Greco-Roman traditions, while relegating the Mesopotamian ones to mere superstition or the practices of the ignorant, the authors established how the Mesopotamian sciences, particularly astronomy, herbal medicine and divination, not only persisted beyond the cuneiform age, but were also integrated with the Greco-Roman sciences in the medieval Syriac compendia. In her paper ‘Melancholy and its Treatment in Jewish Medical Sources’, Helena Paavilainen showed how writings of Jewish physicians reflect the interplay of tradition and innovation, combining the classical Greek material with later developments and an enriched materia medica. Caroline Macé spoke of the ‘Greek Christian Sources of Armenian Medical Thought’, exploring how the translated patristic literature may have shaped the medical thought in Armenia. Ramaz Shengelia’s work towards a comprehensive catalogue of the Georgian materia medica was highlighted in his paper ‘Georgian Medical Manuscripts and Texts: History and Peculiarities’. Klaus-Dietrich Fischer, in his paper ‘“Beifang” im lateinischen Oribasius: Die Streuüberlieferung griechischer medizinischer Werke’, examined several examples by Oribasius’ Euporista, a Latin source listing drugs in the order of the Greek alphabet, proving the Galenian influence.

Iatrosophia, collections of medical recipes produced in the Greek World after the Fall of Byzantium, which were intended for practical usage, were discussed by Danilo Valentino (‘Similar Medicine, Different Eras. Iatrosophia from Byzantium to Early-Modern Greece’) and Patricia Clark (‘The iatrosōfion. Recent Connections with Ancient Greek and Byzantine Medicine’). Their use well into the nineteenth century hints at the persistence of Byzantine medicine until the modern Greek time.

(End.)

XIV General Conference of the Association internationale des études arméniennes

Oxford, 10–12 August 2017

The 14th General Conference of the AIEA was organized in Pembroke college at the University of Oxford by Theo Maarten van Lint, from 10 to 12 August 2017. It featured four keynote lectures and 15 parallel sessions, with three or four papers each on topics as diverse as homiletics, architecture, history, translation studies, linguistics, modern literature, apocrypha, Biblical literature and commentaries, epics, liturgy, colophons, epigraphy, etc.

Manuscript sources were widely employed by papers dealing with Armenian history, such as the keynote talk by Tim Greenwood, ‘Ancient and
Medieval Armenian historiography’, Tara Andrews’ paper ‘Understanding the Armenian reactions to the Byzantine annexation of Ani’, the presentation by Marco Bais ‘The meaning of history writing for T’ovma Mecopec‘i’, the paper by Anahit Safaryan ‘The last king and the fall of the kingdom of Kars according to the Chronicle of Matthew of Edessa’, the talk by Azat Yeghiazaryan ‘Some Problems of the History of the Armenian Epic’.


A particular type of manuscript, the handmade map, was the focus of the paper by Ruben Atayan and Anna Atayan-German, ‘Armenian Cartography: History and the Modern Period. The Catalogue of Armenian Handmade and Printed Maps’.