

AIEA

ASSOCIATION INTERNATIONALE DES ÉTUDES ARMÉNIENNES

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Newsletter

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From the Editor

In this issue of the Newsletter, I tried to improve the section New Armenological Publications giving space to works concerning contemporary aspects of Armenian history. A new sub-section Open Access publications (pp. 141-151) was created as well, since the number of this kind of works has increased considerably in recent times and Armenian studies is no exception.

I also set out to broaden the horizon towards cultural areas with which Armenians had, and continue to have, close relations, such as their Georgian neighbours (pp. 115-116 and 42-43), thanks to the information provided by Dr Irene Giviashvili, a member of the AIEA, to whom I wish to express my gratitude.

The new Varia section of the Newsletter (pp. 158-161) was introduced in order to collect even more information circulated on the AIEA mailing list and to make it accessible to our members in a more durable form.

I would like to thank everyone who contributed to this edition of the Newsletter and to encourage all AIEA members to send information about their scholarly activities and publications. Only with the collaboration of the whole AIEA community will the Newsletter be able to become more and more a virtual place where members meet and share useful information.

Marco Bais
(marbais@hotmail.com)

Le mot de la Présidente

XIV^e Conférence générale et 40^e anniversaire de l'AIEA (2- 4 septembre 2021)

Pour la première fois depuis 1981, l'année dernière nous avons dû renoncer à notre conférence générale triennale à cause de la pandémie. Nous étions alors confiants de pouvoir nous retrouver au mois de septembre de cette année dans les locaux de la prestigieuse Académie Nationale des Sciences (Leopoldina), à Halle. La situation sanitaire restant compliquée, le comité de l'AIEA et la professeure Armenuhi Drost-Abgaryan (organisatrice), d'entente avec le comité d'organisation de la conférence générale, ont jugé préférable de renoncer, cette année encore, à une réunion en présence et d'opter pour cette rencontre via zoom. Bien que ce report d'une année soit regrettable, il nous permet néanmoins de faire coïncider la conférence générale avec un anniversaire important. ***Nous fêtons cette année les quarante ans de la fondation de l'Association !*** Dans les pages qui suivent vous trouverez le programme de la rencontre, à laquelle sont inscrits environ 85 participants (voir p.

20-29). Les abstracts seront publiés dans le prochain numéro du *Newsletter*.

Assemblée générale et élections (3 septembre 2021)

La prochaine Assemblée générale de l'AIEA aura lieu en ligne le 3 septembre prochain, à 17h30 (cf. copie de la convocation transmise aux membres à travers la liste AIEA@telf.com le 3 août dernier, p. 30). L'échéance du mandat de membres du comité coïncide avec la tenue d'une Assemblée générale. Le comité a décidé que les élections auront lieu non par correspondance, mais lors de l'Assemblée. Je vous invite à y participer nombreux. Le 3 août dernier, le "Call for nomination" a été envoyé aux membres effectifs de l'Association à travers la liste AIEA appropriée. Je rappelle que seuls les membres effectifs en règle avec le paiement de leurs cotisations ont le droit de participer aux élections.

Karabagh et engagement de l'AIEA

Presque une année après le déclenchement de la guerre du

Karabagh et le traité du 9 novembre 2020, la situation du Karabagh reste des plus dramatiques. Le comité de l'AIEA continue d'être attentif ; il a promu ou soutenu des initiatives, notamment en défense du patrimoine arménien. Je rappellerai le soutien accordé, d'entente avec la Society of Armenian Studies (SAS) et la National Association for Armenian Studies and Research (NAASR), à deux rapports présentés par l'Armenian Bar Association et le Saint-Siège d'Etchmiadzin (en janvier et février 2021) à l'Office du Haut-Commissariat des Nations Unies aux Droits de l'Homme, avec une requête d'intervention urgente en faveur de la [protection de l'héritage culturel arménien](#).

Les échanges sur la liste de l'AIEA ont été récemment animés par une discussion autour de l'annonce d'un colloque sur le Caucase du sud dans l'Antiquité, colloque ne prévoyant aucune participation de spécialistes d'études arméniennes ('Cities on the Edge: Exploring Late Antique urbanism in the Southern Caucasus [AD 300-600]'; co-organisation Université d'Oxford & Université d'Aarhus). Comme vous le savez, ce colloque a été ensuite [annulé](#). Comme je l'avais annoncé dans la liste AIEA-telf, le

comité avait décidé qu'une lettre individuelle aurait été envoyée par mes soins, en ma qualité de Présidente de l'AIEA, aux organisateurs de la rencontre. J'ai profité de mon récent séjour académique à Oxford pour contacter Paul Wordsworth (Oxford University, Oriental Institute), en lui faisant remarquer l'absence criante de l'aspect arménien. Le collègue m'a répondu avec une longue lettre, expliquant l'origine du colloque et exprimant sa volonté de collaboration dans le domaine.

Projet "Artsakh-Karabagh online"

Pour répondre à la distorsion voire au manque d'information sur le Karabagh et, plus en général, sur le Caucase du Sud, le comité a récemment conçu un projet online qui devrait bientôt démarrer. Il s'agit d'inviter différents spécialistes à écrire de courtes notices liées à ce domaine (de l'Antiquité jusqu'à l'époque contemporaine). Elles seront téléchargées sur le site web de l'AIEA, afin de leur permettre la plus ample diffusion. Un comité de pilotage a été récemment créé. J'a le privilège de pouvoir compter sur la collaboration de Marco Bais, Bernard Coulie, Nazénie Garibian.

Ils nous ont quittés

C'est avec une profonde tristesse que je vous rappelle la disparition du professeur Christoph Burchard et du professeur Moreno Morani. Nous garderons d'eux un souvenir très reconnaissant pour leur engagement dans la promotion des études arméniennes et des activités de l'AIEA. Ch. Burchard était membre fondateur de l'AIEA et trésorier pendant des décennies, avant d'être nommé membre honoraire. Moreno Morani, membre effectif, a été parmi les figures actives de notre association. Il était un participant assidu de nos rencontres. On regrettera son absence à prochaine la Conférence générale. Je vous invite à lire les hommages rendus à nos collègues aux p. 31-35. Le *Newsletter* était en cours d'achèvement, quand j'ai appris la nouvelle de la disparition du professeur George Bournoutian, le 22 août dernier. G. Bournoutian était un historien de réputation internationale, bien connu pour ses travaux sur l'histoire des Arméniens dans les Empire ottoman, russe et perse, aux XVIIe-XIXe siècles (voir p. 12). Au nom de l'AIEA, je tiens à exprimer mes condoléances les plus sincères aux familles et à tous les proches des collègues qui nous ont quittés

Dickran Kouymjian, nouveau Patron Member de l'AIEA

J'ai le plaisir de vous informer que le professeur Dickran Kouymjian est désormais Patron member de l'AIEA. Cette position lui a été offerte par le Comité en signe d'hommage et de reconnaissance pour ses grands mérites dans le domaine des études arméniennes ainsi que pour son support constant aux activités de notre Association. D. Kouymjian figure parmi les membres fondateurs de l'AIEA ; il a également été membre du comité et a participé de façon assidue à nos conférences générales et workshops. Ses efforts pour établir les études arméniennes à la University of California-Fresno ont été couronnés du plus grand succès. Ses recherches portent sur de nombreux aspects de l'arménologie et ont contribué de manière fondamentale aux progrès de nos connaissances.

Je me réjouis de vous retrouver début septembre à la Conférence Générale et je vous souhaite une heureuse continuation d'été.

Valentina Calzolari
Août 2021

*Communications de la Présidente envoyées à
la liste aiea@telf.com*

Disparition du prof. Christoph Burchard

Chers et chères collègues,

Il m'incombe le triste devoir de vous annoncer la disparition d'un pilier et père fondateur de notre Association. Le 21 décembre dernier, Christoph Burchard nous a quittés à l'âge de presque 90 ans. Il était né à Göttingen en mai 1931. Avec Michael Stone et Jos Weitenberg, il a fait partie du "triumvirat", pour ainsi dire, qui a été à l'origine de la création même de l'AIEA, en 1981.

S'il a été absent de nos dernières rencontres, il a été l'un des plus fidèles participants à nos conférences générales et à nos colloques pendant de nombreuses années. Il y apportait non seulement son savoir, mais aussi sa grande amabilité. On se souvient de son rôle très efficace et rigoureux comme Trésorier de l'AIEA pendant presque vingt ans. Après avoir quitté le comité, en 2001, il avait continué d'offrir ses compétences et son énergie à l'AIEA en tant que membre du sous-comité préposé aux élections. L'AIEA lui doit, entre autres, l'organisation, en 1990, d'un des premiers colloques internationaux, qui a abouti à la publication, en 1993, du volume *Armenia and the Bible. Papers Presented to the International Symposium Held at Heidelberg, July 16-19, 1990* (University of Pennsylvania, Armenian Texts and Studies, Atlanta).

Le Nouveau Testament et le judaïsme ancien constituaient les principaux domaines de spécialité du prof. Burchard, des domaines qu'il a enseignés pendant de nombreuses années à l'Université de Heidelberg (1971-1997). Bibliste de formation, il avait été amené à s'intéresser à la littérature arménienne grâce à l'étude de la tradition textuelle de la version arménienne du roman *Joseph et Aseneth*. En 2010, il a publié *A Minor Edition of the Armenian Version of Joseph and Aseneth* (Hebrew University Armenian Studies 10, Leuven - Paris - Walpole, Mass.).

Parmi ses nombreuses publications en dehors de la littérature apocryphe arménienne, on peut mentionner au moins son commentaire sur l'Épître de Jacques (*Der Jakobusbrief*, Handbuch zum Neuen Testament, 15/1, Tübingen 2000), sa monographie sur le Nouveau Testament (*Studien zu Theologie, Sprache und Umwelt des*

Neuen Testaments, Wissenschaftliche Untersuchungen zum Neuen Testament, 107, Tübingen 1998) et ses deux tomes sur les manuscrits de la mer Morte (*Bibliographie zu den Handschriften vom Toten Meer*, 2 vols, Berlin 1957-1965).

Au nom du comité de l'AIEA, je tiens à exprimer toute ma sympathie et mes condoléances à la famille de notre collègue et ami.

Que la terre lui soit légère.

Valentina Calzolari

(Sent: 1/4/2021)

ERC Grants related to Armenian Studies

Chers et chères collègues,

J'ai le plaisir de vous rappeler que trois projets liés aux études arméniennes ont récemment obtenu un subside ERC. Après le ERC Consolidator grant accordé au projet "Armenia Entangled: Connectivity and Cultural Encounters in Medieval Eurasia 9th - 14th Centuries" dirigé par la prof. Zara Pogossian (voir *AIEA NL* 55, p. 27), la prof. Tara Andrews (Université de Vienne) a obtenu un ERC Consolidator grant pour le projet "Re-evaluating the Eleventh Century through Linked Events and Entities" (plus de détails aux p. 56-57) et le prof. Jost Gippert (Université de Hambourg) un ERC Advanced grant pour le projet "The Development of Literacy in the Caucasian Territories" (plus de détails à la p. 53).

Ces supports du Conseil Européen de la Recherche constituent une reconnaissance essentielle et une étape importante en vue de consolider davantage l'assise des études arméniennes sur le plan international. Il faut être reconnaissant.e.s à nos collègues d'avoir investi leur énergie dans l'élaboration et la direction de ces projets de grande envergure.

Toutes mes félicitations les plus chaleureuses, jointes à mes vœux de succès.

Valentina Calzolari

(See emails: 4/20/2021 and 4/23/2021)

Disparition du prof. Moreno Morani

Chers et chères Collègues,

Je vous annonce avec profonde tristesse la disparition du professeur Moreno Morani (membre effectif de l'AIEA), figure marquante dans la promotion des études arméniennes en Italie et linguiste internationalement reconnu. Formé à l'école de Giancarlo Bolognesi, à l'Università Cattolica de Milan, il a été professeur ordinaire de linguistique à l'Université de Gênes, après avoir enseigné aux Universités de Trento et de Catania. Il est l'auteur de nombreuses publications dans le domaine de la linguistique indoeuropéenne, et arménienne en particulier. Parmi ses monographies, on peut rappeler des textes de références tels que *Introduzione alla linguistica greca* (Alessandria 1999), *Introduzione alla linguistica latina* (München 2000), *Lineamenti di linguistica indeuropea* (Roma 2007), ainsi que la traduction italienne de *Çakuntala riconosciuta* de Kalidasa, en sanscrit (Milan, 1982). Fort de sa formation en lettres classiques, il a en outre publié l'édition critique du texte grec de *Sur la nature de l'homme* de Némésios d'Émèse (Teubner, 1987) et du texte grec de *Les noms divins* du pseudo-Denys l'Aréopagite (Studio Domenicano, 2010), en travaillant parallèlement sur les traductions arméniennes de ces écrits (plus d'informations dans <https://unige-it.academia.edu/MMorani/Papers>).

Moreno Morani avait recueilli l'héritage de son maître et avait été parmi les promoteurs d'une série de séminaires sur la réception de la culture classique dans les langues orientales, y compris l'arménien, qui ont eu lieu en Italie en 1980-1990 sous la direction de G. Bolognesi. Récemment, il avait co-organisé à l'Université de Gênes, sous le patronage de l'AIEA, le workshop "Testi greci e tradizione armena", en favorisant le dialogue entre arménisants et hellénistes (collaboration avec la Sorbonne et le prof. G. Traina; programme: [Genova2013.pdf](#); actes publiés).

Notre collègue a participé activement à de nombreuses conférences générales et à plusieurs workshops de notre Association, tout en contribuant à différentes publications issues des initiatives de l'AIEA. J'ai le plaisir personnel de rappeler, entre autres, sa collaboration au volume *Armenian Philology in the Modern Era*, avec un article sur "Connection between Linguistics, Normative Grammar, and Philology" (HdO 23/1, Brill, 2014).

L'AIEA perd un grand savant et un de ses plus fidèles collaborateurs. Au nom du comité de l'AIEA, je tiens à exprimer mes plus sincères condoléances à sa famille et à tous ses proches.

Valentina Calzolari

(Sent: 8/13/2021)

Disparition du prof. George Bournoutian

Chers et chères collègues,

Je viens d'apprendre avec tristesse la nouvelle de la disparition du professeur George Bournoutian. Né à Isfahan, il avait reçu son PhD en Histoire à UCLA (1976) et a été professeur d'East European and Middle Eastern Studies au Iona College (NY) pendant de très nombreuses années. Il maîtrisait un nombre important de langues qui lui donnaient accès à un large éventail de sources (russe, persan, arménien, etc.). Il avait beaucoup écrit, entre autres, sur l'histoire arménienne des XVIIIe-XIXe siècles, et notamment sur l'histoire des Arméniens des Empires ottoman, russe et iranien. Il est connu pour ses publications contre la falsification des informations relatives à l'histoire du Karabakh. Il est l'auteur d'une trentaine de livres, parmi lesquels je mentionnerai *Armenians and Russia: A Documentary Record (1626-1796)* (2001), *Russia and the Armenians of Transcaucasia: A Documentary Record (1797-1889)* (1998), *A Brief History of the Aghuank Region* (1998), *The Khanate of Erevan under Qajar Rule, 1795-1828* (1992). Je tiens à rappeler en particulier ses nombreuses traductions de sources arméniennes: *The Chronicle of Abraham of Crete*, *The Travel Account of Simeon of Poland*; *Arak'el of Tabriz: Book of History* (2010); etc.

Par ce message, je tiens à exprimer mes plus sincères condoléances à sa famille et à tous ses proches.

Avec mes meilleures salutations,

Valentina Calzolari

(Sent: 8/25/2021)

Letter to the UN Special Rapporteurs in the Field of Cultural Rights and Freedom of Religion or Belief



11 February 2021

To: Honorable Karima Bennouna UN Special Rapporteur in the field of cultural rights
c/o Office of the High Commissioner for Human Rights CH-1211 Geneva 10 Switzerland
Email: sulturalrights@ohchr.org

To: Honorable Ahmed Shaheed UN Special Rapporteur on freedom of religion or belief
c/o Office of the High Commissioner for Human Rights CH-1211 Geneva 10 Switzerland
E-mail: freedomofreligion@ohchr.org

To the Honorable Karima Bennouna and Honorable Ahmed Shaheed:

We represent three of the leading organizations for the promotion of scholarship and research in the field of Armenian Studies, the Association Internationale des Études Arméniennes (AIEA), the National Association for Armenian Studies and Research (NAASR), and Society for Armenian Studies (SAS). We have read and reviewed the report dated January 21, 2021, and submitted to you by the Armenian Bar Association and the Mother See of Holy Etchmiadzin, and support wholeheartedly the report's presentation of facts and its recommendations.

We join with the Armenian Bar Association and the Mother See in respectfully urging the Special Rapporteurs to intervene to protect cultural heritage and the freedom to exercise religious rights in Nagorno Karabakh.

Sincerely,

Prof. Valentina Calzolari, University of Geneva, President, Association Internationale des Études Arméniennes (AIEA)

Prof. Bedross Der Matossian, University of Nebraska, President, Society for Armenian Studies (SAS)

Mr. Marc A. Mamigonian, Director of Academic Affairs, National Association for Armenian Studies and Research (NAASR)

**15th General Conference of the Association Internationale
des Études Arméniennes in Halle 2021 – 4th Circular**

**XV^e conférence générale de l'Association Internationale des
Études Arméniennes**
Université Martin Luther, Halle-Wittenberg 2-4 septembre 2021

**15th General Conference of the Association Internationale des
Études Arméniennes**
Martin Luther University Halle-Wittenberg 2-4 September 2021

Հայագիտական ուսումնասիրությունների միջազգային
ընկերության 15-րդ ընդհանուր համաժողով
Հալլե-Վիտենբերգի Մարտին Լութերի անուան համալսարան
2021 թուականի սեպտեմբերի 2-4-ը

FOURTH CIRCULAR LETTER

Dear AIEA members,

Our 15th General Conference is approaching and preparations are in full swing. As you already know, the conference, which had already been postponed for a year due to the Corona pandemic, will be held in an online format this time. As a result, some things will be different from previous conferences.

We have set the time from about 2 p.m. to 8 p.m. as the daily event time frame, so that all participants, notwithstanding their time zone, could take part at a more or less reasonable time. In addition, no one should have to sit in front of the computer for hours and hours.

With the decentralised location of all participants and the different time zones come some challenges that require creative solutions, especially regarding the programme arrangement. Besides, we have made an effort to accommodate the wishes of individual speakers who cannot participate on all three days.

In addition to the keynote lectures, there will be one or two blocks of four parallel sessions on each day. Each session will usually include four presentations. Each speaker will have 20 minutes to give a presentation. The four presentations will be followed by a 20-minute discussion during which questions can be asked or comments made on all four contributions. For the virtual coffee breaks more personal interaction is planned on Wonder.

The presentations will have the classic format. As we will use Zoom as a platform, there will be the opportunity to share a presentation with the audience. Participants who will give their lectures in Armenian are recommended to offer a presentation with an English summary of the main points.

Attached you will find the draft programme. We kindly ask you to check the presentation slot for which we have scheduled you. Please let us know as soon as possible if you cannot attend this date or if there are other complications.

We will inform you about the final procedure and the use of Zoom and Wonder as soon as possible.

If you have any questions, suggestions or concerns, please do not hesitate to contact us. For more information on the conference, please visit our website: https://mesrop.uni-halle.de/aiea_konferenz

QUATRIÈME LETTRE CIRCULAIRE

Chers membres de l'AIEA,

Notre 15^{ème} conférence générale approche et les préparatifs battent leur plein. Comme vous le savez déjà, la conférence, qui avait déjà été reportée d'un an en raison de la pandémie de Corona, se tiendra cette fois-ci sous un format en ligne. Par conséquent, certaines choses seront différentes des conférences précédentes.

Nous avons fixé l'heure de l'événement quotidien entre 14 heures et 20 heures environ, afin que tous les participants, quel que soit leur fuseau horaire, puissent participer à une heure plus ou moins raisonnable. En outre, personne ne devrait être obligé de rester assis devant l'ordinateur pendant des heures et des heures.

L'emplacement décentralisé de tous les participants et les différents fuseaux horaires posent certains défis qui nécessitent des solutions créatives, notamment en ce qui concerne l'organisation du programme. Par ailleurs, nous avons fait un effort pour répondre aux souhaits des orateurs individuels qui ne peuvent pas participer aux trois jours.

En plus des conférences principales, il y aura un ou deux blocs de quatre sessions parallèles chaque jour. Chaque session comprendra généralement quatre présentations. Chaque orateur disposera de 20 minutes. Les quatre présentations seront suivies d'une discussion de 20 minutes au cours de laquelle il sera possible de poser des questions ou de faire des commentaires sur l'ensemble. Pour les pauses café virtuelles, une interaction plus personnelle est prévue sur Wonder.

Les présentations auront le format classique. Comme nous utiliserons Zoom comme plateforme, il y aura la possibilité de partager avec le public. Il est recommandé aux participants en langue arménienne de proposer un résumé en anglais des points principaux.

Vous trouverez ci-joint le projet de programme. Nous vous demandons de bien vouloir vérifier le créneau de présentation pour lequel nous vous avons programmé. Si vous ne pouvez pas être présent à cette date ou s'il y a d'autres complications, veuillez nous en informer dès que possible.

Nous vous informerons de la procédure finale et de l'utilisation de Zoom et Wonder dès que possible.

Si vous avez des questions, des suggestions ou des préoccupations, n'hésitez pas à nous contacter. Pour plus d'informations sur la conférence, veuillez consulter notre site web: https://mesrop.unihalle.de/aiea_konferenz

VIERTES RUNDSCHREIBEN

Liebe AIEA-Mitglieder,

Unsere 15. Generalkonferenz rückt näher und die Vorbereitungen sind in vollem Gange. Wie Sie bereits wissen, wird die Konferenz, die aufgrund der Corona-Pandemie bereits um ein Jahr verschoben

worden war, diesmal in einem Online-Format abgehalten. Daher werden einige Dinge anders sein als bei früheren Konferenzen.

Wir haben die Zeit von etwa 14.00 bis 20.00 Uhr als täglichen Veranstaltungszeitraum festgelegt, so dass alle Teilnehmer unabhängig von ihrer Zeitzone zu einer mehr oder weniger günstigen Zeit teilnehmen können. Außerdem sollte niemand stundenlang vor dem Computer sitzen müssen.

Der dezentrale Standort aller Teilnehmer und die unterschiedlichen Zeitzonen bringen einige Herausforderungen mit sich, die kreative Lösungen erfordern, insbesondere was die Programmgestaltung betrifft. Außerdem haben wir uns bemüht, den Wünschen einzelner Referenten entgegenzukommen, die nicht an allen drei Tagen teilnehmen können.

Zusätzlich zu den Hauptvorträgen wird es an jedem Tag einen oder zwei Blöcke mit vier parallelen Sitzungen geben. Jede Sitzung wird in der Regel vier Vorträge umfassen. Jeder Redner hat 20 Minuten Zeit, um einen Vortrag zu halten. Im Anschluss an die vier Präsentationen findet eine 20-minütige Diskussion statt, in der Fragen gestellt oder Kommentare zu allen vier Beiträgen abgegeben werden können. Für die virtuellen Kaffeepausen ist auf Wonder mehr persönliche Interaktion geplant.

Die Präsentationen werden das klassische Format haben. Da wir Zoom als Plattform nutzen werden, wird es die Möglichkeit geben, eine Präsentation mit dem Publikum zu teilen.

Teilnehmern, die ihre Vorträge auf Armenisch halten, wird empfohlen, eine Präsentation mit einer englischen Zusammenfassung der wichtigsten Punkte anzubieten.

Anbei finden Sie den Programmentwurf. Wir bitten Sie, den Vortragssplatz, für den wir Sie vorgesehen haben, zu überprüfen. Bitte teilen Sie uns so schnell wie möglich mit, wenn Sie diesen Termin nicht wahrnehmen können oder wenn es andere Komplikationen gibt.

Wir werden Sie so bald wie möglich über den endgültigen Ablauf und den Einsatz von Zoom und Wonder informieren.

Wenn Sie Fragen, Anregungen oder Bedenken haben, zögern Sie bitte nicht, uns zu kontaktieren. Weitere Informationen über die Kon-

ferenz finden Sie auf unserer Website: https://mesrop.uni-halle.de/aiea_konferenz

ՉՈՐՐՈՐԴ ՇՐՋԱԲԵՐԱԿԱՆ

ՀՈՒՄԸ յարգելի անդամներ,

Մեր 15-րդ ընդհանուր համաժողովը մոտենում է, եւ նախապատրաստական աշխատանքները եռուն ընթացքի մեջ են: Ինչպէս արդէն գիտեք, համաժողովը, որն արդէն մեկ տարով հետաձգուել էր կորոնավիրուսի համավարակի պատճառով, այս անգամ կանցկացուի առցանց ձեւաչափով: Այսպիսով, որոշ բաներ տարբեր կլինեն նախորդ համաժողովներից:

Մենք ժամը 14-ից մոտ 20-ը սահմանել ենք եռօրեայ մի օրակարգ, որպէսզի բոլոր մասնակիցները, անկախ իրենց ժամային գոտուց, կարողանան մասնակցել իրենց համար քիչ թէ շատ հարմար մի ժամի: Բացի այդ, ոչ ոք չպետք է ժամերով նստի համակարգի առջեւ:

Բոլոր մասնակիցների ապակենտրոնացուած տեղադրութիւնը եւ ժամային տարբեր գոտիներն իրենց հետ բերում են որոշ մարտահրաւերներ, որոնք պահանջում են ստեղծագործական լուծումներ, հատկապէս, երբ խոսքը վերաբերում է ծրագրի կազմմանը: Մենք նաեւ փորձել ենք ի նկատի առնել առանձին բանախոսների ցանկութիւնները, որոնք չեն կարող ներկայ լինել բոլոր երէք օրերին:

Բացի գլխաւոր դասախոսութիւններից, օրուայ օրակարգը բաղկացած է մեկ կամ երկու մասից՝ չորս զուգահեռ նիստերով: Սովորաբար իւրաքանչիւր նիստ բաղկացած կլինի չորս զեկուցումներից: Իւրաքանչիւր բանախօս ունի 20 րոպե ներկայացնելու համար իր զեկուցումը: Չորս զեկուցումներին յաջորդում է 20 րոպէանոց մի քննարկում, որի ընթացքում կարող են հարցեր տրվել կամ քննարկումներ անցկացնել բոլոր չորս զեկուցումների վերաբերեալ: Վիրտուալ սուրճի ընդմիջումներին Wonder- ծրագրով հնարաւորութիւն է ընձեռում անձնական հաղորդակցութեան համար:

Չեկուցումների ձեւաչափը դասական է: Քանզի մենք օգտագործելու ենք Zoom հարթակը, հնարաւորութիւն կստեղծուի էկրանը կիսել ունկնդիրների հետ: Այն գեկուցողները, որոնք հայերէն են խօսելու, խորհուրդ է տրուում հիմնական թեգերը ներկայացնել գուգահեռաբար անգլերէն ամփոփմամբ:

Կից կգտնեք ծրագրի սեւագրութիւնը: Մենք խնդրում ենք ձեզ ստուգել այն եւ մեզ տեղեակ պահել հնարաւորինս շուտ, թէ արդեօք կարո՞ղ էք պահպանել Ձեզ հասկացուած ժամանակահատուածը:

Մենք ձեզ հնարաւորինս շուտ կտեղեկացնենք վերջնական գործընթացի եւ Zoom and Wonder հարթակների օգտագործման մասին:

Եթէ որեւէ հարց, առաջարկ կամ մտահոգութիւն ունեք, խնդրում ենք մի հապաղէք կապուել մեզ հետ: Գիտաժողովի մասին լրացուցիչ տեղեկություններ կարելի է գտնել մեր կայքում` https://mesrop.uni-halle.de/aiea_konferenz

15-րդ ընդհանուր համաժողովի կազմկոմիտեի եւ AIEA Ընկերակցութեան նախագահութեան անունից ջերմ ողջոյններով,

Արմէնուհի Դրոստ-Աբգարեան

On behalf of the Organizing Committee of the 15th General Conference and the Committee of the AIEA and with our kind regards,

Au nom du comité d'organisation de la XV^e conférence générale de l'AIEA et avec mes cordiales salutations,

Im Namen des Organisationskomitees der 15. Generalkonferenz und mit herzlichen Grüßen,



Armenuhi Drost-Abgarjan

Stand: 25.08.2021

Association Internationale des Études Arméniennes
XV General Conference
Martin-Luther-Universität Halle-Wittenberg
2-4 September 2021

Registration, login and conference schedule: aiea2021.xcom.live

CONFERENCE PROGRAMME (DRAFT)

DAY 1 / Thursday, 2 September 2021

14.00 – 15.30 CET	<p>OPENING PLENARY SESSION</p> <p>Opening by President of AIEA Prof Valentina Calzolari (Genève)</p> <p>Welcome by Minister for Economy, Science and Digitalisation (Saxony-Anhalt) Armin Willingman Ambassador H. E. Ashot Smbatyan (Berlin) Director of the Leibniz Institute for the History and Culture of Eastern Europe/GWZO Christian Lübke (Leipzig) Head of the MESROP Center for Armenian Studies Armenuhi Drost-Abgarjan (Halle)</p>
Chair: Valentina Calzolari (Genève)	<p>KEYNOTE LECTURE</p> <p>Vahan Ter-Ghevondian (Yerevan)</p> <p>Մատենադարանի մատենաշարերը. Երեկ, այսօր, վաղը (Edition Series of the Matenadaran: Yesterday, Today, Tomorrow)</p>

15.30-16.00 BREAK and Possibility to Virtual Meetup

PARALLEL SESSIONS

16.00 – 17.40 CET	Session 1	Session 2	Session 3	Session 4
	<i>Epigraphy, Archaeology</i>	<i>Medieval Manuscript Culture</i>	<i>Church History / Theological Literature</i>	<i>Syriac-Armenian / Arabic-Armenian Interactions</i>
	Chair: Abraham Terian (Armonk / New York)	Chair: Levon Chookaszian (Yerevan)	Chair: Haig Utidjian (Prague)	Chair: Vahan Ter-Ghevondian, (Yerevan)

<p>Michael Stone (Jerusalem)</p> <p><i>The Corpus of Armenian Inscriptions from the Holy Land and Sinai</i></p>	<p>Thomas Sinclair (Oxford)</p> <p><i>Manuscript Illumination in Vaspurakan, 15th and 16th Centuries. Character and Quality</i></p>	<p>Azat Bozoyan (Yerevan)</p> <p><i>1178 թ. Հռմկլայի ժողովի եւ մեզ հասած պատկերագրերը (The Council of Hromklay 1178 and the Surviving Documents)</i></p>	<p>Seta Dadoyan (New York)</p> <p><i>In Quest of Historical Geoglyphs: Islam in Armenian Literary Culture. Texts, Contexts, Dynamics</i></p>
<p>Yana Tchekhanovets (Jerusalem)</p> <p><i>Armenian Archaeology of the Holy Land: New Discoveries</i></p>	<p>Emmanuel Van Elverdinghe (München)</p> <p><i>Networks of Manuscript Production and Circulation in Medieval Armenia: A First Appraisal</i></p>	<p>Riccardo Pane (Bologna)</p> <p><i>Die Auslegung des Gleichnisses vom barmherzigen Samariter bei Gregor von Narek</i></p>	<p>Arsen Shahinyan (St.- Peterburg)</p> <p><i>The Fate of the Church Authority in the Lands of Byzantine Armenia Occupied by the Arab Muslims</i></p>
<p>Khachik Harutyunyan (Yerevan)</p> <p><i>Armenian Inscriptions of the Holy Sepulchre</i></p>	<p>Mikayel Arakelyan (Moskow)</p> <p><i>Armenian Handwritten Heritage in Russia: New Project for the Cataloguing of Armenian Manuscripts of the 9th-19th Centuries</i></p>	<p>Arpi Alexanian (Los Angeles)</p> <p><i>The Concept of Church Unity, Developed by Nerses of Lambron (1153-1198) in ‘Atenabanut’ivn,’ and its Significance in Contemporary Ecumenical Dialogue</i></p>	<p>Cornelia Bernadette Horn (Halle)</p> <p><i>Ephraem the Syrian’s Poetry and the Status Quaestionis of Research on Translations of His Works into Armenian</i></p>

<p>Lavinia Ferretti Armenuhi Magarditchian, (Genève)</p> <p><i>Garni: une inscription grecque convertie en xac 'k'ar</i></p>	<p>Jost Gippert (Frankfurt a. M./Hamburg)</p> <p><i>New Light on the Caucasian Albanian Palimpsests of Mt. Sinai</i></p>	<p>Mari Mamyán (Regensburg)</p> <p><i>The Armenian Infancy Gospel: Manuscript Tradition</i></p>	<p>Andy Hilkens (Ghent)</p> <p><i>The Contribution of John bar Andreas (d. 1155/6) to Syro-Armenian Polemics in the Twelfth Century</i></p>
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17.40-18.00 BREAK and Possibility to Virtual Meetup

PARALLEL SESSIONS

18.00 – 20.00 CET	Session 5	Session 6	Session 7	Session 8
	<p><i>Digital Humanities /Project Presentation</i></p> <p>Chair: Tara Andrews (Vienna)</p>	<p><i>Reception and Trans-lation</i></p> <p>Chair: Erna Shirinian (Yerevan)</p>	<p><i>Early Modern and Pre-modern History</i></p> <p>Chair: Krzyztof Stopka (Krakow)</p>	<p><i>Art History</i></p> <p>Chair: Nazenie Garibian (Yerevan)</p>
	<p>Chahan Vidal-Gorène (Paris)</p> <p><i>Text Recognition of Armenian Printed and Handwritten Documents (OCR- HTR)</i></p>	<p>Irene Tinti (Pisa)</p> <p><i>Word by Word? Translation and Adaptation in a Hellenising Corpus</i></p>	<p>Gayane Shakhkyan (Yerevan)</p> <p><i>Zeugnisse deutscher Reisender über die armenischen Traditionen, Bräuche, Lebensweisen und die Rolle der Frau (2. Hälfte des 19. Jahrhunderts bis 1. Viertel des 20. Jahrhunderts).</i></p>	<p>Levon Chook-aszian (Yerevan)</p> <p><i>Notes about Toros Roslin's Origin and Biography</i></p>
	<p>Victoria Khurshudyan (Paris), Marat Yavrumyan (Yerevan)</p> <p><i>Grammatical Annotation Harmonisation Attempt for the Armenian Linguistic Data</i></p>	<p>Emilio Bonfiglio (Tübingen)</p> <p><i>Representations of Armenia(s) and the Armenians in Late Antiquity: Theory and Praxis in the Writings of John Chrysostom</i></p>	<p>Petra Košťálova (Praha)</p> <p><i>Ukht to Saint Karapet: Holy Pilgrimage in Yerkir in Testimony of Armenian Traveler from 17th Century Poland</i></p>	<p>Edda Vardanyan (Yerevan)</p> <p><i>The Skevra Gospel (1198) and the coronation of Levon I.</i></p>

<p>Mohammad Malek Mohammadi (Teheran / Frankfurt a. Main)</p> <p>2019-2021 թթ. <i>Ֆրանկֆուրտի Գրդթեի ամիսն համալսարանում իրականացված «Հայ-իրանական լեզվական ամենաբնութունները միջին հայերենի ժամանակաշրջանում» ծրագրի վերաբերյալ</i></p>	<p>Anna Arevshatyan (Yerevan)</p> <p><i>The Treatise Brief Extracts from Arabic Books on Musical Art Ascribed to Hamam Arewelc' i</i></p>	<p>Bálint Kovács (Budapest/Halle)</p> <p><i>Armenian Perceptions of the Eastern regions of Europe</i></p>	<p>Lilit Yernjakyan (Yerevan)</p> <p><i>The Relationships between Armenian Religious Songs and Iranian Classical Melodies</i></p>
<p>Antranig Dakessian (Beirut)</p> <p><i>Ալմասրկ հայկական պղնձեայ թասերուն (Overview of Copper Cups in the Armenian Diaspora)</i></p>	<p>Anahit Avagyan (Yerevan / Eichstätt)</p> <p><i>Հայոց «Հարանց վարք» ժողովածունների թարգմանությունը և խմբագրությունները (Translation and Redactions of the Armenian "Vitae Patrum" Collections)</i></p>		<p>Lilit Mikayelyan (Yerevan)</p> <p><i>On the Issue of Symbolic Meaning and Iconographic Sources of the Animal Heads and Protomes in the Decoration of Armenian and South Caucasian Monuments of the 5th-14th Centuries</i></p>
<p>Ruben Atoyán, Armen Khechoyan (Minsk)</p> <p><i>Cartographic Projects of the "Aniv" Foundation (2012-2020)</i></p>	<p>Ala Kharatyan (Yerevan)</p> <p><i>Der politisch- historische Kontext der Prophezeiung von Theoclitus Polydes und die armenische Übersetzung der Prophezeiung</i></p>		

DAY 2 / Friday, 3 September 2021

PARALLEL SESSIONS

14.00 – 15.40 CET	Session 9 <i>Linguistics</i>	Session 10 <i>Soviet and Post-Soviet Era</i>	Session 11 <i>Numismatics and Architecture</i>	Session 12 <i>Medieval Literature</i>
	Chair: Jost Gippert (Frankfurt a. M. / Hamburg)	Chair: Peter Cowe (Los-Angeles)	Chair: Michael Stone (Jerusalem)	Chair: Irene Tinti (Pisa)
	Robin Meyer (Lausanne) <i>Past and Present of the Armenian Future</i>	Rubina Perroomian (Los Angeles) <i>Stalin's Reign of Ter- ror in Armenia. Geno- cide? Survivors' Mem- oirs as Testimony</i>	Roy Arakelian (Paris) <i>Nouvelles hy- pothèses de classi- fication du mon- nayage de Tigrane II le Grand</i>	Theo Maarten van Lint (Oxford) <i>Grigor Magistros Pah- lawuni's Two Letters Written on the Request of Amir Ibrahim (M9 & M26): On Faith and On Philosophy</i>
	Maria Lucia Aliffi (Palermo) <i>The Determinant in Classical Armenian</i>	Jakub Osiecki (Krakow) <i>The Armenian Church Property Seized in So- viet Russia after Octo- ber Revolution. The Case of the Armenian Chalice Veil from Surb Karapet Monastery (Muş) found in Poland</i>	Anahide Kéfélian (Oxford) <i>Roman Coin Cir- culation in An- cient Armenia</i>	Federico Alpi (Bologna) <i>The Cauldron of the Titans: Quotations from Clement of Al- exandria in the Let- ters of Grigor Mag- istros Pahlawowni (990-1058)</i>
	Lera Ivanova (Praha) <i>A Synchronic Ap- proach to the Old Armenian Case Sys- tem</i>	Sirarpi Movsisyan (Leipzig) <i>Armenians in the GDR: Imagined, Postponed and Unre- alized Returns</i>	Patrick Donabédian (Aix-en- Provence) <i>Le Tayk'/Tao au X^e- XI^e siècle: un labora- toire régional d'innova- tion architecturale</i>	Caroline Macé (Göttingen) <i>Dionysius Areopagi- ta's Autobiography in Armenian</i>

Benedek Zsigmond (Budapest)	Zoltan Geryal (Budapest)	Zaruhi Hakobyan (Yerevan)	Alessandro Orengo (Pisa)
<i>Expression of Plural in Transylvanian Ar- menian Declension Systems</i>	<i>Armenian Heritage and its Representa- tion in Current North Caucasian Historical Narratives</i>	<i>Some Elements of the Architectural Composition of the Early Medie- val Armenian Churches from the Perspective of the Eastern Liturgical Tradition</i>	<i>Quelques remarques sur la Vkyowt 'iwn srboyn Šowšankan</i>

15.40-16.00 BREAK and Possibility to Virtual Meetup

16.00-17.00 Chair: Patrick Donabédian (Paris)	<p>PLENARY SESSION KEYNOTE LECTURE 2 Christina Maranci (Boston) <i>New Evidence for Wall Paintings in Armenian Churches</i></p>
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17.00-17.30 BREAK and Possibility to Virtual Meetup

17.30 – 19.30 CET Chair: Valentina Calzolari President of the AIEA (Genève)	<p>PLENARY SESSION AIEA GENERAL ASSEMBLY (AIEA members only)</p>
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DAY 3 / Saturday, 4 September 2021

14.00 – 15.00 CET Chair: Theo Maarten van Lint (Oxford)	<p>PLENARY SESSION KEYNOTE LECTURE 3 Vahe Tachjian (Berlin) <i>Homeland, Memory, Heritage: Observations on the Ottoman Armenian History</i></p>
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15.00-15.30 BREAK and Possibility to Virtual Meetup

PARALLEL SESSIONS

15.30 – 17.10 CET	Session 13 <i>Folklore / Politics / Role of Woman</i>	Session 14 <i>Legal History</i>	Session 15 <i>Identities and Diaspora</i>	Session 16 <i>Printing Culture / Cul- tural Strategies</i>
	Chair: Zara Pogossian (Florence)	Chair: Hubert Kaufhold (Mün- chen)	Chair: Balint Ko- vács (Budapest / Halle)	Chair: Meliné Pehliva- nian (Berlin)
	Armen Petrosyan (Yerevan) <i>Հին հայոց դրոշ ստեղծագործու- ման և ներկայիս ժամանակների շուրջ (On Some Ancient Ce- lestial Notions in Ar- menia)</i>	Tim Greenwood (St. Andrews) <i>Water Rights (and Wrongs) in Medi- eval Armenia</i>	Hervé Georgelin (Athens) <i>Individual and Group in Zavèn Bibérian's Fic- tional and Memo- rial Work</i>	Cesare Santus (Louvain la Neuve) <i>New Documents on the Armenian Presence and Printing Activity in Early Modern Rome: the Fami- ly and the Professional Network of Marcantonio Abagaro (Sult'anšah T'oxat'ec'i)</i>
	Anne Elisabeth Redgate (New Castle) <i>Routes to Heaven: Penance and Politics in Ninth and Tenth Century Armenia</i>	Alexandr Osipian (Berlin) <i>Armenian Law Courts in Early Modern Poland- Lithuania: Facilitat- ing International Trade</i>	Hakob Matev- osyan (Leipzig) <i>Armenian Diaspor- ic Field of Hunga- ry: A Cultural Soci- ology</i>	Ani Yenokyan (Yerevan) <i>What did the Armenians Read in the 16th-18th Centuries? The Role of Illustrations in Book Production and Trade</i>
	David Zakarian (Ox- ford) <i>A Glimpse into the Lives of Medieval Noblewom- en: A Study of the Colo- phon of the Sasun Gos- pel (AD 1169)</i>	Jürgen Heyde (Halle) <i>Law and Ethnicity. The Armenian Statute of 1519 and the Armenian Community of Lviv</i>	Karen Jallatyan (Michigan/Budapest) <i>Becoming Diaspora with Vahé Oshagan's Poetry</i>	Nazenie Garibian (Yerevan) <i>The Invention of the Armenian Alphabet: a Strategic Measure Against the Mazdean Threa</i>

<p>Nane Khachatryan (Halle)</p> <p><i>Bedingungen und Prozess der Parteienbildung in Armenien während des ersten Jahrzehnts nach dem Zusammenbruch der Sowjetunion</i></p>	<p>Anoush Sargsyan (Yerevan)</p> <p><i>Beyond the Legends Surrounding the Name of Nersēs Šnorhali: Case of the table “List on the Consanguinity Degrees”</i></p>	<p>Heiko Conrad (Berlin)</p> <p><i>Armenia maritima and the Role of the Sea in the Armenian Identity</i></p>	<p>Kinga Kali (Budapest)</p> <p><i>Cultural Strategies of Hungarian- Armenians: Armenism and Neoarmenism</i></p>
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17.10-17.30 BREAK and Possibility to Virtual Meetup

PARALLEL SESSIONS

17.30 – 19.10 CET	<p>Session 17</p> <p><i>Medieval Armenia in Context</i></p>	<p>Session 18</p> <p><i>Medieval Philosophy and Aesthetics</i></p>	<p>Session 19</p> <p><i>Hagiography / Hymnography</i></p>	<p>Session 20</p> <p><i>Intercultural Relations</i></p>
	<p>Chair: Edda Vardanyan (Paris)</p>	<p>Chair: Emilio Bonfiglio (Tübingen)</p>	<p>Chair: Anna Arevshatyan (Yerevan)</p>	<p>Chair: Igor Dorfmann-Lazarev (Marseille)</p>
	<p>Zara Pogossian (Florence)</p> <p><i>Introduction: ERC Project ArmEn and a Connected History of Medieval Armenia</i></p>	<p>Peter S. Cowe (Los Angeles)</p> <p><i>An Armenian Progymnasmaton on Alexander as a Guide to the Philosophical Life</i></p>	<p>Valentina Calzolari (Genève)</p> <p><i>Le corpus des textes arméniens sur Étienne le protomartyr: un premier bilan</i></p>	<p>Stella Vardanyan (Yerevan)</p> <p><i>Ancient Armenian Recipe for Preparing Ointment and Incense from the Book of Xenophones “Anabasis”</i></p>

<p>Sergio La Porta (Fresno)</p> <p><i>Transgressing Borders and Transforming Identity in 12th-c. Ar-rān</i></p>	<p>Benedetta Contin (Berlin)</p> <p><i>“The Best Theologian is the One Who Knows Aristotle’s Categories” : Patristic Philosophy in Armenian Church History of the Seventh and Eighth Centuries</i></p>	<p>Sara Scarpellini (Genève)</p> <p><i>Pierre et Paul en Arménie: le cas des Actes apocryphes du Pseudo-Marcellus</i></p>	<p>Maxime Yevadian (Lyon)</p> <p><i>Inscriptions d’architectes arméniens en Europe?</i></p>
<p>Vacca, Alison (Knoxville/Tennessee)</p> <p><i>Resituating the Mami-konean Rebellion of 132 AH / 749-50</i></p>	<p>Gabriel Kepeklian (Louvain-la-Neuve)</p> <p><i>Heptamychos, un reflet présocratique chez Irénée de Lyon révélé par la version arménienne de l’Adversus aereses</i></p>	<p>Mher Navoyan (Yerevan)</p> <p>Հայ հիմններգութիւնն ձեւաւիրումն հարցերն ըստ Մանրուման գրքերի (<i>The Questions of the Formation of the Armenian Hymnography According to the Medieval Musical Manuals “Manrusum”</i>)</p>	<p>Alex MacFarlane (Michigan)</p> <p><i>Writing Armenian in Georgian Script: Cultural Production in the 19th-Century South Caucasus</i></p>
<p>Hasmik Hovhannisyanyan (Yerevan)</p> <p><i>Reconsidering Numismatic Sources for the Study of Medieval Armenia</i></p>	<p>Gohar Savary Gri-goryan (Fribourg)</p> <p><i>Yovhannēs Pluz Erznac’i and the Aesthetics of Reception of Royal Images</i></p>	<p>Haig Utidjian (Praha)</p> <p><i>On the Armenian Hymnal Codex W986 and Beyond</i></p>	

19.10-19.30 BREAK and Possibility to Virtual Meetup

19.30 CET

CLOSING PLENARY SESSION
Feedback and Closing Remarks by
Valentina Calzolari
President of the AIEA

Organizing Scientific Committee:

Prof. Dr. Armenuhi Drost-Abgaryan (Halle), main organizer
Prof. Dr. Jost Gippert (Frankfurt a. M. / Hamburg)
Prof. Dr. Hacik Gazer (Nürnberg / Erlangen)
Meliné Pehlivanian (Berlin)
Prof. Dr. Valentina Calzolari (Geneva), AIEA President
Prof. Dr. Tara Andrews (Vienna), AIEA Secretary
Dr. Irene Tinti (Pisa), AIEA Treasurer
Dr. Bálint Kovács (Budapest / Halle)
Uta Koschmieder (Leipzig / Halle)

in Cooperation with

Dr. Hakob Matevosyan (Leipzig)
Sirarpi Movsisyan (Leipzig)
Michael Spinka (Halle)

Scientific Committee (AIEA Committee):

Prof. Dr. Marco Bais (Rom)
Prof. Dr. Bernard Coulie (Louvain-la-Neuve)
Prof. Dr. Nazenie Garibian (Yerevan)
Prof. Dr. Alessandro Orengo (Pisa)

**Sponsored by DFG (German Research Foundation) and Leibniz
Institute for the History and Culture of Eastern Europe (Leipzig)**

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CONVOCATION À L'ASSEMBLÉE GÉNÉRALE DE L'AIEA
INVITATION TO THE GENERAL MEETING OF THE AIEA

Association Internationale des Études Arméniennes

ASSEMBLÉE GÉNÉRALE

Vendredi 3 septembre 2021 à 17h 30

Via zoom (le lien sera envoyé avec un prochain courriel)

Ordre du jour

1. Acceptation de l'ordre du jour
2. Approbation du procès-verbal de la dernière assemblée générale (Oxford, 11 août 2017), publié dans [Newsletter 53, p. 23-25](#)
3. Lecture et approbation du rapport de la Présidente
4. Lecture et approbation du rapport de la Secrétaire
5. Lecture et approbation du rapport de la Trésorière
6. Elections (voir: Appel à candidatures, envoyé avec un email séparé aux membres effectifs de l'AIEA)
7. Approbation des nouveaux membres de l'Association (la liste sera communiquée sur place)
8. Propositions individuelles et divers

International Association of Armenian Studies

GENERAL MEETING

Friday 3 September 2021, 5:30pm

Via zoom (the link will be sent in a separate email)

Agenda

1. Acceptance of the agenda
2. Approval of the minutes of the previous General Meeting (Oxford, 11 August 2017), published in [Newsletter 53, p. 23-25](#)
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. Elections (see Call for nomination sent to the Regular members of the AIEA with a separate email)
7. Approval of new members of the Association (a list will be communicated at the meeting)
8. Proposals and any other business

NEWS FROM MEMBERS

Obituaries

**Prof. Dr. Dr. h.c. Christoph Burchard
(Göttingen, 19 May 1931 – Heidelberg 21 December 2020)**

One of the long-time devoted members of our society Prof. Dr. Dr. h.c. Christoph Burchard has passed away at the age of 89. The AIEA remembers him with gratitude and sadness and feels united with his family in their mourning.

Christoph Burchard studied Protestant theology in Göttingen, Heidelberg, Montpellier and Boston from 1950 to 1956. From 1956 to 1959 and after his vicariate (1961-1968) he worked as a research assistant at the chair of Prof. Joachim Jeremias (Göttingen). He received his doctorate in Göttingen in 1963, followed by his habilitation in 1969. From 1971 until his retirement in 1997, he was full professor of New Testament Theology at the Faculty of Theology of the University of Heidelberg. In 1973/74 he was dean of the faculty.

With his dissertation *Untersuchungen zu Joseph und Aseneth* (Studies on Joseph and Aseneth), he broke new ground for his time and did real pioneering work. By successfully tracking down and sifting through a total of over 80 previously unknown manuscripts, he created the basis for a critical edition of the text, which he published in 2003 - based on the provisional text of 1979. The edition, which in addition to the 16 Greek manuscripts includes translations into Syriac, Old Armenian, Serbian Church Slavonic and Latin as well as an early modern Greek paraphrase, a Romanian excerpt and traces of an Ethiopian translation, will in the long run be the basis for all studies on Joseph and Aseneth. The edition is complemented by weighty essays on the tradition, textual composition and interpretation of Joseph and Aseneth, which are available in the volume of essays *Gesammelte Studien zu Joseph und Aseneth*.

Christoph Burchard acted for decades as a faculty representative within the framework of the Heidelberg - Montpellier university partnership. In recognition of his academic achievements, the Faculté de Théologie Protestante de Montpellier awarded him an honorary doctorate in 1996.

For a long time Christoph Burchard was on the board of the Association Internationale des Études Arméniennes as treasurer.

Shortly after the Wende (Turnaround), 16-19 July 1990, he organized the workshop «The Armenian Bible» in Heidelberg, the results of which were published in a monographic collective volume (University of Pennsylvania Armenian Texts and Studies 12) in Atlanta.

There I had the privilege of getting to know him as an excellent organizer, warm-hearted and charming host and extraordinary person.

Several studies by the author of the two-volume edition of the Dead Sea manuscripts are devoted to the reception of New Testament books, works of ancient Christianity and Judaism in the Armenian tradition (Armenian Version of the Epistle of James, Testament of the 12 Patriarchs, Epistle of James).

The works collected in the volume of essays *Studien zur Theologie, Sprache und Umwelt des Neuen Testaments* (Studies on the Theology, Language and Environment of the New Testament) span a range from important essays on the Gospels and Acts to the *Footnotes on New Testament Greek*, which show the excellent philologist Christoph Burchard.

The Association Internationale des Études Arméniennes will always bear Chris Burchard in honourable memory.

Armenuhi Drost-Abgarjan

MESROP Zentrum für Armenische Studien
Seminar Christlicher Orient und Byzanz Orientalisches Institut
Martin-Luther-Universität Halle-Wittenberg

Moreno Morani (1946-2021)

Il 5 agosto 2021 la comunità scientifica italiana e internazionale ha appreso con dolore e costernazione della scomparsa di Moreno Morani, già professore ordinario di Glottologia e Linguistica presso l'Università di Genova, uomo di vasta cultura e profonda umanità, che molto ha dato alla linguistica storica e alla filologia greco-armena.



Formatosi presso l'Università Cattolica di Milano sotto l'alto magistero di Giancarlo Bolognesi, Moreno Morani ha rappresentato al meglio due ambiti di ri-

cerca fondamentali della scuola da cui proveniva: la linguistica storica indeuropea, con particolare attenzione alla storia e alla preistoria della lingua armena, e lo studio linguistico e filologico delle antiche traduzioni armene di testi greci.

Gli interessi di filologia greco-armena di Moreno Morani datano già all'epoca della sua tesi di laurea (*La traduzione armena del trattato «Sulla Natura dell'Uomo» di Nemesio Emeseno*, 1967) e si sono protratti per tutto l'arco della sua attività scientifica. In particolare le ricerche sul *De natura hominis* di Nemesio di Emesa, approfondite da Moreno Morani anche in numerosi altri studi, hanno dato luogo, vent'anni dopo la tesi di laurea, a un'importante edizione critica del testo greco (Teubner, 1987), il cui apparato riserva il debito spazio anche alla testimonianza della traduzione armena. Un altro testo greco di cui Morani ha pubblicato un'edizione, in cui presta particolare attenzione anche alla testimonianza della traduzione armena, è rappresentato dal *De divinis nominibus* di Dionigi l'Areopagita (*I nomi divini*, Ed. Studio Domenicano, 2010). Prima di questa edizione critica Moreno Morani aveva già indagato le opere del *Corpus Dyonisiacum*, con accurate ricerche sulla traduzione armena del *De coelesti hierarchia* (in *Revue des études arméniennes* 24, 1993, 59-73). I metodi di analisi affinati sulle traduzioni armene di testi greci sono stati applicati da Moreno Morani anche ad altre tradizioni linguistiche, in particolare merita di essere ricordata la monografia *La traduzione slava delle Gnomai di Menandro* (Ed. dell'Orso, 1996). Gli studi di Moreno Morani sulle traduzioni armene di testi greci, fondati su una profonda conoscenza di entrambe le tradizioni linguistiche, si distinguono tutti per la lucidità dell'analisi e l'equilibrio nella valutazione filologica, e costituiscono pertanto un modello esemplare per chi voglia dedicarsi agli studi di filologia greco-armena.

Se è indubbio che una parte significativa delle ricerche di Moreno Morani ha riguardato la filologia greco-armena, tuttavia l'ambito di elezione della sua attività scientifica e didattica è stata senz'altro la linguistica storica indeuropea. Anche in questo settore spiccano varie monografie, che danno la misura dell'ampiezza degli interessi e delle conoscenze linguistiche di Moreno Morani: *Linee di storia della flessione nominale indeuropea* (Ed. dell'Orso, 1992), *Introduzione alla linguistica greca. Il greco tra le lingue indeuropee* (Ed. dell'Orso, 1999), *Introduzione alla linguistica latina* (Lincom, 2000), *Lineamenti di linguistica indeuropea* (Aracne, 2007) e la traduzione dal

sanscrito in italiano del dramma di Kālidāsa *Abhijñānaśākuntala* (*Çakuntala riconosciuta*, Mondadori, 1982). Numerosissimi sono i contributi in rivista e in volume su singoli problemi etimologici e di linguistica indeuropea, con particolare attenzione alle tradizioni linguistiche latina, greca, indiana e armena. E proprio alla linguistica storica dell'armeno Moreno Morani ha dedicato alcuni dei suoi contributi più significativi: i titoli sono tanti e riguardano per lo più la preistoria e la protostoria dell'armeno, indagata in una prospettiva storico-comparativa. Nel breve spazio di questo ricordo pare opportuno menzionarne almeno alcuni che testimoniano e la varietà e l'ampiezza dei problemi affrontati. I temi spaziano dalla morfologia storica (*A proposito della vocale compositiva -a- in armeno*, in *Handes Amsorya*, 101, 1987, pp. 677-684; *Pour une histoire du génitif arménien*, in *Le Museon*, 105, 1992, pp. 303-319; *Sur les désinences arméniennes en -r d'impératif*, in *Annual of Armenian Linguistics*, 24-25, 2005, pp. 135-152), alla fonetica storica e all'etimologia (*Sul trattamento di liquide e nasali in sillaba finale in armeno*, in *Rendiconti dell'Istituto Lombardo di Scienze e Lettere*, 123, 1989, pp. 155-165; *Three Armenian Etymologies*, in *Journal of the Society for Armenian Studies*, 5, 1991, pp. 173-183; *Due etimologie e una legge fonetica armena*, in *Incontri linguistici*, 28, 2005, pp. 129-141; *Armeno e teoria laringalistica*, in *Studi linguistici in onore di Roberto Gusmani*, 2006, Ed. dell'Orso, pp. 1199-1223; *Il nome indoeuropeo della notte*, in *Atti del Sodalizio Glottologico Milanese*, 7 n.s., 2012, pp. 83-90), dagli esiti del contatto tra armeno e altre lingue (*Prestiti siriaci in armeno. Alcune riflessioni*, in *Studies in Language and African Linguistics in Honour of Marcello Lamberti*, 2011, Qu.A.S.A.R., pp. 123-142.), alla storia degli studi sulla lingua armena (*Antoine Meillet armenista: le due edizioni (1903 e 1936) dell'Esquisse d'une grammaire comparée de l'arménien classique*, in *Per Roberto Gusmani. Linguistica storica e teorica. Studi in ricordo*, 2012, Ed. Forum, pp. 295-312; *La trascrizione dell'armeno. Appunti storici e riflessioni*, in *Atti del Sodalizio Glottologico Milanese*, 13, n.s., 2018, pp. 103-120). In tutti questi lavori e in molti altri l'applicazione consapevole e rigorosa del metodo storico comparativo e la vasta conoscenza dei fenomeni connessi al mutamento linguistico portano ad acquisizioni significative sulla lunga e oscura fase preletteraria dell'armeno, illuminandone magistralmente aspetti talora rimasti in ombra nella storia della ricerca. Non mancano infine

nell'opera di Moreno Morani, linguista storico e filologo fin dalla sua prima formazione, lavori in cui si esplorano le relazioni e le interazioni tra dimensione linguistica e dimensione filologica nello studio dei testi, valga per tutti il saggio *Connections between Linguistics, Normative Grammar, and Philology* (in *Armenian Philology in the Modern Era*, HdO 23/1, Brill, 2014, pp. 197-213).

Moreno Morani era socio di numerose società scientifiche, e tra queste anche dell'AIEA, e partecipava volentieri ai momenti di incontro e confronto scientifico, sia per presentare e discutere i risultati delle proprie ricerche, sia per ascoltare e apprendere quanto altri colleghi stavano elaborando nell'ambito della linguistica storica e della filologia greco-armena. Chi ha avuto l'occasione di incontrarlo o la fortuna di conoscerlo ne ha sicuramente apprezzato il garbo e l'estrema discrezione, almeno quanto ne ha ammirato il rigore scientifico e l'ampiezza delle conoscenze linguistiche e filologiche. Chiunque poi abbia cercato con lui il dialogo scientifico ha sempre trovato un interlocutore attento e disponibile, pronto a mettere da parte la propria naturale riservatezza e a discutere appassionatamente sui problemi aperti della ricerca linguistica e filologica. Pur nella tristezza di aver perso un collega di grande valore e di non poter più ascoltare le sue parole, si fa viva e - credo - sempre più si accrescerà la consapevolezza del valore dell'eredità scientifica e umana di Moreno Morani; ed è attraverso questa duplice eredità che Moreno Morani continuerà a parlarci, ancora una volta con garbo e discrezione

Andrea Scala
Università degli Studi di Milano



Personalia and Distinctions

Jesse Siragan Arlen was selected as the inaugural Postdoctoral Research Fellow in Armenian Christian Studies and Director of the Krikor and Clara Zohrab Information Center, a newly arranged joint appointment between Fordham University and the Eastern Diocese of the Armenian Church of America.

Emilio Bonfiglio held a Dumbarton Oaks Research Library and Collection/Trustees for Harvard University Fellowship in Byzantine Studies (2020-2021). He has got a ‘Research Fellowship’ at Eberhard Karl University of Tübingen, Centre for Advanced Studies (2021-2022). Title of the research: *A Sociocultural History of Translations in Medieval Armenia*.

Valentina Calzolari was the recipient of a Leverhulme visiting professorship at the University of Oxford, Oriental Institute (24 January - 6 August 2021). In this quality, she gave a reading seminar on the Armenian and the Greek texts of David’s *Prolegomena*, and a series of Leverhulme public lectures on “The Reception of Neoplatonism in Armenia”.

https://www.academia.edu/49043032/Leverhulme_Lectures_Calzolari_1

Sona Haroutyunian has been appointed tenure-track assistant professor at the Department of Asian and North African Studies, Ca’ Foscari University of Venice (since 01.08.2021). She is international advisory board member of *Leeds Studies on Dante*, Peter Lang (since 2020).

Rubina Peroomian received the “Special Award” in the literary contest organized by Eurasia Partnership Foundation – Armenia on the topic of Stalinist persecutions in Armenia for the book «Թաւրիզից ստալինեան Գուլագ, Ընդհատուած պատմութիւն [From Tabriz to Stalin’s Gulag, An interrupted story]», which is the

Armenian version of *My Father, A Man of Courage and Perseverance, A Survivor of Stalin's GULAG* (August 30, 2020).

Roland Telfeyan, coordinator of the AIEA-list aiea@telf.com, has been ordained to the Priesthood, in a ceremony conducted by H. E. Abp. Anuşawan, and is henceforth Der Garabed.



Dvin Excavations, Martiros Saryan – 1952

Short Reports

Օտար աղբյուրները հայկական գաղթավայրերի մասին [Foreign Sources on Armenian Communities] Institute of History of NAS RA, September 15, 2020

A conference entitled *Armenology in Mongolia* organized by the Brusov State University of Linguistics and Social Sciences took place on December 15 2020. The conference was dedicated to the development of Armenian-Mongolian relations in the field of Armenology. Only four papers dealt with Armenology in Mongolia and Armenian-Mongol relations, while other ten papers concerned various aspects of Armenian linguistics.

Artsvi Bakhchinyan

Armenian through the Ages: Linguistic and Philological Perspectives

The international conference *Armenian through the Ages: Linguistic and Philological Perspectives*, organised by AIEA members Robin Meyer (Lausanne) and Irene Tinti (Geneva, now Pisa), was originally scheduled to take place at Wolfson College, Oxford, in the summer of 2020. Owing to the international health crisis the original plan had to be abandoned, and the event was held via Zoom on Friday, 22 January 2021, instead.

Alongside the two organisers, the scientific committee included Prof. Valentina Calzolari (Geneva), Prof. James Clackson (Cambridge), Prof. Theo Maarten van Lint (Oxford), Prof. Alessandro Orenco (Pisa), and Dr Bert Vaux (Cambridge).

Financial support was provided by the Oxford Centre for Byzantine Research, the National Association for Armenian Studies and Research (NAASR), and the Nubar Pasha Fund for Armenian Studies (Faculty of Oriental Studies, Oxford).

The conference was open to the interested public; more than 150 people registered, and each panel had more than 45 audience members.

Conference presentations touched on various topics of research concerning Armenian language, linguistics, or philology from different time periods, regions, and language varieties. The programme and abstracts, as well as video recordings of many presentations, are available on the conference website: <https://sites.google.com/view/armlingphil2020/home>

Articles based on the conference presentations will be published in the first issue of *Armeniaca: International Journal of Armenian Studies* (Edizioni di Ca' Foscari), and should appear in 2022.

Irene Tinti and Robin Meyer

Հայագիտությունը Մոնղոլիայում
[Armenian Studies in Mongolia]

Brusov State University of Linguistics and Social Sciences, December 15, 2020

A conference entitled *Armenology in Mongolia* organized by the Brusov State University of Linguistics and Social Sciences took place on December 15 2020. The conference was dedicated to the development of Armenian-Mongolian relations in the field of Armenology. Only four papers dealt with Armenology in Mongolia and Armenian-Mongol relations, while other ten papers concerned various aspects of Armenian linguistics.

Artsvi Bakhchinyan

Staging the Ruler's Body in Medieval Cultures: a Comparative Perspective
Online graduate workshop and international conference

23-24 November 2020, University of Fribourg, Switzerland

Organizers: Prof. Michele Bacci, Dr. Gohar Grigoryan Savary, Prof. Manuela Karlen-Studer

This two-day event, hosted at the Chair of Medieval Art History of the University of Fribourg, brought together scholars and graduate students who currently work on various aspects of the representation strategies of medieval kingships. The workshop-conference was carried out in the framework of the project “Royal Epiphanies: the King’s Body as Image and Its *mise-en-scène* in

the Medieval Mediterranean (12th-14th cc.)” funded by the Swiss National Science Foundation (2017-2022), which consists of three subprojects focusing on three contemporary Mediterranean kingdoms of Cilician Armenia, Sicily and Aragon. Apart from these three kingdoms, the November conference put together several other case studies from mostly neighbouring cultures in an attempt to offer a comparative perspective to the rulers’ bodily representations and to ruminate on those aspects which may be interpreted as transculturally shared and those elements that are specific to each tradition. Primarily approached from art historical perspectives, the event tackled a number associated, yet hitherto scarcely investigated, questions concerning the rulers’ carefully elaborated appearances and their visual-artistic surrogates, but also how the royal presence was concealed or replaced by other – non-bodily – means of representations.

Two keynote lectures were presented by Akira Akiyama (University of Tokyo) and Matthew Canepa (University of California, Irvine) who offered their insights on methodological problems of the performative and visual aspects of the ruler’s body in the pre-Modern period, with hints at their respective areas of specialization – Japanese and Iranian arts. Following the keynote lectures, six phd students, who were chosen through an open CFP, presented their ongoing research on artistic and architectural conceptualisations of rulership. Cassandre Lejosne’s (University of Lausanne) paper presented how princely power was represented in ecclesiastical space in seventh-century Armenia, having as a case study the church of Aruč. Alexandra Rutkowska’s (University of Oxford) paper, titled “Staging the royal corpse: The reburials of monarchical bodies at the Basilica of San Isidoro in León”, took as a starting point Ernst Kantorowicz’s conceptualisation of the medieval king as double-bodied and applied it to the example of the royal corpses (re)buried at the Isidorian pantheon. Lauren van Nest (University of Virginia) explored the topic in Ottonian tradition, focusing on the images of Henry II and Kunigunde, as preserved in illustrated manuscripts. Eleonora Tioli (Universities of Pisa and Fribourg) looked at the representation of non-Christian sovereigns in some illustrated copies of Marco Polo’s *Divisament dou Monde*, while Natia Natsvlishvili’s (Chubinashvili National Research Centre for Georgian Art History, Tbilisi) presentation demonstrated how the visualisation of political power was shaped in seven-

teenth-century Georgia through the architectural patronage of queen Mariam Dadiani.

The international conference (November 24) opened with the lecture of Reuven Amitai (Hebrew University, Jerusalem) “The early Mamluk sultan as tough guy (and righteous ruler and holy warrior): Representation and Reality” which, based on epigraphic evidence, presented the textual portrayal of Baybars (1260-1277) and Qalawun (1279-1290) and the reception of these portrayals by their subjects. The lecture delivered by Antony Eastmond (Courtauld Institute of Art, London) examined how the sculpted portraits preserved at the tenth-century church of Oshki staged the rulers’ bodies inside the church space. Gohar Grigoryan’s (University of Fribourg) paper offered a first translation of several thirteenth-century texts authored by Yovhannēs Pluz Erznac’i, which reflect the aesthetics of reception of royal images, tracing the origins of this knowledge back to Late Antiquity. Jacopo Gnisci (University College London) presented a group of Ethiopian illustrated manuscripts that were created in imperial circles and served to support the political agenda of the emperors of Ethiopia. Maria Parani (University of Cyprus) explored the role of Byzantine emperor’s dress in constructing and displaying the emperor’s body, focusing on the use of specific attributes of the imperial attire. Manuela Studer-Karlen (University of Fribourg) focused on Byzantine *basilicus* as a biblical type and its intended messages in the decoration programme of several Serbian churches, including especially the Manasija Monastery. The second session of the conference included four papers on Western European traditions. Kayoko Ichikawa (Universities of Fribourg and Tokyo) examined how the medieval commune of Siena staged the Virgin Mary as the ruler of their city-state through ritual and art. Marta Serrano Coll (University of Tarragona) explored the purposes and semantic contents of Frederician roots in Santes Creus under Jaime II (1291-1327). Mirko Vagnoni’s (University of Fribourg) paper looked at the portraits of king Robert of Anjou from political and propagandistic points of view. The final paper presented by Sabine Sommerer (Max Planck Institute for Art History, Rome, and University of Zurich) focused on medieval thrones as representative agents that were meant to substitute the rulers’ bodies. The final discussion and conclusive remarks were made by Michele Bacci (University of Fribourg).

The elaborated versions of proceedings will be published in 2022 by Reichert Verlag (Wiesbaden). The collective volume will

appear as a part of the *Scrinium Friburgense* series of the Mediävistisches Institut of the University of Fribourg.

Link to the programme:

https://medieval.cuso.ch/fileadmin/medieval/user_upload/Programme_horaire_Staging_the_Rulers_Body_FinalProgram2020.pdf

Gohar Grigoryan

Georgia Project lecture series *Aesthetics, Art, and Architecture in the Caucasus*

Georgia Project lecture series *Aesthetics, Art, and Architecture in the Caucasus* was organized by Max-Planck-Institut - Kunsthistorisches Institut in Florenz in cooperation with the George Chubinashvili National Research Centre for Georgian Art History and Heritage Preservation. The main task of the lecture series is to promote Georgian Studies and to discuss the subject in a broader, regional, and global context. Lectures were taking place via zoom between May 18 to July 13, 2021. It was organized by Annette Hoffmann and Irene Giviashvili.

Lectures were recorded and they will be published on Chubinashvili Institute Youtube channel:

https://www.youtube.com/channel/UCpLOHrCqdvc0jc-2_NTJAtg

For the Armenologists, I will underline two talks:

Robert G. Ousterhout, *Three Critical Moments in Caucasian Architecture*, where he examined three important periods in the development of Georgian and Armenian architecture, focusing on what I perceive as moments of creativity and innovation in design, planning, and decorative details. He focused on the development of the *gavit* or *zhamatun* in Armenia, with a close look at the Monastery at Geghard. These were multi-purpose spaces that could serve as meeting halls, burial places, overflow from the church, or even the setting for services when the main church was not used. While church architecture remained conservative, the *gavit* displays a bravura array of vaulting forms. In all, variety seems the key concern, with forms, such as the muqarnas vault, that reflect the close interaction with the Seljuks in this period.

Zaza Skhirtladze: *Ani and Georgia: The Evidence of the Cultural Heritage*, presented the three volume monograph published by Tbilisi

lisi University Press. The Institute of Art History and Theory of Ivane Javakhishvili Tbilisi State University has completed a project which aimed to provide a reasonably comprehensive analysis of Ani-Shirak as a distinguished multi-cultural environment and, alongside its diverse cultural heritage, to study aspects related to its coexistence with Georgian political, confessional and artistic heritage. The material revealed by the project presents a holistic picture of the environment of Ani as a place where various cultural circles meet and correlate, in many respects. Furthermore, taking Ani as its focal point, the study gives a new understanding of the ethno-confessional and cultural processes taking place across the South Caucasus throughout the centuries.

Other talks presented:

Mariam Didebulidze: *Georgian Medieval Mural Painting in the Context of Byzantine and Eastern Christian Art: The 13th-century Wall Painting of the Church at Kintsvisi as an Example of Cultural Interactions;*

Nina Chichinadze: *“Royal Icons” of Medieval Georgia;*

Antony Eastmond: *Byzantium and Georgian art: commonwealth or colonialism in the Caucasus?*

Angela Wheeler: *Design Across the Iron Curtain: Modern Architecture in Soviet Georgia;*

Maria Lidova: *‘Written on the tablets of the heart’: The Art of Icon Painting by a Georgian Monk at Sinai;*

David Khoshtaria: *Church Building in East Georgia from the Fifth to the Seventh Centuries: Masons and Patrons.*

Irene Giviashvili

35th edition of the Summer Intensive Course of Armenian Language and Culture

organized by the *Padus-Araxes* Cultural Association in Venice

The 35th edition of the Summer Intensive Course of Armenian Language and Culture organized by the *Padus-Araxes* Cultural Association took place in Venice from August 1 to 17, 2021. This year the course was attended by 25 participants from 11 countries (Armenia, Lebanon, Syria, Jordan, France, Switzerland, Ukraine, Mexico, and Italy), while five participants from Turkey and Egypt were not

allowed to enter Italy due to pandemic restrictions. Full scholarships have been granted by the Calouste Gulbenkian Foundation and the Surp Hagop Foundation of Istanbul, a decisive contribution to cover the participation and lodgement fees of 5 attendees. Since several years the *Padus-Araxes* Cultural Association also benefits of an annual project grant awarded by the Armenian Communities Department of the Calouste Gulbenkian Foundation for the positive impact of the Summer Course on the Armenian world. In the last 35 years, the main goal of the Course has been to preserve and promote the knowledge of Armenian with particular attention to its Western variant, as well as to provide a comprehensive and broader approach to Armenian culture. Beside Armenian language, the Course offers classes in history of Armenian language, orthography and phonetics, Classical Armenian, Armenian history, history of Armenian theatre and cinema, and history of Armenian press in modern times. An annual, a „Hushamatean“ book was issued to celebrate the 35th anniversary of the Summer Course in Venice.

Since its foundation in 1986, the Course has been inspired by the charismatic figure of Abbot Mxit'ar Sebastac'i, the founder of the Mekhitarist Congregation. Its founder, H.E. Mgr. Levon Zekiyian is the current Pontifical delegate for the Mekhitarist Congregation, and the Archeparch of the Catholic Armenians of Istanbul and Turkey, and the Founder President of the *Padus-Araxes* Cultural Association with the late Prof. Gabriella Uluhogian.

The Course is distributed in four levels, from absolute beginners to highly proficient, and classes are scheduled from Monday to Saturday for a total amount of 65 hours. Since 2017 the Course takes place in the historical palace of the Patriarchate of Venice behind the Santa Maria della Salute Church in Sestiere Dorsoduro. Members of the teaching staff are Artsvi Bakhchinyan (Armenia), Benedetta Contin (Austria), Tork' Dalalyan (Armenia), Avedis Hadjian (Italy), Sossi Soussanian (Hungary), Rosine Tachdjian (France), and Raffi Setian (Pasadena, CA). The Director of the Course is Fr. Levon Zekiyian with the assistance of Benedetta Contin, Vice-Director of the Course. The secretary is led by Daria Paulon with the help of Nora Elbe and Annamaria Mandracchia.

Generally, masterclasses in Armenian duduk and Armenian traditional dance are offered to the attendees, but due to pandemic restrictions the direction of the Course preferred to cancel the classes scheduled for this year. The masterclasses are led by Aram Ipekjdjian and Artsvi Bakhchinyan, respectively.

This year's programme of cultural and leisure activities included six evening lectures on the following topics: "Islamised Armenians" by Avedis Hadjian, "The Intercultural Vocation of Armenian Language and of the Ethnic Identity and Culture Developed on its Basis" and "Is Really Armenian History Characterized by a Void of Sense of Diplomacy and Politics?" by Fr. Levon Zekiyan, "The First Armenian Response to the Challenge of Islam" by Benedetta Contin, "The Armenian Community of Rumania" by Varujan Vosganian, and "The Armenian Community of Baku from its Origins to Modern Times" by Gevorg Stepanyan. Within the cultural activities, a guided visit to the Monastery of San Lazzaro and two film screenings were offered to the attendees.

On August 8, Fr. Levon Zekiyan celebrated the Divine Liturgy in the medieval Armenian Church of the Holy Cross, the most ancient Armenian church of Armenian Diaspora. In this occasion, a Requiem service was celebrated in memory of our Course's beloved teacher, Bared Manok, deceased on February 8, 2020. On August 15, the great Feast of Our Lady's Assumption took place in the Church of San Lazzaro celebrated by Fr. Levon Zekiyan.

Attendees highlighted the importance of the course in improving their own skills in Armenian language, and in creating a unique micro-Armenian Diaspora where Armenians and non-Armenians from all over the world shared their devotion and love for "Armenianness" and lived a three-week unique experience.

The press release for the next year will be released on November.

Benedetta Contin



Mules Laden with Hay, Martiros Saryan – 1910

Ongoing Projects

The Lexicon-Grammar Interface in the History of the Old Armenian Verb (March 2021 – November 2022)

Chair for Comparative Philology (Historical Linguistics)

University of Würzburg

PI: Petr Kocharov

Alexander von Humboldt Foundation, March 2021 – November 2022

The evolution of the verbal system from Proto-Indo-European (PIE) to Classical Armenian, spanning over three millennia, presents many puzzles for historical comparative Indo-European linguistics. Only a relatively small number of Armenian verbs can be securely derived from PIE verbs. These verbs show an intricate combination of archaisms and innovations in their morphological structure. After over a hundred years of research, the exact scope of archaisms and innovations is still debated and the conditioning factors of morphological features remain unexplained.

Attempts to explain how the PIE verbal system evolved into that of Classical Armenian require establishing, among other things, diachronic connections between multiple PIE and Armenian verbal classes. The aim of the proposed research is to trace the continuity of verbal classes from PIE to Armenian and to describe the morphological changes as conditioned by sound laws and different kinds of analogy. The proposed research will aim to elucidate the source and motivation for the analogical changes based on: a) formal features of verbal classes; b) argument structure; c) actionality and aspectual features; d) lexical semantics. In compliance with the research objectives a detailed examination of the argumental and aspectual properties of the inherited Armenian verbs and their PIE antecedents will be carried out. The obtained results will become an essential contribution to the comparative grammar of Armenian and provide new data on the long-term evolution of verbal systems to the adjacent sub-fields of general and typological linguistics.

Edition project at the Akademie der Wissenschaften zu Göttingen

A critical edition of the Armenian “autobiography” of Pseudo-Dionysius (CPG 6633, BHO 255) and of its Georgian *Vorlage* is in preparation, as well as an edition of the *Epistola ad Titum de transitu Mariae*, which exists only in Armenian.

Caroline Macé

Armenian Inscriptions of the Holy Land and Sinai

A Corpus of the Armenian Inscriptions of the Holy Land and Sinai, currently in preparation by Michael E. Stone, Khachik Harutunyan, and Yana Tchekhanovets. The Corpus is a result of scientific collaboration between the Hebrew University of Jerusalem, Matenadaran, and Israel Antiquities Authorities. The volumes will gather ca. 700 Armenian epigrapha: building and funerary inscriptions, as well as pilgrim graffiti, some of them previously unknown, supplied with relevant images, bibliography, and historical and paleographic commentary. The newly prepared corpus will facilitate access to these epigraphic resources and will enable scholars to start to mine the riches contained in the inscriptions for palaeography, for prosopography, and for the history of the Armenians in the Holy Land.

Yana Tchekhanovets

Armenian pottery in Jerusalem

An assemblage of modern “Armenian pottery” fragments was recently discovered during the salvage excavations in Jerusalem, at the Givati Parking Lot. The vessels were produced by the Armenian masters Neshan Balian and Megerditch Kirakoshian between the mid-1940s and 1964 at the local enterprise known as “Palestinian Pottery” and, later on, as “Jerusalem Pottery. Armenian pottery manufacture established a century ago under the initiative of the British administration of Mandatory Palestine, over time developed into a

significant sector of local souvenirs production, and even to one of Jerusalem's hallmarks. Now, the vessels' popularity is also reflected in the archaeological record, and therefore the pottery will be studied as a proper archaeological find, evidence of the material culture of mid-20th century Jerusalem.

Yana Tchekhanovets

The Lake Van region from the Mongols to the Ottomans. Cities, principalities and administration

The project *as a whole* aims to describe administration in this large region in the period between the Il-Khans, a Mongol state, and the Ottomans (mid-14th century to early 16th century) and in the first century of Ottoman rule (early 16th century to early 17th century), and to contrast the two periods. The study will focus on the administered (Armenian and Kurdish population) as well as the vehicles of administration.

The dynasty on which the focus will fall in the pre-Ottoman period is that of the Kara Koyunlu (in the Van region, late 14th century to mid-15th century, when the dynasty fell). But consideration will also be given to the Jalayrids, an Il-Khanid successor dynasty, and the Ak Koyunlu, who were intolerant of the local Kurdish principalities while the Kara Koyunlu had been tolerant.

The first step is to construct studies of the region's cities in the relevant periods; the second is to write histories of the region's Kurdish dynasties in so far as they are not covered by the work on the cities. On this basis the study of administration in the two periods can go ahead.

The cities

Bitlis and Ahlat. The study will reconstruct the urban topography of Khlat'/Ahlat, with the aid especially of excavation reports. It will describe the areas under human occupation in relation to the unusually small fortified enceinte, and will reconstruct in so far as possible the composition of the city's population (Armenian, Turkish etc.). It will follow the changes made by the Ottoman administration, in which a new citadel and walled area were built directly by the lake.

Similarly the distribution of population in Bitlis between the citadel, the remainder of the central cliffed plateau, and the valleys to either side of this plateau and downstream. Before the Ottomans we have to judge the distribution mainly from the whereabouts of the city's monuments. Under the Ottomans a fiscal census, district by district, was carried out, and a more accurate picture can be drawn.

The two cities together require a monograph of perhaps 200 pages. The history of the Bitlis dynasty needs to be woven into that of the city itself. I believe I have collected most of the primary sources.

Van and Vostan. The evidence seems to show that a transfer of population took place in the late pre-Ottoman period between Vostan and Van, which at least until the 12th century had been a fortress, formidable certainly, but not an urban settlement. The task here is to describe the stages by which Van's population was increased, and what each of them meant for the growth of the city's physical structures. We try to argue for the date when the city was first walled – probably during the Il-Khanid occupation – and for the evidence of development under the Ottomans, when after 1548 the city became the seat of a province governor. I envisage a large article rather than a monograph. For the history of the Hakkari dynasty, which controlled both cities until c. 1500, I prefer to write a separate history, though elements of that history necessarily play a part in the cities' history.

North shore cities: Artske/Adilcevaz and Archēsh/Erciş. These never formed part of any of the Kurdish principalities. The scale both of the cities and of the material forming the basis for studying them is much smaller than in the case of Bitlis etc. However Adilcevaz's site is formidable and the citadel was rarely taken. Erciş's site is open, again on a level plain by the shore. The city flourished under the Il-Khans, with several churches in the conurbation and several monasteries nearby. However it later contracted and was reduced to a rectangular walled area.

Other cities east of and beyond the lake: Bargiri, beneath a small citadel high above the town, in a valley some distance from the lake; Malazgirt, near the well-known battle site, nevertheless a small settlement at this stage.

South of the lake: Aght'amar, Hizan and Mokka'. These are small cities, but on relatively safe sites. Aght'amar, known for its 10th-century monastery church, was nevertheless home to a lay population

of a good seven hundred in the mid-15th century, and became the seat of an Ottoman sanjak bey. Hizan and Mokka both sat on high sites within secluded valleys at a distance from the lake. Both were home to minor Kurdish dynasties and to monasteries responsible for a remarkable volume of manuscript production.

Sources

Armenian colophons. These are vital for the settlement histories of most cities and for many aspects of political and military history. As is well known, they were written soon after the events they describe, sometimes less than a year afterwards. In many cases they need to be collated with Muslim sources such as the *Sharafnama* (below) in order to construct accurate genealogies or accounts of historical events (for example invasions of the region).

I possess all the Khachikyan volumes of colophons collected century by century down to the year 1500, and have searched them for relevant information. For the 16th century I have searched through all the catalogues, the principal of which are those of the Matenadaran and St. James's monastery, Jerusalem, and have copies of the relevant colophons. I have searched through the first volume of the 17th-century colophons, where once again the material returns to the wealth which it displays before 1500.

Armenian narrative sources. Of these, Thomas of Metsop's account of the invasions of Timur (Tamerlane) and of other rulers in Armenia offers a wealth of information about monasteries, peasant life and the effects of incoming forces on rural populations.

Grigor Kamakhets'i's history of monastic and clerical life in the 16th century has valuable information on cities, particularly Bitlis, where a programme of rebuilding and refoundation was set in motion in the late 16th century. The Minor Chronicles are not confined to a given period, but if searched carefully yield incidental information, especially about the history of cities, whether under attack or being founded or renovated.

Persian narrative sources. Of these the best-known is the *Sharafnama*, a history of the Kurdish noble houses written by one of the princes of Bitlis at the end of the 16th century. It is richest and reaches furthest back in time in the case of the Bitlis dynasty, but has information on all the region's dynasties, great and petty. I have read all the passages relevant to the L. Van dynasties. Tihrani's *Kitab-i*

Diyarbakriyye aims to be a history of the Ak Koyunlu, but makes references which are useful here.

Ottoman documents. I have copies, handwritten or photocopied, of all the relevant pages in all the *tahrir* documents available in the Istanbul Başbakanlık archive; however the region is not well served here. I have photocopies of all the *mühimme* defters relevant to the Van region. I have worked on the most of the *tahrir* material, but not on the *mühimme* material, the reading of which would be one of the first tasks in the carrying out of the whole project. Various other documents are relevant and quoted in my ‘Tribal principalities’ article (2003).

Ottoman narrative sources. These contribute incidentally to the construction of a picture of Ottoman administration, but help more in the episodes of fighting in the region in the mid-16th century: for example Peçevi, of which I have a copy of the original edition.

Coins. These play an essential role in the understanding of a given city’s importance, particularly in commerce. They can also tell us of the allegiance of a given local ruler, for example the Hakkari minted in the name of the Jalayrids and the Ruzaki of Bitlis in the name of Timur and Kara Koyunlu rulers. Coins are even more informative when the local prince mints in his own name; it amounts to a rejection of his overlord’s sovereignty. I have examined all the relevant coins in the Tübingen collection and the British Museum collection (before the latter closed its doors to visitors) and found the relevant coins in the Ottoman Imperial Museum catalogues. I spent a day in the American Numismatic Society’s collection and made notes on all the relevant coins there.

Monuments etc. These are relevant in that they indicate the direction of a city’s development and the resources available. The monuments in the various cities are described in various publications, mostly Turkish, some Armenian, and with these monuments I am well acquainted from my own visits. A few I know exclusively from my own observations on the spot. Similarly the urban topography of the various cities: I have noted all of these in material derived from my own visits.

Results

The result I aim for is the text of a monograph on Ahlat and Bitlis, the text of a long article on Van and Vostan and another on

the history of the Hakkari dynasty, and articles of varying length on the other cities mentioned above. Each of these works will have coin lists attached.

The next step will be to work on the construction of an account of pre-Ottoman population (Armenian, Kurdish, Turkish) and of pre-Ottoman administration (particularly under the Kara Koyunlu) in the whole region and of the equivalents under the Ottomans. This does not require many new sources over and above those exploited for the study of the cities, but it does require looking at different parts and aspects of those sources.

Thomas Sinclair

Digitization Project
Palimpsest Manuscripts of the Matenadaran
(Volkswagen Foundation)

Building upon the successfully completed project *New Paths towards the Scientific Analysis of Caucasian Palimpsest Manuscripts* (2003-2008, Volkswagen Foundation) as well as experiences from the *Sinai Palimpsests Project* (2012-2017, Arcadia Foundation) and other projects, the present infrastructure project is outlined to put the scientific analysis of the oldest written specimens of the Armenian language, which are preserved in palimpsest form, on a contemporary basis. In this way, it will pave the way for providing essential new knowledge about the early history of Armenian literacy as well as the development of the Armenian Christian tradition in the Caucasus.

The Matenadaran (Scientific Research Institute of Ancient Manuscripts named after Mesrop Mashtots) in Yerevan houses a total of at least 50 palimpsest manuscripts comprising about 1,500 folios (plus some 4,500 fragments) from the time of the 5th-10th cc. A.D., whose scientific analysis has hitherto been possible only to a small extent. The use of a multispectral digitization system and the experiences made in the predecessor projects opens up completely new perspectives for a systematic exploration of the contents of these handwritten codices, which comprise the oldest available testimonies of the Armenian language (about 5th-8th cc.).

On the basis of an intensive cooperation between the German and Armenian partners, the texts contained in these manuscripts are to be

prepared for scientific editions. Within the requested project term, systematic on-the-spot training will be applied to the work with the multispectral system.

Jost Gippert

***The Development of Literacy in the Caucasian Territories
(DeLiCaTe; ERC Advanced Grant)***

The development of specific alphabetic scripts in the context of Christianisation in the early 5th century CE meant the beginning of literacy and, by consequence, a decisive step towards independent statehood for three distinct ethnic groups in the Southern Caucasus: Armenians, Georgians, and the so-called “Caucasian Albanians”. While the former two developed their written heritage steadily over the course of time until today, the literacy of the “Albanians” ended in the wake of the Arab conquest (at the latest in the 8th century), and only a few specimens of their language have survived, mostly in palimpsests detected at St. Catherine’s Monastery on Mt. Sinai. For Armenian and Georgian, too, only a limited number of original written texts have been preserved from the “early” centuries of their literacy, i.e. the period between the 5th and 10th cc. CE, and of these, too, the majority are palimpsest materials.

Over the last 20 years, considerable progress has been made in the analysis of the oldest language materials of the three languages preserved in palimpsest form, and the results have yielded substantial new insights into the development of literacy in the three languages. These insights, which have hitherto been confined to the individual languages, are now for the first time to be brought into a cross-language synthesis, which will yield completely new perspectives on the emergence and spread of Christian thought and writing in the region, taking into account the relations between the three languages and the Christian cultures represented by them as well as the influence of external religious and linguistic factors.

The project thus combines investigations into palaeography (concerning, e.g., the structure of the writing systems as appearing in manuscripts and inscriptions, and methods of dating), codicology (concerning manuscript types and their chronological development), historical linguistics (concerning the development of the languages

involved and the differentiation of strata within them), and philology (concerning interdependencies and changes in the literary “canon”).

Jost Gippert

GREgORI

Softwares, linguistic data and tagged corpus for ancient GREek and ORiental languages

(Institut orientaliste of the UCLouvain, Louvain-la-Neuve, Belgium)

The GREgORI Project, provides scholars with lemmatized corpora in Ancient Armenian as well as in Greek, Georgian, Syriac, and Arabic. Link: <https://uclouvain.be/fr/instituts-recherche/incal/ciol/gregori-project.html>

These corpora are searchable online in free access:

<https://www.gregoriproject.com>

If you work on Armenian texts and want these texts to be analyzed, you can contact the GREgORI Project at: bernard.coulie@uclouvain.be

Bernard Coulie

(In)visible Philosophical Traditions. Aristotle in Armenian (12th-13th cc.) FWF-Lise-Meitner Programme, October 2020-October 2022

As a recipient of the FWF-Lise-Meitner Programme from October 2020 to October 2022 I will be the Projektleiterin/Project leader of the research project: *(In)visible Philosophical Traditions. Aristotle in Armenian (12th-13th cc.)*. The project aims to explore the dynamics of appropriation of Greek terms and theoretical tools in the hands of 12th and 13th centuries Armenian intellectuals, in order to show the influence that Hellenic philosophy continued to exert on late Medieval reasoning. Further, it shall explore the theoretical exchanges among Arabo-Muslim and Greek Byzantine traditions and Armenian texts in a synchronic perspective. Some fundamental theories, such as the question of universals or common natures (ontology, i.e. theory of being) and their application to theological issues, as well as the role of imagination in the intellect’s act of abstraction (epistemology, i.e. theory of knowledge), will be explored as to the philosophical system of Yovhannes Sarkawag, Vahram Rabuni, and Yovhannes Erznkac‘i. The results of this research will be then compared with the

theories elaborated by contemporary Muslim and Greek Byzantine philosophers with regard to ontology and epistemology. Methodologically, the project will apply the concepts of connected histories and connectivity nodes borrowed from World History, as well as the methods of Philology and of Medieval philosophy. An approach concerned with the significance of the texts, as well as with the social, cultural and historical context that had caused the production of the texts under examination, will be privileged. The spirit of the project is to foster a new dialogue on Armenians in the history of Medieval philosophy, as well as of Byzantine and Near Eastern Studies.

Benedetta Contin

***The Armenian Cultural Heritage of Artsakh: Inventorying
for Safeguarding***
A collaborative Website project financed by the AGBU grant (2021)

The overall objective of the project is to enhance the protection of the endangered Armenian cultural heritage of Artsakh through compiling a preliminary inventory/bibliography of legal decisions and academic publications pursuant to Article 5 of the Second Protocol (1999) to the Hague Convention of 1954 for the Protection of Cultural Property in the Event of Armed Conflict. The proposed action will address the issue through developing a **website** (in English with prospective extension of language preferences) as the **final output**—accessible to the **international community** as the main **target audience**.

Given the available statutory heritage list of the Artsakh cultural-historical monuments, the proposed project mainly seeks to build knowledge on the legal and academic issues related to cultural heritage. The website will include also an exhaustive list of material and non material culture of Artsakh (monuments, archeological and cultural sites, museums, traditions etc.), with pictures and descriptions, a list of academic institutions (chairs, departments, research centers etc.) on the Armenian, Caucasian, Azeri, Albanian (etc...) studies as well as a special page on the past, present and future events on the issue.

The website is oriented on the academic and large public audience.

Nazénie Garibian

Two Biannual Research Projects concerning Armenians at the University of Tres Febrero (Buenos Aires)

Nélida Elena Boulgourdjian is director of two Biannual Research Projects at the University of Tres de Febrero (Buenos Aires). The first project is entitled *La inmigración armenia y ucraniana post soviética en la Argentina: trayectorias y memoria histórica*, the second one is devoted to *Empresarios textiles armenios y judíos durante la primera y segunda presidencia de Perón*.

Nélida Elena Boulgourdjian

RELEVEN

Re-evaluating the Eleventh Century through *Linked Events and Entities* ERC Consolidator Grant 2020

The aim of RELEVEN is to cast a clearer light on the events of the “short eleventh century” (c. 1030–1095) and specifically to get a better understanding of the ways in which the Christian world was perceived by its inhabitants at the time, particularly in the eastern half of Christendom but also to the north, where the faith had rapidly been expanding.

The key to achieving this is to find a way to link and connect large amounts of disparate sorts of data. We aim to find a model for expressing data about the eleventh century that allows us to incorporate and model different, and even conflicting, perspectives about what the data tell us.

The work of the RELEVEN project is divided into three strands: these are “People and movement”, “Place and space”, and “Textual culture”. Within each strand we seek to explore the relevant sources in order to get a picture of the multiple, and quite often conflicting, ways that the Christians of the period understood their societies and the space they lived in.

The project is supported by the European Research Council and hosted at the University of Vienna in cooperation with the Austrian Centre for Digital Humanities and Cultural Heritage.

Methodology

If digital data is to be useful for historians, it must be directly linkable not only to provenance in the sense of primary source material, but primarily to the authority of the scholar who is interpreting the primary source(s) to make the claim. We will re-frame both existing and new historical data as assertions, often sourced but always linked to an authority; this allows data to be manipulated according to source and authority, and also allows assertions themselves to be linked depending on whether they corroborate, depend on, or conflict with each other.

Movements of people and objects can be mapped according to different reconstructions; the interchange of ideas between people and groups can be drawn, or re-drawn, in competing schematics according to the ideas of different scholars.

The novel aspect of this methodology is that it takes to its logical conclusion something that historians all readily acknowledge and that is especially apparent for pre-modern history: that there are very few, if any, simple and undisputed facts. A related challenge is the contextualisation and reuse of existing online data for the period, to avoid its going to waste.

Trans-regional approach

The approach is tested by taking a broad trans-regional approach to the history of the late 11th century (c. 1030–1095), centred broadly in the eastern half of Christendom but incorporating developments elsewhere, especially in the newly Christianised kingdoms of central Europe. The looming weight of the First Crusade at the century's end means that while certain regional or proto-national narratives—particularly for western Europe—are well-developed, they tend to obscure the larger trans-regional trends of communication and contact, particularly in eastern Christendom.

By drawing upon the depth of scholarship and the plethora of digital resources that have emerged for this period in sub-disciplines such as prosopography, textual scholarship, corpus-based research, and archaeology, and by framing this scholarship in terms of assertions whose authority is traceable, it will become possible to look at the history not just from “the eastern perspective”, but from several.

Tara L. Andrews

News from CALFA

Calfa joins the Time Machine Organization

Time Machine Organization (TMO) is the leading international organization for cooperation in technology, science and cultural heritage. The organization is involved in archiving, promoting and studying the local heritage, from handwritten documents to historic buildings, in several European cities. Time Machine brings together public- and private-sector partners to develop technologies able to provide easy access to the general public to historical witnesses and to assist researchers in their projects.

Calfa is undertaking several initiatives for the written heritage simultaneously. In particular, Calfa is committed to support research, in order to accompany the institutions in the digitalization and valorization of their collections. In joining Time Machine, Calfa wants to extend its commitment to cultural heritage preservation and to further our engagement for oriental and under-resourced languages, and notably for Armenian, for which there are important collections in Europe.

Calfa website and Dictionaries migration

We are pleased to announce the release of the new [Calfa.fr](https://calfa.fr) website, which now offers a complete overview of projects of Digitization and Digital Humanities for Armenian and Oriental Languages in which the association is involved. The website proposes a brief summary of existing solutions for Printed/Handwritten Text Recognition (OCR/HTR) and Text Analysis for Armenian in cultural, industrial or research projects.

The Classical Armenian dictionary is now available at the following link: <https://dictionary.calfa.fr>

The dictionary remains one of the Association priorities, and the development plan for 2021-2021 includes the release of the Adjarian dictionary, of the morphological engines, of a new advanced search bar, and the correction of some entries of NBHL, especially for Greek. New Classical Armenian related resources could also be added on request so feel free to contact the Calfa Team to study such an initiative

Chahan Vidal-Gorène

PhD Students & Postdocs

Gabriel Kepeklian defended his dissertation for the degree of PhD on June 24th 2021 in Louvain-la-Neuve. The title of the dissertation is *La version arménienne du Livre V de l'Adversus haereses d'Irénée de Lyon: histoire du texte, édition critique, traduction et notes*. Gabriel Kepeklian was supervised by Prof. Bernard Coulie (Université Catholique Louvain-la-Neuve). The adjudication committee consisted of Prof. Bernard Coulie (director), Prof. Andrea Schmidt (president of the committee), prof. Agnès Ouzounian (lectrice), Prof. Theo van Lint (lecteur); Prof. Jean-Marie Auwers (lecteur). Here is a link to the résumé: [La version arménienne du Livre V de l'Adversus haereses d'Irénée de Lyon: histoire du texte, édition critique, traduction et notes](#)

Irene Tinti is currently a postdoctoral research fellow and a member of the Examination Committee in Armenian Philology and Armenian Language and Literature at the Department of Civilisations and Forms of Knowledge (*Civiltà e Forme del Sapere*), University of Pisa, Italy. From February to June 2021 she was also *chargée de cours suppléante* in Ancient and Medieval Armenian History and Literature at the MESLO Department, University of Geneva, Switzerland, during the sabbatical of Prof. Valentina Calzolari.

She co-organised with Robin Meyer (Lausanne) the international conference *Armenian through the Ages: Linguistic and Philological Perspectives*, which took place via Zoom on Friday, 22 January 2021: <https://sites.google.com/view/armlingphil2020/home>.

Emmanuel Van Elverdinghe has been awarded a Postdoctoral Researcher (Chargé de recherches) Fellowship of the Belgian National Fund for Scientific Research (F.R.S.-FNRS). His research on the topic of «Manuscripts on the Move: Networks of Book Production and Circulation in Medieval Armenia» will be carried out at the University of Louvain-la-Neuve (UCLouvain) for 3 years, starting in late 2021.

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«Die Chronik des Matthäus von Edessa (Matt'ēos Urhayec'i) Online», in Roman Bleier – Helmut W. Klug (Hrsg.), *Digitale Edition in Österreich*, (Schriften des Instituts für Dokumentologie und Editorik, 16), Books on Demand, Norderstedt 2021.

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Mountainous March of Armenian Units, Martiros Saryan – 1933

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NEW ARMENOLOGICAL PUBLICATIONS

Caroline Macé – Jost Gippert (eds.), *The Multilingual Physiologus. Studies in the Oldest Greek Recension and its Translations*, (Instrumenta Patristica et Mediaevalia, 84), Brepols, Turnhout 2021, 661 p., 28 colour ill. ISBN: 978-2-503-58974-9.



This book uncovers new material about the ancient Christian work known as the *Physiologus* and affords new insights into its multilingual transmission and reception. Ten chapters and accompanying new editions of sample texts treat the oldest Greek recension of the *Physiologus* and its early translations into Latin, Armenian, Syriac, Coptic, Ethiopic, Georgian, Arabic, and Old Slavonic. Produced by a team of specialists in these areas, the book will remain for years to come a *Physiologus* reference work and a model for dealing with ancient texts transmitted in multiple languages.

The *Physiologus* is an ancient Christian collection of astonishing stories about animals, stones, and plants that serve as positive or negative models for Christians. Written originally in Greek, the *Physiologus* was translated in ancient times into Latin, Armenian, Syriac, Coptic, Ethiopic, Georgian, Arabic, and Old Slavonic. Throughout its transformations and adaptations, the *Physiologus* has never lost its attraction.

The present volume offers an introduction to the significance of the Greek text, a new examination of its manuscript tradition, and a completely revised state of the art for each of the ancient translations. Two chapters of the *Physiologus*, on the pelican and on the panther, are edited in Greek and in each translation. These editions are accompanied by a new English rendering of the edited texts as well as short interpretative essays concerning the two animals. The volume affords new insights into this fascinating book's diffusion, transmission, and reception over the centuries, from its composition at the

beginning of the third century CE in Alexandria to the end of the Middle Ages, and across all regions of the Byzantine Empire, the Latin West, Egypt and Ethiopia, the Middle East, the Caucasus, and *Slavia orthodoxa*.

The volume includes a discussion of the Armenian tradition (Gohar Muradyan) and of its place in the transmission history of the *Physiologus* (Caroline Macé), as well as an introduction to the Georgian version, which was translated from Armenian (Jost Gippert), and editions of two chapters (pelican and panther) in all languages in question.

(From the Preface by Caroline Macé and Jost Gippert) Opinions may diverge as to the literary value and theological importance of the *Physiologus*, but its long-lasting success in the literary and artistic landscape from Antiquity to the Renaissance cannot be questioned. Despite that success, however, scholarly interest in the *Physiologus* remained scarce until the end of the nineteenth century, when studies on the *Physiologus*, and especially on its ancient translations, flourished. These studies long represented the state of the art. In 1930, Max Wellmann published an influential investigation of the *Physiologus*, especially its sources, but, as Klaus Alpers later pointed out, Wellmann's work left nothing but 'a gigantic, desolate field of ruins'. Alpers demonstrated in particular that Wellmann's interpretation of the *Physiologus* as a treatise on natural history in Christian dress is untenable. Instead, the *Physiologus* must be regarded as a genre in its own right; the work did not of course arise in isolation from the theological and exegetical trends or the scholarly and scientific context of its time (beginning of the third century CE?), but is nevertheless a peculiar type.

The most striking characteristic of the *Physiologus* is that it uses the awkwardness of the animal stories it relates to captivate the reader's attention and imagination, with the aim of conveying a rather complex and not-always-straightforward theological message. The purpose of the *Physiologus* is not to propagate scientific truth about animals or to make people believe in the stories it tells, but rather to bring about theological and moral understanding through the extraordinary character of the stories, extraordinary enough to astonish the reader and therefore to be remembered. In this regard it may be worthwhile to consider how the *Physiologus* is described in the pinax of the second book of Constantine VII's *De ceremoniis*: '57. Of the *Physiologus*, the astonishing habit of each beast and how it leads those who are well pleasing in life up to God, 50 stories'. The *Physiologus* is the last item mentioned in the pinax, just after the *Life of Alexander the Great*, but neither work is preserved in any manuscript of the *De ceremoniis*; Michael Featherstone believes that the two works may have been part of a dossier of *excerpta* related to the *De ceremoniis* and that their titles were added to the pinax as an afterthought. In any event, the brief notice shows that in the mind of a tenth-century Byzantine compiler, the *Physiologus* had its

place next to the *Alexander Romance*, and could be used for the edification and entertainment of highly ranked lay people.

Scholarly editions of the Greek and Latin texts were produced in the 30s and 40s of the twentieth century by Francesco Sbordone (1936) and Francis J. Carmody (1939 and 1941), as was an important study on the sources of the Greek *Physiologus* by the same Sbordone (1936), in addition to the very rich *apparatus fontium et parallelorum* in his edition. These important works were unable to spark a renewal of scholarly research on the *Physiologus*, with the exception of the long articles by Ben Perry (1941), Klaus Alpers (1984), and Giovanni Orlandi (1985), and the book by Nikolaus Henkel (1976), which are still indispensable today. One reason for this apparent lack of interest is that the editions produced by Sbordone and Carmody are not easy to use. As we explain in the chapters devoted to the Greek and Latin traditions, both of these editions exhibited the complexity of their respective textual traditions, but neither offered a satisfactory solution for overcoming that complexity.

Over the last few years, scholarly interest in the *Physiologus* has grown again. Above all one should mention the critical edition with parallel Greek text and English translation of the Armenian *Physiologus* by Gohar Muradyan (2005), which provides access to the important Armenian version, even for a non-specialised readership. Apart from that, new translations into modern languages have been published as well as articles, monographs, and collected volumes dealing with some aspects of the *Physiologus*. Nevertheless only a few scholars have realised that, in order to make real progress, studies on the *Physiologus* should take a comparative approach, by considering its very large multilingual tradition.

Faced with this complexity, some scholars have been tempted to have recourse to the best-manuscript methodology, or even to produce several editions of single manuscripts, rather than undertaking the daunting task of critically assessing every manuscript and every variant, as Sbordone did for the Greek tradition. The main problem, however, is that there is nothing like a ‘best manuscript’ in the *Physiologus* tradition. In addition, without disregarding the later developments of that tradition, it is not illegitimate to investigate the origins of the work and the earliest stages of its history. Otherwise no study of the *Physiologus* could claim to concern ‘the *Physiologus*’, but should rather state that such a study concerns one incarnation of the *Physiologus*, as attested at the end of the tenth century in Southern Italy (to take Offermanns’ 1966 edition as an example).

Sbordone identified three main Greek recensions of the *Physiologus*, which he called *redactio prima*, *redactio secunda (byzantina)*, and *redactio tertia (pseudo-Basiliana)*. This is one of Sbordone’s greatest achievements; it was certainly not easily gained, and his conclusions in this regard have never been seriously challenged. In contrast to the Latin term *redactio* used

by Sbordone, we prefer to speak of three different ‘recensions’. The second and the third recensions are clearly based on the first but they are also literary works in their own right, with their own purpose and audience and their own textual traditions. The term ‘redaction’ will be used below to describe different renderings of the first recension that cannot be explained simply as the result of the copying process but must have implied conscious, deliberate redactional work on the text, without giving rise to a distinct literary creation however.

As a *Gebrauchstext*, the *Physiologus* evolved and was transformed with the passage of time, not only in its original language but also in every one of the numerous languages into which it was translated, sometimes at a very early date. Sbordone was aware of these ancient translations, and he himself contributed significantly to the study of the Latin tradition. He did not consider them in his edition, however, probably because he had enough to do in assessing the complex relationships between the numerous Greek manuscripts that he had discovered, but also because none of the translations was satisfactorily edited at that time. In that respect the state of the art has remained largely unchanged, with the exception of Muradyan’s previously mentioned edition of the Armenian text. In the case of the *Physiologus*, as for many other late antique Greek Christian works, the ancient translations, both in Latin and in the Christian oriental languages, prove to be crucial witnesses to the earliest stages of the tradition, regardless of how large the tradition in its original language may be. To be able to benefit from the ancient translations, however, it is necessary to rely on critical editions; otherwise one is on shifting ground. As for the oriental traditions, an insufficient number of scholars is working on them, and there are not many institutions supporting those that do; the state of the art is also very uneven from one language to the other (basic work instruments are often lacking), and the manuscripts are often difficult to access. An additional difficulty is that few scholars can master all the necessary languages. This is why it is important to work with a team, as we have done for the present book.

The main goal of the present book is therefore to offer the state of the art concerning the oldest Greek recension of the *Physiologus* and its translations into Latin, Ethiopic, Syriac, Arabic, Armenian, Georgian, and Slavonic. Some of the translations formed the starting point for new translations into further languages; this is especially true of the Latin *Physiologus*. It is also true of the Armenian translation (Phys. Arm. α) that was the basis for the Georgian *Physiologus* (Phys. Georg.) which may be regarded as its oldest representative; despite being an indirect witness, it is a very precious one. Similarly, it is possible that one of the Arabic translations (Phys. Arab. β) was not made directly from the Greek but through the mediation of Syriac, though this is not certain. A Coptic translation must in all likelihood have existed, but it is preserved almost exclusively through quotations, whose critical value is very difficult to

assess, as Alin Suciú shows in an appendix to this preface. For some of these quotations, however, Alin Suciú came to the interesting conclusion that they are closer to Phys. Lat. γ than to any other existing version of the text and therefore relate to Phys. Gr. α . A thorough investigation of all fragments of the *Physiologus* preserved in Coptic remains a desideratum, which we unfortunately were unable to fulfil in this book.

Every chapter will offer an overview of previous scholarship concerning the *Physiologus* in each of the languages in question, especially concerning its manuscript tradition, as well as a new critical evaluation of these traditions. In many cases, this has led to the discovery of new manuscripts, new recensions, or new redactions of the *Physiologus* in the different languages, and sometimes new relationships between the different traditions have been established. Of course, not all questions could be solved, but every chapter constitutes a considerable advance in comparison with previous scholarship and paves the way for new avenues of research.

In Part II of the present book, as a touchstone for the new insights developed in the first part, we provide new (sometimes even first) critical editions of two chapters of the *Physiologus*, on the pelican and on the panther, in every language considered in the first part. These editions are each accompanied by an English translation, which is meant to allow easy comparison between the different versions of the *Physiologus*. New interpretative essays on these two chapters of the *Physiologus* are also provided in order to help the reader situate them in the literary landscape of the time when the text was created. Reading the ten chapters that compose the first part of the present book, it will become evident that the whole *Physiologus* should be edited again, in each of the languages under consideration. This desideratum is still out of reach at the moment, but we can at least put our editorial principles to the test by offering here, as a sample, the tentative new editions of two chapters out of the 48 that were published by Sbordone.

Consideration of all the (direct) translations of the first recension of the Greek *Physiologus* has led us to a fundamental reassessment of Sbordone's edition. It has become clear that, despite its enormous merits, this edition uncritically aggregates several elements that belong to different layers of the long textual history of the work. In the case of the chapters on the pelican and on the panther, comparison of the Greek manuscripts with the new critical editions of the ancient translations has brought us to the conclusion that Sbordone's view about the history of the Greek text is wrong: his four 'families' (*classes*) do not exist as such, and his *antiquissima classis*, which was the primary basis for his edition, happens to be a peculiar Southern-Italian branch, related to but remote from the archetype of one of the two redactions (Phys. Gr. β), the very same branch to which belongs as well the manuscript used by Offermanns. The most important difference between our new understanding of the Greek tradition and Sbordone's is that we distin-

guish two redactions (Phys. Gr. α and Phys. Gr. β) within Sbordone's first recension. Both of these redactions must be very old, since Phys. Gr. α was translated into Latin (Phys. Lat. γ), Armenian, and Syriac (Phys. Syr. α), whereas Phys. Gr. β was translated into Latin (Phys. Lat. χ), Ethiopic, Syriac (Phys. Syr. β), Arabic (at least one of the two extant translations, Phys. Arab. α), and Old Slavonic. In both cases some of the translations are very early, dating to the fifth–sixth century, if not earlier. These two redactions cannot be reduced to a single text and must be edited separately.

In addition, the text transmitted by the extant Greek manuscripts (the earliest of which is from the end of the tenth century), and even by the papyrus fragment discovered by Marco Stroppa in 2011 (second half of the sixth century), is already corrupt in many places. Comparison with the ancient translations allows us to correct some of these corruptions. Of course it will be impossible to go back as far as the period of the work's composition – that primeval level is lost forever. It will also be impossible to iron out all the corruptions (some of them very interesting in their own right) that have accumulated in the manuscripts. It will be possible, however, to get a clearer picture of the historical development of the textual tradition and to identify elements of the text that are sounder than others. Only then will it be possible to provide a more reliable interpretation of the *Physiologus*, as Alpers already attempted to do on the basis of Sbordone's edition.

The idea of this book has matured over a few years. In 2016–2017, Caroline Macé had a short research project on the multilingual tradition of the *Physiologus* at the 'Centrum für Digitale Forschung in den Geistes-, Sozial- und Bildungswissenschaften' of Goethe University, Frankfurt (Main). A first international conference was organised in Paris, 15–17 June 2017, by Anna Dorofeeva, Stavros Lazaris, Caroline Macé, and Arnaud Zucker. At that conference, amongst other scholars, most of the contributors to the present book delivered a paper: Sami Aydin, Jost Gippert, Caroline Macé, Gohar Muradyan and Aram Topchyan, Horst Schneider, Ana Stoykova, Alin Suciú, Massimo Villa, and Sibylle Wentker. During a second conference at the Centre for the Study of Manuscript Cultures in Hamburg, 28–29 June 2018, several of these colleagues were again able to put forward new insights and to exchange ideas with other scholars, and, luckily, Adrian Pirtea and Shari Boodts joined our team. A further, smaller meeting was kindly organised by Sibylle Wentker in Vienna, on 28 February 2019; at this meeting Shari Boodts, Jost Gippert, Caroline Macé, Massimo Villa, Adrian Pirtea, and Sibylle Wentker discussed several questions concerning the editions.

The purpose of the present book is to offer a new, up-to-date critical multilingual history of the tradition of the earliest Greek *Physiologus* and its translations. This stated purpose does not mean that our interest is confined to the earliest stages of the history of the *Physiologus*, but we do believe that those stages have until now most urgently required a reassessment. We

hope that the present volume will constitute a new beginning for further research on many aspects of the *Physiologus* tradition. Because of the limitations of our present study, we have to leave aside important questions concerning, e.g., the relationship of the later Greek recensions to the first one as well as the translations of the ‘Byzantine’ recension. We must also leave to the side the amazing development of the Western tradition, in both Latin and vernacular languages. The Western tradition, ultimately based on the early Latin translations, is so large that it should be the topic of another book. As a consequence, the illustrations of the manuscripts will also be largely neglected here, given that they are extremely important for the Western tradition but practically non-existent in the others.

Although this book is conceived as a monograph written by several people rather than a collection of separate essays, it was practically impossible to work closely together, and we could not be totally consistent throughout the book. Therefore some discrepancies amongst the chapters were unavoidable, especially regarding the use of English names for the creatures described in the *Physiologus*.

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Jost Gippert – Caroline Macé (eds.), *Homiletic Collections in Greek and Oriental Manuscripts*, Proceedings of the Conference ‘Hagiographico-Homiletic Collections in Greek, Latin and Oriental Manuscripts – Histories of Books and Text Transmission in a Comparative Perspective’, Centre for the Study of Manuscript Cultures, Universität Hamburg, 23–24 June 2017, *manuscript cultures* 13 (2019) [2020], ISSN: 1867-9617.

(Introduction by Jost Gippert and Caroline Macé) Not much is known about the origins of homiletic collections (collections of sermons by Church Fathers) in Greek. Albert Ehrhard spent his life looking for Greek manuscripts that contain such collections and classifying them according to their content and the principles of their organisation. Despite the large number of manuscripts that he found and described (c.2,750), evidence for the situation before the ninth century remained very meagre, and the success of Symeon Metaphrastes’s *Menologium* (a collection



of 148 saints' lives) by the end of the tenth and the beginning of the eleventh century obscured much of the early history of these collections. In the present volume, which comprises nine scholars' contributions to a special workshop dedicated to homiletic collections, Sever Voicu outlines the oldest Greek homilies that have been preserved, drawing some conclusions on the probable date (around the middle of the sixth century), place (Constantinople) and circumstances of the composition of the original Greek collection – should it ever have existed.

To enhance the research in this field, we believe that a comparative perspective can bring about some new insights on the prehistory of these collections, which were a very important part indeed of Byzantine book production and literary culture. Several paths of research are likely to lead to promising results in this respect: firstly, the comparative study of transmission patterns of the same works within hagiographical collections (collections of saints' lives and legends) and in other types of manuscripts, especially corpora dedicated to one author. Albert Ehrhard already devoted a section of his work to 'Panegyriken einzelner Autoren', especially to Gregory of Nazianzus, Gregory of Nyssa and John Chrysostom. For the latter's 'Spezialpanegyrik', see Sergey Kim's and Christian Hannick's contributions in this volume. Regarding Gregory of Nyssa, Matthieu Cassin shows that the situation is especially complicated, with the inclusion of some works in the collections corresponding to various needs in liturgical use, but also depending on peculiar literary and intellectual interests. André Binggeli examines the complex multilingual tradition of Cyril of Scythopolis' *Lives of the Monks of Palestine*, showing that this corpus of monastic *Lives* arrived between the sixth and the eighth century from Palestine (where it was also translated into Syriac and Arabic) both in southern Italy and in Constantinople and how it was rearranged to fit in the liturgical year of the Constantinopolitan rite and was then rapidly subsumed in the metaphrastic collections. Michael Muthreich examines the occurrence of works attributed to Pseudo-Dionysius Areopagita in Arabic homilies.

As often, looking at the 'Oriental' traditions around Byzantium sheds new light on Greek manuscripts. There are of course some difficulties inherent in this kind of comparative approach. In many cases, the state of the art is less advanced and research tools (catalogues, reproductions, etc.) are less developed than for the Greek tradition, as several contributors to the present volume point out. It was surely Ehrhard's work that instigated the contributions in the fields of Arabic (see Muthreich), Ethiopic (see Bausi), Syriac (see Kim), Armenian (see Outtier), Georgian (see Gippert) and Slavic Studies (see Hannick), but in many cases, this work is only at its beginning and needs to be extended and continued. It also proved important in this context to investigate the terminology that exists in these traditions, differing

from the terminology developed by Ehrhard for Greek: terms such as Georgian *mravaltavi* (see Gippert), Armenian *tawnakan* and *ĉarĉantir* (see Outtier), Slavonic *panegirik* and *sbornik* (see Hannick), Syriac *hudrō* (see Kim) or Arabic *kitāb al-mayāmūr* (see Muthreich) all denote homilies from a certain point of view, but not necessarily as collections of homilies, as do Armenian *ĉarĉantir*, lit. ‘collection of speeches’, or Arabic *kitāb al-mayāmūr*, lit. ‘book of sermons’, in its turn reflecting Syriac *mimrā* ‘homily’. Armenian *tawnakan*, lit. ‘related to feasts’, is clearly a calque of Greek πανηγυρικόν, in its turn borrowed into Slavonic *panegirik*; a term that denotes homilies with respect to their usage in solemn liturgy. Some terms simply mean ‘collections’ without further specification. This is true, e.g. of Slavonic *sbornik* and Georgian *mravaltavi*, lit. ‘containing many chapters’, the use of which may nevertheless be determined, differentiating homilies proper from mixed collections (hymnographic-homiletic as in the case of Syriac *hudrō* or hagiographical-homiletic) or purely hagiographical ones as those designated by Ethiopic *Gadla samā tāt* or *Gadla qəddusān* (see Bausi).

The coexistence of so many different types of collections and so many divergent terms raises several questions that could be only touched upon during the workshop and require further investigation: when and where did the production of ‘homiletic collections’ originate, and for what reason? Do the ‘purer’ collections represent an older stage of development, and is this reflected in the chronology of the manuscript witnesses we have? Is the relation to major ecclesiastical feasts an intrinsic characteristic of the collections or a secondary one? To what extent were collections translated as such from one language to another? And, lastly, what does their representation in manuscript form (concerning the assignment of authors, titles and dates, the style of biblical and other quotations and, in general, the layout) tell us about the chronology of the types and their cross-linguistic interchange? Topics for many further workshops to come...

CONTENTS: Introduction: *Homiletic Collections in Greek and Oriental Manuscripts – Histories of Books and Text Transmission from a Comparative Perspective* by Jost Gippert and Caroline p. 2; *The Earliest Greek Homilies* by Sever J. Voicu p. 7; *Gregory of Nyssa’s Hagiographic Homilies: Authorial Tradition and Hagiographical-Homiletic Collections. A Comparison* by Matthieu Cassin p. 29; *Unedited Sermons Transmitted under the Name of John Chrysostom in Syriac Panegyric Homilies* by Sergey Kim p. 29; *The Transmission of Cyril of Scythopolis’ Lives in Greek and Oriental Hagiographical Collections* by André Binggeli p. 47; *A Few Remarks on Hagiographical-Homiletic Collections in Ethiopic Manuscripts* p. 63 by Alessandro Bausi; *Cod. Vind. georg. 4 – An Unusual Type of Mravaltavi* by Jost Gippert p. 81; *The Armenian Homilies. An Attempt at an Historical Overview* by Bernard Outtier p. 117; *Preliminary Remarks on Dionysius Areopagita in the Arabic Homiletic Tradition* by Michael Muthreich p. 123; *Compilation and Transmission of the Hagiographical-Homiletic Collections in the Slavic Tradition of the Middle Ages* by Christian Hannick p. 131; Contributors p. 143; Picture Credits p. 145; Indices p. 146: 1. Authors and

Texts p. 146; 2. Manuscripts and Other Written Artefacts p. 157; Announcement 161.

Anna Sirinian – Paolo Tinti (a cura di), *Tracce armene nella Biblioteca Universitaria di Bologna e in altre biblioteche d'Italia. Cartografia, manoscritti e libri a stampa*, (Biblioteca Universitaria di Bologna, Analisi e strumenti, 1/1), Bononia University Press, Bologna 2020, 320 p., ISBN: 9788869234972.

Le intense relazioni stabilitesi nel tempo tra gli Armeni e l'Italia trovano oggi una ricca testimonianza nell'antico patrimonio librario in lingua armena custodito nelle biblioteche storiche italiane, che attende ancora di essere conosciuto nella sua interezza. Partendo da questa considerazione, il volume, frutto di ricerche congiunte di studiosi italiani e armeni, propone un itinerario attraverso alcune "meraviglie" armene della Biblioteca Universitaria di Bologna e di altre biblio-



teche italiane, che include anche alcuni particolari momenti di contatti armeno-italiani avvenuti per mezzo della stampa. Tra i documenti d'eccezione spicca la monumentale "Mappa armena" del conte bolognese Luigi Ferdinando Marsili (358 x 120 cm), realizzata a Costantinopoli nel 1691 da Eremia Ćelebi K'eōmiwrĉean (Biblioteca Universitaria di Bologna, rot. 24), oggetto di un recente restauro conservativo da parte della Biblioteca in occasione della sua esposizione alla mostra *Armenia!* allestita al Metropolitan Museum di New York. La scoperta dell'esistenza della Mappa, avvenuta trent'anni fa, offre l'esempio piÙ eclatante, ma niente affatto unico, di come possano ancora emergere dagli scaffali italiani documenti alta-

mente significativi dei profondi scambi culturali interscambi con il popolo armeno. Alla Mappa, o, come è scritto sul retro, *Tabula Chorographica Armenica*, un *unicum* non solo nella cartografia armena per dimensioni, forma, e contenuto, che raccoglie in un'unica visione centinaia e centinaia di luoghi sacri alla Chiesa armena, fu dedicato il fondamentale studio di Gabriella Uluhogian *Un'antica Mappa dell'Armenia. Monasteri e Santuari dal I al XVII secolo*, Ravenna, 2000, che ha pienamente restituito al manufatto la sua identità e la sua storia. E a Gabriella Uluhogian, scomparsa nel 2016, insigne studiosa dei manoscritti armeni in Italia – ricordiamo il suo *Catalogo dei manoscritti armeni delle*

Biblioteche d'Italia, Roma, Istituto Poligrafico e Zecca dello Stato, 2010 – è dedicato il volume, che contiene due suoi lavori inediti e che inaugura la serie “Biblioteca Universitaria di Bologna. Analisi e strumenti”.

La raccolta di articoli, in italiano con traduzione inglese a fronte – realizzata con il contributo della Fondazione Gulbenkian –, e con un nutrito corredo di immagini a colori, si apre con una riflessione della stessa studiosa sul patrimonio armeno della Biblioteca Universitaria di Bologna, presentato attraverso le sue espressioni più significative, tanto manoscritte quanto a stampa, legate al citato conte Marsili ma anche al cardinale poliglotta Giuseppe Mezzofanti, professore di lingue orientali all'Università di Bologna e bibliotecario nella Pontificia Biblioteca (così la denominazione dell'Universitaria nella Restaurazione) dal 1815 al 1831. Seguono dieci contributi, i primi dei quali si soffermano su singoli elementi di tale patrimonio per coinvolgere gradualmente, con gli altri, quello di altre biblioteche italiane. Si comincia con la Mappa, con il secondo saggio inedito di Gabriella Uluhogian, unico scritto in francese della raccolta, che si sofferma sull'immagine di Gerusalemme e dei Luoghi Santi come sono traditi nella *Tabula*. La restauratrice Melania Zanetti relaziona invece sul delicato intervento conservativo effettuato sulla *Tabula* nella primavera del 2018, costituito in un'azione minimamente invasiva, ma di grande importanza per preparare il manufatto alla menzionata trasferta transoceanica richiesta dall'esposizione al Metropolitan Museum di New York durante i quattro mesi della mostra *Armenia!*. Khachik Harutyunyan offre una rilettura dello splendido «Vangelo armeno» (ms. 3290) dell'Universitaria, avanzando nuove proposte sulla data e sul luogo di produzione grazie al confronto con altri codici miniati ritenuti coevi; il manoscritto, lo ricordiamo, fu donato al papa «bolognese» Benedetto XIV (1740-1758) da Abraham Petros Ardzivian, primo patriarca degli Armeni cattolici, a titolo di ringraziamento espresso in occasione della sua consacrazione a Roma. Nazenie Garibian e Davide Ruggerini riferiscono aspetti inediti sulla «Bibbia di Oskan» (Amsterdam, 1666), di cui la BUB conserva uno dei sei esemplari di lusso conosciuti al mondo. Il saggio di Erna Manea Shirinian, incentrato sulla «Lettera dell'amicizia e della concordia» e sulle sue edizioni italiane, riflette intorno ai rapporti tra gli armeni e l'Occidente, con un testo emblematico, sotto vari aspetti, della volontà dei primi di allearsi con i «franchi», cioè gli europei. I contributi di Alessandro Orenco e di Paolo Tinti collocano i libri e la tipografia in lingua armena in due contesti italiani di produzione e diffusione ben precisi. In primo luogo nella Livorno dell'età moderna, attivo porto dove mercanti e borghesia di cultura e tradizione armena operano con vivace spirito commerciale, interessando reti di relazioni con la città toscana e con altre comunità armene d'Europa e d'Oriente. Poi la stamperia di Propaganda Fide, programmaticamente impegnata a creare, diffondere nonché vendere libri in armeno destinati ad usi specifici, come l'evangelizzazione, la mediazione linguistica, la formazione dei missionari destinati ad operare a stretto contatto con il mondo ancora non raggiunto dall'influenza politica e culturale della Santa Se-

de. Lo studio, mai effettuato prima, dei numerosi – e rarissimi – cataloghi dei libri prodotti o diffusi dalla Congregazione cardinalizia consente di misurare quantità, qualità ma anche persistenza o modifica nel tempo dell’offerta di lettura in armeno proveniente dal centro propulsivo della cristianità cattolica. Un solo saggio, quello di Chiara Aimi, fa luce sulla personalità culturale di un «europeo armenista» e bibliofilo d’eccezione, ossia Carlo Ludovico di Borbone che nella Lucca post-napoleonica e nella burrascosa Parma del 1848 fu duca. Dal fondo Palatino – ovvero l’antica biblioteca privata dei Borbone del ramo di Lucca, trasferita a Parma nel 1847 e acquisita dalla Biblioteca Ducale (attuale Palatina) nel 1865 – Aimi fa emergere i libri armeni che il duca Carlo, assistito dal bibliotecario Pietro Pera, acquistò in blocco, a testimoniare che, oltre a personalità come quella citata del cardinal Giuseppe Mezzofanti, furono anche dotti e influenti cultori laici di studi armeni a raccogliere *corpora* di libri e di carte solo in parte studiati, come nel caso di Parma. Il saggio, infine, di Anna Sirinian riconosce i diversi primati che la stampa armena e, in modo specifico, la rivista «Bazmavep», edita a San Lazzaro dal 1843, hanno conseguito in Italia. Lo studio, in particolare, del corredo illustrativo, esaminato con metodo bibliologico, getta luce sull’esemplare organizzazione del lavoro redazionale svolto dai Padri Mechitaristi in favore del progresso culturale del loro popolo.

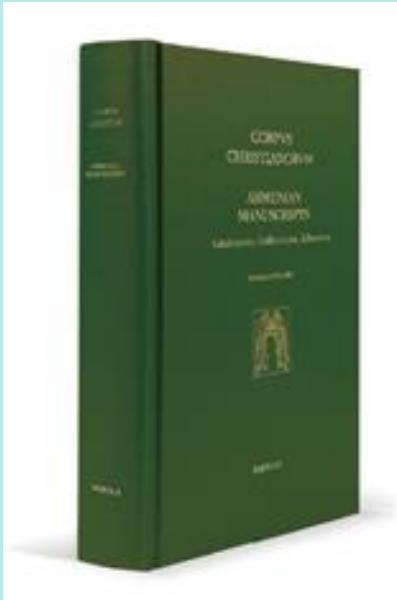
Dall’attenzione rivolta dunque al patrimonio armeno della Biblioteca Universitaria di Bologna non isolato ma posto in relazione con altre collezioni italiane, si consegna ora al lettore un insieme di contributi che costituiscono, nell’auspicio dei loro curatori, un punto di partenza per indagini future.

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Anna Sirinian, *Primate della stampa armena in Italia: la rivista «Bazmavep» (Venezia, 1843-)* / «*Firsts*» in *Armenian Printing in Italy: the «Bazmavep» Magazine (Venice, 1843-)* p. 262; *Indice dei nomi / Index of Names* (a cura di / edited by Federica Fabbri) p. 303, *Indice dei manoscritti e degli antichi esemplari a stampa citati / Index of manuscripts and hand-printed books* (a cura di / edited by Giovanna Flamma) p. 311.

Bernard Coulie, *Armenian Manuscripts. Catalogues, Collections, Libraries, 2nd Revised Edition, (Corpus Christianorum), Brepols, Turnhout 2020, XIX+463 p. ISBN: 978-2-503-59034-9.*

http://www.brepols.net/Pages/ShowProduct.aspx?prod_id=IS-9782503590349-1



New edition, translated in English, revised and updated, of the «Répertoire des bibliothèques et des catalogues de manuscrits arméniens» published in 1992.

The volume contains a.o. a new list of acronyms for the identification of Armenian manuscripts: this new list is downloadable from the AIEA website:

https://sites.uclouvain.be/aiea/wp-content/uploads/2021/07/10_List-of-acronyms.pdf

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Հայր Ղևոնդ Ալիշան, Նամականի, երեք հատորով, աշխատասիրութեամբ՝ Հ. Վահան Ծ. Վարդապետ Օհանեանի, Մխիթարեան հրատարակատուն, հատոր առաջին (1840-1870), Երևան 2020, XVI + 782 էջ, ISBN: 978 9993002925. հատոր երկրորդ (1871-1889), Երևան 2021, 799 էջ, ISBN: 978 9993002949. հատոր երրորդ (1890-1901), Երևան 2021, 528 էջ, ISBN: 978 9993002956 [Father Lewond Ališan, *Letters*, in three volumes, edited by Fr. vardapet Vahan Ohanean, Mekhitarist Publishing House, Erevan 2020-2021].

The three volumes contain 2278 letters written by the vardapet Lewond Ališan between 1840 and 1901 with an extensive apparatus of notes, an Appendix with the Mekhitarist Fathers mentioned in the letters, a list of foreign words and expressions and an Index of proper names and place names. The number of Alishan's letters published so far does not exceed 250. Most of Alishan's letters are preserved in the Mekhitarist Archives in St. Lazare (Venice) and in Vienna, others are kept in various institutions around the world (Yerevan, Petersburg, Florence, Milan, Paris). The addressees of Alishan's letters were both Armenians and foreigners, armenologists and intellectuals. Thus, many letters have a scientific content and value and deal with various philological, historical, numismatic issues which grant an immediate insight into the intellectual laboratory of Father Alishan.



For a thorough review of this work by Gëorg Tër-Vardanean, see: [Ալիշանեան մի նոր գիտական-գրական կոթող \(horizonweekly.ca\)](http://horizonweekly.ca)

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Seta B. Dadoyan, *Islam in Armenian Literary Culture. Texts, Contexts, Dynamics*, (CSCO, Subsidia, 147), Peeters, Louvain 2021, XXXII-384 p., ISBN: 9789042945029, E-ISBN: 9789042945036.

Islam in Armenian Literary Culture. Texts, Contexts, Dynamics is the sixth in a series of extensive studies by Professor Dadoyan in what she calls the Armenian experience in the worlds of Islam, or Islamic-Armenian interactive history. The previous five are, briefly: Yovhannēs Erznkats‘i, *Islamic Sources*, 1991; *The Fāṭimid Armenians*, 1997; *The Armenians in the Medieval Islamic World Seventh to Fourteenth Centuries*, 3 vols. 2011-2013. Like the others, this book is in turn written, she explains, “as an argument for and a prolegomenon to writing Armenian history in the Near and Middle Eastern contexts.”



Throughout, Dadoyan’s main argument has been the following: If from the 7th century historic Armenia, that extended from the Southern Caucasus to eastern Asia Minor, as well as the modern Republic, have been parts of Islamic worlds, and if until the end of the past century, the entire region, from the Black and Caspian Seas to the south, into Cilicia, Iraq, Iran, Syria, Lebanon, Palestine

and Egypt, was the habitat of most of the Armenians, their history too was naturally part of these locations and peoples. The Armenians lived and acted on a vast region as integral elements. They persisted precisely by shaping their cultural and political identity through direct interactions within their Near and Middle Eastern worlds. The patterns of their cultural-political experiences were highly interactive, diverse and too complicated to respond to simplistic and quasi-epic constructs. Indeed, she adds, it is very difficult to trace a constant line of so-called Armenian policy, ideology or strategy, except mobility and flexibility in the different communities and locations that for centuries sustained the continuity of the whole. In sum, she concludes, since history has no private laws, things Armenian are simultaneously things

Near/Middle Eastern too and must be studied as such. Armenian histories should have reflected this condition and avoid essentialism and Armenocentrism, or looking at all things Armenian as central and everything else peripheral.

The textual record of the dynamic and interactive evolution of the Armenians as part of the regional history exists in a large body of texts both Armenian and other. However, the Armenian histories, and from the beginning, rarely detected or focused on the interactive processes on the ground. Even if and when episodes are placed in wider circles, Dadoyan argues, things Armenian have been conceived in isolated contexts. In time, lags and gaps have developed on the one hand between the lived experiences, and the scholarship on the other. As a consequence, the total Armenian experience in the region has had a partial and often obscure image within the Near/Middle Eastern and Interfaith studies. For instance, in recent studies of non-Muslims' perspectives on Islam and the Muslims, the Armenian side is occasionally and indirectly referred to and is rarely present as a major and ancient part of the Christian worlds in the Near East. Inevitably, most of what is written on the Christians of the Near/Middle East is bound to be incomplete, and sometimes inaccurate, because of missing or very general information on the Armenian experience. Many key episodes, such as a century long Armenian Period in Egypt, or what she calls the "Fāṭimid Armenians", are absent in Armenian histories. Important texts, she observes, like the translations of the Qur'ān, are still dormant in manuscripts, others in print are not visited or considered in critical perspectives. One of the reasons for the near absence of the Armenian side in ongoing debates and research in Near Eastern and Interfaith Studies, she believes, is the scarcity of translations of all the Armenian primary texts and related studies. The other reason is found in Armenian Studies itself. In addition to deliberate marginalization of and avoidance from the subject of Islamic-Armenian themes in the literary culture, the focus on "primarily Armenian" themes and often Genocide-related issues generated closed circuits. Recently made so-called interdisciplinary studies betray deeper understanding of the Near Eastern political and religious cultures. These studies may only have indirect relevance to the core subject of fourteen centuries of Armenian experience in the Worlds of Islam.

Dadoyan's core concern is that the identification of the patterns of dynamic interactions in the region and their mapping have not been done. They remain the primary objectives of contemporary Armenian Studies. She observes that the task requires a collective transformation of the historiographic culture, paradigm shifts, and in particular a reversal of philological methods and vantage points in order to develop more holistic, critical and inclusive perspectives.

There is an embedded historiographic tradition which persists, she believes. It has roots in early medieval periods. The first histories focused on the formulation of a small and primarily Christian-Armenian entity struggling in a tumultuous world of regional conflicts. In the 12th century, the Eusebian chronological style introduced by Samuēl Anets‘i was a significant improvement, but as long as the historical vision and cultural diplomacy of the aristocracy and the Church were maintained, the authors – mostly from the clergy – had little chance to abandon the established paradigms. In the late 18th century, the “universal” (*tiezerakan*) history of M. Ch‘amch‘iants‘ (in turn a man of the church), the first in modern times, deliberately adopted the classical traditions in spirit, form and language. To the end of the 19th century, and after the publication of a good number of primary texts, most scholars in social sciences still followed his pre-modern nationalist perspectives.

In the next century, prior to, also following the rise of the First, then the Soviet Republics of Armenia, there were very important advances in Armenian Studies and a great number of texts were published both in Armenia and elsewhere. No doubt, the translations and the studies of mostly medieval Armenian texts by distinguished western scholars are very valuable but they are insufficient. Studies made by Armenian scholars — mainly in the Republic — in what is called “Arab-Armenian relations” (*arabagitut‘iwn*) focus on the various periods and episodes of Muslim rule in Armenia, and few on what they call Armenian “colonies” (*gaghut‘*) in Muslim countries. These studies are indirect sources which however seem to have missed the interactive aspects of Armenian experiences in the broad region. Absolutely valuable are also the interest and contribution of non-native scholars. However, Dadoyan suggests that while strictly nationalist perspectives and corresponding paradigms persisted among most native scholars in the Armenian East as well as the Armenian West, narrowly philological approaches and methods characterized the research of the non-natives.

In Dadoyan’s opinion, it is absolutely important to see that within, perhaps, along Interfaith Studies, Islamic-Armenian interactive history is a distinct area. There are no indirect approaches, and the primary texts are the only paths to this novel field of scholarly investigation. One of her main tasks in this study, she says, is making everything that is written in Armenian literature about Islam, the Prophet and Muslims – in any form, period and location – available in a single yet historically dynamic context. She strongly suggests that the formation of broad and dynamic maps of Armenian political-social and cultural developments in their interactions particularly with the worlds of Islam is an overdue task. She believes that her scholarship takes its beginnings, urgency and legitimacy at this junction. The ultimate aim is to draw the outlines of a new philosophy of Armenian history based on hitherto

undetected or obscured patterns of interaction. These will also be arguments against mainstream paradigms and practices.

Islam in Armenian Literary Culture. Texts, Contexts, Dynamics is a “quest”, as she calls it, into finding and recording historical geoglyphs that reflect the Armenian experiences in the worlds of Islam. This study, writes Dadoyan in the Introduction, was a “crowning of sorts of an existentially challenging and intellectually complicated process that started three decades ago. With no road map, I proceeded by a firm intuition about the dimensions of the terrain to be explored and the Copernican revolution it could make in the way things Armenian and Near Eastern were seen and explained traditionally. It was a lone journey into the twilight zone and uncharted territory.”

The task required, as she says, “novel vantage points and methodology. It meant extensive research, identification and analysis of primary texts, paradigm cases and episodes of close and often unnoticed connections.” “I set textuality, contextuality and the maintenance of a critical and interdisciplinary approach as methodological criteria, and an open mind as a pre-condition.

The blueprint of this opus took shape 23 years ago, in 1998 at Halle, where she read a paper titled “Islam and the Armenian Universe: Historicity and Historic Models” at the 19th Congress of the UEAI (Union Européenne des Arabisants et Islamisants) at Martin Luther University. Six years ago, and after five books and several entries in *CMR (Christian-Muslim Relations. A Bibliographic History)* she says that she “felt enabled to make a venture as ambitious as to embark upon a quest for a historical geoglyph in which the literary record of Armenians’ perceptions of and responses to Islam through/because of political-social-cultural changes could be seen in a dynamic whole.”

The “primary task of this study”, she writes in the Introduction, “is to trace and make available — often in my translation — all the documented accounts of the known, less known and hitherto unknown authors and texts about Islam and the Muslims from the 7th century to the present. The next task is to trace the sequence, interrelation and dynamics of perceptions of Islam and responses to it, in order to discover the basic patterns of their development on the entire habitat of the Armenians often under Muslim rules.” “The maintenance of a thematic format on a chronological grid was essential. Because the texts, as the written record, reflected not only perceptions of Islam, but also Armenian political and social circumstances in Muslim states. Broader arguments came forth in the process of organizing a massive amount of material.”

Even though previously in her other studies, and inevitably, she referred to Armenians’ perceptions of Islam and the Prophet, this study, she explains, required mapping a dynamic and hitherto unknown geoglyphic panorama with its own peripheries, sources, specific tools, and unique vantage points.

“Just like geoglyphs, or large earth-drawings, which were virtually unknown prior to aerial photography and satellites”, she writes, “the narratives and subsequent literary traditions of a people take definite forms in progress and through long periods. However, like geoglyphs too, these patterns and their movements remain undetected when looked at horizontally, and in small and isolated scales. The total picture can only be seen from above, so to speak, at a phenomenological or critical distance and by a different philosophy of history. The arrangement of the themes and sub-themes stands as a fundamental argument that there exists a dynamic and a coherent expanse of things that are Islamic-Armenian.”

In her Conclusion she writes: “The research, analysis, and the organization of a great volume of novel material and a particularly complicated theme posed four categories of problematics: informative, methodological, analytical and theoretical.”

The informative aspect refers to a very broad search to locate, identify, and often herself translate all the relevant passages and/or full texts in the entire literature of the past fourteen centuries. Her translations from classical, middle, vernacular, and modern Western and Eastern Armenian dialects are kept deliberately literal. This is in response to the criterion of strict textuality. The texts are given absolute primacy, the derivation of recurring themes is based on and emanate from the texts themselves, and not commentaries or mainstream ideas. This is Dadoyan’s solution of the methodological problematic of the subject. Maintaining the contextuality of the texts means regularly drawing the historical contexts of the texts as relevant aspects of the analysis. The formulation of clear arguments based on the analysis of the texts is the analytical task and means the formulation and classification of the basic phases of hitherto unexplored undercurrents. According to Dadoyan, it also means rethinking the theoretical peripheries of a philosophy of Armenian interactive history in the Near/Middle Eastern worlds. Furthermore, she believes that the sequence of the chapters is designed to reflect and sustain the consecutive and interrelated arguments. Structured thematically and chronologically, the five parts are meant to lead the reader on a smooth path. What she calls the “Armenian Mahmet”, the “Armenian *Pax Islamica*” and the “Armenian *Ghurans*” are the basic themes that made a conceptual also logical “tripod” to support the great number of textual citations and the arguments they generated.

Part One. The Medieval “Armenian Mahmet” and his “Laws” — The Arab Period

From the 7th century to the end of the Middle Ages and some of the Modern Period, Islam in Armenian literature was perceived and defined as the “laws of Mahmet” or Muḥammad, writes Dadoyan. The name was spelled differently depending on period and location, as *Mahmet*, *Mahmēt*, *Mehmēt*, *Mahmat*, *Mahomat*, *Mehemēt*, *Mahamat*, *Mohammet*, *Muḥammad*.

In order to distinguish the figure in the literature from the Prophet Muḥammad, she has used the most common form of *Mahmet*, always using the variants in the given text.

She goes on to discuss that during the Arab Period from the 7th century to the 11th, Mahmet was depicted as a powerful world-conqueror, a *t'ankangar* or merchant (by his early career), a lawmaker, a prophet — sometimes also a “false” one — of the Hagarians, or the Ismaelites or the Tajiks. As the “laws of Mahmet”, Islam became secondary to, but closely tied to the person and the biography of the Prophet. This observation leads to the main argument in Part One: the medieval accounts of the Prophet’s life, says Dadoyan, “generated a composite figure that I call the ‘Armenian Mahmet.’ Even though only loosely and often inaccurately related to the historical person, with no reference to the classic Arab texts on the Prophet, also the Qur’ān and the *Hadīth*, this Mahmet was considered a true and sufficient account of Islam as well. Therefore, the objective in this Part is to identify and make available all the accounts and narratives of the Armenian Mahmet in the histories and chronicles from the 7th century to the 11th.”

During the Arab Period, the “Armenian Mahmet” developed through two phases, says Dadoyan. The first was from the 7th to the 9th centuries. The most significant historians of the period were Sebēos, Ghewond and T’ovma Artsruni. Their accounts and references are cited in full. The second phase was from the 10th to the 11th centuries, or what is labeled as the “Age of Kingdoms” (in reference to the Bagratuni, Artsruni, Siwni and lesser dynasties). The accounts, again cited in full, are from the histories of Yovhan V Draskhanakertts’i, Movsēs Kaghankatuats’i-Movsēs Daskhurants’i, Shapuh Bagratuni the Anonymous Storyteller, and Step’anos Taronets’i Asoghik. The last two authors of the period are Aristakēs Lastivertt’si and Grigor Pahlawuni Magistros.

By the end of the Arab Period, continues Dadoyan (symbolically at the fall of Manzikert in 1071), the “Armenian Mahmet” was a “rather sketchy figure based on circulating legends. It contained some references to his ‘laws’, or Islam, and images of his followers the Muslims as well.” She argues that since Islam was always regarded as the “laws” of the “leader of the Ismaelites”, or the Hagarians, or simply the Tajiks, the “Armenian Mahmet” became a “shortcut, a convenient vehicle and a tool to understand, present and most importantly, to refute Islam. As a consequence, in the literature at least, it remained confined to this framework. As an alternative faith and moral system, it was dismissed as ‘unprophetic’, ‘heretical’ and unworthy of consideration.” She adds, “there is no indication that anyone of the medieval and later authors, had read the Qur’ān, or parts of it, in any language. I also suggest that the complete marginalization and negligence of the Qur’ān in the literature for over a millennium, from the 7th to the 17th centuries, can only be explained in this perspective.”

Part Two. The “Armenian Mahmet”, Completion of the Narrative — The Seljuk and Early Mongol Periods

One of Dadoyan’s main arguments in Part Two is that the two centuries from the last decades of the 10th century to the end of the 12th, constituted a distinct phase in Armenian as well as Near Eastern history. It was what she calls an “Armenian Intermezzo”, which “came about after the gradual loss of all the dynasties and the rise of Cilicia. The Byzantine annexation of the dynastic territories and Seljuk invasions, also massive migrations into the west and south, expanded the Armenian habitat or *oikumenē* into the Islamic world. There were Apostolic, Chalcedonian, heterodox, and Muslim Armenians everywhere. In the Near Eastern towns and cities, they lived with the Muslims. The urban environments were mixed and cosmopolitan. Interactions, also conversions and intermarriages were common.”

She also argues that “the loss of sovereign states (that in fact were only partially autonomous), did not halt political activity. On the contrary, it proliferated and took intriguing patterns at the hands of novel factions and individuals from outside the aristocratic classes. This was a new development. Wandering militant and often heterodox factions at large in the entire area eventually found lands of their own within the vast Byzantine-Seljuk chaotic world, often in alliance with the Muslim powers. There happened a fragmentation and a breakdown of Armenian political-cultural energy into more dynamic and flexible patterns and institutions. New and shifting alliances were made with all sorts of Christians and Muslims. Transitions into other religious-political cultures were inevitable and often beneficial. The question of Armenian identity at this time, awaits study and debate.”

One of Dadoyan’s intriguing finds is that “during the two decades between 1060 and 1080, and almost simultaneously, Dadoyan points out, there appeared at least five Muslim-Armenian powers from Cappadocia to the Euphrates, Syria and Egypt. The Fāṭimid Armenian Period is a prominent case. Rubenid Cilicia is just another phenomenon of the “Armenian Intermezzo”, and not an isolated and “purely” Armenian achievement. Another major development during this Intermezzo is what I call the “Medieval Armenian Diaspora.” It was a new condition, she says, that evolved into the permanent social-political-cultural condition of most Armenians. What may be called the Armenian “East” and the Armenian “West” with mobile borders, took shape during these times. As it is discussed, responses to Islam in the literature were very much conditioned by the given location and the ruling factions in the East and the West.

In the East, during the 12th century the cosmopolitan city of Ani was going through consecutive and alternating occupations by the Georgians, the Seljuks and the Kurds. She focuses on two historians, both natives of the city, and from the clergy. Samuēl Anets’i and Mkhit’ar Anetsi’i, she says, added

“massive amounts of new information to the “Armenian Mahmet” and created a much larger figure. While the Mahmet in the *Chronicle* of Samuēl became a more extravagant yet benevolent figure — as a giver of a covenant to the Armenians —, Mkhit’ar’s Mahmet was borrowed directly from an earlier Syriac polemical *karshuni* (Syriac text in Arabic script) transliterated as *k’ashun*. Only recently I came across another *Anets’i*, in fact, an *Anāwī* (in Arabic). He is Qāḏī Burhān al-Dīn Abū Naṣr Ibn Maṣūr al-Anawī (b. 1128), a native of Ani. He is the author of a radical anti-Armenian polemic in rhyme entitled *Anīs al-Qulūb* (Hearts’ Companion) dedicated to Seljuk Sultan Kaykāwus I. His career at the Seljuks and the book give the literary scene at Ani of the 12th century a dramatic chiaroscuro, an intriguing contrast.”

The next three authors of the 13th century in the East are Mkhit’ar Gōsh, Vardan Arewelts’i and Kirakos Gandzakets’i (all from Gandzak, in the region of Karabagh). They simply adopted the completed “Armenian Mahmet”, as their texts show (always in Dadoyan’s translation). By the end of the 13th century the third phase in the evolution of the medieval “Armenian Mahmet” ended, she says. “It was at this time that Mkhit’ar Gōsh (d. 1213) prepared an Armenian *Book of Judgment* (*Datastanagirk’*) motivated by and having the Sunnī Law, judicial traditions and practices as his references, in addition to the canon laws of the Armenian Church.”

The third phase in the evolution of the Armenian Mahmet in the West and Cilicia — a pro-Latin Armenian state in the worlds of Islam — is the subject of Chapter II in Part Two. According to Dadoyan, “circumstances in that region did not seem to allow a margin for polemical responses to Islam.” “In the *Chronicle* of Matt’ēos Uṙhayets’i, and the histories of Cilician nobles Smbat Sparapet and Het’um Patmich’, Mahmet remained in the wings, a bare presence but a perceivable figure on the regional stage. Two diverging cases break the monotony of the literature. The first was the appearance of Mahmet and his “laws” in a national epic poem by Vahram Rabuni, royal secretary of Cilician King Lewon III. The second was the case of Yovhannēs Erznkats’i, a vardapet from Erzinjān/ Erznka, who not only admired the “Tajik sages” and summarized the esoteric compendium of 10th century Epistles of the Brethren of Purity (*Rasā’il Ikhwān al-Ṣafā’*), but also borrowed ‘Abbāsīd Caliph al-Nāṣir’s *futuwwa* reform project and literature for the Armenian urban youth coalitions (*Eghbarts’ Miut’iwn*).

Part Three. The “Armenian Pax Islamica” as per the Historical and Literary Records of Alleged Edicts/Covenants/Oaths/Decrees/Pacts — 7th-20th centuries

With the exception of Armenian Cilicia (1080-1375), from the middle of the 7th century to the rise of the First Republic in 1918, most Armenians were *dhimmi* subjects in Muslim states, writes Dadoyan, “hence the great historical significance of the Armenian *Pax Islamica*.”

During the formative period of Islam at Medīnah (622-632) and as the early campaigns took the Muslims into non-Muslim communities and lands, she writes, “the first problem was the regulation of relations between them and their non-Muslim subjects, who were the majority for few more centuries as well.” “As the early *Ummah* developed, the terms of the *Pax Islamica*, or the terms of accord and peace between the ruling Muslim authorities and their non-Muslim subjects emanated from and were defined by the Qur’ān. In a large body of texts, both authenticated and alleged, and labeled as edicts, decrees, covenants, pacts, epistles and protocols — extant in all the non-Muslim communities everywhere — the core issue was the definition of the status of non-Muslims in the Islamic state. They stated specific stipulations, restrictions and taxes imposed upon the non-Muslims in return to protection and rights of worship granted by the Muslim state.”

The study of the status of the non-Muslims in Muslim states is relatively new in Near Eastern studies. The first two brief chapters in Part Three provide a background and a context for the “Armenian *Pax Islamica*.” The first chapter is on the Muslim perceptions of Christianity, the status of the *dhimmīs*, and the Qur’ānic bases for the social order in the Islamic state, rectitude, taxation and food in particular. The second chapter traces the process of canonization from what is known as the “Edict of the Prophet”, to surrender and peace agreements, to decrees and various stipulations. She makes brief references to the surrender agreements made following the capture of Jerusalem in 637 by Caliph ‘Umar I, the project of Islamization by Umayyad Caliph ‘Abd al-Malik, the first comprehensive initiative of canonization by Umayyad Caliph ‘Umar II, the canonization of *Shurūt ‘Umar* in early 9th century, and the “Edict” of ‘Abbāsīd Caliph al-Mutawakkil in 850.

The Armenian *Pax Islamica* is a two-tiered subject, according to Dadoyan. On the one hand there is the historical record of agreements, oaths, pacts and arrangements made from the middle of the 7th century, during the incumbency of Caliph ‘Uthmān, to Ottoman Sultan Mahmud II in 1811. On the other hand, there is the literary record, which in addition to authenticated pacts, includes a significant number of alleged documents and copies of edicts, pacts, covenants, wills, and oaths, labeled differently. She argues that while the accounts and the texts on these two levels vary, together they reflect Armenians’ perceptions of the Islamic state and their status, rights, obligations also expectations as *dhimmīs*. They sum up what may be called the “Armenian *Pax Islamica*”, alongside the “Armenian Mahmet” and the “Armenian *Ghurans*” (the subject of Part Four).

One of the most intriguing peculiarities of the literature about pacts with the Muslim authorities, says Dadoyan, is that with the exception of few ascribed to Caliph ‘Alī” (in Shī‘ī milieus), all the texts were allegedly considered versions of the so-called “Edict of Mahmet to the Christians-

Armenians.” Pacts and “oaths” made by other Muslim rulers were considered “reconfirmations” or “renewals” of the initial “Edict of Mahmet.”

Chapter III is a survey of the literary record of the major Armenian versions of the “Edict of Mahmet”, from the first version in the *Chronicle* of Samuēl Anets’i (around 1160), to a version (allegedly issued in 626) attached to the first translation of the Qur’ān from Arabic in Safavid Iran during the early 18th century. The last text in this tradition, again composed in Iran, is an edict ascribed to ‘Alī, assumed to be issued in 661. All these texts are fully cited in her translation.

The historical record of the Armenian *Pax Islamica* is the subject of Chapter IV, the longest chapter in Part Three. The first part deals with the relations and pacts under Sunnī Law. Two pacts were made under Caliph ‘Uthmān, by Mu‘āwiyah in 652 and Ḥabīb Ibn Maslamah in 654. Three pacts were made by (now) Umayyads Caliph Mu‘āwiyah, in 661; a pact by Muḥammad Ibn Marwān (the governor of *Armīnyah*) under Caliph ‘Abd al-Malik, with Catholicos Sahak III in 703 (posthumously); a pact by Caliph ‘Umar II with Catholicos Yovhan II Ōdznets’i in 719 at Damascus.

Persecutions and taxes accelerated around the time of the “Edict” of ‘Abbāsīd Caliph al-Mutawakkil in 850. Dadoyan observes that strangely, there is no specific reference to this particular document in Armenian sources. From the Seljuk and Ayyūbid periods, two pacts are recorded, she mentions. The first was granted by Seljuk Sultan Malik Shāh I to Bishop Barsegh of Ani in 1090. The next is the famous and authenticated “Decree” of Ayyūbid Sultan Ṣalāḥ ed-Dīn to the Christians and Armenians of Jerusalem in 1187, following his capture of the city from the Crusaders.

The next section in this chapter is a novelty both in Armenian scholarship and in general. It focuses on the circumstances of the Armenians during the Turkmen Period and the first ever appearance of polemical literature — by Matt’ēos Jughayets’i and Grigor Tat’ewats’i — in response to “accusations” of “blasphemy” and “impurity” under Shī’ī Law in the Armenian East. The distinctions between Sunnī and Shi’i laws and Armenians’ condition and responses to both are new themes raised and analyzed by Dadoyan.

During the 17th century, writes Dadoyan, the legacy of the so-called “Edict of Mahmet” was renewed by Safavid Shāh ‘Abbās I upon his forced deportation and relocation of hundreds of thousands of Armenians in 1605-6 in New Julfa, a suburb of his capital Isfahan. A text is preserved at the bishopric of the city. Prior to the 19th century, she says, she found no references to *Shurūt ‘Umar*, canonized in the early 9th century. In the 19th century two contradictory references were made, as she discovered, the first is by Avedis Bērbērian from Istanbul, in his *History of the Armenians* (1860). Obviously, the context is a praise of Sultan Mahmud II for his renewal of an alleged “Oath of Eōmer” (or Caliph ‘Umar I to the Armenians of Jerusalem in 637), in 1811. The second reference, this time to the *Shurūt ‘Umar*, or “Oath

of *Ēōmer*” with a list of 20 very harsh stipulations, was by Erwand T’op’chyan of Tbilisi in his *Islam, Illustrated Review* (Tbilisi, 1899). It was written in response to the Turkish massacres of Christians and Armenians during the last decades of the 19th century.

Part Four. The “Armenian Ghurans” with Side-Scripts and Appendices — Ottoman and Safavid Worlds 16th - 18th centuries

The initial argument in this chapter is that the intellectual culture of the Awakening began at an anti-Muslim bias. Dadoyan strongly suggests that Armenian Studies cannot avoid seeing the Islamic context of all things Armenian after the 7th century, and increasingly more so in the Modern Period. By the end of the 16th century, she says, the Armenians everywhere lived in new worlds of Islam from India to Eastern Europe including the entire Near East, under three Muslim empires, Ottoman, Safavid and Mughal. Everywhere, large Christian communities, including the Armenians, lived as *dhimmi*s. They persisted and indeed prospered through interactions with these vast worlds of Islam. Caught in perpetual rivalries and conflict between them, they were also victims, yet survived. Despite uneasy circumstances, commercial enterprises generated an extra-political universe of networks from the Far East to Western Europe. Everywhere the Armenians made the most of the possibilities. The Awakening, of Armenian national consciousness, began in the 17th century, partly as a reaction to this condition, she says, as the literature of the Modern Period shows.

Perpetual wars between the Persians and the Turks, also the Jelālī revolts and subsequent violence, scattered the Armenian communities into new areas such as Istanbul and further into Rodosto-Tekirdagh, Theodosia-Kafa in Crimea and elsewhere. When by the Treaty of Zuhab in 1639 peace was signed, the Armenian habitat, writes Dadoyan, that also included the historical land, spread from the Caspian Sea to Istanbul and the Black Sea to Cilicia. This habitat was divided between the Ottomans and the Safavids, the former had what came to be known as “Western” or “Turkish Armenia”, and the latter “Eastern” or “Persian Armenia.” Each side had its urban centers, such as New Julfa-Isfahan, Tbilisi (later on) in the East, and Izmir and Istanbul in the West. In these cities the Awakening found favorable social, cultural and political environments. During the 18th century and the next, says Dadoyan, the massive and direct involvement of Tsarist Russia in the entire region caused radical changes in all respects. This is the geographic-political context of the themes and discussions in Part Four.

In view of the making and the status of New Julfa, also its being the locale for almost all the Armenian *Ghurans* of the period, Dadoyan dedicates a section to this “Armenian city” and in the next sections to Aleppo.

The Armenian condition in the 17th century, as reflected in the literature of four major authors is the theme of the next section in Chapter I. They are:

Grigor Kamakhets‘i-Daranaghts‘i, Arak‘el Dawrizhets‘i, Zak‘aria K‘anak‘erts‘i, Eremia Ch‘ēlēbi. According to her, these figures shared the same type of nationalism and disposition toward Muslim rules everywhere. “Their interest in Islam as an alternative faith was minimal so were their knowledge and accounts of it.” In support of their comments on the predicament of the Armenians at the time, she has included a brief section on a New Julfan convert to Islam, Abgar ‘Alī Akbar Armanī and his *Book of Confession* (*I‘tirāf Nāma*), as a paradigm case of voluntary conversions in the 17th century.

The early Awakening, says Dadoyan, produced a long, overdue and surprising new genre. It was the appearance of five “Armenian *Ghurans*,” that are still in manuscripts. Together they made the first group of *Ghurans*. They all have appendices and side-scripts, or elaborate comments on the margins.

The first was made in 1680. It was a literal translation of the Latin *Alcoran* of Robert of Ketton of the 12th century. This unprecedented initiative, in her view, was most probably by Catholicos Yakob IV Jughayets‘i (d. 1680), known for his flexibility and the respect he enjoyed at the Safavid court. Within the same year, in 1680-1681, a copy was made. She discovered that it had a hitherto unknown Sequel, as she calls it, of equal length. It consists of four long treatises on and against Islam and the Prophet. The contents of these texts in outline form are cited in her translation. In 1706 a copy was made of a so far unknown and lost translation from Arabic with an appendix. Recently she found out that at least two copies of this initial copy were made during the 18th century, again with the same appendix copied verbatim. In Eastern-Armenian vernacular, the appendix is a version of an alleged “Will of Mahmet”, “written by the hand of Mawia” (Mu‘āwiyah) in 626.

The next and more direct argument of Dadoyan in this chapter is that the Armenian *Ghurans* of the 17th and 18th centuries had two objectives. The first was obtaining information about the faith of their Muslim rulers/oppressors of all ethnicities. Direct knowledge of the Qur‘ān was to be used as part of the arsenal for the liberation struggles. They were also and especially occasions and platforms for polemical texts. Therefore, for the scholar these elaborate side-scripts and appendices are as important and relevant as the *Ghurans* themselves. The strategy in all these side-scripts and appendices, she explains, was to offer the *Ghuran* with the polemical text. The literature of five major authors provides the historical context of the 18th century. These are Yovhannēs Jughayets‘i Mrk‘uz, his contemporary and a recently discovered figure of Makirdīj (Mkrtich‘) al-Kassīh al-Armanī of Aleppo, Abraham Kretats‘i, Abraham Erewants‘i and Mik‘ayēl Ch‘amch‘iants‘.

Part Five. Islam, the Prophet and the Qur‘ān in Late Modern and Contemporary Literature

Dadoyan observes that the parallel and simultaneous recession of Iran and the massive advance of Tsarist Russia into the southern Caucasus and Asia

Minor caused radical shifts in the circumstances and the fate of the Armenians. In 1828, the Treaty of Turkmenchay (in north west Iran, between the Caspian Sea and Lake Urmia) concluded the war between Russia and Iran. It also established the rights of the Russian Empire to encourage the settling of Christian Armenians from Iran in the newly acquired Russian territories. A year later, in 1829, the Treaty of Adrianopolis with Turkey, granted Russia more rights for mass settlements in its newly incorporated territories. Many Armenians chose to migrate. As large numbers moved to the other side, so to speak, under Christian rule and “protection”, with the demographic changes there were changes in their dispositions toward Islam and the Muslims. Chapter I, “The Dawn of Islamological scholarship, from polemics to apology” deals with the circumstances that were reflected in most unexpected manners in the literary culture.

During the last two decades of the 19th century, from 1879 to 1899, five Armenian texts appeared related to Islam, in Moscow, Tbilisi, Armenia and Istanbul. K'. Patkanyan published six accounts of Mahmet and Islam, as appendices to his edition of the History of Mkhit'ar Anets'i (Moscow, 1879); P'. Vardanyan published a translation of W. Irving's *Life of Mahomet* (Tbilisi, 1894); a pioneering study and modern polemics was published by E. T'op'ch'yan, entitled *Islam* (Tbilisi, 1899); a critical analysis of the *Sharī'ah*, was the first ever study of Islamic Law, by Atrpet (1899); a most unexpected genuine praise of Muḥammad and an apology of Islam was written by D. Rostomyants', entitled *Mohammēt and the Birth of Islam* (Baku, 1880s).

Chapter II deals with the second group of Armenian *Ghurans* published from 1909 to 1912. The phenomenon was prompted by the dramatic acceleration in Ottoman policies toward the Armenian population of the Empire, in particular the sporadic episodes of persecutions and massacres. They followed the Russian-Turkish war in 1878 and continued with force through 1890s, leading to the Great Massacre of 1915 and the final evacuations in early 1920s, this time by the secular nationalist Ittihadists. Dadoyan points out that it was in the midst of these events, and paradoxically, that the period became the “golden decade” of Armenian *Ghurans* with attached biographies of Mahmet, the first at Varna, the second at Istanbul, and the third at Varna too. A. Amirkhanyants' wrote what may be called an Islamic “trilogy”: a biography of Muḥammad, the *Ghuran* (translated from the Arabic original), and a polemical treatise (Varna, 1904-1910); L. Larents' made a translation entitled *K'uran* from a French version with an attached biography of Muḥammad (Istanbul, 1911); Y. Kurbēt'ian, made a translation presumably from the Arabic original, *Muhammēt, Guran*, with an attached biography of Muḥammad (Varna, 1912).

An indirect, or what she calls an “implied Islamology” describes the texts related to Islam from 1930s to 1980s. This is the theme of Chapter III

entitled “Implied Islamology in the 20th century — Disciplines of Philology, Arab-Armenian History, Politics.” These studies were in three areas: philology (K. Patkanyan, in 1879, and P. Gulēsērian in 1930s); Arab-Armenian history (B. Khalat’yan, Lēō, Y. Nalpantyan, and A. Tēr Ghewondyan); political studies of the Islamic pacts, granting the authenticity of the various versions (L. Arpee, L. Minassyan’s, Y. Anassyan). The Armenian *Pax Islamica*, says Dadoyan, was forcefully revisited and probably for the first time in the entire literature, the Prophet was depicted in positive terms as a fair and just oath-giver and guarantor.

The period after 1991 to 2014 is hard to classify, she writes. It was primarily a “third phase of translations”, as discussed in Chapter IV. Two partial (from Russian) and three full translations (from Arabic, Persian and Turkish) constitute a peculiar mixture yet a phenomenon, which however is neither scholarly nor historiographic. The partial translations both from Russian, by G. Guyumchyan (Moscow, 1991), and V. Dawt’yan (Yerevan, 1995) were for poetic interests in the Qur’ān. The reason stated for the first and mediocre translation from Arabic by N. Kilislian (Toronto, 2003) is his conversion to Islam. The translation from Persian by E. Hakhverdyan (Yerevan, 2006) is part of the cultural initiatives of Iran in the Republic of Armenia. The last and most inferior translation from Turkish, by Y. Aydin (Ankara, 2014) is again an apology for his conversion and other converts.

The last Chapter is a very brief survey of some recent publications related to Islamic themes that can be classified under three titles: Christian preaching among Muslims; biblical persons in the Qur’ān — Christ, Mariam; General themes, such as Islam today, Shi’ism, communities. Finally, there are some books that may be labeled “101 Islam” manuals, prepared for Christian missionaries in Muslim communities. Few others are books and articles on random subjects.

In Lieu of a Conclusion Dadoyan makes a statement about her critical, holistic, and interdisciplinary alternative approach and path to develop a discipline of Islamic-Armenian studies.

She concludes, “A truly contemporary and critical discipline of Islamic-Armenian studies is yet to break its way through the pillars of mainstream Armenian studies, into the open ocean of Near Eastern and Interfaith studies. The subject of Islam in Armenian literary culture is hopefully a beginning. It is a statement by the force of the material it makes available and the theses it expounds.”

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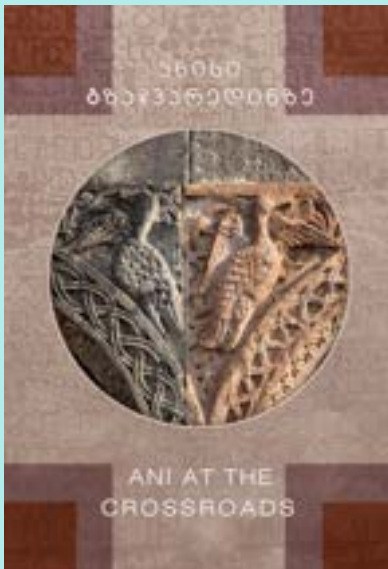
Federico Alpi – Nazénie Garibian – Zara Pogossian – Alessandro Orengo (eds.), *Les sciences et les savoirs en Arménie entre Anania Širakac‘i et Grigor Magistros / Sciences and Learning in Armenia between Anania Širakac‘i and Grigor Magistros, Orientalia Christiana Periodica 86/1 (2020), 220 p., ISSN: 0030-5375.*

(Introduction by Alessandro Orengo) On 5-6 October 2018 a workshop focusing on the topic of “Գիտելիքները եւ ուսուցումը Հայաստանում Անանիս Շիրակացուց Գրիգոր Մագիստրոս / Les sciences et les savoirs en Arménie entre Anania Širakac‘i et Grigor Magistros / Sciences and Learning in Armenia between Anania Širakac‘i and Grigor Magistros” was organised in Gyumri (Republic of Armenia) by the Association Internationale des Études Arméniennes. The organising committee was composed of Federico Alpi, Nazénie Garibian, Alessandro Orengo and Zara Pogossian. The workshop was sponsored by the Honorary Consulate of Italy in Gyumri thanks to the support of the Honorary Consul Antonio Montalto, the Ministry of Culture of the Republic of Armenia thanks to the former Minister Lilit Makunts and the former Vice-Minister Nazénie Garibian, as well as the association “Family Care” of Gyumri. The organising committee wishes to thank all these entities that made this workshop possible. At the end of the workshop it was decided to publish the papers presented on that occasion. The main editors of the volume — Federico Alpi, Nazénie Garibian, Alessandro Orengo and Zara Pogossian — are thankful to Dr. Alex MacFarlane and Father Philippe Luisier, S.J. for their valuable input in copy-editing the English and French texts respectively. We are happy to present this rich collection of the papers read during the Gyumri workshop to interested readers. As it often happens at international gatherings, bringing together scholars with different cultural and specialist backgrounds, different and sometimes contrasting points of view even on the same topics appear next to each other. We take this to be one of the strengths of the collection and hope that the papers brought together in this volume will start a fruitful discussion on the many topics raised in Gyumri. If so, one of the organising committee’s main goals will have certainly been achieved.



TABLE OF CONTENTS: Alessandro Orenco, *Introduction* p. 7; Alessandro Orenco, *L'Autobiographie d'Anania Širakac'i* pp. 9-18; Zaroui Pogossian, *Ruling Širak and Aršarunik' at the End of the Fifth Century: Sahak Kamsarakan and a Mathematical Problem of Anania Širakac'i as a Historical Source* pp. 19-63; Nazénie Garibian, *Anania Širakac'i and the Historical Realities of the 7th Century* pp. 65-90; Erna Manea Shirinian, *The Study of Sciences at the Time of Anania Širakac'i* pp. 91-105; Hamlet Petrosyan, *Mathematics and the Feast: The Xraxčanakans of Anania Širakac'i* pp.107-122; Grigor Broutian, *Anania Širakuni's K'nnikon and its Destiny* pp. 123-135; Armenuhi Drost-Abgaryan, *Anania Širakac'i as Hymnographer* pp. 137-147; Edda Vardanyan, *Le symbolisme dans l'architecture et l'iconographie du žamatun du monastère de Hořomos (1038) et les écrits théologiques d'Anania Širakac'i* pp. 149-166; Anna Arevchatyan, *Les conceptions musico-esthétiques de Grigor Magistros* pp. 167-175; Gohar Muradyan, *Scientific and Other Works Read by Grigor Magistros* pp. 177-189; Federico Alpi, *Medical Fragments in the Letters of Grigor Magistros* pp. 191-220.

Zaza Skhirtladze (ed.), Ani at the Crossroads. International Conference 17-18 November 2017 / ანისი გზაჯვარედინზე. საერთაშორისო კონფერენცია 2017 წლის 17/18 ნოემბერი, (Annual Conferences, Institute of Art History and Theory, Ivane Javakhishvili Tbilisi State University), Ivane Javakhishvili Tbilisi State University, Tbilisi 2019, 270 p., ISBN: 978-9941-13-787-7 (English, with short Georgian summaries).



«Ani at the Crossroads» presents new research on Ani, the old capital of Armenia, whose extensive ruins stand on the eastern frontier of Turkey with Armenia.

Bringing together work from scholars in the US, Europe, Georgia and Armenia, this book with ten chapters sheds new light on the culture, art and architecture of Ani, and place the city in an international context. Famed as the city of 1,001 churches, Ani was fought over and ruled by Armenians, Byzantines, Georgians, Seljuk Turks and Mongol Ilkhans for 400 years between the tenth and fourteenth century, and the results of these are visible in the surviving buildings and artefacts recovered from the site.

The contributors consider the city of Ani in its international context, with a particular emphasis on the Georgian engagement with the city in the thirteenth century.

A group of chapters concentrate on the city in the thirteenth century, when it formed part of the larger Georgian Commonwealth. The international connections of the city are investigated through its trade, particularly in textiles, its fortifications and its church architecture and decoration. The church of St Gregory the Illuminator, built for the merchant Tigran Honents in 1215 is the focus of three studies. These include new readings of the important paintings inside the church, based on previously undeciphered Georgian inscriptions, and fresh studies of its architecture in comparison with contemporary buildings in both Georgia and Armenia. All seek further to understand the position of the church between the Georgian and Armenian Churches.

Other chapters discuss the rediscovery of the city in the nineteenth century by international travellers, and the city's status in the perception of Armenian writers from the Middle Ages to the modern period.

The book makes a significant contribution to our understanding of the city, and reflects the growing recognition of the importance of Ani to understanding the culture of the Eastern Mediterranean and its hinterland.

TABLE OF CONTENTS: *Ani – The Global and The Local* (Anthony Eastmond, The Courtauld Institute of Art, University of London) p. 1; *Ani in the Nineteenth-century Travel Literature and Scholarship* (Erik Thunø, New Jersey State University) p. 25; *Markers of the Sacred City in Ani: Textual and Architectural Evidences* (Irine Giviashvili, George Chubinashvili National Research Centre for Georgian Art History and heritage Preservation) p. 49; *Ani as a Symbol of Statehood in Armenian Historical Imagination* (S. Peter Cowe, University of California, Los Angeles) p. 81; *Ani's Multicultural Milieu, and New Trends in Armenian Architecture During Queen Tamar's Period* (Patrick Donabédian, Aix Marseille University) p. 121; *Pictorial Narrative of the Conversion of Armenia and Georgia in the Murals of the Church of St. Gregory in Ani New Evidences* (Neli Chakvetadze, Ivane Javakhishvili Tbilisi State University) p. 153; *Life Cycle of St. Gregory the Illuminator in Ani: Cult of the Saint and the History of conversion in the Context of Ethno-confessional Relationship* (Nana Sikharulidze, Ivane Javakhishvili Tbilisi State University) p. 187; *Defence and Adornment: the System of Fortification of Ani* (Teo Jalaghania, Ivane Javakhishvili Tbilisi State University) p. 209; *Silk Road without Fabrics: Ani at the Crossroads of Trade and Textile Motives in Architecture* (Patricia Blessing, Pomona College, Claremont) p. 229; *Materials from Ani in the Collections of Georgian National Museum* (Jimsher Ckhvimiani, Georgian National Museum, Sona Hovsepyan, Armenia History Museum) p. 255.

Aldo Ferrari – Giusto Traina, *Storia degli armeni*, Il Mulino, Bologna 2020, 223 p., ISBN : 8815287396.

From the kingdom of Urartu in the 9th century BC to the recent post-Soviet republic, the troubled experiences of the Armenian people come alive in this updated overview outlining the main features of their history. The text addresses the origins of the Armenians, the long reign of Greater Armenia, Christianisation, the kingdom of Cilicia, the age of the Crusades, Persian and Ottoman domination, merchant colonies, the rebirth of Armenian identity in the 19th century, the 1915 genocide, Soviet Armenia and the ensuing diaspora, and finally the Armenian republic from independence to the present day. The historical narrative is accompanied by an iconographic and cartographic apparatus and a collection of particularly significant documents.



CONTENUTO: Premessa, p. 7; PARTE PRIMA. L'ANTICHITÀ: I. Dalle origini alla dinastia degli Orontidi, p.15; II. Dalla nascita della Grande Armenia alla morte di Tigran il Grande, p. 23; III. Fra Roma e i parti, p. 33; IV. Dall'ascesa dei Sasanidi alla cristianizzazione, p. 53; V. L'ultima fase della Grande Armenia, p. 51. PARTE SECONDA. IL LUNGO MEDIOEVO: VI. Dai Sasanidi alla conquista araba, p. 61; VII. Dalla provincia di Armīniya alla fine dei Bagratidi, p. 71; VIII. Fra bizantini, crociati e musulmani, p. 79; IX. L'Armenia fra Ottomani e persiani (1500-1800), p. 91; X. Le colonie armenie: commercio, cultura, modernità, p. 101. PARTE TERZA. L'ETÀ MODERNA: XI. L'impero ottomano e la «nazione fedele», p. 113; XII. La Questione armena, p. 125; XIII. Gli armeni e la Russia, p. 137; XIV. Sviluppo, repressione, riconciliazione, p. 149. PARTE QUARTA. L'ETÀ CONTEMPORANEA: XV. Il genocidio, p. 161; XVI. La prima repubblica armena, p. 169; XVII. L'Armenia sovietica, p. 175; XVIII. La grande diaspora; p. 195. Bibliografia essenziale, p. 203; Indice delle carte, p. 213; Indice delle illustrazioni, p. 215; Indice dei nomi, p. 217.

Thomas Sinclair, *Eastern Trade and the Mediterranean in the Middle Ages. Pegolotti's Ayas-Tabriz Itinerary and its Commercial Context*, (Birmingham Byzantine and Ottoman Studies, 25), Routledge, London & New York 2020, 439 p., ISBN: 9781032083407.

At the end of the High Middle Ages in Europe, with buying power and economic sophistication at a high, an itinerary detailing the toll stations along a commercial artery carrying eastern goods (from China, India and Iran) towards Europe was compiled, and later incorporated in the well-known trading manual of the Florentine bank official Pegolotti; Pegolotti was twice stationed in the city of Famagusta in Cyprus, which lay opposite the city of Ayas where the land route ended. The Il-Khanid capital,

Tabriz in Iran, attracting expensive merchandise such as spices and silk from a variety of origins, was the road's starting-point.

To demonstrate the importance of the route in its own time, parallel and contemporary routes in the Black Sea and the Levant are traced and the effect of trade on their cities noted. To compare the Ayas itinerary (1250s to 1330s) with previous periods the networks of commercial avenues in the previous period (1100-1250) and the subsequent one (1340s to 1500) are reconstructed. In each period the connection of east-west trade with the main movements of the European economy are fully drawn out, and the effects on the building history of the

three main Italian cities concerned (Venice, Genoa and Florence) are sketched.

Attention then turns to the Pegolotti itinerary itself. The individual toll stations are identified employing a variety of means, such as names taken from the Roman itineraries (*Peutinger Table* and *Antonine Itinerary*) and archaeological data; this allows the course of the track to be followed through diverse topography to the city of Sivas, then across plains and through passes to Erzurum and finally to Tabriz. A picture is drawn of the urban history of each major city, including Sivas, Erzurum and Tabriz itself, and of the other towns along the route.

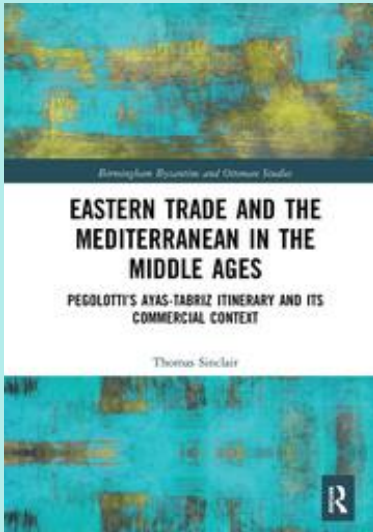


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Bálint Kovács – Vahé Tachjian (eds.) *Inspiration of God. The one-and-a-half Millennia of the Armenian Bible and religious Practice*, Leipziger Universitätsverlag, Leipzig 2021, 162 p., ISBN: 978-3-96023-317-6.

This volume is the catalogue of the exhibition organized at the National Széchényi Library, Budapest in 2019, supplemented by a collection of papers on the same topic. Besides the analysis and evaluation of the Armenian Bible from the perspective of printing, cultural history and theology, it presents the richness of Armenian apostolic, protestant and catholic religious practice which characterizes the Armenian life in the Ottoman Empire and the Armenian Catholic communities of the Carpathian Basin. The biblical manuscripts and the first Armenian printed bibles that are displayed in this volume are enriched by objects of religious tradition that reflect the cultural, linguistic and religious diversity of the Armenian society.

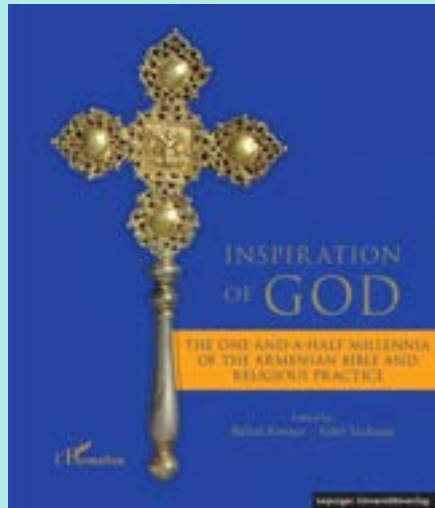


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p. 69; *Armenian Bible and Christianity* p. 77; *Armenian Religious Life in the Ottoman Empire* p. 85; Robert Tatoyan, *Armenian Monasteries and Monastic Life of Van Kaza (sub-district) of Van Vilayet of the Ottoman Empire at the end of 19th – The Beginning of 20th Centuries* p. 87; *Armenian Religiosity in the Ottoman Empire* p. 97; *Religious Books and Objects Preserved in Ottoman Armenian Families* p. 105; *Armenian Religious Community in the Carpathian Basin* p. 125; Kornél Nagy, *The Myth of the Independent Transylvanian Armenian Uniate (Catholic) Episcopate and Diocese in the 17th and 18th Centuries* p. 127; Bálint Kovács, *Representations of Religious Identity* p. 135; Péter Kiss, *The Column of Fire and the New Moses* p. 147; *Armenian Catholic Religiosity in Transylvania* p. 153; *The Authors and Editors of the Book* p. 162.

Արժւի Բախչինյան – Լուկա Եօքսիմովի՛ Բարբատ, *Երմենի ու սրբի կրօզ իստօրիյւ. Օղլեժի ո յերմենսկօ-սրբսկիմ իստօրիյսկօ-կուլտուրնիմ վեզա-մա ոժ սրեժնեց վեկա ժօ ժոնս. Սրեժնեց սրբիմ Բալալյան // Արժւի Բախչինյան – Լուկա Եօկսիմովի՛ Բարբատ, *Հայերը ու սերբերը պատմության քառուղիներում: Հայ-սերբական պատմա-մշակութային կապերի պատմությունից (միջնադարից մինչև այսօր): Սերբերենից թարգմանությունը Անուշ Բալալյանի [Artsvi Bakhchinyan – Luka Joksimović Barbath, *Armenians and Serbs. From the History of Armenian-Serbian Historical and Cultural Relations (from the early Middle Ages until our days)*, Peshich and Sons, Belgrade 2020, 302 p., ISBN: 978-86-7540-340-1 (Armenian and Serbian).**



Armenian-Serbian relations, whether infrequent or accidental, have a long history and being continued today. They are a unique color in the mosaic of the Armenian presence in Europe.

The Armenian presence in the territory of Serbia dates back to the 10th century, when Armenian followers of the Paulician movement settled in the area. The oldest Armenian inscriptions in the area date back to 1202 and 1218, both inscribed on Serb churches. In 1392 the Armenian church of Jermenich was built in Serbia, while various Armenian merchants and craftsmen had settled in the diverse cities of the country during the Ottoman rule,

especially in Beograd, which has been mentioned in several Armenian manuscripts and literature. An Armenian church and school were established in Novi Sad in 1746. They functioned until the late 1930s and were destroyed in 1964 by the Communist regime.

There were some cultural relations too. Both the first Serbo-Croatian dictionary and the Serbian ABC book were published in the printing house of the Armenian Mekhitarist congregation in Venice.

After the Armenian Genocide of 1915-1922 many Armenians took refuge in various cities of Serbia. In 1932 the Armenian Union of Beograd was founded. In 1935 there were about 500 Armenians in Serbia, mainly in Beograd and Skopje. These were mostly traders, craftsmen, and physicians; some were intellectuals and artistes. Their tiny number and lack of organization led to assimilation in the Serbian community in the 1930s. Nonetheless, most of the heirs of the assimilated Armenians try to maintain their national identity.

The Armenians of Serbia represent a typical settlement on the Balkan Peninsula, which has been doomed to assimilation and extinction due to its small size and disorganized national life, although many Serbian Armenians, including their descendants, still retain their original surnames (lesser - names) and have left their creative marks in Serbian culture. Remarkably, it is gratifying that since the 1990s, many Serbian-Armenians have more strongly preserved the national spirit, striving for closer ties with each other.

The second part of the book presents in 13 chapters several Serbian cultural figures of Armenian descent as well as Armenians living in Serbia.

CONTENT: [Serbian part] Preface: How was this book born p. 7; PART 1 Armenian-Serbian historical and cultural contacts (from the early Middle Ages to World War II): Introduction p. 12; Contacts in the Middle Ages (10th-18th centuries) p. 17; Relationships in the 19th-20th centuries p. 33; Prominent Yugoslav Armenians p. 65; Armenian-Serbian cultural contacts in 1910-1930, p. 80; PART 2 Armenian-Serbian historical and cultural contacts in the late 20th, early 21st centuries: The activity of the Serbian-Armenian Union p. 89; Activities of the Armenian community in Serbia p. 92; A Gallery of Serbian-Armenian figures p. 95-119. [Armenian part] Preface: How was this book born p. 151; PART 1 Armenian-Serbian historical and cultural contacts (from the early Middle Ages to World War II): Introduction p. 157; Contacts in the Middle Ages (10th-18th centuries) p. 163; Relationships in the 19th-20th centuries p. 185; Prominent Yugoslav Armenians p. 228; Armenian-Serbian cultural contacts in 1910-1930, p. 247; PART 2 Armenian-Serbian historical and cultural contacts in the late 20th, early 21st centuries: The activity of the Serbian-Armenian Union p. 258; Activities of the Armenian community in Serbia p. 262; A Gallery of Serbian-Armenian figures p. 265-294.

David Zakarian, *Women, Too, Were Blessed. The Portrayal of Women in Early Christian Armenian Texts*, (Armenian Texts and Studies, 4), Brill, Leiden 2021, xviii, 234 p., ISBN: 978-90-04-44441-6.

(Preface by David Zakarian): This book stems from my doctoral dissertation at the University of Oxford and explores the portrayal of women in early Christian Armenian texts.

The idea of researching this topic emerged in 2010, in my final year as a Master's student in the School of English at Aristotle University of Thessaloniki, where, amongst other things, I received extensive training in feminist literary criticism. While preparing the research proposal for the DPhil programme in Oxford, I came to realise how little feminist and gender-critical scholarship existed in the field of Armenian studies, especially in relation to the late antique and medieval period of Armenian history. Several years of painstaking but immensely rewarding research driven by a genuine desire to fill this lacuna have resulted in this monograph.

The main aim of this book is to explore the issue of representation of women in the fifth-century Armenian literature and historiography, and to investigate the ways in which the largely patriarchal society of Armenia treated women after Christianisation. A close scrutiny of the rhetorical aspects of the texts and of the content of the passages that speak about women enables us to acquire a deeper understanding of the role of women in society as envisioned

by the ecclesiastical authorities of the country and to gain insightful, albeit limited, knowledge of women's lived experience.

A certain bias and wishful thinking may unwittingly creep into one's investigation of the representation of women of a specific ethnic group, when one is a male researcher belonging to the same ethnicity. The awareness of this potential pitfall urged me to challenge and reassess my findings and interpretations at every step of this study in order to minimise the possible shortcomings. Systematic use of the most rigorous research methods appropriate for the present undertaking has been a crucial factor in ensuring that this problem is circumvented.



With this book I hope to strengthen the presence of feminist discourse in the Armenian studies and invite scholars working in adjacent fields to contribute to the integration of knowledge about Armenian history and culture into wider scholarship in the humanities and social sciences. I anticipate that this work will lay the groundwork for future study into the history of women in the Armenian tradition.

It should also be mentioned that in the preparation of this study I have examined primary and secondary sources in the original language of composition with the exception of Syriac texts, because, regrettably, I have no command of that beautiful language. This is the reason why the Syriac texts are provided only in English translation. All translations from primary sources are mine, unless I am quoting from a scholarly translated edition of the text.

CONTENTS: Preface p. xi; Acknowledgements p. xiii; Abbreviations p. xv; Transliteration p. xvii; Introduction p. 1: Scope p. 1; The Fifth Century p. 2; Two Traditions of the Christianisation of Armenia p. 7; Previous Research p. 8; Nature of the Texts: Representation versus Lived Reality p. 10; In Comparison with Other Traditions p. 17; Structure of the Book p. 21; Brief Overview of the Primary Sources p. 22; **Part 1 Context 1. Women in Pre-Christian Arsacid Armenia** p. 41: Introduction p. 41; Armenian Society in the First–Fourth Centuries CE p. 42; The Institution of the Family p. 45; Customary Law p. 55; The Pre-Christian Religion of Armenia p. 58; Conclusion p. 65; **Part 2 Representation 2. The Representation of St Sanduxt in The Martyrdom of St Thaddeus and Sanduxt** p. 69: Introduction p. 69; St Thecla as a Literary Model for Armenian Authors p. 71; The Representation of Sanduxt p. 72; Additional Remarks p. 77; Conclusion p. 77; **3. Women in Agat’angelos’ History of the Armenians** p. 79: Introduction p. 79; The Literary Aspects of the Text p. 80; The *Prologue* and the *Life* p. 83; The Representation of Hrip’simē and Her Companions p. 89; The *Teaching* p.100; Xosroviduxt and Ašxēn p. 102; Conclusion p. 103; **3. The Early Armenian Church and Female Asceticism** p. 105: Introduction p. 105; Female Asceticism in the Greco-Syriac Sources p. 106; Female Asceticism in the Fifth-Century Armenian Texts p. 110; Conclusion p. 133; **Part 3 Lived Reality 5. Women in Society: Spaces, Roles, and Everyday Life** p. 137: Introduction p. 137; Physical Spaces p. 137; Women as Educators p. 143; Glimpses of Everyday Life p. 152; Conclusion p. 154; **6. Marriage in Early Christian Armenia** p. 156: Introduction p. 156; Different Traditions p. 156; Local Customs p. 158; Marriage Patterns of the Armenian Elite p. 171; Widowhood p. 176; Women in the Šhapivan Canons: Additional Remarks p. 177; Conclusion p. 178; **7. Queenship in Arsacid Armenia** p. 179: Introduction 179; The Queen’s Title p. 180; Symbolic Attributes of Authority p. 181; The Queen’s Authority p. 185; The Exercise of Power p. 189; Court Intrigues p. 191; Conclusion p. 193; **8. Violence against Women** p. 194: Introduction p. 194; The System of Honour and Shame p. 195; The *Epic* Histories p. 196; Domestic Violence p. 204; Conclusion p. 206; Conclusions p. 208; Bibliography p. 211; Index of Topics p. 231; Index of Names p. 233.

Talin Suciyan, *Armenierinnen und Armenier in der Türkei. Postgenozidale Gesellschaft, Politik und Geschichte*, übersetzt von Jörg Heinemann in Zusammenarbeit mit Sibel Türker, De Gruyter, Berlin-Boston 2021, 300 p., ISBN: 978-3-11-065384-7.

Translation of: Talin Suciyan, *The Armenians in Modern Turkey. Post-Genocide Society, Politics and History*, I.B. Tauris, London – New York 2016, 304 p., ISBN: 978 1784531713.

After the Armenian genocide of 1915, in which over a million Armenians died, thousands of Armenians lived and worked in the Turkish state alongside those who had persecuted their communities. Living in the context of pervasive denial, how did Armenians remaining in Turkey record their own history? Here, Talin Suciyan explores the life experienced by these Armenian communities as Turkey's modernisation project of the twentieth century gathered pace. Suciyan achieves this through analysis of remarkable new primary material: Turkish state archives, minutes of the Armenian National Assembly, a kaleidoscopic series of personal diaries, memoirs and oral histories, various Armenian periodicals such as newspapers, yearbooks and magazines, as well as statutes and laws which led to the continuing persecution of Armenians. The first history of its kind *The Armenians in Modern Turkey* is a



fresh contribution to the history of modern Turkey and the Armenian experience there.

Talin Suciyan stellt eine andere Geschichte der Türkei vor, eine Geschichte, in deren Zentrum die Überlebenden des Völkermordes an den Armenierinnen und Armeniern im Jahre 1915 sowie deren Nachfahren und ihre Quellen stehen. Suciyan hat erstmals die Veröffentlichungen des Istanbuler Patriarchates, zahlreiche armenischsprachige Zeitschriften, Jahrbücher und weitere schriftliche Primärquellen sowie eigene Interviews mit Quellen aus türkischen staatlichen Archiven zusammengebracht und wissenschaftlich ausgewertet. Anhand dieses umfangreichen Materials zeigt sie, dass der Alltag der armenischen Community wie der gesamten türkischen Gesellschaft geprägt ist von der permanenten Leugnung des Völkermordes, die den

türkischen Staat vor, aber auch nach der Gründung der Republik auf allen Ebenen durchzieht. Welche Art von Gesellschaft hat sich so in den letzten hundert Jahren gebildet? Und wie haben überlebende und Nachkommen in dieser Leugnungs-gesellschaft gelebt?

Turkish translation: <https://www.arasyayincilik.com/urun/modern-turkiyede-ermeniler-soykirimonrasi-toplum-siyaset-ve-tarih/>

The book won the SAS prize for 2017: <https://www.naheer-osten.uni-muenchen.de/wasistlosaminstitut/veranstaltungsarchiv/veranstaltungen-2018/sasbookaward/index.html>

INHALTSÜBERSICHT: Vorwort p. XVII; Einleitung p. 1; **1 Soziale Bedingungen der in Istanbul und in den Provinzen verbliebenen ArmenierInnen** p. 45: 1.1 Historischer Hintergrund p. 45; 1.2 Unaufhörliche Abwanderung p. 58; 1.3 Das armenische Leben in Istanbul und in den Provinzen p. 71; 1.4 Die Zerstörung des kulturellen Erbes p. 78; 1.5 Gewöhnliche Fälle in den Provinzen: Armenische Frauen – entführt und zwangsislamisiert p. 82; 1.6 Postgenozidaler Habitus – die Leugnung in sozialen und offiziellen Praktiken p. 86; 1.7 Soziale Konsequenzen der *Yirmi Kura Askerlik* und anderer Praktiken während des Zweiten Weltkrieges p. 96; 1.8 Der Sandschak Alexandrette p. 101; 1.9 Etablierung und Verstetigung der Leugnung p. 107; **2 Das rechtliche Umfeld** p. 119: 2.1 Aufhebung der armenischen Satzung – Nizâmname p. 119; 2.2 Das Einzeltruhänder-System und seine Auswirkungen p. 128; 2.3 Der Gleichheitsanspruch p. 145; **3 Staatliche Überwachung und antiarmenische Kampagnen** p. 163: 3.1 Staatliche Überwachung der armenischen Presse p. 163; 3.2 Antiarmenische Kampagnen während des Zweiten Weltkrieges und danach p. 183; **4 Die Krise um die Patriarchenwahl 1944 – 1950** p. 220: 4.1 Von der institutionellen zur gesellschaftlichen Krise p. 220; 4.2 Von der Krise der Gemeinde zur Krise der Gesellschaft p. 227; 4.3 Machtkämpfe p. 231; 4.4 Die Intervention des Katholikos p. 240; 4.5 Die Durchführung der Wahl p. 247; 4.6 Fortgesetzte Krise zwischen Istanbul und Eĵmiacin p. 250; Abschluss p. 256; Bibliografie p. 262; Index p. 275.

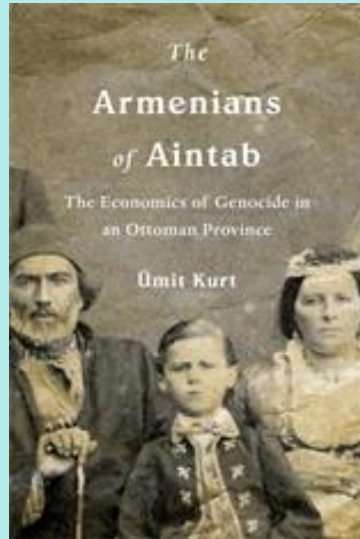
Ümit Kurt, *The Armenians of Aintab. The Economics of Genocide in an Ottoman Province*, Harvard University Press, Cambridge (Ma) – London 2021, 400 p., 15 photos, 2 maps, 10 tables; ISBN: 9780674247949.

Kurt digs into the details of the Armenian dispossession that produced the homogeneously Turkish city in which he grew up. In particular, he examines the population that gained from ethnic cleansing. Records of land confiscation and population transfer demonstrate just how much new wealth became available when the prosperous Armenians – who were active in manufacturing, agricultural production, and trade – were ejected. Although the official rationale for the removal of the Armenians was that the group posed a threat of rebellion, Kurt shows that the prospect of material gain was a key motivator of support for the Armenian genocide among the local

Muslim gentry and the Turkish public. Those who benefited most – provincial elites, wealthy landowners, state officials, and merchants who accumulated Armenian capital – in turn financed the nationalist movement that brought the modern Turkish republic into being. The economic elite of Aintab was thus reconstituted along both ethnic and political lines.

The Armenians of Aintab draws on primary sources from Armenian, Ottoman, Turkish, British, and French archives, as well as memoirs, personal papers, oral accounts, and newly discovered property-liquidation records. Together they provide an invaluable account of genocide at ground level.

(Preface): Following my graduation from Middle East Technical University in Ankara, I found myself again at my parents' house in my hometown of Gaziantep, formerly known as Aintab, where I escaped the stifling heat and passed the days dozing on the sofa. One day I was jarred from my nap by a call from an old friend: "Ümit, where have you been? It's been ages! I know a great place in Kayacık where we can catch up." Though I was born and raised in Aintab and hadn't left the city until college, the word "Kayacık" did not mean anything to me. It was just another district in the city, a neighborhood I had never visited, of which I knew nothing. She said she would wait for me at Papirüs Café and gave me directions. I



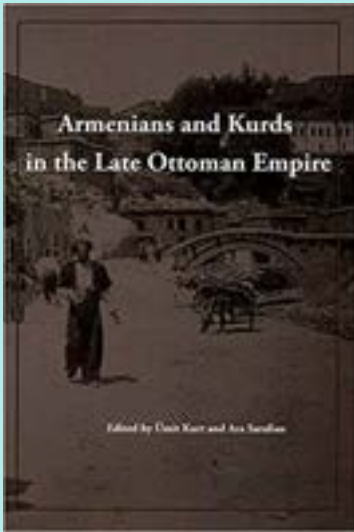
took a bus to the Kayacık neighborhood, and upon arrival found myself dazed by the charming atmosphere, letting myself get lost in the side streets, and leaving my poor friend waiting some more. Embarrassed by my obliviousness, I found myself asking, "Where am I? What is this place?" I was on a narrow street with beautifully constructed stone houses lining each side, taking me back to a simpler, though slightly mysterious, time. Tucked away between the high-rise concrete apartment buildings of "modernized" Gaziantep, this neighborhood was like an architectural mirage. I felt nostalgic for a past that was never mine.

Finally, I found Papirüs Café, which turned out to be located in one of those exotic houses. Like most of the houses on the street, it had been converted into a café as part of the process of "restoring" the city. Upon entering, a few letters carved at the top of the majestic gate caught my eye. Not recognizing the script, I simply assumed these were Ottoman characters. In-

side, I was once more left speechless. A spacious courtyard with staircases on either side leading up to two large rooms welcomed me. The rooms were filled with antique furnishings, and the high ceilings were adorned with frescos and engravings similar to Florentine cathedrals. The experience was a kind of historical voyeurism, like stepping into a living museum. Feeling a surge of pride in my hometown and ancestors, I decided to talk to the owner to try to glean some information about the history of the house. I approached him, intending only to compliment his establishment, but before I could stop myself, I asked, “I was just wondering, from whom did you get this place? Who was here before you?” He wearily explained that he inherited this place from his grandfather. It must have been especially strong coffee they were serving that day, as I was emboldened to press further. “And how about your grandfather? From whom did he buy this place?” The man paused hesitantly before responding. And then after a few moments, he softly murmured to the ground beneath him, “There were Armenians here.” I asked, “What Armenians? What are you talking about? Were there Armenians in Gaziantep?” He nodded. I was getting annoyed with the opacity of his answers. “So, what happened to them? Where did they go?” He retorted indifferently: “They left.” As I rode the bus back home, I pondered why the Armenians – why anyone – would just leave and hand over such an exquisite property to someone. I was a naïve-to-the-point-of-ignorant twenty-two-year-old university graduate, unaware of the existence of Armenians in my home-town. A few years later, I would find out that the house belonged to Nazar Nazaretian, honorary consulate to Iran, who was a member of Aintab’s wealthiest and most prominent family, and that he, his children, and his grandchildren used to live in this house. Those letters above the gate were not Ottoman but Armenian, spelling out the surname of Kara Nazar Agha, who built the house. Years later, I would also have the chance to meet the youngest member of the family, Shusan, whose grandmother was deported at the age of one during the 1915 Armenian genocide. Shusan kindly spoke Turkish to me in Aintab dialect. That building is no longer Papiro’s Café for me. For me, it is the house of Kara Nazar Agha, the Nazaretiens’ home, the house where the grand-mother of Shusan was born. Hence, for me, the houses in Kayacık are the homes of the Barsumians, Pirenians, Ashjians, Krajians, Leylekians, Jebejians, and Karamanougians. In Turkish, there is a saying: “Mal sahibi, mülk sahibi, hani bunun ilk sahibi?” Roughly translated, it reads, “Landlord, property owner, where is the original owner?” This book is the story of the Aintab Armenians, who were torn away from their homes, neighborhoods, and the city where they were born and raised. This is the account of how their material and spatial wealth changed hands and was transformed. This is the historical record of their persecution and subsequent erasure.

CONTENTS: List of Tables p. ix; Preface p. xi; Introduction p. 1; 1. The 1895 Massacres in Aintab p. 26; 2. Ethnic Politics after the Young Turk Revolution p. 58; 3. Wartime Deportation and Destruction of the Aintab Armenians p. 78; 4. Confiscation and Plunder under the Abandoned Properties Laws p. 108; 5. The Flawed Restitution Process for Armenians p. 142; 6. The End of the Armenian Community in Aintab p. 166; Conclusion 209; Appendix p. 221; Glossary p. 243; Notes p. 247; Bibliography p. 351; Acknowledgments p. 361; Index p. 365.

Ümit Kurt – Ara Sarafian (eds.), *Armenians and Kurds in the Late Ottoman Empire*, (Armenian Series, 9), The Press at California State University, Fresno 2020, 170 p., ISBN: 13: 978-0912201627.



Armenians and Kurds in the Late Ottoman Empire has five original articles, which were first presented at a conference entitled *Armenians, Greeks, and Kurds: A People's History of the Ottoman Empire* organized by Prof. Barlow Der Muğrdechian of the Armenian Studies Program and by Dr. Ümit Kurt. The conference was held at Fresno State on September 22-23, 2017 and was supported by a grant from the Thomas A. Kooyumjian Family Foundation.

(Introduction): The first three articles appearing here are micro- or local-histories with a focus on the Hamidian massacres of 1895-96, and the two remaining articles reflect on major conceptual issues in modern Armenian

(and Kurdish) historiographies.

The papers on the Hamidian massacres track major societal changes over several decades to better explain the massacres in each region. These articles are based on a careful reading of a range of primary sources, two articles making extensive use of Armenian ones and their analyses going beyond conventional explanations that these massacres were rooted in clashes between the Ottoman state, Armenian political activists, and revolutionaries.

Owen Miller, in his chapter, “Uplands, Lowlands, and Mass Violence in Ottoman Cilicia,” looks at Ottoman Cilicia, with a particular focus on Zeitoun. He argues that the 19th century settlement of Muslim refugees and immigrants in the region had an adverse impact on the (predominantly) Armenian region of Zeitoun. The ensuing tensions, especially over access to agricultural land,

led to the rise in intercommunal tensions and eventually factored into organized massacres, especially after the rise of Armenian political parties, and the appearance of American missionaries and foreign powers.

Ümit Kurt's "The Breakdown of a Previously Peaceful Coexistence: The Aintab Armenian Massacres of 1895," looks at major changes in material conditions and the availability of communal resources over the course of the 19th century. Focusing on the city of Aintab and its immediate environs, he identifies changes in the wealth and status underpinning Armenian and Muslim communities in this region. He argues that, while Armenians made progress and developed economically and socially, the Muslim majority regressed mainly because of the massive loss of Muslim men in a series of disastrous wars during the 19th century (Christian Armenians could not serve in the Ottoman army), further economic hardship due to state taxation of land, and the forced sale of agricultural land and production to Armenians. Implied in all of these social and economic shifts was the failure of the state to address these problems. Such material shifts in well-being and status, combined with the rise of Armenian political demands in the 1890s, allowed state authorities to mobilize members of the Muslim community to massacre Armenians, loot their properties, and assert Muslim dominance in the region.

In his chapter, "In the Wake of the Aghtamar Catholicosate's Demise: The Report on the 1895 Van Massacre by the Last Aghtamar Catholicos Khachadour II," Emre Can Dağlıoğlu argues that these massacres were directly related to the breakup of longstanding Kurdish-Armenian social relations in the previous twenty years. This breakup was brought about by the expansion of Ottoman central authority in this region, resulting in the ethno-religious segregation of Armenian-Christian and Kurdish-Muslim communities, and setting the scene for the devastating massacres in 1895. Dağlıoğlu argues that the demise of the Aghtamar Catholicosate and its diminishing role in local affairs was also a factor in these developments. At the end of his paper, the author includes a detailed report by the Catholicos of Aghtamar concerning the losses suffered by Armenians.

The other two papers by Nilay Özok-Gündoğan and Varak Ketsemanian are more conceptual and historiographical, and they relate well to the first three articles above.

Nilay Özok-Gündoğan's chapter, which does not mention Armenians, is of seminal importance to our understanding of Armenian history and broader histories of the Middle East. Her paper, "Are the Voices of the Ordinary Kurds Salvageable from the Enormous Condescension of Posterity? An Agenda for Social History in Kurdish Historical Writings," reflects on the methodical exclusion of Kurds in mainstream historiographies of the Middle East. She argues that more attention to the Kurdish peripheries of the Ottoman Empire – especially the Kurdish principalities that ruled vast tracts of the Ottoman Empire well into the 19th century – would have changed much of our

understanding of Ottoman historiography. This exclusion has impoverished scholarship to date. Undoubtedly, her critical observations also apply to our understanding of Ottoman Armenian history, where Kurds remain little understood and invariably appear in menacing terms as mercenaries, marauders, and murderers.

Finally, Varak Ketsemanian's work, "Ideologies Paradoxes, and Fedayis in the Late Ottoman Empire: Historiographical Challenges and Methodological Problems in the Study of the Armenian Revolutionary Movement (1890–1896)," is a detailed critique of the historiography concerning the Armenian revolutionary movement in the late Ottoman period. Ketsemanian argues that the scope of this historiography is largely based on top-down accounts of political parties and their leaders with little consideration of the actual motivations of their rank and file members. He argues that very often local revolutionaries had their own personal or regional agendas, and such factors determined their behavior and the final outcome of actual events. Ketsemanian concludes by suggesting critical reading of existing historiographies and better use of sources in future research.

CONTENTS: Introduction p. 9; *Uplands, Lowlands, and Mass Violence in Ottoman Cilicia* (Owen Miller) p. 11; *The Breakdown of a Previously Peaceful Coexistence: The Aintab Armenian Massacres of 1895* (Ümit Kurt) p. 57; *"In the Wake of the Aghtamar Catholicosate's Demise: The Report on the 1895 Van Massacre by the Last Aghtamar Catholicos Khachadour II."* (Emre Can Dağhoğlu) p. 83; *Can One Save the Voices of the Ordinary Kurds from the Enormous Condescension of Posterity? An Agenda for Social History in Kurdish Historical Writings* (Nilay Özk-Gündoğan) p. 107; *Ideologies, Paradoxes, and Fedayis in the Late Ottoman Empire: Historiographical Challenges and Methodological Problems in the Study of the Armenian Revolutionary Movement (1890-1896)* (Varak Ketsemanian) p. 127; Editor's Notes and Transliteration Table p. 169; Contributors p. 170; Maps and Illustrations: Map of the Ottoman Empire cir 1900 Showing Cilicia and Six Eastern Provinces Covering Historical Armenia p. 10; Lower and Mountainous Cilicia in the Ottoman Empire p. 15; Bridge over Piraus (Ceyhan) river p. 13; Zeitun p. 20; St. Asdvadzadzin church in Aintab, p. 58; Aintab wheat market p. 62; Holy Cross Cathedral, Aghtamar, cir. 1910 p. 89; *Droshak*: Organ of the Armenian Revolutionary Federation p. 134.

Bedross Der Matossian (ed.) with a Preface by Richard G. Hovannisian, *The First Republic of Armenia (1918-1920) on its Centenary: Politics, Gender, and Diplomacy*, (Armenian Series, 10), The Press at California State University, Fresno 2020, 237 p., ISBN: 978-0912201672.

The First Republic of Armenia (1918-1920) was born from the ashes of the Armenian Genocide and war. In one of the most critical periods of modern Armenian history, the Republic faced a multitude of external and internal challenges. The Republic of Armenia was significant as the first independ-

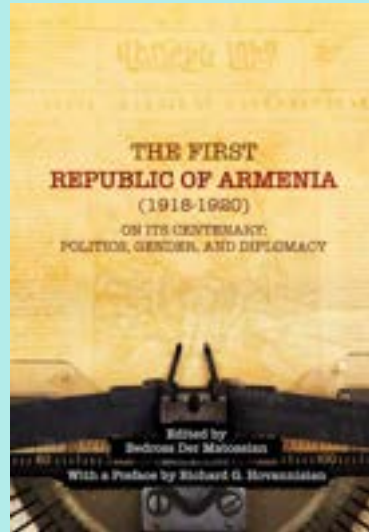
ent Armenian state since the collapse of the Armenian Kingdom of Cilicia in 1375. This edited volume provides a multifaceted and interdisciplinary approach to studying the fascinating history of the Republic. Through an analysis of the politics, gender, and diplomacy of the period, the volume enriches our understanding of the short-lived Republic, which played a crucial role in guaranteeing the perseverance of Armenian identity, and ultimately laying the foundation for the modern Republic of Armenia.

(Introduction by Bedross Der Matossian) World War I had a drastic impact on the course of modern Armenian history. Under the guise of the War, the radical clique within the Committee of Union and Progress, the ruling party of the time in the Ottoman Empire, decided to execute a final solution to the Armenian Question that had been lingering over the Empire since the Treaty of Berlin of 1878. The Armenian Genocide, which commenced in the beginning of the War, led to the annihilation of the majority of the Armenian population of the Empire. The Genocide had an enormous impact on Russian Armenia, also known as Eastern Armenia.

In comparison to their brothers in the Ottoman Empire, the condition of Russian Armenians in the beginning of the twentieth century was not promising either. They had been alienated by Russian imperial policies, endured the Armeno-Tatar conflict, and suffered repression after the Russian Revolution of 1905. Prior to World War I, imperial

Russia wanted to gain back the loyalty of the Armenians due to their geo-strategic positioning on the borders of Turkey and Persia. The Caucasus viceroy, Count Illarion I. Vorontsov-Dashkov, demonstrated sympathy to the Armenians by encouraging them to appeal to Tsar Nicholas II to help them with the Armenian Question. With the encouragement of the viceroy, in 1912 Armenians were allowed to establish an Armenian National Bureau in Tiflis with the aim of representing their interests in the Caucasus, Russian Empire, and abroad.

Meanwhile, Nubar Pasha was appointed to lead the diplomatic efforts in Europe on behalf of the Western Armenians. The Balkan Wars of 1912-1913 created an opportunity for the revival of the Armenian Question. The Armenian leadership, aided by the European powers, pressed the Ottoman



government to improve the condition of the Armenians in the Eastern provinces. Known as the Armenian Reforms, this international initiative was considered one of the last attempts by Armenians, Europeans, as well as the Ottoman government to find a “solution” to the Armenian Question. The European interest in reforming the provinces should also be seen as part of the competition between the European powers (Italy, Britain, and France) and Russia on the one hand and Germany on the other. The Armenian Reform project was prepared in Constantinople by André Mandelstam (dragoman of the Russian Embassy) and the representatives of the Armenian National Assembly at a meeting that included the ambassadors of France, Britain, and Italy. However, the reform project signed on February 1914 was abolished by the Ottomans on December 16, 1914, after the Ottoman Empire had already joined the war with the Central Powers (Germany, Austria-Hungary, and initially Italy) against the Entente (Great Britain, France, and Russia).

During this period, Viceroy Vorontsov-Dashkov, through the aid of prominent Armenian figures such as Alexander Khatisian, the mayor of Tiflis, convinced Armenians to create Armenian volunteer battalions within the Russian army to fight against the Ottoman Empire. Eventually, thousands of Armenians from the Eastern provinces of the Ottoman Empire enlisted in the volunteer battalions. The Armenian National Bureau played an important role in organizing these battalions by appointing prominent Armenian revolutionary figures such as Andranik, Dro, Hamazasp, and Keri to lead them. The defeat of the Ottoman forces in the battle of Sarikamish (December 22, 1914, to January 17, 1915) was a major blow to the Ottoman morale, exacerbating the government’s attitude towards the Armenians. The Ottomans now blamed Armenians for being the reason for this defeat. While the fear of total annihilation was looming on the Armenians of the eastern provinces, the Russian Armenians were infused with the great hope of saving their brothers across the border. With additional volunteers from Europe and United States, the liberation of Western Armenia seemed to them to be a matter of time. However, the Russian attitude towards Armenians shifted with the appointment of Grand Duke Nicholas (the tsar’s uncle) in September 1915 as the viceroy of the Caucasus replacing Vorontsov-Dashkov. His measures against the Armenians coupled with the liquidation of the Armenian volunteer battalions demoralized the Armenians who had held high hopes for Russian support. With its ongoing policies against the Armenians, it seemed in the words of a historian that “the longtime goal of Russian Chauvinists, the acquisition of “Armenia without Armenians” had been achieved.”

The Russian Revolution of March 1917 was hailed by the Armenians as a new beginning. Along with the Georgian and the Tatars (called Azerbaijanis after 1918), Armenians too believed that the Revolution would provide them some kind of autonomy under the umbrella of Russia. In addition, the positive attitude of the Provisional Government towards Western Armenia,

which replaced the authoritarian rule of the tsar, elated the Armenians. With the Russian troops occupying parts of the Eastern provinces of the Ottoman Empire, in the summer of 1917 some 150,000 Armenians returned to their homes. However, the situation changed drastically with the October Revolution. Given the dire situation, prior to the Revolution, on October 13 the Eastern Armenians organized a National Congress in Tiflis with the participation of more than 200 delegates, whose majority were from the Armenian Revolutionary Federation (ARF, Dashnakts'ut'iwn), followed by Armenian Populists (Hay Zhoghovrdakan), Social Revolutionary and Social Democrats. According to Hovannisian, the Congress was "the most comprehensive Eastern Armenian gathering since the Russian conquest of Transcaucasia." The relations between these political parties were not harmonious. Ideological differences, contradictory visions, and disagreements about political systems would carry on to the Republican period. The Armenian National Congress also recommended the demarcation of Armenian lands of Eastern Armenia. These demarcations became identical to the subsequent boundaries of the Republic of Armenia. The National Congress also formed the Armenian National Council (Hay Azgayin Khorhurd), which took over executive function at the creation of the First Republic of Armenia. The ARF, among all the political parties, had the strongest representation in the Armenian National Council.

When the Bolshevik Revolution took place on November 7, 1917 (old calendar, October 25), Armenians, along with the other Transcaucasian nationalities, denounced the Bolsheviks. The willingness of the Bolsheviks to sign the Treaty of Brest-Litovsk with Turkey on March 3, 1918, was a major blow to the Armenian aspirations in Western Armenia. Article 4 of the Treaty read that "Russia will do all in her power to have the provinces of eastern Anatolia promptly evacuated and returned to Turkey." Armenians felt betrayed and declared that the Treaty was null and void. Meanwhile, Enver Pasha issued orders to the Turkish army to occupy all of the territories that had been allotted to Ottoman Turkey in the Treaty of Brest-Litovsk. Erzurum and Van fell to the Turkish troops, forcing Armenians to flee towards Yerevan, northern Persia, and Mesopotamia. Furthermore, the Turkish forces captured Batum, angering the Georgians.

In April 1918, Armenians reluctantly agreed to endorse the proclamation of independence by the Transcaucasus, which was brought forth by the Georgian Mensheviks. Thus, the Transcaucasian Federated Republic was established, with prominent Dashnak figures playing an important role. Seeing the weakness of the Transcaucasian Federated Republic, the Ottoman Turks declared that the concessions made in the Treaty of Brest-Litovsk were no longer sufficient. They now presented a larger list of demands whereby the western half of the Yerevan province, along with other important territories should be part of the Ottoman Empire. When the Trans-

caucasian government protested the move, the Turkish army attacked the Yerevan province.

While this was happening, Germany chided the Turkish government for violating the Treaty of Brest-Litovsk, to no avail. Within this turmoil, the hope for a common Transcaucasian homeland dwindled, leading the Georgian National Council to declare the independence of Georgia on May 26, 1918, with the support of Germany. On May 27, the Muslim National Council followed a similar path and proclaimed the independence of Azerbaijan with Ottoman support.

There was some hesitation on the part of the Armenians to proclaim independence. After long deliberations, the Armenian National Council assumed governmental functions over the Armenian provinces effective May 28, 1918. Due to political uncertainty, the word “independence” did not appear in the proclamation of the Armenian National Council. While this was happening, Armenians in Yerevan were fighting against four invading Turkish divisions. With victories in Sardarabad and Bash-Abaran, and a bravely-fought resistance in Karakilisa, the Armenians compelled the Turkish forces to retreat.

Inspired by these turning points, Armenians were preparing to retake Alexandropol when news arrived from the Armenian National Council to halt the advance because a ceasefire had been agreed with the Turkish side. The negotiations between Armenians and Turks started in Batum on May 29. On June 4, 1918, the Treaty of Peace and Friendship between the Republic of Armenia and the Ottoman Empire was signed. Georgia and Azerbaijan also signed similar treaties with the Ottoman Empire, which recognized the independence of the three states.

On July 19, the newly established Armenian government led by Prime Minister Hovhannes Kachaznuni arrived in Yerevan from Tiflis, replacing the military command. Thus, the independent Republic of Armenia was born from the ashes of genocide and destitution with a territory of 4,500 square miles and a population of 700,000 inhabitants. Tatars and Kurds constituted about one seventh of that population. Soon Armenians realized that independence was not the real test, but rather the survival of the newly born Republic. Surrounded by enemies from all sides, the Armenian leadership was faced with both internal and external challenges. While the internal ones ranged from hunger to epidemics, the external challenges dealt with a hostile geographic environment and the difficulties of making a case for Armenia’s international recognition. Armenian attempts to represent their demands in the Paris Peace Conference in 1919 proved to be futile. The Great Powers who had used and abused the Armenian Question for their own national and imperial gains were reluctant to support the Armenians.

Despite serious internal political hurdles, Armenians were able to hold elections and convene a parliament. Notwithstanding that the Armenian Revolutionary Federation played a significant role in deciding the fate of the

new Republic, other political parties were part and parcel of the political process, such as the People's Party (Populists), the Socialist Revolutionaries, and the Social Democrats. The hopes of the Armenians were elevated with the August 1920 signing of the Treaty of Sèvres, and the decision to have U.S. President Woodrow Wilson draw the boundaries of a future Armenia. However, Wilsonian Armenia, including the provinces of Van, Bitlis, Erzerum, and Trebizond, was never realized. When Mustafa Kemal assumed the leadership of the Turkish National Movement, the rules of the game changed. With one victory after another, the Kemalists became a force to be reckoned with. The European powers, which did not want to risk their interests in the region of the Middle East, abandoned the Armenians. The Republic of Armenia was now between the rock and a hard place. On the one hand they had to face the Turkish armies in the west led by General Kazim Karabekir, and on the other hand they were under Bolshevik pressure from the east. The result was obvious: Armenia became an "independent" Soviet state after the Red Army forces crossed into the country in December 1920. The final blow for the Armenians was when the European powers renegotiated the Treaty of Sèvres, which was replaced by the Treaty of Lausanne signed in July 24, 1923, between the newly formed Ankara government of Mustafa Kemal and the Europeans. The Treaty of Lausanne proved to be the ultimate nail in the coffin of the Armenian Question.

The historiography of the First Republic of Armenia in the west has been mostly shaped by Richard G. Hovannisian, who has made a significant contribution to the understanding of this crucial phase of modern Armenian history. Hovannisian's decades of meticulous research on the subject has provided us with a sophisticated understanding of the period. His scholarship covered a plethora of topics ranging from agrarian reforms to political parties and from diplomatic history to economic considerations. Despite the fact that academic articles were published in the *Armenian Review* and *Hairenik* monthly (in Armenian) by historical figures and historians who partook in the decision-making process during the first republic, the fact remains that there is not a single edited book on the period in English, demonstrating how research on the Republic in the west has lagged in relation to the study of the Armenian Genocide.

The current volume provides a multifaceted and interdisciplinary approach to the history of the First Republic. Topics range from diplomacy, intra-Armenian politics, to gender, church politics, and historiographic debates. The first chapter by Richard G. Hovannisian provides a detailed contextual overview of the Republic. Based on more than half a century of research, Hovannisian provides a sophisticated analysis of the history of the Republic by situating it in the local, regional, as well as global contexts. He analyzes the internal political tribulations during the first year of the Republic, the relations of the Republic with the surrounding republics, the Arme-

nian efforts in the Paris Peace Conference, and ends with the with the sovietization of the Republic.

The second chapter by Houri Berberian provides the first detailed study of the Armenian Revolutionary Federation (ARF) leader Abraham Giulkhandanian (1875-1946), who served as a parliamentarian, Minister of Internal Affairs, and Minister of Justice during the First Republic. Berberian traces the political path of Giulkhandanian and his fluctuating radical political as well as ideological allegiances, from a leftist politician to national socialist cooperating with Nazi Germany against the Soviet Union. Berberian dissects the post-war Armenian nationalist narrative of Armenian collaboration with Nazi Germany, through the life and work of Giulkhandanian. She demonstrates how Giulkhandanian was the by-product of the constant shift of political context in the first five decades of the 20th century.

In chapter three, Ari Şekeryan discusses the reactions of the Ottoman Turkish and Armenian intellectuals and the press towards the establishment of the Republic of Armenia within the context of World War I until the establishment of the Republic of Turkey. His study demonstrates how the Armenian press called the newly established Republic to cooperate with the Ottoman Empire in the first months of its existence. Şekeryan sees this as an act of self-preservation of the remaining Armenian community of the Empire. He demonstrates how, after the Armistice of Mudros of October 1918, the attitude of the Armenians of Istanbul changed.

In chapter four, Seda Ohanian discusses a marginalized topic in the historiography of the Republic: the role of women in social and political life. She examines in detail the participation of important figures such as Dr. Katarine Zalian-Manukian, Berjouhi Barseghian, and Varvare Sahakian, among others, in the development of the parliamentary activities and the intellectual life of the Republic.

In chapter five, Rubina Peroomian deals with the subversive activities of Armenian Bolsheviks during the period of the Republic with a specific concentration on the Yerevan-Moscow Negotiations (1918-1920). Her article validates how the Armenian Bolsheviks played a dominant role in the Sovietization of Armenia. With their total dedication to the ideology of communism and internationalism, they strove to bring Armenia under the realm of the Soviet Union. Another factor, which facilitated the sovietization of Armenia, was the threat from Mustafa Kemal and his advancing forces.

Vartan Matirossian, in chapter six, deals with the recognition of the First Republic of Armenia in South America. In this extensive study, Matirossian demonstrates the role of Etienne Brasil in seeking recognition and establishment of diplomatic relations with several countries in Latin America. He positions the efforts of Brasil within the larger context of both North and South American political transformations of the period.

In chapter seven, Jakub Osiecki dwells upon the relations of the Vatican with the Republic of Armenia. By analyzing the visit of Rev. Antoine Delpuch to the South Caucasus in 1919, Osiecki establishes how the Vatican went beyond supporting the newly founded Republic to suggesting the union of the Holy See with the Armenian Church. He concludes that the sovietization of Armenia halted the process of gradual rapprochement between the Roman Catholic and the Armenian Apostolic Church.

Garabet Moundjian, in chapter eight, concentrates on the domestic politics in the Republic. After identifying the background of the major political parties of the period, he provides an in-depth discussion of the internal divisions. He argues that the core disagreements between the different political forces defined the nature of the future democratic state.

In his concluding chapter, George Bournoutian gives a theoretical argument on the territorial expectations of Armenian and non-Armenian leaders during the short-lived period of the Republic. Bournoutian examines some of the political decisions taken by the leadership which lead to the final outcome.

It is my hope that the articles within this volume will open the doors for more research on the period. Going beyond partisan inclinations and historiographic biases, scholars should approach this period from different interdisciplinary perspectives. As this volume demonstrates, there is ample room for more research on the political, socio-economic, religious and cultural dimensions of this crucial period within modern Armenian history.

TABLE OF CONTENTS: Maps and Illustrations p. ix; Acknowledgments p. xi; Preface (Richard G. Hovannisian) p. xiii; Introduction (Bedross Der Matossian) p. 1; *The Republic of Armenia: A Contextual Overview* (Richard G. Hovannisian) p. 9; *From Nationalist-Socialist to National Socialist? The Shifting Politics of Abraham Giulkhandanian* (Hourî Berberia) p. 53; *Rethinking the Establishment of the First Republic of Armenia: Reactions of the Ottoman-Turkish and Armenian Press in Istanbul (May-October 1918)* (Ara Şekeryan) p. 89; *The Role of Women in the Social and Political Life of the Republic of Armenia (1918-1920)* (Seda D. Ohanian) p. 113; *The Subversive Activities of Armenian Bolsheviks: A Critical Factor in Yerevan-Moscow Negotiations (1918-1920)* (Rubina Perroomian) p. 133; *The Recognition of the First Republic of Armenia in South America (1918-1920)* (Vartan Matiossian) p. 155; *The Visit of Rev. Antoine Delpuch to the South Caucasus in 1919: An Attempt to Establish Diplomatic Relations Between the Holy See and Yerevan?* (Jakub Osiecki) p. 181; *Domestic Politics in the Republic of Armenia, 1918-1920: A Flip or a Flop* (Garabet K. Moundjian) p. 201; *The Unrealistic Territorial Demands of the Armenian Republic 1919-1920* (George Bournoutian) p. 225; Contributors p. 235; Note on Transliteration p. 239; List of Illustrations: Maps: The Transcaucasian Republics, June, 1919 p. xvi; Map of Armenia Presented by the Armenian National Delegation p. 234. Illustrations: Declaration of the Armenian National Council p. 12; Abraham Giulkhandanian p. 86; The Abeghian Family p. 86; Dr. Artashes Abeghian and Abraham Giulkhandanian p. 87; Armenian Republic passport for Abraham Giulkhandanian p. 87; Certificate of origin for Abraham Giulkhandanian p. 88; *Ver-*

jin Lur newspaper p. 111; *Zhamanak* newspaper p. 111; *İkdam* newspaper p. 112; *Vakit* newspaper p. 112; *Haftalık Gazete* p. 112; Katarine Zalian-Manukian p. 131; Berjouhi Barseghian p. 131; Varvare Sahakian p. 131; Zabel Yesayan p. 132; Ellen Byuzand p. 132; Diana Apar p. 132; Lola Sassuni p. 132; Etienne Brasil p. 180; Antoine Delpuch p. 190.

Annika Törne, *Dersim – Geographie der Erinnerungen. Eine Untersuchung von Narrativen über Verfolgung und Gewalt*, (Welten des Islams - Worlds of Islam - Mondes de l’Islam, 12), De Gruyter, Berlin – Boston 2020, 325 p., ISBN: 9783110627602.

Dersim, une absciedene Bergregion, bot bis zum Ende des Osmanischen Reichs Fliehenden Schutz vor Verfolgungen, wovon die orale Tradition zeugt. Seit den Erfahrungen von moderner Gewalt und Genozid jedoch



sind die Erinnerungserzählungen der Nachkommen armenischer Überlebender und Aleviten durch den hegemonialen Leugnungsdiskurs der Türkei geprägt. Der Band untersucht Grenzen und Möglichkeiten des Überlieferens von Erinnerungen an Gewalt sowie von *subalternen Vergangenheiten*.

Résumé: Comment témoigner de la violence subie lors d’un génocide dans une société négationniste? Cette présentation traite de l’impact de la transformation de l’Empire ottoman en République turque et de ses répercussions discursives sur la formation de l’identité narrative de la population de Dersim. À l’époque ottomane, les Arméniens et les Alévis de Dersim étaient marginalisés en tant que groupes religieux non musulmans ou non sunnites. À Dersim, les Arméniens ont été pris pour cible lors du génocide de 1915, tandis que les Alévis ont été soumis à la violence de l’État en 1938. Les deux groupes de population se sont vus attribuer des rôles importants dans la création des mouvements nationalistes turc et kurde en tant que “défenseurs et conservateurs de la foi authentique”. Les tentatives de rallier les Alévis à la cause turco-musulmane ou les Alévis et les Arméniens à la cause nationaliste kurde, contrastent avec le souvenir des persécutions de la part de leurs voisins kurdes musulmans et sunnites. Afin d’éclairer les multiples constructions identitaires et identifications considérées comme caractéristiques de la région montagneuse de Dersim,

cette présentation examine comment les récits historiques et religieux se reflètent dans les récits sur les lieux de mémoire, en particulier les lieux de pèlerinage, et comment ils s'influencent, s'entravent ou se remplacent les uns les autres.

INHALT: Vorwort p. V; Abkürzungsverzeichnis p. IX; Anmerkungen zur Transkription und Übersetzung p. XI, 1. Einleitung p. 1; 2. Begriffe und theoretischer Rahmen p. 17; 3. Methodisches Vorgehen p. 27; 4 Forschungsstand p. 37; 4.1 Der Leugnungsdiskurs über den Genozid an den Armeniern und über moderne Gewalt in der Republik Türkei p. 37; 4.2 Subalterne Stimmen und multiethnische Koexistenz im Osmanischen Reich und im türkischen Nationalstaat p. 43; 4.3 Der aktuelle Diskurs über Armenier in der Republik Türkei p. 46; 4.4 Die Konstruktion religiöser Differenz in der Region Dersim p. 48; 4.5 Die Spuren armenischer Präsenz in Dersim und armenische Erinnerungen an den Genozid 1915 p. 52; 4.6 Der Kanonisierungsprozess des Alevitentums und der Prestigeverlust der traditionellen Autoritäten p. 55; 4.7 Alevitische Erinnerungen an moderne Gewalt in Dersim p. 58; 4.8 Desiderat und Forschungsbeitrag p. 60; 5 Rekonstruktionen von Vergangenheiten: orale Tradition, türkisch-nationales Geschichtsnarrativ und Leugnungsdiskurs p. 61; 6 Der hegemoniale Leugnungsdiskurs zu moderner Gewalt in Dersim p. 84; 6.1 Kemalistische Wissensproduktion über Dersim p. 84; 6.1.1 Hasan Reşit Tankut über die Zaza: „Zwischen Himmel und Hölle“ p. 86; 6.1.2 Naşit Hakkı Uluç: „Wir sind neu auf die Welt gekommen“ p. 95; 6.1.3 Nazmi Sevgen: „Gewittergeräusche wie Kanonendonner“ p. 108; 6.2 Dersim in der links-militanten Wissensproduktion p. 114; 6.2.1 Die Genese der Wissensproduktion über staatliche Gewalt in der türkischen Linken p. 115; 6.2.2 Dersim im Diskurs von İbrahim Kaypakkaya und der TİKKO: „'38 ist eine Wunde in unserem Inneren“ p. 116; 6.2.3 Dersim im Diskurs: „Die letzte Burg des Widerstands“ der PKK p. 126; 6.3 Der Diskurs des politischen Islam von Fethullah Gülen und der Cemaat-Bewegung über Dersim p. 137; 6.3.1 Die Verortung der Aleviten im Imaginären von Fethullah Gülen p. 138; 6.3.2 Fethullah Gülen über Glaubensvorstellungen in Dersim p. 143; 6.3.3 Wissensproduktion der Cemaat-Bewegung im Bildungssektor in Dersim p. 145; 6.4 Der institutionalisierte Diskurs über die Nachkommen der armenischen Überlebenden des Genozids 1915 aus Dersim p. 146; 6.4.1 Der Diskurs des armenisch-apostolischen Patriarchats von Konstantinopel über die „Armenier in Anatolien“ p. 147; 6.4.2 Die institutionalisierte Wissensproduktion über „Dersim-Armenier“ in der Zeitschrift Dersiyad p. 155; 7 Repräsentationen von Vergangenheiten in Dersim p. 161; 7.1 Aussagereihen in autobiographischen Narrationen der Nachkommen armenischer Überlebender aus Dersim 161; 7.1.1 Namen p. 163; 7.1.2 Schweigen p. 183; 7.1.3 Zwangskonversion und Re-Konversion p. 189; 7.1.4 Überleben p. 200; 7.1.5 Rituale p. 206; 7.1.6 Gerechtigkeit p. 217; 7.2 Aussagereihen in autobiographischen Narrationen alevitischer Dedes aus Dersim p. 223; 7.2.1 Abstammung und Wunderkraft p. 229; 7.2.2 Schweigen p. 243; 7.2.3 Legitimationskonflikt p. 251; 7.2.4 Zukunft 266; 7.2.5 Gerechtigkeit p. 275; 8 Schluss p. 285; 9 Bibliographie p. 298; Anhang: Karte von Dersim, Türkei p. 325.

Nélida Elena Boulgourdjian (comp.), *Negacionismo del Genocidio armenio. Una visión desde el presente*, UNTREF-Prometeo, Buenos Aires 2020, 476 p., ISBN: 9789878331256.

Más de cien años después de cometido el Genocidio Armenio, las sofisticadas prácticas negacionistas del Estado responsable continúan con mayor intensidad hasta el presente. El Negacionismo del Genocidio Armenio. Una visión desde el presente recorre la temática a partir de la mirada de autores que analizan el tema, desde perspectivas y en momentos diferentes, poniendo de relieve su actualidad. El libro reúne los trabajos de investigación de autores pioneros en la temática como Vahakn Dadrian y Richard Hovannisian y de los que contribuyeron con sus aportes a la ampliación del campo de estudios sobre el Genocidio Armenio como Roger Smith, Yves Ternon, Claire Muradian. Se suman los valiosos aportes de historiadores turcos sobre el Genocidio Armenio como Taner Akçam, anunciando con sus investigaciones el advenimiento de la disidencia turca, rica en temáticas y fuentes. Entre ellos, se destacan también las investigaciones de Uğur Ümit Üngör y Mehmet Polatel basadas en la documentación existente en los archivos turcos de difícil acceso para estudiar aspectos específicos como la confiscación de los bienes de los armenios y la memoria del Genocidio Armenio en la sociedad turca. Se incluyen también los estudios de Sévane Garibian desde la perspectiva del derecho penal internacional y Marc Mamigonian, desde la literatura. Entre los autores argentinos, Adolfo Koutoudjian analiza el contexto geopolítico del Genocidio Armenio; Khatchik DerGhougassian, el silenciamiento del Genocidio Armenio en la agenda internacional; Celina Lértora Mendoza realiza una reflexión filosófica sobre la mentira y el negacionismo; Nélida Elena Boulgourdjian presenta un recorrido historiográfico sobre los estudios de genocidio así como el Genocidio simbólico y la re-escritura de la historia a partir del advenimiento de Mustafá Kemal; finalmente, Eugenio Zaffaroni se pregunta sobre el encubrimiento del Genocidio como delito.

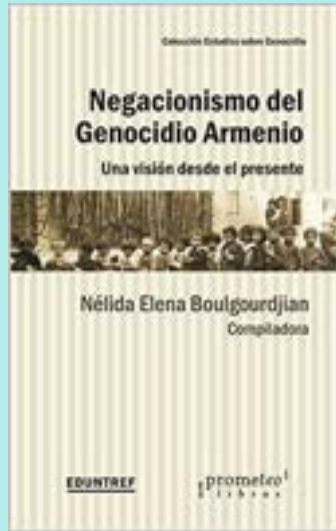


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vannisian) p. 39; Genocidio y Negación: el caso armenio y sus implicancias (Roger Smith) p. 89; Turquía: el impasse del negacionismo (Yves Ternon) p. 143; La negación del Genocidio Armenio y los archivos otomanos (Vahakn N. Dadrian) p. 161; El telegrama, instrumento de genocidio: el caso armenio (Claire Mouradian) p. 197; La complejidad del Genocidio Asirio (David Gaunt) p. 241; El Genocidio Armenio y Turquía (Taner Akçam) p. 281; El proceso de desposeimiento y confiscación de bienes durante el Genocidio Armenio (Mehmet Polatel) p. 305; Perdido en la conmemoración: el lugar del Genocidio Armenio en la memoria y la identidad (Uğur Ümit Üngör) p. 319; Tlön, Turquía y el Genocidio Armenio (Marc Mamigonian) p. 353; La invención de una narrativa oficial a partir de la creación de la República de Turquía (Nélida Elena Boulgourdjian) p. 373; El contexto geopolítico y estratégico del Genocidio Armenio de 1915 (Adolfo Koutoudjian) p. 385; Negacionismo y mentira. Una reflexión sobre la mentira histórica en el caso armenio (Celina A. Lértora Mendoza) p. 397; De la ruptura del consenso. El caso Perinçek, el Genocidio Armenio y el derecho penal internacional (Sévane Garibian) p. 413; Negacionismo, etapa previa del revisionismo. La política de poder del silenciamiento del crimen en la agenda internacional: el caso paradigmático del Genocidio Armenio (Khatchik Derhougassian) p. 433; ¿Un delito de encubrimiento político del genocidio? (Raúl Zafaroni) p. 453; Sobre los autores p. 469.

Open Access Publications

Aldo Ferrari – Stefano Riccioni – Marco Ruffilli – Beatrice Spampinato (a cura di), *L'arte armena. Storia critica e nuove prospettive. Studies in Armenian and Eastern Christian Art 2020*, (Eurasistica, 16), Edizioni Ca' Foscari, Venezia 2020, ISBN (print): 978-88-6969-495-0; ISBN (ebook): 978-88-6969-469-1.

<https://edizionicafoscari.unive.it/it/edizioni4/libri/978-88-6969-469-1/>

(*Studies in Armenian and Eastern Christian Art* by A. Ferrari and S. Riccioni): In view of the growing interest in studies on the art of Subcaucasia – a term used to indicate the territory of historical Armenia and the regions from the South Caucasus to Anatolia, Iran and Upper Mesopotamia – and its relations with the art of the Christian Near East, the *Eurasistica* series intends to broaden and enrich this field of scientific investigation through the addition of a new line of publication *Studies in Armenian and Eastern Christian Art*.

This venture is the result of the interdepartmental collaboration between Aldo Ferrari, Professor of Armenian Language and Literature (Department of Asian and Mediterranean African Studies) and Stefano Riccioni, Professor of Medieval Art History (Department of Philosophy and Cultural Heritage) who, since 2018, have jointly coordinated the appointments of the *Seminar on Armenian and Eastern Christian Art* and have also organised the conference *Armenian Art. Critical History and New Perspectives* (2019), which has met with growing acceptance from scholars and amateurs.

The enlargement of the *Eurasiatica* series, with a line specifically dedicated to art, intends both to satisfy such growing interest and also to resume a cheerful season of studies and meetings – whose epicenter was Politecnico of Milan, Sapienza University of Rome, and Ca' Foscari University of Venice – among which important events took places, such as *Symposia* on Armenian art and Exhibitions on Armenian art and architecture. Among the publications are noteworthy, the *Atti dei Simposi* (proceedings of the Symposia held in Italy) and the series *Documenti di Architettura Armena*, promoted by Father Levon Zekiyian and Adriano Alpagò Novello. The latter, having moved to Ca' Foscari, was the first to hold courses on Armenian art and architecture. Furthermore, he brought with him the Centro Studi e Documentazione della Cultura Armena (Documentation and Study Center of Armenian Culture) (CSDCA), a tradition first shared and then inherited by Gianclaudio Macchiarella, who founded the Centro Interdipartimentale di Studi Balcanici e Internazionali (Interdepartmental Center for Balkan and International Studies) (CISBI), with the aim of developing research on the Balkan area and the geo-cultural areas of the Middle East, Asia, Eastern Europe and Western Europe. Unfortunately, Macchiarella's death has created a void that endangers such rich tradition, which, however, is now proving to be highly topical for understanding the artistic phenomena of these complex territories.

This line of publication is therefore intended to reaffirm Venice's, and Ca' Foscari's, vocational role as a hub in the study of the artistic and cultural heritage of the Subcaucasian area. A territory that is all the more important because it testifies to a monumental and landscape heritage that is subject to a constant anthropic and geological threat in addition to, unfortunately, recent political and war events. All these conditions reinforce the topicality and urgency of initiatives dedicated to the study and protection of this global heritage of humanity.



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The expansion of the series will give space to thematic issues and will host, although not exclusively, the papers delivered during the Seminars. *Eurasiatica* aims to become a landmark for the history of art and architecture of the Christian East, free from boundaries of techniques and materials. Studies have long since acquired a global dimension: this is why the series intends to give voice to research updated to the most recent methodological orientations, namely those capable of linking the materiality of the artistic object to the image (including the inscriptions), space and aesthetics, with a special focus to the cultural and civil significance of the artistic heritage and its conservation, as an essential component of the landscape and the environment, as cultural ecology teaches us.

Last but not least, we hope that *Eurasiatica*, with this enhancement, may increasingly constitute an ideal place for meeting, debate and knowledge.

SOMMARIO: Aldo Ferrari, Stefano Riccioni, *Studi di arte armena e dell'Oriente cristiano* p. 7 / *Studies in Armenian and Eastern Christian Art* p. 9; Stefano Riccioni *Introduzione. Le tante storiografie dell'arte armena* p. 11; Livia Bevilacqua, Giovanni Gasbarri, *Percorsi di architettura armena a Roma. Le missioni di studio e la mostra fotografica del 1968 tra premesse critiche e prospettive di ricerca* p. 23; Levon Chookaszian, *On New Paths for the Exploration of the Armenian Art* p. 51; Patrick Donabédian, *Armenia – Georgia – Islam. A Need to Break Taboos in the Study of Medieval Architecture* p. 63; Ivan Foletti, Pavel Rakitin, *Armenian Medieval Art and Architecture in Soviet Perception: A longue durée Sketch* p. 113; Alessandra Gilibert, *I višap armeni. Appunti per una storia della ricezione* p. 151; Francesca Penoni, *The Armenian Architectural Heritage in Turkey: The State of Research* p. 167; Hamlet Petrosyan, *The Culture of Julfa khachkars and their Repatriation Movement* p. 181; Stefano Riccioni, *Gli studi sull'arte armena a Venezia. Alpage Novello e le prospettive di ricerca* p. 205; Marco Ruffilli, *L'arte degli Yovnat'anean. Stato degli studi e proposte di ricerca* p. 225; Beatrice Spampinato, *La mostra itinerante Architettura armena (Milano 1968-Erevan 1996). Un caso di studio attraverso le carte d'archivio* p. 247; *Profili bio-bibliografici* 273.

Aldo Ferrari – Sona Haroutyunian – Paolo Lucca (a cura di), *Il viaggio in Armenia. Dall'antichità ai giorni nostri*, (Eurasiatica, 17), Edizioni Ca' Foscari, Venezia 2021, ISBN (print): 978-88-6969-498-5; ISBN (ebook): 978-88-6969-497-4.

<https://edizionicafoscari.unive.it/it/edizioni4/libri/978-88-6969-498-5/>

Il volume raccoglie saggi di studiosi di diversa estrazione dedicati alle narrazioni che visitatori, mercanti, missionari e viaggiatori di varie epoche e provenienze hanno dedicato all'Armenia, alla sua storia, alla sua cultura. Attraverso l'analisi di fonti primarie e documenti inediti, il tema del viaggio in Armenia è affrontato in prospettiva storica, storico-artistica, religiosa, filologica e letteraria, coprendo un periodo di quasi mille anni.

(Introduzione di Antonia Arslan): Viaggiare, esplorare, ricordare, far conoscere: ecco i verbi che definiscono il perimetro in cui si muovono le ricerche presentate in questo libro, uno scrigno prezioso che non finisce di affascinare il lettore. Aldo Ferrari, Sona Haroutyunian e Paolo Lucca hanno intitolato *Il viaggio in Armenia. Dall'antichità ai nostri giorni* una raccolta di accurate indagini su viaggi effettivamente compiuti da personaggi diversissimi fra loro, in epoche diversissime: mercanti veneziani e monaci domenicani, due aristocratici inglesi e un celebre scienziato tedesco, un mechtarista, uno scrittore turco...

Dal Medioevo ad oggi si intrecciano gli studi degli autori, che affrontano tematiche e argomenti assai diversi l'uno dall'altro ma che finiscono per risultare complementari, e vanno a comporre un colorato affresco, ricco di tasselli inediti che completano vividamente le nostre conoscenze.

E allora viaggiamo insieme in Armenia, questo 'luogo dell'anima' misteriosamente presente da millenni nell'immaginario occidentale: il paese della grande montagna, l'Ararat dove Noè approdò con la sua arca e si inventò il vino; del lago di Van, dove i gatti nuotatori hanno gli occhi di diverso colore e l'acqua spumeggiante fa sbiancare le pecore; dei castelli e degli arcieri immortali, dei monasteri grandiosi e delle croci di pietra traforata come un merletto... Perché molte sono le bellezze di quella terra e di quel popolo mite e fantasticante, come molte sono le sventure a cui è andato incontro, fino al genocidio negato, e quindi, come è stato ben detto, infinito.

Quella che ancora chiamiamo Armenia è una piccola nazione sulle montagne del Caucaso, senza sbocchi sul mare, minacciata da ogni parte; ma la maggior parte degli armeni oggi vive in diaspora. Tuttavia, essi esistono: e una gran parte della loro capacità di resistenza risiede – forse – proprio nella duttilità esistenziale e nella praticità mercantile con cui, dovunque è stato loro possibile, hanno piantato radici, pur sempre consapevoli che erano provvisorie, perché il viaggio della vita li poteva portare altrove.

E questo spiega anche l'apertura all'ospite e alla sua cultura che li ha sempre contraddistinti, e che si segue bene nei saggi di questo libro. Isabelle Augé accompagna il lettore nell'andirivieni di monaci ed ecclesiasti-



ci fra il regno di Cilicia e i territori armeni d'Oriente, mentre Giampiero Bellingieri esplora con mille gustosi dettagli le storie dei tanti viaggi di veneti 'nelle Armenie'. Del surreale tempio di Garni, inaspettata visione di architettura romana in un contesto caucasico, si occupa invece Anahide Kéfélian, attraverso gli occhi, la cultura e i preconetti dei visitatori ottocenteschi; mentre Sona Haroutyunian fa scoprire un personaggio cruciale per la sopravvivenza di quella meravigliosa arte della miniatura che impreziosisce con singolare eleganza i manoscritti armeni, il mechatista padre Nersēs Sargisian. In dieci anni (1843-1853) di faticose peregrinazioni nei territori dell'Armenia storica, egli riuscì ad acquistare o copiare centinaia di queste preziose opere, salvandole così dalla distruzione che ne colpì moltissime durante il genocidio. Curiose le informazioni sulle pagine staccate dal famoso libro di Mush che furono da lui portate a Venezia, dove sono ancora; e si noti come già allora il padre Sargisian lamentasse che gli abitanti dei villaggi usavano scavare nelle chiese abbandonate alla ricerca 'dell'oro degli armeni'... un perverso costume che purtroppo continua ancor oggi.

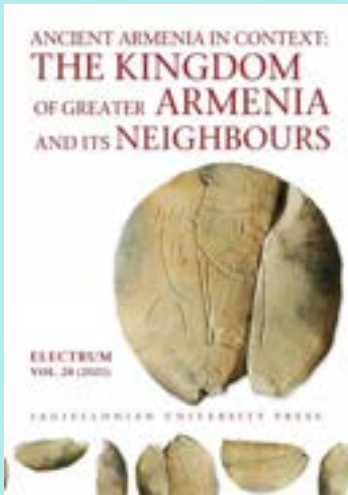
Ma tutti i contributi di questo libro meritano di essere segnalati, perché tutti offrono qualcosa di nuovo, personaggi, spunti, informazioni su cui riflettere: da Friedrich Parrot, l'eclettico studioso protagonista della prima scalata moderna dell'Ararat, all'accurato, prezioso resoconto – pubblicato nel 1914! – del 'viaggio missionario' nelle Armenie, la turca e la zarista, dei fratelli Buxton, aristocratici inglesi; dalla famosa visita di Mandel'stam nell'Armenia sovietica, quando la concreta, umanissima ruvidezza della gente e la realtà arcaica di una lingua «resistente come stivali di pietra», chiarirono al grande poeta russo il senso più profondo della sua vocazione e del suo destino, fino al dolente pellegrinaggio nell'attuale Anatolia dello scrittore turco Kemal Yalçın, volto a ricomporre con intensa pietas i sofferti frammenti della presenza armena negata e vilipesa nella Turchia contemporanea.

Concludendo, un appunto personale. Nel dopoguerra, diversi scrittori italiani, nei loro viaggi ufficiali in Unione Sovietica, arrivarono anche alla piccola Armenia. Ne cito tre, ma di sicuro ce ne sono altri, poiché gli intellettuali venivano spesso invitati: Carlo Levi (*Il futuro ha un cuore antico*, 1956); Alberto Moravia (*Un mese in URSS*, 1958); Beniamino Dal Fabbro (*Un autunno in Russia*, 1968). Sono affascinati dalla gente e dai luoghi, e scrivono pagine insolite, come notizie da un'Armenia inaspettata, direi, nonostante certe evidenti forzature ideologiche (che tuttavia si attenuano con lo scorrere dei giorni passati in quel paese ospitale, così lontano da Mosca...). Un'esplorazione stimolante che mi attrae, e che mi auguro di fare al più presto.

SOMMARIO: Antonia Arslan, *Viaggi e avventure nelle terre d'Armenia* p. 7; Isabelle Augé, *De la Grande Arménie à la Cilicie, voyager dans le monde arménien médiéval (XIe-XIVe siècle)* p. 11; Giampiero Bellingeri, *Viaggiatori e viaggi veneti nelle Armenie, e narrazioni raccolte a Venezia* p. 23; Paolo Lucca, *Cleansing the Christian Vineyard Dominican Missions to the Armenian Catholic Diocese of Naxijewan in the 1610s-1630s* p. 39; Anahide Kéfélian, *Regards croisés de voyageurs occidentaux sur le site de Garni* p. 63; Sona Haroutyunian, *Il viaggio di padre Nersēs Sargisean nelle terre dell'Armenia storica: 1843-1853* p. 91; Klaus Geus, *Parrot's Journey to Mount Ararat: Some Observations* p. 107; Naira Gasparyan, Seda Gasparyan *The Buxtons' Missionary Visit to Armenia* p. 117; Sofi Hakobyan, *Indagine delle radici ebraiche nei Viaggi in Armenia di Osip Mandel'stam e Jurij Karabčievskij* p. 129; Gaiane Muradian, *Kemal Yalçın: Opening Silenced Memories, Seeing the Invisible* p. 149; Irina Marchesini, *Per un 'testo armeno' della letteratura russa* p. 163; Profili bio-bibliografici p. 179.

Achim Lichtenberger – Giusto Traina (eds), *Ancient Armenia in Context. The Kingdom of Greater Armenia and Its Neighbours*, Electrum 28, 2021, ISSN: 1897-3426 e-ISSN: 2084-3909.

<https://www.ejournals.eu/electrum/zakladka/162/#tabs>



Proceedings of the international conference proceedings held in Münster at the Westfälische Wilhelms-Universität (26 to 28 June 2019). Under the title “Ancient Armenia in Context”, we brought together a group of scholars of different disciplines from Armenia, Germany, France, Italy, Poland, the Russian Federation, Turkey, and the USA, in order to establish a dialogue between specialists of Armenia and experts of the neighboring regions, roughly covering the timespan of the ancient kingdom of Armenia, from the rise of the Artaxiad dynasty, in the early second century BCE, to the fall of the Arsacid dynasty in 428

CE. Our declared intention was to consider Armenia within a broader geopolitical context to revise the usual, and mostly incorrect view, of an alleged buffer state between the Roman West and the Iranian East, a peripheral entity at the mercy of two great empires. We chose instead to consider the manifold interrelationships and dynamics of Armenia, in a multi-centered perspective, including the Northern Caucasus and the adjacent steppe areas.

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ՏՈՆԱԳԻՐ: Գիտական ժողովածու Լևոն Տեր-Պետրոսյանի 75-ամյակի առթիվ / FESTSCHRIFT in Honor of Levon Ter-Petrossian's 75th Anniversary / ЮБИЛЕЙНЫЙ СБОРНИК в честь 75-летия Левона Тер-Петросяна, խմբագրական խորհուրդ՝ Վահան Տեր-Ղեւոնդյան, Էռնա Մանեա Շիրինյան, Կարեն Մարթնուսյան, Գեորգ Տեր-Վարդանեան, Վահե Թորոսյան, Աշոտ Սարգսյան, Անահիտ Ավագյան, Էսթեր Պետրոսյան, Սոնա Բաղդյան, Մատենադարան հրատ., Երևան 2021, 480 էջ, ISBN: 978-9939-9257-0-7.

https://www.matenadaran.am/ftp/el_gradar/an/L.Ter-Petrosyan-Tonagir.pdf

On January 9, 2020, the 75th anniversary of the first President of the Republic of Armenia Levon Ter-Petrossian, PhD and DSc in Philology, was marked. On this occasion, Matenadaran initiated the publication of a Festschrift, to which a number of leading experts in Armenian and Near Eastern studies responded with love and warmth. Due to the pandemic and the war, the book has been published later than planned. Today we are happy to present the Festschrift to the readers' judgment. It contains more



than two dozen articles in Armenian, English, German, Russian, and French by authors from different countries: Armenia, Russia, France, USA, England, Austria, Israel, Italy, and Switzerland. For decades, the authors have had research, creative and personal relations with Levon Ter-Petrosian. The articles mainly deal with medieval Armenian history, literature, various philological issues, and the Armenian-Syrian literary connections. A detailed bibliography of Levon Ter-Petrosian is provided first.

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Anaïd Donabedian – Siranush Dvoyan – Victoria Khurshudyan (dir.), Krikor Beledian et la littérature arménienne contemporaine, (EuropeS), Presses de l’Inalco, Paris 2021, 412 p., ISBN: 978-2-85831-382-2.

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(Avant-propos, Anaïd Donabedian e Victoria Khurshudyan): En septembre 2015, l’Inalco a organisé un colloque consacré à l’œuvre de Krikor Beledian «Krikor Beledian et la littérature arménienne contemporaine» à l’occasion du soixante-dixième anniversaire de l’auteur, qui y a enseigné la littérature arménienne près de 35 ans également. Cette rencontre, qui a bénéficié du soutien de l’Inalco, de la Délégation générale à la langue française et aux langues de France (ministère de la Culture), de la Fondation Calouste Gulbenkian, de l’Union générale arménienne de bienfaisance, et de Aravni et Manoug Pamokdjian, a également bénéficié du concours précieux des étudiants et enseignants de la section d’arménien de l’Inalco.



Bien que Krikor Beledian soit un écrivain arménien majeur par l’ampleur et la portée de son œuvre en arménien occidental, ce colloque fut la première rencontre scientifique internationale réunissant les plus grands connaisseurs de son œuvre.

Si un public d’amateurs averti se manifeste de plus en plus depuis quelques années, en Arménie et dans la diaspora arménienne, pour faire connaître l’œuvre de Krikor Beledian et aller à la rencontre de l’auteur, invité pour des conférences

publiques également retransmises sur internet, il était grand temps que la communauté académique se penche sur l’œuvre riche et singulière de cet auteur singulier, qui a atteint durant ces dernières années une remarquable maturité, et promet des prolongements marquants.

Comme le montre ce recueil, ce colloque a été un succès par la qualité des contributions d’une part, mais aussi par la richesse des échanges avec le public, qui a pu aborder non seulement l’œuvre de Krikor Beledian, mais aussi, au-delà du pédagogue et de l’auteur, une facette plus intime de l’écrivain dans sa démarche créative, son rapport à la langue, son cheminement d’écrivain à travers les différents espace-temps qui ont marqué son parcours.

Né à Beyrouth en 1945 et établi en France depuis 1967, Krikor Beledian est l’un des plus grands écrivains arméniens de sa génération et l’un des rares ayant fait le choix d’écrire en arménien occidental, «langue survivante»

de la diaspora arménienne issue du génocide de 1915. Dans son œuvre, Beledian fait revivre l'arménien occidental, mais aussi, à travers des personnages survivants, les dernières attestations des dialectes pratiqués en Anatolie avant 1915 et voués à disparaître avec le génocide. La transgression de l'impératif normatif qui pèse trop souvent sur l'arménien occidental (Beledian recourt notamment au mélange de registres et fait un usage non canonique de la ponctuation) ne laisse pourtant la place à aucun compromis sur la richesse de la langue littéraire que Beledian dépoussière et enrichit à la fois.

Le choix d'écrire en arménien occidental, qui pourrait paraître comme une gageure, a été couronné de succès. L'œuvre de Krikor Beledian, comme le montrent les rééditions et traductions récentes (deux nouvelles traductions, *Le Coup* et *Signe*, sont parues en 2017 chez Classiques Garnier), a non seulement trouvé son public, mais il a également inspiré une nouvelle génération d'auteurs qui, à sa suite, ont légitimé leur choix d'écrire en arménien occidental à travers le monde.

L'œuvre de Krikor Beledian se caractérise à la fois par un ancrage très fort dans la mémoire arménienne, évoquant une société marquée par son passé ottoman et le traumatisme de la post-catastrophe et l'exil, et par une écriture résolument moderne, à vocation universelle, exempte de tout didactisme ou idéologie communautaire. Ses romans construisent un univers mêlant d'une part l'atmosphère des quartiers de Beyrouth et l'impossible transmission d'une mémoire post-génocidaire, et d'autre part un traitement innovant de la langue, qui a largement contribué à renouveler la pratique de l'arménien moderne comme langue littéraire. Il assume dans son œuvre un double ancrage culturel, par laquelle son œuvre parvient à conjuguer des tranches de vie et de mémoire résolument orientales et une approche distanciée qui lui confère une dimension universelle.

Enseignant de littérature arménienne depuis 1978 à l'Inalco, où il a été maître de conférences de 1992 à 2012, critique littéraire, traducteur, auteur d'un ouvrage de référence issu de sa thèse de doctorat consacrée à la littérature arménienne en France au xx^e siècle parue aux éditions du CNRS (traduit en anglais et en arménien), Krikor Beledian est une personnalité qui renouvelle, dans une synthèse entre orient et occident, l'image de l'intellectuel arménien héritée de l'empire ottoman.

Son œuvre littéraire comprend à ce jour près de trente titres en vers et en prose, ses premiers recueils parus dans les années 1970 ayant révolutionné la poésie arménienne et bousculé les standards et le cadre de réception d'une vie culturelle diasporique figée dans le contexte de l'après génocide.

Krikor Beledian ayant enseigné à l'Institut catholique de Lyon et de Paris, on lui doit aussi un ouvrage de vulgarisation sur l'Église arménienne (*Les Arméniens*, Brepols, 1994).

La plupart de ses œuvres ont été éditées aux États-Unis, au Liban et en Arménie. À Erevan, la maison d'édition Khachents a republié une grande

partie de ses récits ainsi que ses essais consacrés à la littérature arménienne, dont son livre remarqué sur le futurisme arménien. Grâce à ce nouveau cadre de réception en Arménie, constitué au milieu des années 2000, le lectorat de Beledian s’est considérablement élargi, fournissant à l’écrivain une occasion d’enrichir son inspiration à la rencontre d’un lectorat arménophone plus jeune que celui de la diaspora. Il a ainsi suscité un intérêt considérable parmi la jeune génération d’écrivains d’Arménie, pour qui lire Beledian dans le texte constitue une fenêtre vers l’espace littéraire universel.

Les éditeurs de ce volume adressent leurs remerciements aux auteurs pour leur contribution, en espérant qu’il suscitera d’autres vocations aussi bien littéraires que scientifiques.

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CENTRES OF ARMENIAN STUDIES

NEWS

**The Faculty of Humanities
Armenian Studies at the Hebrew University**

This has been a challenging year due to the Corona virus crisis, but hopefully the worst is now behind us. In spite of difficulties (including having to teach most of the year via Zoom), we were able to continue with many of our activities, which included:

- Four courses for credit due to the dedicated teaching of Mr. Yoav Loeff and Dr. Henry Shapiro.
- The ongoing advanced reading group of Armenian poetry and prose led by Prof. Michael Stone.
- An evening on 3 December, 2020 to discuss Israeli perspectives on the war in Artsakh/Karabakh, held under the aegis of the Harry S. Truman Research Institute for the Advancement of Peace and the Mandel School for Advanced Studies in the Humanities, both at the Hebrew University. For the recording of second half of this evening, held in Hebrew, see [here](#). To the best of our knowledge, this was the first full public discussion in Israel of Israeli arm sales to Azerbaijan. See [here](#) for the statement by a group of Israeli academics – initiated by colleagues from our Armenian Studies Program – calling for cessation to Israeli arm sales to Azerbaijan.
- Our annual Memorial Evening for the Armenian Genocide was held on 27 April, 2021. We were very pleased to return to our traditional way for commemorating this event, after we were unable to do so in 2020. This year we held a hybrid event: both a live meeting at the Mt. Scopus campus of the Hebrew University, and streaming via Zoom, reaching many people in Israel and around the world. For an edited recording of this event, see [here](#).

The Armenian Studies Group at the Hebrew University: In alphabetical order: Prof. **Reuven Amitai** (Islamic and Middle Eastern Studies); Mr. **Harout Baghamian** (Rector's Office); Mr. **Yoav**

Loeff (Islamic and Middle Eastern Studies); Dr. **Yakir Paz** (Classics and Talmud); Prof. **Donna Shalev** (Classics); Dr. **Oded Steinberg** (International Relations and European Studies); and Prof. emeritus **Michael Stone** (Religious Studies and Armenian Studies).

Michael Stone

Iniziative legate all'insegnamento di Lingua e letteratura armena dell'Università di Bologna

— Partecipazione al progetto “ROCHEMP-Armenia: Creation of a Regional Center for the Management, Conservation and Enhancement of Cultural Heritage” e alla sua *Closing Conference* “Tailored Approaches in Training, Conservation and Enhancement for Armenian Cultural Heritage” tenutasi online l’11/02/2021.

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

<https://site.unibo.it/almaengage/it/news/un-centro-per-la-tutela-del-patrimonio-culturale-in-armenia-risultati-e-attivita-del-progetto-rochemp>

— Insegnamento della lingua italiana a Gyumri, sotto l’egida del Consolato onorario d’Italia,

<https://site.unibo.it/almaengage/it/news/viaggio-in-armenia-gli-studenti-dell-alma-mater-portano-la-lingua-italiana-a-gyumri>

— Istituzione presso il Dipartimento di Storia Culture Civiltà di una borsa di studio di otto mesi per giovani laureati finalizzata alla ricerca “I “Giusti” per gli armeni: biografie, luoghi, contesti” (Fondazione Gariwo). Vincitore del bando: dott. Francesco Moratelli; periodo di attività: dal 1°/12/2020 al 31/07/2021; tutor scientifico: prof. Anna Sirinian.

— Partecipazione ai seminari promossi dal progetto internazionale IDA (Immagini e Deformazioni dell’Altro,

<http://fimim.altervista.org/progetto-internazionale-ida-.html>).

Anna Sirinian

Activities of Oxford Armenian Studies – University of Oxford

AGBU Scholarship for Students in the MSt in Classical Armenian Studies, University of Oxford

The Armenian General Benevolent Union has awarded five scholarships of £20,000 each for a student taking the Masters of Studies degree in Classical Armenian Studies. One bursary per year will be awarded, starting with the academic year 2020-2021. Further information: <https://www.development.ox.ac.uk/news/new-graduate-scholarships-to-help-further-understanding-of-armenian-heritage>

ONAGR

In March 2019 the *Oxford Network for Armenian Genocide Research* (ONAGR), was launched, founded by Dr Suzan Meryem Rosita Kalaycı and Prof Theo Maarten van Lint under the Directorship of Dr Kalaycı. For information about its aims and events, see: <https://www.torch.ox.ac.uk/armenian-genocide-research#tab-1881981>

Doctor Kalaycı, a former British Academy Newton Fellow, has recently been awarded a British Academy Postdoctoral Fellowship and a Junior Research Fellowship at Pembroke College (2021-2024), Oxford for her research in genocide and trauma. Doctor Kalaycı, who is also Chaplain at St Hilda's College, University of Oxford, is a member of the Faculty of History at Oxford, where her mentor is Prof Adrian Gregory.

<https://www.history.ox.ac.uk/people/suzan-meryem-rosita#/>

Professor Valentina Calzolari Leverhulme Visiting Professor February-July 2021

Professor Calzolari is preparing an edition and French translation of David the Invincible Philosopher's *Prolegomena to the Study of Philosophy*. While at Oxford she convened an on-line reading seminar comparing the Greek and Armenian Texts and their English translations. This Seminar will be continued.

She also gave four public Leverhulme Lectures under the general title *The Reception on Neoplatonism in Armenia*. These online likewise met with the acclaim of the attendants.

See further <https://orinst.web.ox.ac.uk/people/valentina-calzolari>

Demarginalizing medieval Africa: Images, texts, and identity in early Solomonic Ethiopia (1270-1527)

This AHRC-DFG research project led by Dr Jacopo Gnisci (University College London) and Prof Alessandro Bausi (University of Hamburg) started in June 2021 and will run for three years. Prof Theo Maarten van Lint is one of its collaborators.

Further information:

<https://www.ucl.ac.uk/art-history/research/demarginalizing-medieval-africa-images-texts-and-identity-early-solomonic-ethiopia-1270>.

Postdoctoral Fellows

Dr Vazken Davidian, Calouste Gulbenkian Postdoctoral Fellow in Armenian Studies (2019-2022). Dr Davidian's current major research project has the working title *'Marauding Tribesmen' and 'Noble Savages': Armenian Representations of the Kurd in the Ottoman East in the Late Nineteenth Century* (working title).

See further: <https://www.orinst.ox.ac.uk/people/vazken-khatchig-davidian#/>

Dr Karen Hamada is Japan Society for the Advancement of Science Postdoctoral Fellow in Armenian Studies (2020-2022), working on the interaction between Syriac and Armenian theology and literature in the twelfth century, in particular in the work of Nersēs Šnorhali. See also: <https://oxford.academia.edu/KarenHamada>.

Armenian Diaspora Survey

Faculty of Oriental Studies Associate Member in Middle Eastern and Armenian Studies, Dr Hratch Tchilingirian, is Director of the *Armenian Diaspora Survey*, funded by the Calouste Gulbenkian Foundation. See: <https://www.armeniandiasporasurvey.com>.

Theo Maarten van Lint

LINKS

BELGIUM

Université catholique de Louvain
Institute orientaliste
Prof. Bernard Coulie

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

FRANCE

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

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

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

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

GERMANY

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

Prof. Armenuhi Drost-Abgarjan

https://www.christlicherorient.uni-halle.de/mesrop_arbeitsstelle_fuer_armenis/

ITALY

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

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

Università di **Pisa**
Dipartimento di Civiltà e Forme del Sapere
Prof. Alessandro Orengo
<https://unimap.unipi.it/cercapersone/dettaglio.php?ri=4286>.

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

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

SWITZERLAND

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

UNITED KINGDOM

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

V A R I A

A Blog on the Եղիա Էնսազեան Maps

Khatchig Mouradian, now Armenian and Georgian Area Specialist at the Library of Congress, has published a fine blog on the work of Elia Endasean. In that blog, you will find the links to the digital copies of his four most renowned maps:

<https://blogs.loc.gov/international-collections/2021/08/gas-balloons-continental-maps-and-an-18th-century-armenian-engrav-er/?fbclid=IwAR2X0tZ71VHXsGGluDtiuP8HBccjaVuXt8PpBbrlYM6M61593GJ6QZtFQLg>

Levon Avdoyan

Armenian Dialect of Jerusalem

Many years ago I became concerned about the fate of the old Armenian dialect of Jerusalem. This unique dialect was spoken by those called “Kaghakatsi’s”, that is those families who were here in Jerusalem before the influx of refugees from the Genocide.

A series of tape recording interviews were held by (then Dr. and now Prof.) Th. M. van Lint. In addition, some material associated with this community was collected. The dialect is now, I believe, not spoken as a native dialect by anyone. So these tapes, from decades ago are very important.

One piece of research was written about the dialect by Prof. Bert Vaux: «The Armenian Dialects of Jerusalem», in M. Stone, R.R. Ervine and N. Stone (eds.), *The Armenians in Jerusalem and the Holy Land*, (Louvain: Peeters, 2002).

These tapes have been transferred to computer and the material has been deposited in the National Library of Israel.

It is available to researchers. To access the material, please be in touch with Dr. Stefan Litt at: Stefan.Litt@nli.org.il

The gathering of the data and its taping were supported by the Israel Academy of Sciences and Humanities.

Mr. Hagop Momjian made the transfer from tape to computer possible by his support.

Michael Stone

Émission de la télévision française sur le Haut-Karabagh

Notre ami Claude Mutafian est interviewé pour l'émission de télévision française. Il explique la situation actuelle. C'est un beau témoignage documenté et sensible. Cette émission est très regardée en France. Vous pouvez la regarder en replay pendant 7 jours. Vous pouvez la faire connaître autour de vous.

<https://www.france.tv/france-2/chretiens-orientaux/2091649-emission-du-dimanche-29-novembre-2020.html>

Gabriel Kepekian

**Interview – Armenians in Eastern Europe
A GWZO Book Series**

I am happy to share with you my video interview with historian Prof. Stefan Troebst at the GWZO's library about the research on the Armenian history and culture in Eastern, Southeastern and East-Central Europe at GWZO since 2008. We discussed the Armenian project at GWZO Leipzig called "Armenians in the Economy and Culture in East Central Europe (14th-19th century)" and the editorial project "Armenians" which constitutes the continuation of the research project.

More exclusively we talked about the German-English unique book series »Armenier im östlichen Europa – Armenians in Eastern Europe«, edited by Prof. Stefan Troebst and Dr. Bálint Kovács, and published by Böhlau Publishers since 2014. The video interview is available at: <https://www.youtube.com/watch?v=gPn5dWh4qJQ>

Under the video description, you can also find details of the six volumes published since 2014.

I am also happy to share that the Leibniz Institute for the History and Culture of Eastern Europe (GWZO) in Leipzig and the Calouste Gulbenkian Foundation in Lisbon will jointly produce two volumes scheduled to be completed by the end of 2021.

Hakob Matevosyan

A New Translation/Digital Humanities Project The *Historia Tartarorum* of Simon of Saint-Quentin

Here is the link to a new translation/Digital Humanities project pertaining to a 13th century medieval document on the Mongols in Armenia – the *Historia Tartarorum* of Simon of Saint-Quentin: www.simonofstquentin.org

Sponsored by the Calouste Gulbenkian Foundation, I undertook this translation project with the help of several colleagues at Central European University in Budapest including an Armenian scholar, Flora Ghazaryan. As a result, the project has some bilingual parts and made use of Armenian-language sources. Many of the statements recorded by the author of this primary source offer unique data on the region's people and politics during the period of the late Seljuks and Mongol conquests in the region of Greater and Lesser Armenia.

Stephen Pow

New Website The Christian Architecture of the Levant

A new website dedicated to the churches, monasteries, fortifications and other architecture of the Armenian, Greek, Georgian, Syriac, Crusader and Arab people of the Near East is now online: The Christian Architecture of the Levant, accessible at <https://ChArLvArchive.org>.

A generous and anonymous grant has allowed the creation of this website as a forum for serious scholars to post their carefully documented photographs, plans, and assessments of the Christian architecture in the Levant. The initial 3,300 photographs, plans and maps of 118 sites presented on the Website are composed of secular, ecclesiastical and military construction within Turkey, from the Byzantine, Cilician Armenian and late Medieval periods. By exposing this material to the widest possible audience, the donors hope to encourage dialogue, provide documentation for publications, and facilitate efforts for the preservation of these endangered monuments. The rate at which these sites have become damaged and, in some cases, completely obliterated, has accelerated in the last decades. The loss of this world heritage is irreversible and not to be underestimated. "I am thrilled to be bringing this website online" said Jirair Christianian, General Editor of the website; "it is my hope that others will contrib-

ute additional images and plans of these or of other sites, on a non-exclusive basis, in order to make it as comprehensive as possible and a true resource for future researchers.” It is anticipated that the website will eventually cover sites throughout Turkey, Cyprus, Syria, Lebanon and Jordan.

Anyone interested in contributing images and plans of the late antique and medieval Christian settlements in the Levant is invited to contact the General Editor via the Contact link in the Website header. There is no minimum limit on the number of photographs and plans that can be submitted, and a contributing author is free to deposit any of his/her images contained in this Website into any other archive without restrictions.

Volume One of the Website is comprised of the archive of Robert W. Edwards, the author, among other publications, of *The Fortifications of Armenian Cilicia* and articles on the ecclesiastical architecture of the Armenians, Georgians and Byzantine Greeks in Cilicia, the Pontus, the Marchlands of northeastern Turkey, and Historical Armenia. His detailed photographs, plans, and extensive documentation of these sites represent an invaluable documentation of this architectural heritage in Turkey, much of which is under threat of permanent destruction.

It is the hope of the project directors that other archives of photographs and plans will be added to the Website, in order to develop it into a truly comprehensive archive. Any efforts to promote the Website, whether in talks and lectures, communications of organizations focused on related topics in architecture, art history, or history, or in publications are encouraged and appreciated. Any online links to the Website would be especially appreciated. Links to the website could be either to the home page or to individual sites, e.g., to Sis, Anavarza, Vahka, Aghtamar, etc., as appropriate.

Any questions or comments about the Website can be directed to the editor from the Contact links at: <https://charlvarchive.org/Home/Contact>.

USEFUL LINKS

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

Manuscripts

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

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

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

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

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

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

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

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

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

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

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

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

The *Travel Accounts* of the 17th century Armenian traveler Simeon Lehaci are preserved at the National Museum in Warsaw and the digitized version can be found here: <https://polona.pl/item/13306353/5/>

An extensive list of digitized Armenian manuscripts of the different collections can be found in *Newsletter* 54, pp. 149-158.

Textual Databases

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

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

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

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

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

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

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

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

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

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

Armenian Rare Books 1512-1800 is a digital collection of the National Library of Armenia in collaboration with the British Library:

<http://greenstone.flib.sci.am/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 some of the volumes of the Մատենադարանի Հայոց (*Armenian Classical Authors*) series downloadable:

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

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

<http://www.nayiri.com>

Armenian Research Academic Repository is a site which includes digitized Armenian books and journals:

<http://www.flib.sci.am/eng/node/2>

A scan of the Oskan Bible can be found here:

<https://www.wdl.org/en/item/18400/view/1/5/>

A website devoted to Armenian history, literature, epos etc. can be found at the following link:

<http://serials.flib.sci.am/openreader/test/index.html>

A bibliography of the fundamental scientific library of NAS RA, of Armenian books, periodicals and catalogues of manuscripts can be found here: <http://serials.flib.sci.am/matenagitutyun/test/index.html>

Works of Manuk Abelyan, Hrač'ya Ačaryan, Grgor Łap'anc'yan, Step'anos Malxasyanc'...
<http://serials.flib.sci.am/Founders/test/index.html>

Downloadable material on Armenian history and literature can be found in the website of the Institute for Armenian Studies of Yerevan State University: <http://www.armin.am/>

EANC electronic library provides full view for 104 works by classical Armenian authors. The Library includes only those texts that have been scanned and processed by the EANC team. Due to copyright considerations, the search function in the main corpus does not provide access to the texts in their entirety. http://www.eanc.net/EANC/library/library.php?interface_language=am

Armenian Genocide Resources at Internet Archive prepared by Dr. Robert Bedrosian. Internet Archive is an important site which he has been adding Armenian material to since 2009: https://archive.org/details/ja_armenian_genocide/mode/2up

Dr. Bedrosian He has added more than 2,000 documents on that site about ancient and medieval Armenian culture, and also Resource Guides to help people find the books. He calls them *clickable syllabuses*. A list of them is [here](#) and the 23 guides, as separate pdf files are [here](#)

Library of Congress - *Armenian Rarities Collection*:
<https://www.loc.gov/collections/armenian-rarities/about-this-collection>

Websites of Armenological Journals

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

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

Արձագանք
<http://tert.nla.am/mamul/Ardzagang/NLA.html>

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

Banber hayagitutyán

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

Banber Matenadarani

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

Bazmavēp

<http://tert.nla.am/mamul/Bazmavep/Table.html>

Ējmiacin

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

<http://tert.nla.am/mamul/ejmiadzin/Table.html>

<http://echmiadzin.asj-oa.am/view/year/>

Études arméniennes contemporaines

<http://eac.revues.org>

Grakanagitakan handes

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

Haigazian Armenological Review

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

Հիմնարար հայագիտություն / *Fundamental Armenology*

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

Journal of Armenian Studies

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

Journal of the Society for Armenian Studies (JSAS)

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

Լումայ

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

<http://luma.asj-oa.am/view/year/>

Մուրճ, քաղաքական, հասարակական, գրական ամսագիր

<http://tert.nla.am/mamul/Murch-1889/Table.html>

Պատմա-բանասիրական հանդես / *Historical-Philological Journal*

<http://hpj.asj-oa.am/>

Revue des Études Arméniennes

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

St. Nersess Theological Review

https://www.stnersess.edu/st-nersess-theological-review.html?utm_source=student%2Finstructor+Q%26A&utm_campaign=Student%2Ffaculty+blurb&utm_medium=email

The Armenian Review

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

Website of Prof. Michael E. Stone: apocryphalstone.com

The AIEA List of Sigla Used in Referring to Manuscripts and Manuscript Collections

https://sites.uclouvain.be/aiea/wp-content/uploads/2021/07/10_List-of-acronyms.pdf

L’Inalco et la Société des Etudes Arméniennes sur youtube

L’équipe de l’Inalco et de la Société des Etudes Arméniennes a créé une chaîne youtube consacrée aux études arméniennes.

<https://www.youtube.com/channel/UCcFJ7PkbFzPXCQvKqhMIYqA>



Mountains, Martiros Saryan – 1923

NOTE FROM THE TREASURER

Dear colleagues,

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

Let me also remind you that only members in good standing for 2020 and 2021 will be able to attend the next General Conference (2-4 September 2021).

Membership fees can be paid at any time, following the instructions below. If you experience any difficulties or have any doubts, please feel free to contact me (irene.tinti.82@gmail.com).

Irene Tinti
Treasurer

PRACTICAL INFORMATION

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

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

for one year:

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

for five years:

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

Current list of eligible countries:

<https://www.oecd.org/dac/financing-sustainable-development/development-finance-standards/DAC-List-ODA-Recipients-for-reporting-2021-flows.pdf>

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

Please direct your payment to one of the following bank accounts:

Armenia: (Dr. N. Garibian) ARARATBANK OJSC, 19 Pushkin St., Yerevan, RA, Account n: 1510 0346 8635 0200 (SWIFT: ARMCAM22).

Belgium: (Prof. B. Coulie) BNP Paribas Fortis 271-7228768-69 (IBAN: BE71 2717 2287 6869; BIC: GEBABEBB).

France: (Dr. A. Ouzounian) PAR 57 216 15 C (IBAN FR42 2004 1000 0157 2161 5C02 080; BIC PSSTFRPPPAR); Agnès Ouzounian, 83 rue d'Estienne d'Orves, F-93110 Rosny-sous-Bois, France.

Italy: (Dr I. Tinti) UniCredit Banca, Filiale Rovato Bonomelli, Account n: 000104600908 (IBAN: IT 54S0200855143000104600908; BIC: UNCRITM1033).

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AIEA Means of Communication

- ❖ AIEA website: <http://sites.uclouvain.be/aiea/fr/>
- ❖ AIEA mailing list: aiea@telf.com. Coordinator of the AIEA list: Fr. Garabed (Roland) Telfeyan fr.garabed@telf.com
- ❖ AIEA Newsletter: Editor Marco Bais marbais@hotmail.com
- ❖ Fb: <https://it-it.facebook.com/ArmenianStudiesAIEA/>

ACTIVITIES AND PUBLICATIONS OF THE AIEA

1. General Conferences

Leiden	29-31 août 1983
Trier	26-28 septembre 1984
Bruxelles	22-24 septembre 1986
Freiburg	12-16 octobre 1988
Bologna	10-14 octobre 1990
London	1-5 septembre 1993
Louvain-la-Neuve	4-7 septembre 1996
Wien	29 septembre – 1 ^{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)
Oxford	10-12 août 2017
Halle	2-4 septembre 2021

2. Workshops Organized by the AIEA

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

Chrysostomica and pseudo-chrysostomica
Aarhus, avril 1987

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

The Armenian Bible
Heidelberg, 16-19 juillet 1990

The Hellenizing School
Milan, 7-9 septembre 1992

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

Translation Techniques
Neuchâtel, 8-10 septembre 1995

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

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

Colofoni armeni a confronto
Bologna, 12-13 octobre 2012

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

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

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

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

Հայոց Արևելից կողմանք. պատմութիւն և մշակոյթ / *Eastern Arme-*
nian Territories: History and Culture (in collaboration with the
Matenadaran)

Ganjasar (Arc'ax), Matenadaran-Ganjasar Gitamšakut'ayin Kentron,
26–27 August 2019. Proceedings: [here](#).

3. “*Armenian Studies 2000*” Project

3.1 Workshops Organized within the Frame of the “*Armenian Studies 2000*” Project

Armenian Linguistics from a Modern Perspective

Leyde, 31 mars-3 avril 2003

Società, Religione, Pensiero e Scienze in Armenia

Venise, 20-21 octobre 2003

Armenian History: An Interim Report

Lecce, 23-24 octobre 2003

Armenian Art and Architecture

Salzburg, 11-13 avril 2005

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

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

La littérature arménienne

Oxford, 25-27 septembre 2009

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



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

1. to present an in-depth state of the art in the

main fields of Armenology; 2. to indicate new perspectives and desiderata for further research.

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

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

With this scientific and editorial enterprise, the AIEA committee wishes to foster new methodological approaches and to further interest in Armenian Studies. It is our hope that these volumes will pave the way for new directions and new fields of research. As scholarly reference works, these volumes are addressed not only to an Armenianological readership, but also to scholars and students from broader areas of Oriental Studies.

4. Workshops Organized under the Auspices of the AIEA

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

Gregorio l'Illuminatore
Lecce, octobre 2001

Conference on Armenian Dialectology
Stepanakert, août 2001 (INALCO)

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

Armenian Syntax
Pithiviers, 23-25 mai 2005

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

Archéologie et patrimoine culturel en Arménie

Rouen, 11-12 mars 2010

Testi greci e tradizione armena

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

Il viaggio in Armenia dall'antichità ai nostri giorni

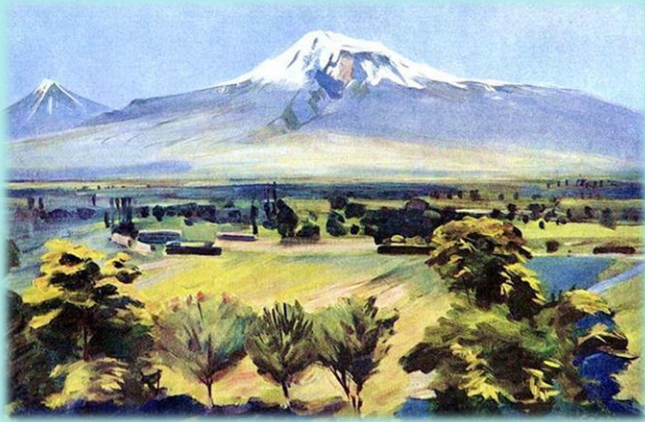
Venezia, 29-30 ottobre 2018 (con l'Università Ca' Foscari di Venezia)

Proceedings [here](#).

5. Publications under the Auspices of AIEA or Issued from AIEA Initiatives

1. M. Leroy & F. Mawet (éds.), *La place de l'arménien dans les langues indo-européennes* (Fonds René Draget, Académie Royale de Belgique, Classe des Lettres, Tome III), Leuven: Peeters, 1986.
2. B. Coulie, *Répertoire des catalogues et des bibliothèques de manuscrits arméniens* (Corpus Christianorum. Series Graeca), Turnhout: Brepols, 1992.
3. Ch. Burchard (ed.) *Armenia and the Bible* (University of Pennsylvania Armenian Texts and Studies 12), Atlanta: Scholars Press, 1993.
4. H. Lehmann & J.J.S. Weitenberg (eds.), *Armenian Texts Tasks and Tools* (Acta Jutlandica LXIX:1, Humanities Series 68), Aarhus: Aarhus University Press, 1993.
5. M. Thierry, *Répertoire des monastères arméniens*, Turnhout: Brepols, 1993.
6. R.W. Thomson, *A Bibliography of Classical Armenian Literature to 1500 AD* (Corpus Christianorum), Turnhout: Brepols, 1995.
7. V. Calzolari Bouvier, J.-D. Kaestli & B. Outtier (éds), *Apocryphes arméniens. Transmission, traduction, création, iconographie* (Publications de l'Institut romand des sciences bibliques 1), Lausanne: Editions du Zèbre, 1999.

8. V. Calzolari – J. Barnes (eds.), *L'œuvre de David l'Invincible et la transmission de la pensée grecque dans la tradition arménienne et syriacque* (Commentaria in Aristotelem Armeniaca – Davidis Opera 1) [*Pilosophia antiqua* 116], Leiden-Boston: Brill 2009.
9. V. Calzolari, ed. (with the collaboration of M.E. Stone), *Armenian Philology in the Modern Era: From Manuscript to Digital Text* (Handbook of Oriental Studies 8, History of Armenian Studies 23/1), Leiden&Boston: Brill, 2014.
10. A. Sirinian – P. Buzi – G. Shurgaia (eds.), *Colofoni armeni a confronto. Le sottoscrizioni dei manoscritti in ambito Armeno e nelle altre tradizioni scritte del mondo mediterraneo. Atti Del Colloquio Internazionale Bologna, 12-13 Ottobre 2012* (Orientalia Christiana Analecta 299), Roma: Pontificio Istituto Orientale, 2016.



Ararat from Dvin, Martiros Saryan – 1952

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