

# NOUVEL HAY MAGAZINE

## SANS FRONTIÈRES

## NAASR

NAASR est fier de continuer à soutenir le colloque annuel des étudiants diplômés de l'UCLA en études arméniennes. Le colloque 2021 se déroule en [ligne via Zoom](#) sur plusieurs semaines avec un panel par semaine jusqu'au 6 mars. Le troisième de ces panels se tiendra le samedi 20 février à 10h00 PST / 13h00 EST. L'inscription est obligatoire.

Panel 3 du colloque des étudiants diplômés en études arméniennes de l'UCLA:  
Impact d'Evagre de Pont sur la tradition ascétique en Arménie

Présentateurs

FR. HOVSEP KARAPETYAN , École de théologie et d'études religieuses, Université catholique d'Amérique  
Présentation: édition critique des lettres arméniennes d'Evagrius

JESSE SIRAGAN ARLEN , Département des langues et cultures du Proche-Orient de l'UCLA  
Présentation: La réception arménienne d'Evagre de Pont avec un focus sur le monastère de Narek

PRÉSIDENTE: NORA BAIRAMIAN, Département des langues et cultures du Proche-Orient de l'UCLA

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Lien d'enregistrement Zoom:

[https://ucla.zoom.us/join/jEpdEiprDojEtauWSixgYmYF2FvkokOZ0z9?fbclid=IwAR2PWqxHTHnbHFF\\_HQ6-Kkdm63wxot4p0M5Ca1yDB8ucLngwfjZk](https://ucla.zoom.us/join/jEpdEiprDojEtauWSixgYmYF2FvkokOZ0z9?fbclid=IwAR2PWqxHTHnbHFF_HQ6-Kkdm63wxot4p0M5Ca1yDB8ucLngwfjZk)

**PANEL 3. THE IMPACT OF EVAGRIUS OF PONTUS ON THE  
ASCETIC TRADITION IN ARMENIA**

Saturday, February 20th at 10 am PST

Chair: Nora Bairamian, Department of Near Eastern Languages and Cultures, UCLA

**Fr. Hovsep Karapetyan, School of Theology and  
Religious Studies, Catholic University of America****Presentation Title: Critical Edition of the Armenian  
Letters of Evagrius**

The Letters of Evagrius (345-399) are part of an essential translating project in early Christian Armenia. Surviving only in fragments in their original Greek, they were translated into Syriac, possibly in the fifth century, in a collection of sixty-three letters. In the Armenian tradition, however, the number of letters is thirty, and they are presented as a correspondence between Evagrius and his friend Melania the Elder. They were published in classical Armenian for the first time in 1907 by Very Reverend Father Barsegh V. Sargissian, a member of the Mekhitarist Brotherhood of Venice.

The critical edition of this correspondence is created based on the eight different manuscripts and texts, most of them examined for the first time here. As a result, this study compares all of the known manuscripts of the correspondence between Evagrius and Melania. This presentation will discuss the manuscript tradition and the creation, by an Armenian translator, of an entirely different correspondence -- between only two friends, instead of the multiple correspondents evident in the Syriac tradition.

**Jesse Siragan Arlen, Department of Near  
Eastern Languages and Cultures, UCLA****Presentation Title: The Armenian Reception of  
Evagrius of Pontus with a Focus on the  
Monastery of Narek**

In the fallout from the condemnation of Origen (184/5–253/5) and his teachings at the Second Council of Constantinople (553), the reputation of Evagrius of Pontus (ca. 345–399) also suffered, since he was deemed to be a follower of Origen. As a result, many of Evagrius' texts in Greek were suppressed or destroyed. By contrast, he enjoyed much favor in most quarters of the Syriac and Armenian churches, testified by the fact that many of his works now lost in Greek are extant in Syriac and Armenian. Certain texts of Evagrius even came to form part of the curriculum in Armenian monasteries, and thus commentaries on certain of his works are extant from the Armenian vardapets Grigor Skewrac'i (ca. 1150 – ca. 1230), Kirakos Erznkac'i (ca. 1280–1355), as well as an anthology-compilation by Matt'ēos Ĵulayec'i (ca. 1352 – ca. 1412). After a brief survey of the works of Evagrius in Armenian and the commentaries upon them, this study narrows in on an early phase in the Armenian reception of Evagrius by focusing on the monastery of Narek. It traces the impact of Evagrius' texts and teaching upon Anania Narekac'i (ca. 910 – ca. 990) and the ascetic program he initiated as first abbot of Narek monastery by looking principally at two of Anania's ascetical instructions (xratk'): On Attention to Thoughts (Yałags xorhrdoc' zgušut'ean) and On Compunction and Tears (Yałags zljman ew artasuac').

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