is more modest: to give some examples of the extensive textual material that exists still in manuscripts. Naturally, one should remark, the study of angelology can barely, if at all,...

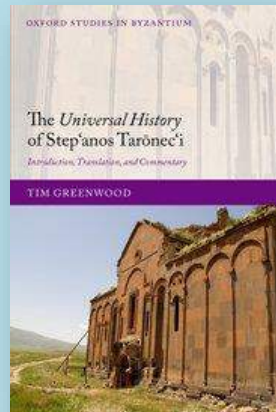
Part Four: Biblical Stories, pp. 113-276: Manuscript M8591, which transmits this text on fols. 82r-82v, also contains Story of Father Abraham, published elsewhere (Stone 2012, 36-50), and What Are the Dimensions of the Ark? (above, text 1.5). The story of the Tower of Babel as it is found in M8591 recurs in *Biblical Paraphrases* with nearly identical details (see Stone 1982, 91-93). Both Genesis and *Biblical Paraphrases* are silent as to the measurements of the Tower. The text here appears to be an extract from a larger work. As to its contents, the confusion of tongues is not discussed nor anything else but...

Bibliography, pp. 277-282; *Subject Index*, pp. 283-286; *Index of Persons and Places*, pp. 287-294; *Ancient Sources Index*, pp. 295-308.

***The Universal History of Step'anos Tarōnec'i*, Introduction, Translation, and Commentary by Tim Greenwood, Oxford 2017 (Oxford Studies in Byzantium).**

The *Universal History* (*Patmut'iw n tiezerakan*) of Step'anos Tarōnec', is a history of the world in three books, composed by the Armenian scholar at the end of the tenth century and extending from the era of Abraham to the turn of the first millennium. It was completed in 1004/5 CE, at a time when the Byzantine Empire was expanding eastwards across the districts of historic Armenia and challenging key aspects of Armenian identity. Step'anos responded to these changing circumstances

by looking to the past and fusing Armenian tradition with Persian, Roman, and Islamic history, thereby asserting that Armenia had a prominent and independent place in world history. The *Universal History* was intended to affirm and reinforce Armenian cultural memory. As well as assembling and revising extracts from existing Armenian texts, Step'anos also visited



monastic communities where he learned about prominent Armenian scholars and ascetics who feature in his construction of the Armenian past. During his travels he gathered stories about local Armenian, Georgian, Persian, and Kurdish lords, which were then repeated in his composition. The *Universal History* therefore preserves a valuable narrative of events in Byzantium, Armenia, and the wider Middle East in the second half of the tenth century. This volume presents the first ever English translation of this work, drawing upon Manukyan's 2012 critical edition of the text, and is also the first study and translation of the *Universal History* to be published outside Armenia for a century. Fully annotated and with a substantial introduction, it not only provides an accessible guide to the text, drawing on the most up-to-date scholarship available, but also offers valuable new insights into the significance of an often overlooked work, the intellectual and literary contexts within which it was composed, and its place in the Armenian tradition.

Frontmatter; List of Abbreviations; Note on Transliteration; Introduction; Note on Translation; Book I; Book II; Book III; Maps; Endmatter; Bibliography; Indices

Gabriella Uluhogian, *Collectanea armeniaca*, a cura di Rosa Bianca Finazzi e Anna Sirinian, Bulzoni, Roma, 2016, 384 p. [Biblioteca Ambrosiana. Fonti e Studi, 27]



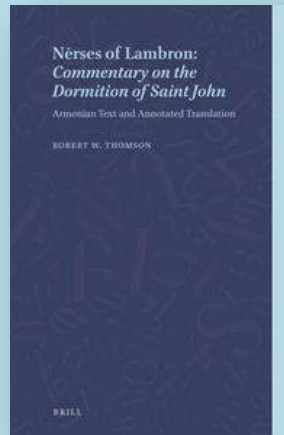
Gabriella Uluhogian è stata una delle personalità di maggior rilievo nel campo degli studi armenistici a livello internazionale. Questo libro raccoglie alcuni suoi contributi apparsi in sedi editoriali diverse, a volte di difficile reperimento. Dalla loro lettura emerge il ritratto di una studiosa che partendo dal rigore dell'analisi filologica ha saputo esplorare con profondità e chiarezza i vari settori della storia e letteratura del popolo

armeno. Il volume è articolato in quattro sezioni: Traduzioni dal greco, Manoscritti ed epigrafi, Cultura e identità armena e Armeni in Italia. L'ultima di esse contiene un articolo pubblicato qui per la prima volta sugli studi armenistici presso la Biblioteca Ambrosiana di Milano, segno di una curiosità e di un interesse continuo e sempre nuovo verso testi, personaggi, vicende e contatti di un popolo dalla storia ricca e singolare.

Premessa; Bibliografia di Gabriella Uluhogian; **Traduzioni dal greco:** Sur l'onomastique des œuvres de traduction: la version arménienne des Progymnasmata de Théon; In margine alla versione armena dello Hexaemeron di Giorgio Pisida; Tecnica della traduzione, particolarità lessicali, calchi sintattici della versione armena dell'Asceticon di s. Basilio; Tearı̄n aselov: la traduzione del genitivo assoluto greco nel testo armeno di Basilio di Cesarea; Un inedito medievale armeno su Filone. **Manoscritti ed epigrafi:** Due epigrafi di donazione a Santo Stefano di Giulfa; Lingua e cultura scritta; Un rotolo manoscritto inedito del Museo Storico di Sofia; Epigrafi armenie a Genova; È a Bologna la perduta «Geografia» di Eremia Çelebi K'ēōmiwrčean; La collezione di manoscritti della biblioteca di San Lazzaro; Les églises d'Ani d'après le témoignage des inscriptions; Monasteri e santuari nella Mappa di Eremia Çelebi Kēōmiwrčean (1691): una testimonianza della spiritualità armena. **Cultura e identità armena:** Abraham Petros Ardzivian, primo patriarca armeno cattolico; La pubblicistica armena a Tiflis intorno alla metà del XIX secolo; L.F. Marsili e il catolico armeno Yakob Jułayec'i; Note sull'attività filologica e linguistica dei Mechitaristi di San Lazzaro. **Armeni in Italia:** Studenti armeni a Bologna nella cerchia del Mezzofanti; Il Card. Mezzofanti tra armeno e Armeni; Armeni a Ravenna; Un armeno al servizio del re di Sardegna: premesse per una ricerca sul barone Deodato Papasian; Hrand Nazariantz e Antonio Basso: pagine inedite di un'amicizia; Il Salterio di Abgar T'oxat'ec'i (a.1565) e l'avvio degli studi armenistici presso la Biblioteca Ambrosiana di Milano. Indici (a cura di Federico Alpi).

Nersēs of Lambron, *Commentary on the Dormition of Saint John*, Armenian Text and Annotated Translation by Robert W. Thomson, Brill, 2017 (Armenian Texts and Studies, 1).

This is the first translation of the twelfth century Armenian commentary on the death of John the Evangelist as found in the *Acts of John*. The last section of the apocryphal life of the Evangelist became detached from the whole, and circulated widely in the churches of east and west. The Armenian version was included in service books, Bibles, and collections of saints' lives. Yet no medieval commentary on that brief text is known in any other language. Nersēs of Lambron [1153-1198], Archbishop of Tarsus, was a prolific author and an influential player in the ecclesiastical politics of his era. He used this work as a medium for spiritual reflection, and for an



exposition of the Armenian tradition as opposed to the theologies of the Greek and Syrian churches.

Preface ix; **Introduction: Nersēs and the Dormition 1**: Theological Terminology 10; Some Patristic Sources 15; Conclusion 20; Manuscripts of Nersēs' Commentary on the *Dormition* 21; The *Dormition* in Armenian Bibles 24; Nersēs and His Biblical Commentaries 26; *Life of Nersēs* from the 1736 Edition 33; Memorial of the 1736 Edition 34. **Translation of Nersēs' Commentary with Notes 35**: Note to the Armenian Text 35; Nersēs' Own Introduction 42; Nersēs' Commentary on the *Dormition* 50; Varian Text of M in §112 207. **Nersēs' Armenian Text of the Dormition** 209; Bibliography 215; Index of Biblical Quotation and Allusions 222; General Index 227.

This book has been published in the **new Brill series: ARMENIAN TEXTS AND STUDIES** Edited by **Valentina Calzolari, University of Geneva** and **Theo Maarten van Lint, University of Oxford**. This series combines per-



sisting needs with emerging emphases in Armenian studies. It encourages studies that place Armenian culture in its multifaceted international context, on the Armenian plateau as well as in its historic and current Diaspora. Philological studies containing important critically edited texts, translations and commentaries remain in need

as before. Thousands of Armenian manuscripts await disclosure in order to become part of scholarly and popular discourse and take their place in a field that invites an interdisciplinary and pluralistic approach like few others. Armenian literature from the seventeenth century up to

the present is understudied and will amply repay scholarly engagement. In recent decades, the study of Armenian material culture, mythology and folklore has made great strides, next to art and architecture. The series welcomes contributions in these extensive fields. *Armenian Texts and Studies* deals with Armenian prehistory up to the modern and contemporary period and promotes research that applies methods current in sociology, anthropology and other social sciences next to those used in literary, linguistic and historical studies, including the study of Armenian cinema and modern media.

Krikor Beledian, *Fifty Years of Armenian Literature in France*, translated by Christopher Atamian, The Press at California State University, Fresno 2016, p. 580.

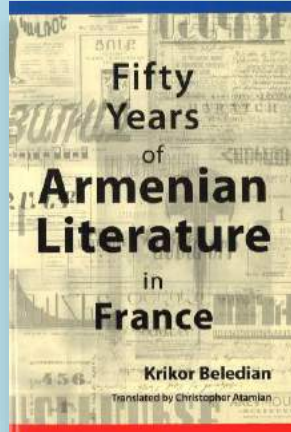
Krikor Beledian's *Fifty Years of Armenian Literature in France* is a valuable addition to the growing number of critical studies of Armenian literature produced in the Diaspora. It provides a theoretical foundation for understanding the intellectual, emotional, and existential challenges faced by Armenian authors in France.

The authors discussed in *Fifty Years of Armenian Literature in France* wrote in Western Armenian, a legacy of the Armenians who escaped the Armenian Genocide of 1915. Why they chose to write in Armenian, and not in the language of their newly adopted country, is one of the fundamental questions examined. The Armenian language was a vehicle for their own self-reflection on

questions of identity and also a means to express their worldview. Beledian delves into the interaction between the authors and the society where they lived and how that relationship was ultimately reflected in the works produced.

Comparable works of literary history on other Diasporan Armenian communities such as those of the United States and the Middle East will ultimately broaden our understanding of how authors see both themselves and the communities that they live in.

Krikor Beledian has produced a comprehensive and fascinating view of the Armenian literary landscape in France, one that will be of lasting significance to the study of Armenian literature. This volume will provide a wealth of material useful to both scholars and to the reading public.



***Greek Texts and Armenian Traditions: An Interdisciplinary Approach*, Edited by Francesca Gazzano, Lara Pagani, Giusto Traina, De Gruyter, 2016, (Trends in Classics - Supplementary Volumes, 39), p. 345.**

An interdisciplinary approach, crucial as it is in most fields of research, proves itself to be unescapable in the study of interactions between the ancient Armenian and Greek worlds and literatures.

The volume arises from such an awareness and collects papers presented in a conference which has been organized in 2013 at the University of Genova, thanks to a cooperation with the Université Paris-Sorbonne, following in the footsteps of a tradition inaugurated by Giancarlo Bolognesi in the years '80 and '90. The subject is explored from many points of view: the topic of Armenian translations of Greek texts – with considerations of a methodo-



logical nature and the discussion of case-studies –, aspects which pertain to the historical context and the historiographical sources, the wide theme of the Armenian reception of Biblical, Christian and Byzantine literature, and finally philological, linguistic and lexical problems. The aim of this kind of research is to exploit the cooperation among classical philologists, linguists and Armenologists, in order to face the challenge of investigating a subject which requires many different competences.

Preface, Armenian Transliteration Table, **I. Problems of Method:** M. Morani, *Ancient Armenian Translation from Greek Texts: Questions of Method*; G. Traina, *Some Observations*

on the Armenian Pseudo-Callisthenes; A. Orengo, *Eznik of Kolb as a Translator of Methodius of Olympus*; V. Calzolari, *The Transmission and Reception of the Greek Cultural Heritage in Late Antique Armenia: The Armenian Translations of the Greek Neoplatonic Works*. **II. History and Historiography:** G. Gaggero, *Armenians in Xenophon*; F. Gazzano, *Croesus' Story in the History of the Armenians of Movsēs Xorenac'i*; F. Mari, *Cyrus the Great in Movsēs Xorenac'i, Patmut'wn Hayoc': Telescoping the King*; A. Kéfélian, *The Roman Army and the Transmission of Latin Loan Words in Old Armenian*; F. Frasson, *Armenia and Armenians in Asinius Quadratus' Παρθικά*. **III. Biblical, Christian and Byzantine Literature:** T.M. van Lint, *Among Others: Greek in Context in the Letters of Grigor Magistros Pahlawuni (11th century)*; A. Drost-Abgaryan, *The Reception of Eusebius of Caesarea (ca. 264-339) in Armenia*; A. Capone, *Pseudo-Athanasius, De incarnatione Christi contra Apollinarium: Some Critical Remarks*; L.R. Cresci, *The Hexaemeron of George of Pisidia and the Armenian Version: Textual Investigations*. **IV. Philological, Linguistic and Lexical Problems:** G. D'Alessandro – L. Pagani, *Homer in the Armenian Tradition*. With an Appendix (*Codex M 437*) by C. Aimi; I. Tinti, *Grecisms in the Ancient Armenian Timaeus*; A. Scala, *Greek, Syriac and Armenian in Contact: Lexical and Textual Outcomes*; R. Ronzitti, *Etymological Hypotheses Between Armenian and Indo-Iranian: New Proposals and Remarks*. Index of pas-

sages: Greek texts; Latin texts; Armenian texts; Translations into Armenian; Armenian authors; Babylonian texts; Egyptian texts; Syriac texts; Epigraphic texts. List of Contributors.

Colofoni armeni a confronto. Le sottoscrizioni dei manoscritti in ambito armeno e nelle altre tradizioni scrittorie del mondo mediterraneo. Atti del colloquio internazionale Bologna 12-13 ottobre 2012, a cura di Anna Sirinian, Paola Buzi, Gaga Shurgaia, Roma, Pontificio Istituto Orientale, 2016 (Orientalia Christiana Analecta, 299).

Gli studi comparativi relativi ai manoscritti orientali rappresentano un terreno di indagine di crescente interesse (si pensi al programma COMSt, portato avanti dall'Università di Amburgo, <https://www.aai.uni-hamburg.de/en/comst/>): su questa scia si pone il volume che raccoglie gli Atti del colloquio internazionale organizzato all'Università di Bologna il 12 e 13 ottobre 2012 sotto

l'egida dell'*Association Internationale des Études Arméniennes* (A.I.E.A.) con l'obiettivo di indagare se la dovizia di dati che mostrano di possedere i colofoni armeni, ben eccedente la datazione topico-cronica, trovi o meno riscontro in altre culture scritte del mondo mediterraneo. È noto infatti che la marcata diffusione dei colofoni in area armena nonché alcune loro caratteristiche testuali sono risultati tali da farli considerare un genere letterario a sé, oggetto di attenzione particolare da parte degli studiosi i quali, a partire dagli anni Cinquanta del secolo scorso, hanno cominciato a raccogliarli



in maniera sistematica in volumi ordinati cronologicamente, allo scopo di favorire l'utilizzo dei dati in essi contenuti: appariva infatti evidente il loro valore di fonti storiche primarie.

All'idea, d'altro canto, di esaminare modi e fortuna della scrittura di colofoni in Oriente era stato dato corso nel 1993 durante il Colloquio *Scribi e Colofoni. Le sottoscrizioni di copisti dalle origini all'avvento della stampa* organizzato a Erice dal Comité international de paléographie latine: una delle otto sezioni in cui si articolava il seminario era intitolata *Scribi e colofoni in*

aree geografiche non latine, e comprendeva interventi su colofoni greco-bizantini, glagolitici, armeni, persiani ed ebraici¹. Il colloquio bolognese ha voluto continuare quell'esperienza estendendo le ricerche a un numero maggiore di aree, alcune delle quali legate tra loro da consolidati rapporti culturali, altre comunque da prossimità geografica, per mettere in luce possibili analogie e differenze: da quella armena si è quindi passati a considerare le aree georgiana, copta, etiopica, siriana, araba, iranica e turca.

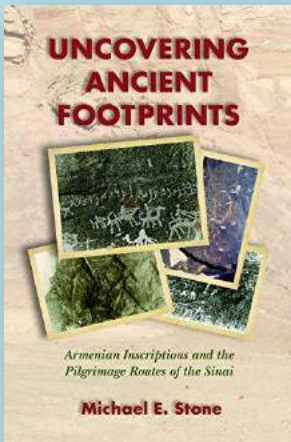
All'invito a partecipare a questa ricerca interdisciplinare hanno risposto con interesse molti illustri orientalisti disposti a percorrere nella direzione indicata i propri campi di studio e a mettere in comune i risultati ottenuti. Ne sono seguite due intense giornate, conclusesi con una tavola rotonda finale, nel corso delle quali si è venuto delineando un panorama molto composito e vario, in cui la ricerca di elementi comuni, pur presenti, ha gradualmente ceduto il passo all'emergere di sensibilità, modi e tendenze proprie. Il dispiegarsi, che l'alternanza dei diversi specialisti di volta in volta ha comportato, di nuovi scenari e nuove tradizioni scritte in cui considerare il fenomeno della scrittura dei colofoni è stato uno dei risultati più interessanti dell'iniziativa, durante la quale si è giunti a toccare specifici elementi di mentalità legati allo sviluppo di questa pratica nelle diverse civiltà letterarie. Sia nelle sue fasi preparatorie che in quelle legate alla sua realizzazione, l'iniziativa ha goduto dell'incoraggiamento da parte del Presidente dell'A.I.E.A., Valentina Calzolari, che fin dall'inizio ha voluto inserirla tra i workshop organizzati dall'*Association* e finalizzati, per tradizione, all'approfondimento di tematiche specifiche.

Il volume di Atti è stato accolto nella prestigiosa serie degli *Orientalia Christiana Analecta* (OCA) con il numero 299.

Elenco dei contributi, **Armeniaca**: Anna Sirinian, *Principali caratteristiche dei colofoni armeni e un gruppo in particolare: i colofoni della critica alle autorità politiche e religiose*; Khachik Harutyunyan, *Gli antroponomi nei colofoni armeni: gruppi semantici e nuovi nomi*; Theo M. van Lint, *Armenian Colophons in Verse, 1641-1660*; Marco Bais, *Notizie sulla tassazione mongola nei colofoni armeni*; Alessandro Oregno, *Scrittori armeni di periferia: il caso di Livorno*; **Georgica**: Gaga Shurguaia, *Colophon e archeologia del codice*; Ketevan Asatiani, *Different types of Georgian colophons in the Georgian and Armenian manuscripts at Tbilisi National Centre of Manuscripts*; **Coptica**: Paola Buzi, *Titoli e colofoni: riflessioni sugli elementi paratestuali dei manoscritti copti*; Philippe Luisier s.j., *Les colophons des manuscrits bohairiques conservés à la Bibliothèque Vaticane. Notes de lecture*; **Aethiopica**: Alessandro Bausi, *I colofoni e le sottoscrizioni dei manoscritti etiopici*; **Syriaca**: Emidio Vergani, *Colofoni siriani della Biblioteca Ambrosiana. Scritte e annotazioni*;

¹ *Scribi e Colofoni. Le sottoscrizioni di copisti dalle origini all'avvento della stampa*. Atti del Seminario di Erice. X Colloquio del Comité international de paléographie latine (23-28 ottobre 1993), a cura di E. Condello - G. De Gregorio, Spoleto 1995, pp. 417-495.

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Michael E. Stone, *Uncovering Ancient Footprints: Armenian Inscriptions and the Pilgrimage Routes of the Sinai*, SBL Press, Atlanta, 2017.

From the late 1970s through 1982, Michael E. Stone conducted a number of expeditions to the Sinai peninsula searching for ancient inscriptions. In this book Stone describes his search, crowned by the discovery of the most ancient Armenian inscriptions known. Here Stone describes not only the inscriptions discovered along his journeys but also the Sinai, its past and present, its human inhabitants, its flora and fauna, and its history. Though once common, well-informed travel books to the Middle East with a broad academic interest

and a specific focus have become rare. Stone's diary of his expeditions in the Sinai fill this gap with vivid descriptions, poetry, and illustrations.

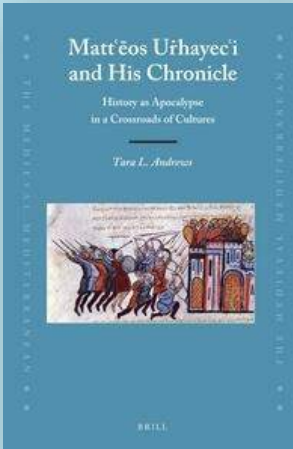
Introduction, *The Armenians* (pp. 1-4): I must preface this record with some words of explanation. I am a professor of Armenian studies. That alone makes me a rare bird. Having grown up in Australia in the 1940s and 1950s, I have no conscious memory of even hearing of Armenians before I went to university. There, studying classics and Semitic studies, I read of Armenian translations of ancient Jewish works. Indeed, until I was a doctoral student, I had only the sketchiest knowledge about anything Armenian. The Armenian homeland is in the Caucasus, the rocky and mountainous area north of present-day Iraq, its heartland lying between... **1.**

How It All Started (pp. 5-10): I became involved in this story by chance, but what a fortuitous chance! In the spring of 1978 I was invited to give a guest lecture at Andrews University in Berrien Springs, Michigan. After the lecture, I met a professor who had spent the previous year at the Albright Institute for Archaeology in Jerusalem. While regaling me with stories of his visit, he mentioned seeing a site in the Sinai covered with inscriptions, including some in Armenian. This was the first time I heard of the Armenian inscriptions in Wadi Haggag (Haggag), the Valley of the Pilgrims, in western Sinai... **2 *The First Expedition 4-5 March 1979*** (pp. 11-28): Eilat is at the southernmost tip of the triangle of desert called the Negev ("south" in Bibli-

cal Hebrew). It stands at the northernmost point of the Gulf of Eilat, the eastern branch of the Red Sea, a twin sister of the Jordanian city of Akaba. In Roman and Byzantine times it was called Aila and was an important road station. Tom and I planned to fly from Jerusalem to Eilat, meet up with Uzi, drive to Wadi Hājaj, sleep the night in Nweiba, work in Wadi Hājaj the next morning, and return to Eilat in time to catch the afternoon... **3 The Second Expedition 9–17 May 1979** (pp. 29-66): Our interest in tracing pilgrim routes led us to consider other groups of inscriptions in the Sinai. Wadi Mukattab, “the Inscribed Wadi,” is a region in western Sinai containing a concentration of inscriptions, on the main route from the Gulf of Suez to Saint Catherine’s Monastery from the west. We had high hopes of finding substantial numbers of Armenian inscriptions there. Ancient pilgrims often used this route, as we learn from their reports. In the nineteenth century Arthur Penrhyn Stanley remarked on the easy access to the Nabatean inscriptions of Wadi Mukattab, even of those quite a way off the... **4 The Third Expedition: The Central Sinai Route, 16–18 June 1979** (pp. 67-92): Preparations for the third expedition to the Sinai, exactly one month after our return, were rather hasty. The impending reversion of western Sinai to Egypt infused us all with a sense of urgency. Would the Egyptians let us go on with our work? They had promised to let research continue, but what would they actually do when they gained control? In the event, our sense of urgency proved completely justified. The Egyptians did not want Israelis moving off the paved roads in the Sinai and wandering around the desert; indeed, Israeli research there came to an end after the Sinai... **5 The Fourth Expedition: Mount Sinai, 23–25 February 1980** (pp. 93-120): After the June trip I was unable to return to the Sinai for eight months. In July and August I worked keenly toward concluding the first draft of the publication of the epigraphs that we had found. I also prepared the intermediate report, which appeared in August 1979.¹ This report was an attempt to pull together the results of our researches up to that time and to draw out some of their historical implications. I felt that it was important to make the discovery public and to edit and publish the finds promptly. It is often a weakness of archaeological... **6 The Fifth Expedition 14–18 July 1980** (pp. 121-152): I set out on this final expedition with a plan of achieving two different aims. The first was to take a professional photographer to Wadi Hājaj to photograph the Armenian inscriptions that we had found at that site. I was preparing the final publication of the Sinai Armenian inscriptions and hoped that a professional might get better photographs than Uzi and I had taken.¹ This aim fitted in admirably with the often-deferred plan to complete the survey of the Wadi Hājaj and ‘Ein Hūdra areas. Since the finds in that area were so remarkable, I thought that it should be... **7 Negev Diary 19–21 April 1990** (pp. 153-160): During the decade from 1980 to 1990 my energies were devoted to gathering as much photographic evidence of the Sinai inscriptions as I could. The Egyptians gave no access to the inner desert of the Sinai. I mourned the fact that Israeli archaeologists had not done surveys of graffiti, systematically photographing sites such as Wadi Mukattab. This could have been done easily during the decade that the Sinai was in Israeli hands. As I worked out the implications of our finds, I realized that the issues concerned not just Armenian pilgrims but all Christian pilgrimage. In addition, the mysteries of... **8 Retrospective, 2016** (pp. 161-162): This story is unfinished. As I write these words, at a remove of thirty-seven years from the earliest of the events related, I still am unclear about the routes the pilgrims took, about the reasons for the

extraordinary concentration of epigraphs at Wadi Ḥajjaj, and about what may or may not be at Ras Zalaqa. With the help of two experts, I published the Armenian, Georgian, and Latin inscriptions in a book with many further details of routes and other observations. I managed to show that certain of the Wadi Ḥajjaj inscriptions were the oldest surviving Armenian writing in the... *Bibliography* (pp. 163-166); Index (pp. 167-175).

Tara L. Andrews, *Matt'ēos Urhayec'i and His Chronicle: History as Apocalypse in a Crossroads of Cultures*, (The Medieval Mediterranean, 108), Brill, Leiden – Boston, 2016, 272 pp.



In *Matt'ēos Urhayec'i and His Chronicle* Tara L. Andrews presents the first ever in-depth study of the history written by this Armenian priest, who lived in Edessa (modern-day Urfa in Turkey) around the turn of the twelfth century and was an eyewitness to the First Crusade and the establishment of the Latin East. Although the *Chronicle* is known as an extremely valuable source of information for the eleventh- and early twelfth-century Near East, neither its guiding structure nor Urhayec'i's motivation in writing it have ever been clear

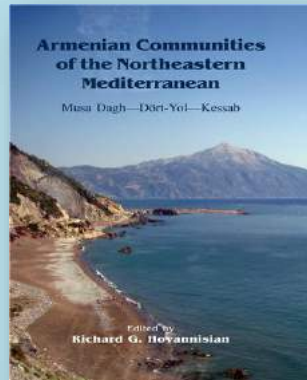
to modern historians. This study elucidates the prophetic framework within which the text was written, and demonstrates how that framework has influenced Urhayec'i's understanding of the time in which he lived.

Table of contents: Acknowledgments xi; Transliteration of Names and Places xiii; **1 *The Origins of the Chronicle*** 1; The Author of the Chronicle 3; Urhayec'i's Edessa 9; The Armenian Historiographical Tradition 12; Urhayec'i's Sources of Information 15; **2 *The New Age of Prophecy: The Chronicle's Place in Armenian Historiography*** 23; Armenian Historical Philosophy 23; Urhayec'i's Historical Philosophy 27; The Prophecies of Yovhannēs Kozerñ 30; The Prophecies Fulfilled: The Structure of the Chronicle 37; Conclusion 43; **3 *'The Violent Massacres, This Dreadful Wrath': Armenia in the Chronicle*** 44; The Idealized Past: The Presentation of Pre-1020 Armenia 46; The Loss of the Armenian Kingdoms: 1000–1045 49; 471–472 (1021–1024): Basil ii's Eastern Campaign and Its Consequences 52; 490–494 (1041–1046): Turkish Invasions and the Loss of Independence 57; The Occupied East and the Armenians in Exile 60; The Royal Families in Exile 62; The Rise and Fall of Philaretos 64; The Armenian Magnates of Cilicia and Syria 66; The Slow Revival: The Armenians and the Crusaders 68; The Rise of Georgia, 1121–1129 70;

Conclusion 71; **4 ‘Under the Aegis of the Roman Emperor’: Urhayec’i on Byzantium** 74, The Era of Growing Byzantine Domination over the Armenians 79; The Waning of Byzantine Influence 91; Conclusions 98; **5 Muslim, Persian, or Turk? The Armenian Chronicler and the ‘Infidels’** 101; The Role of Muslims within Armenian History 105; Which Muslims? 108; Tenth-century Muslims in the Chronicle 110; The Appearance of the Turks 112; Reality and Myth: The Armenians under Turkish Domination 114; Conclusion 119; **6 ‘The Nation of Valiant Ones’: The Crusaders in Urhayec’i’s Eyes** 121; The Local Background to the Crusade 123; The Place of the Crusaders in the Prophetic Framework of Kozerñ 127; Urhayec’i as a Source for Crusading Politics 133; Conclusion 138; **7 ‘Many Break Away from the Faith’: Eastern Christianity in the Chronicle** 139; Before the Fall: Ecclesiastical History before 1033 142; The Recent Past: Urhayec’i’s Church in Uncertain Times 148; The Armenian Church in the Wake of the First Crusade 151; The Community of Clerics as Seen in the Chronicle 152; Aftermath: Byzantium in Cilicia and the Council of Jerusalem 153; **8 The History of the Chronicle** 155; The Text of the Chronicle 155; Use by Later Armenian Historians 158; Grigor Erēc’ 158; The Earliest Witness: Smbat Sparapet 159; Recognition by Later Historians 162; The Manuscript Tradition of the Chronicle 164; The Venice Group 165; The Vienna Group 167; The Copyist of Lviv 169; The Vałaršapat Primary Text 170; Print Publication and Modern Reception 171; **9 Conclusion** 177; Appendix a: Text and Translation of Selected Excerpts from the Chronicle 183; Appendix b: Lists of Rulers of the Period 232; Appendix c: List of all Known Manuscripts 233; Maps 235; Bibliography 238; Index 251

Richard G. Hovannisian, *Armenian Communities of the Northeastern Mediterranean: Musa Dagh – Dort-Yol – Kessab*, Mazda Publishers, 2016 (Historic Armenian Cities and Provinces, 14)

Armenian Communities of the Northeastern Mediterranean is the fourteenth volume to be published in the UCLA series, Historic Armenian Cities and Provinces. Even though the northeastern reaches of the Mediterranean Sea were not a part of historic Greater Armenia, situated far to the east, this region around the Gulf of Alexandretta was home to Armenian communities since antiquity. During centuries of foreign dominion, religion was the primary marker of identity, as the Armenian cycle of life centered around the church and, in the modern era, also around schools and cultural-political associations. Although there were numerous large and small Armenian settlements and town quarters in the expanse between Cilicia in



the north and the approaches to Lebanon in the south, this volume focuses primarily on Musa Dagh/Musaler, Dört-Yol/Chork-Marzban, and Kessab, with shorter excursions into Beylan, Antioch, the onetime Armenian villages of the Ruj valley, and several rather isolated existing villages near Latakia. In modern times, Musa Dagh, Dört-Yol, and Kessab have been the center of dramatic episodes in the history of the Armenian people. The heroic epics of self-defense might in themselves justify devoting an entire volume to an area far removed from the historic homelands and consisting of a number of relatively small enclaves. This collection of essays is intended to offer an appreciation of these distinct communities in the Northeastern Mediterranean and the rugged, sturdy people who lived, and, at least in the case of Kessab and a single small village in Musa Dagh, continue to endure there.



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USEFUL LINKS

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

Manuscripts

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

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

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

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

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

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

Textual Databases

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

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

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

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

The *Thesaurus indogermanischer Text- und Sprach- materialien* (TITUS) provides text materials from languages that are relevant for Indo-European studies, including old Armenian texts:

<http://titus.uni-frankfurt.de/indexe.htm>

Armenian Poetry Project is a blog edited by Lola Kundakjian that contains Armenian poetic texts and translations in several languages as well as audio documents:

<http://armenian-poetry.blogspot.it/>

ArmenianHouse.org is an electronic library featuring a huge collection of documents on Armenian literature, history, religion and anything else Armenia-related:

<http://www.armenianhouse.org/>

Armenian Rare Books 1512-1800 is a digital collection of the British Library:

<http://greenstone.flib.sci.am/gsd1/cgi-bin/library.cgi?p=about&c=armenian>

An Armenian section is to be found in *Gallica*, the digital library of the Bibliothèque nationale de France:

<http://gallica.bnf.fr/Search?ArianeWireIndex=index&p=1&lang=EN&q=armenien>

HayBook is a website devoted to Armenian digital books and libraries. It gathers many electronic resources on Armenian culture and provides information about Armenian digital libraries:

<http://haybook.wordpress.com/about/>

Grahavak is a blog with information and links relevant to armenian language, literature, and ancient books, either downloadable or accessible on line:

<http://grahavak.blogspot.it/>

The books and articles of Rouben Galichian are available for free download on the author's website:

www.roubengalichian.com

Armenian E-Bible: Classical Armenian - English Concordance: this site presents the Bible in parallel Classical Armenian (Constantinople 1895, rep. Etchmiadzin in 1997) and English with full concordancing:

http://212.34.228.170/bible_28E/index.htm

Website of the Matenadaran with the last volumes of the the Մատենադարանի վերջին հատվածները (*Armenian Classical Authors*) series downloadable:

<http://www.matenadaran.am/?id=83&lng=3>

Nayri Library of Electronic Armenian Dictionaries is a site with a large number of Armenian dictionaries (Modern and Ancient Armenian, bilingual Armenian dictionaries, explanatory dictionaries in Armenian):

<http://www.nayiri.com>

Official website of armenological journals

Banber Erevani Hamalsarani / Bulletin of Erevan University

<http://ysu.am/science/hy/banber>

Banber hayagitutyán

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

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<http://www.flib.sci.am/eng/Ejmiadzin/Main.html>

Études arméniennes contemporaines

<http://eac.revues.org>

Grakanagitakan handes

<http://litinst.sci.am/am/node/41>

Haigazian Armenological Review

<http://www.haigazian.edu.lb/Publications/Pages/HaigazianArmenologicalReview.aspx>

Հիմնարար հայագիտություն / Fundamental Armenology

<http://www.fundamentalarmenology.am/1/Home.html>

Journal of Armenian Studies

<http://naasr.myshopify.com/collections/journal-of-armenian-studies>

Journal of the Society for Armenian Studies (JSAS)

<http://societyforarmenianstudies.com/journal-of-the-society-for-armenian-studies-jsas/>

Պատմա-քանասիրական հանդես / *Historical-Philological Journal*

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Revue des Études Arméniennes

http://poj.peeters-leuven.be/content.php?url=journal.php&journal_code=REA

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1. General Conferences

Leiden	29-31 août 1983
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Freiburg	12-16 octobre 1988
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London	1-5 septembre 1993
Louvain-la-Neuve	4-7 septembre 1996
Wien	29 septembre – 1 ^{er} octobre 1999
Würzburg	10-12 octobre 2002
Vitoria-Gasteiz	7-10 septembre 2005
Paris	10-12 septembre 2008
Budapest	6-8 octobre 2011 (30 ^e anniversaire de l' AIEA)
Erevan	9-11 octobre 2014
	(Proceedings: http://www.matenadaran.am/ftp/data/Banber-21.pdf)
<i>Oxford</i>	<i>10-12 août 2017</i>

2. Workshops organized by the AIEA

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

Chrysostomica and pseudo-chrysostomica
Aarhus, avril 1987

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

The Armenian Bible
Heidelberg, 16-19 juillet 1990

The Hellenizing School
Milan, 7-9 septembre 1992

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

Translation Techniques

Neuchâtel, 8-10 septembre 1995

La littérature apocryphe en langue arménienne

Genève, 18-20 septembre 1997 (AIEA et AELAC)

Classical Culture in the Oriental Languages: Text and Transmission

Wassenaar, 13-16 mai 1998

Colofoni armeni a confronto

Bologna, 12-13 octobre 2012

Journée d'études en l'honneur de Nina Garsoïan

Paris, Fondation Cino del Duca, 12 avril 2013 (AIEA et Académie des Inscriptions et Belles-Lettres)

Armenian folklore and mythology

Harvard University, 31 août-1er septembre 2013 (AIEA et SAS)

3. “Amenian Studies 2000” project

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

Armenian Linguistics from a Modern Perspective

Leyde, 31 mars-3 avril 2003

Società, Religione, Pensiero e Scienze in Armenia

Venise, 20-21 octobre 2003

Armenian History: An Interim Report

Lecce, 23-24 octobre 2003

Armenian Art and Architecture

Salzburg, 11-13 avril 2005

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

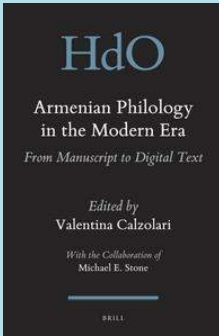
Genève, 5-7 octobre 2006 (d'entente avec la Hebrew University of Jerusalem)

La littérature arménienne

Oxford, 25-27 septembre 2009

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

The volume *Armenian Philology in the Modern Era: From Manuscript to Digital Text*, published in 2014, was the first of a series



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

Les arméniens face à l'Occident et la question de la modernité

Paris, 19-21 juin 1986

Gregorio l'Illuminatore

Lecce, octobre 2001

Conference on Armenian Dialectology

Stepanakert, août 2001 (INALCO)

La diffusion de la pensée et des oeuvres néoplatoniciennes dans la tradition arménienne et gréco-syriaque. (L'oeuvre de David l'Invincible)

Genève, 27-28 février 2004

Armenian Syntax

Pithiviers, 23-25 mai 2005

Les arts libéraux et les sciences dans l'Arménie ancienne et médiévale

Genève, 8 décembre 2007

Archéologie et patrimoine culturel en Arménie

Rouen, 11-12 mars 2010

Testi greci e tradizione armena

Genova, 21-22 ottobre 2013 (d'entente avec la Sorbonne)

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

1. M. Leroy & F. Mawet (éds), *La place de l'arménien dans les langues indo-européennes* (Fonds René Draget, Académie Royale de Belgique, Classe des Lettres, Tome III), Leuven: Peeters, 1986.
2. B. Coulie, *Répertoire des catalogues et des bibliothèques de manuscrits arméniens* (Corpus Christianorum. Series Graeca), Turnhout: Brepols, 1992.

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