

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 *iatrosophion*. 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.

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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 Mecoc'ec'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 Yeghizaryan 'Some Problems of the History of the Armenian Epic'.

Armenian literature (covering homiletics, hagiography, poetry among other genres) and philology were dealt with in such papers as Emilio Bonfiglio's 'Rhetoric and Realia in Early Armenian Homiletics', Andy Hilken's 'The Armenian reception of the homilies of Jacob of Serugh', Caroline Macé's 'The Armenian Version of the *Letter on the Death of the Apostles* attributed to Dionysius the Areopagite (BHO 966)', Sara Scarpellini's 'La traduction arménienne des Actes de Pierre et Paul du Pseudo-Marcellus: nouvelles contributions philologico-linguistiques et historico-littéraires', Hubert Kaufhold's 'Die armenische Version des Syro-Römischen Rechtsbuchs', Valentina Calzolari's 'Le *Martyre de Barthélemy* inédit conservé dans le ms. 7853 du Matenadaran : un témoin isolé et unique de la tradition apocryphe sur Barthélemy', Piruza Hayrapetyan's 'The Emergence and Development of the Ganj Kanon Revisited: What Do We Learn from the Manuscripts', Gabriel Képéklian's 'Tradition indirecte de la version arménienne de l'*Adversus haereses* d'Irénée de Lyon: Etat de la question', Alex MacFarlane's 'M3668, M7709, M7726: Considering Cycles of Kafas about Alexander the Great in Armenian', Stephanie Pambakian's 'The *Cosmology* of Anania Širakac'i: Text, Sources, and Value', Theo Maarten van Lint's 'Emptying and Fulfilment in Prayer 39 and 40 of Grigor Narekac'i's *Book of Lamentation*'.

Biblical tradition was in the focus of the papers by Michael E. Stone, 'Biblical Text and Armenian Retelling', Albert ten Kate, 'The Armenian Psalter according to the Manuscript Barberinianus Orientalis 2', Robert W. Thomson, 'Vardan Arewelc'i's *Commentary on the Psalms*. Some Preliminary Remarks', Emmanuel Van Elverdinghe, 'Grigor Murlanec'i's Lost Gospel Book and its Tradition'.

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'.

For the complete programme, visit < <https://sites.uclouvain.be/aiea/wp-content/uploads/2014/03/AIEA-2017-Program.pdf>>, the abstracts are available at <<https://sites.uclouvain.be/aiea/wp-content/uploads/2014/03/Abstracts-1.pdf>>.

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