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Bishops and Archbishops of Naxivan

by M. A. van den Oudenrijn O. P.

Blessed Fra Bartolommeo, the traditional “founder of the Armenian Dominicans” is very commonly called also “the first Archbishop of Naxivan.” Domenico Gravina in his *Breve descrizione dello stato della christianita e della religione di S. Domenico nella prouincia d’Armenia* ..., Rome 1605, p. 106-12, dedicates a special chapter to what he calls the “continua successione de’ frati Domenicani all’arciuescouado del B. Bartolommeo.” His authority is followed by Clemens Galanus and by quite a number of Dominican and other historiographers, who mention “archbishops” of Naxivan existing as early as the 14th century. But there is no historical evidence, that Bishop Bartolommeo ever assumed the title of Naxivan, and certainly it seems highly improbable that he was ever called an archbishop. As far as we know, he lived and died as Bishop of Marâgha, suffragan to the Archbishopric of Sultâniyyah. The bishops of Naxivan seem to have received the title of *archbishop* only in the latter half of the 15th or perhaps in the first half of the 16th century.

The See of Sultâniyyah had been founded in 1318 as a metropolitan see. Down to the beginning of the 15th century, its titulars are always recorded as archbishops.¹ The titular of Naxivan, on the other hand, is a suffraganean of this metropolitan See and still a simple bishop in 1402.² But the importance of Naxivan

¹ So in 1330, cp. BOP II 190; in 1346, *ibid.* II 230-31; in 1402, *ibid.* II 450.

² BOP II 450.

increased by reason of the activity of the Miabanoġ or "Fratres Unitores," and the importance of Sultāniyyah declined in the same measure.

In 1419 a new prelate is nominated to the diocese of Naxivan. He receives the title of bishop, like his predecessors.¹ But something has changed in the position of this church. A letter of Pope Martin V, dated October 21st of the same year 1419,² states that Naxivan is no longer a suffragan see. And in the same letter the Miabanoġ—"Fratres Ordinis Praedicatorum, nuncupati Unitorum"—receive the rights of a diocesan chapter. This privilege is obviously new. It is not given "in perpetuum" but for a period of thirty years only. The chapter can elect a bishop, whenever the see becomes vacant. Their election has to be confirmed, not by the spiritual ruler of Sultāniyyah, but by the Bishop of Kaffa in the Crimea. But there seems to have been some opposition against the emancipation of Naxivan from Sultāniyyah. In 1423 the Naxivan diocese is vacant again, and Pope Martin practically withdraws the privilege, granted only four years before. October 13th of the said year, the chapter of Naxivan—as it is expressly termed—is bidden to accept a new pastor directly appointed by the Pope himself.³ This new bishop is recommended to the Archbishop of Sultāniyyah! Moreover the Pope declares expressly the diocese of Naxivan suffragan to that metropolitan see, as it had been of old.⁴ Two years later, the See of Sultāniyyah itself is vacant, and an archbishop is appointed,⁵ a priest of the diocese of Naxivan and member of the Miabanoġ Congregation: fr. Thomas of Aparan. How things further evolved escapes our exact knowledge. But as far as we know, this Archbishop Thomas must have been the last titular of Sultāniyyah. This

¹ BOP II 562-3.

² BOP II 563-4.

³ BOP II 626.

⁴ BOP I. c.

⁵ BOP II 660.

archdiocese, after an existence of more than a century, disappears, whilst the diocese of Naxivan maintains a certain importance. The archiepiscopal rights of Sultâniyyah now passed eventually to the surviving See of Naxivan.

Nevertheless in the course of the 15th century the titulars of Naxivan still appear as simple bishops. This is the title the new appointed pastors receive in 1431 and in 1465. The Venetian Ambassador Ambrosio Contarini, who travelled to the Persian court in 1473-77 received hospitality from the "veschouo" of the Naxivan diocese.¹ In 1479, fr. Benedict "nuper creatus *episcopus*" is recommended by fr. Leonard de Mansuetis, Master General of the Dominican Order.² It is true that in the Dominican Bullarium some rulers of the Naxivan church during the 15th century, are termed "archiepiscopus" viz. a fr. Matthew about 1438, a fr. John in 1462, and a fr. Benedict in 1478. But it is to be noted, that the original bulls for these "archbishops" are not given. Their names are mentioned after Cavalerius and the *Theatrum* of Father Fontana. This arouses a strong suspicion against the exactness of the title, especially because the "Archbishop" fr. Benedict of the year 1478 must be the same person as the Bishop fr. Benedict in the contemporaneous document of Leonard de Mansuetis. So there is a strong presumption that the rulers of the Naxivan See during the 15th century were still simple bishops, though Pope Paul III states, Febr. 27th 1544, "ex multis argumentis et rei evidentia nobis innotuit *semper* in *archiepiscopum* Naxivanensem unus professor ordinis Fratrum Praedicatorum³ . . . eligi." This tradition cannot have been much older than half a century. And even in the beginning of the 17th century the terminology still lacked a fixed

¹ *Il viazo del clarissimo Messer Ambrosio Contarini, Ambasciator della Illustrissima Signoria di Venetia al Signor Uxuncassan Re di Persia*, Venice 1543, fol. 11b and 19a.

² Tabularium O. P. IV — 4, fol. 184b, communicated by the Rev. Father R. Loenertz O. P.

³ Understand: ordinis Unitorum. The document is quoted by Lemmens, *Hirarchia latina Orientis* 1622-1922, I, Rome 1923, p. 17, note 2.

character. Thus fr. Azarias Friton f. i., in the documents concerning his election (1602-04) is styled indifferently Bishop and "Archbishop." But in the course of the 16th century we see that the newly appointed pastors of the Naxivan church receive the pallium. From the documents of the Propaganda (17th and 18th cent.), it appears that their title of "Archbishop" finally prevailed, to the exclusion of that of a "Bishop."

Lists of the occupants of the Naxivan See—most of them incomplete and not free from mistakes—have been given by many writers. The more important are the following:

1. Domenico Gravina, *Breve Descrittione* etc. in the 4th chapter of this work. He gives no names of bishops before 1511, and ends with Azaria Friton 1604.

2. Clemens Galanus, Միաբանութիւն Հայոց սուրբ եկեղեցւոյն ընդ յԵԺԻ սուրբ եկեղեցւոյն Հռովմայ... *Conciliationis ecclesiae armenae cum romana ex ipsis Armenorum Patrum et doctorum testimoniis, in duas partes, historiam et controversialem divisae, Pars Prima*, Rome 1650, p. 528-530. His list starts with fr. Toma Čahkeçi in the year Բ. յ. Ճ. Դ = 1356, and ends with Ōgostinos Bajēçi (Bajenç), who still governed the church of Naxivan when Galanus wrote. His catalogue was often reproduced, but contains many omissions and mistakes.

3. Vincentius M. Fontana, *Constitutiones, declarationes et ordinationes capitulorum generalium S. ordinis Praedic. ab anno MCCXX usque ad MDCL emanatae*, Tome II, Rome 1656, col. 267-8, provides some corrigenda and addenda to the list of Galanus. A new list is given in the *Sacrum Theatrum Dominicanum* of the same author (Rome 1666, p. 55-58). The list closes with fr. Paolo Piromalli.

4. Michael Le Quien, *Oriens Christianus*, Tome III, Paris 1740, col. 1403-14. His list starts with Toma Čahkeçi and closes with Domenico Salvini.

5. Pius B. Gams, *Series episcoporum ecclesiae Catholicae quotquot innotuerunt a beato Petro Apostolo*, Ratisbonne 1873, p. 455, col. b. and c.

6. Lewond Ališan, **Սիսական: Տեղագրութիւն Սիւնեաց աշխարհի**, Venice 1893, p. 388 gives a nearly complete list from "Blessed Bartholomew of Bologna" (1330) to Archbishop Salvini (1732-65). His chapter **Միաբանող եղբարք ի գաւառս Երնջակայ և Չահկոյ** (p. 382-408 of the mentioned work) contains by far the fullest and the best information that has been given to the present day on Miabanoł and Armeno-Dominican history. Many particulars on the Naxivan bishops and archbishops, derived from Armenian as well as from western sources, are given in this chapter. But fuller indication of the source material would be desirable, and some mistakes have to be corrected.

7. Conradus Eubel, *Hierarchia Catholica medii aevi*, vol. I (1198-1431), Münster ²1913, p. 354; vol. II (1431-1503), *ibid.* ²1914, p. 198; vol. III (16th cent.) *ibid.* ²1923, p. 252. The last archbishop in these lists is fr. Azaria Friton (1604).

8. Leonardus Lemmens, *Hierarchia latina Orientis 1622-1922 mediante S. Congr. de Propaganda Fide instituta*. Pars I, Rome 1923, p. 8-26. His list, based on a very careful study of the Propaganda archives, extends from Matthaeus Erasmi down to Dom. Salvini.

A list of the Naxivan bishops and archbishops may be found also in our *Annotationes bibliographicae Armeno-Dominicanae*, Rome 1921, p. 15-18.

A diocese of Naxivan was not contemplated in the delimitation of the Dominican missionary territories as made in 1318 by Pope John XXII, nor by the first Metropolitan of Sultāniyyah, fr. Franco da Perugia, when he organized the ecclesiastical division of his immense ecclesiastical province. In a letter of the said Pope, A. D. 1321,¹ a Bishop Zacharias is mentioned as occupying the See of Naxivan (*Naczoan*). He is not yet in union with Rome, but is

¹ See Golubovich, *Biblioteca Bio-bibliografica della Terra Santa e dell'Oriente Franceseano*, III, Quaracchi 1919, p. 216.

invited to join, which perhaps implies that his name had been mentioned to the Pope as that of an Armenian prelate who might be favourably disposed. In 1330 Bishop Bartholomew O. P. is said to have left his residence of Marâgha. He transferred his residence to the monastery of Qŕnay on the Ernĵak river, where he died in 1333. As stated above, there is no evidence that he ever assumed the title of Naxivan. And so the first Roman Catholic bishop of this see, we know of is

I - JOHN I

before 1356 (*Eubel*, I 354). Only his name is known from the document in which his successor was appointed.

II - THOMAS I OF ĴAHOUK

Թովմաս (or: Թովա) Պատկեցի, April 12th 1356-1374(?). He was a member of the Miabanoġ Congregation. Cp. Galanus, p. 524, Ališan, p. 388, our *Annotationes*, p. 10 and 15. Before he became bishop, he and his brother fr. Samouél (alias: Elewġêrios) Ĵahkeċi had travelled to the papal court, and obtained a juridical regulation of their Congregation in its relations to the Dominican Order (Innocent VI, January 31st 1356, cp. *Bullarium Ord. Praed.* II, p. 246-7).

III - JOHN II OF TAURIS

Եովհաննէս (or: Պաւս) Թաւրիժեցի, April 7th 1374-March 9th 1377, on which date he was transferred to the diocese of Kaffa in the Crimea. According to a note in a Kaffa manuscript of the 14th century, he must have been a Dominican, սր[ա]կադոս = *Praedicator*, cp. Macler, *Notice de Manuscrits arméniens vus dans quelques bibliothèques de l'Europe Centrale*, Paris 1913, p. 14; van den Oudenrijn, *Kanon srboyn Dôminikosi*, Rome 1935, p. 135-6.

IV - JOHN III DE GALONIFONTIBUS

July 26th 1377-August 26th 1398, on which date he was promoted to the archdiocese of Sultāniyyah (cp. *Bull. Ord. Praed.* II, p. 460-1). In 1402 he came back to Europe bearing letters from Tamerlane.¹ Afterwards—Dec. 29th 1410—he appears as administrator of the diocese of Khan-Baliq (Cambalech, Peking) in China.² After his translation to Sultāniyyah, several bishops were appointed for Naxivan, who never took possession of their See.³ The first was a fr. Francis of Tauris, probably a Miabanoł. He must have been nominated before October 29th 1399. The second, a Franciscan, fr. Stephanus Petri de Seghes (or: de Seczhw?, Oct. 20th 1399) than another Franciscan, fr. Fredericus Pauknecht de Nordlinga (January 1st 1401), than two European Dominicans: fr. John Lyoens (alias: Lycens, of Bruges in Belgium, July 26th 1402) and fr. Lewis Gomez (Ludovicus Gometii, March 3rd, 1403).

V - MICTARICIUS

or: Mictareus = Միկարիկ or: Միկար. He must have been an Armenian, and very probably belonged to the Miabanoł Congregation. The year, in which he became bishop of Naxivan is unknown. His name only is given in the bull by which his successor was appointed. According to Ališan he died A.D. 1417.

VI - MARTIN DE CHIARI

October 9th 1419-1423. (cp. *Bull. Ord. Praed.* II, p. 562-3 and p. 563-4). Whether he was an Armenian and a member of the Miabanoł

¹ Cp. Silvestre de Sacy, *Mémoire sur une correspondance inédite de Tamerlan avec Charles VI* (Mém. de l'Acad. des Inscriptions et Belles Lettres, 1822 [VI] 470, 522); H. Moranvillé, *Mémoire sur Tamerlan et sa cour par un Dominicain en 1403* (Biblioth. de l'Ecole des Chartes, 1894 (LV).

² Eubel, I, p. 160, note 4.

³ Cp. BOP II p. 460, 461, 466; Eubel, I, p. 354, note 2.

Congregation, or a European, and in that case probably an Italian Dominican, is not very clear. In the bull of his nomination, his knowledge of the Armenian language is especially mentioned, which would not be expected if he were a born Armenian. But on the other hand, he is said to belong to the "Ordo Fratrum Praedicatorum Unitorum... nuncupatorum" (same statement in the papal letter of October 21st of the same year). And this was a current term for the Miabanoł Congregation. Ališan, p. 390, thinks him to be an Italian, who had entered the Congregation. But, as far as I know, there is no evidence that the Miabanołq ever received other people than Armenians in their community. After all the word "Chiari" might be a corruption of some Armenian placename, and perhaps of Քաշայ, as I have suggested (*Divus Thomas* 1930 [VIII] p. 264, note 57).

As successors of this bishop are mentioned: first a Georgius (Eubel I 354) and than a Ladislaus (Eubel, *ibid.* with the date May 5th 1421). Moreover Ališan gives a Thaddaeus (Թադէոս) for the same year 1421. But the Bull of nomination for the next Bishop, Peter of Carna, considers him as succeeding directly to Bishop Martin.

VII - PETER DE CARNA

i. e. of Qŕnay (Ališan: Քաշայ) was appointed on Octob. 13th A. D. 1423. Very probably a member of the Miabanoł Congregation (cp. *Divus Thomas* 1930 [VIII], p. 265, note 61). The document of his nomination is preserved in the *Bull. Ord. Praed.* II, p. 625.

VIII - MATTHEW I

†1438, probably also a Miabanoł. He is mentioned as "Matthêos or Yovhannês Yovhanikean" (Մատթէոս կամ Եովհաննէս Եովհանիկեան) in the list of Ališan (p. 388). In the *Bullarium Ord. Praed.* III p. 210, he appears as "fr. Matthaeus Avenicen," probably meant to be read as "Avenicensis,"¹ Ališan, p. 390 gives "Մ. երիկեան" which might

¹ Cp. below, No. XXII and No. XXV.

be a corruption of “**Առքայեան**.” He held the degree of Master in Theology, and died on the island of Cyprus according to Fontana (*Sacrum theatrum*, p. 55).

IX - JOHN IV

According to Galanus the years of his episcopate were 1462-1477. In the *Bullarium Ord. Praed.*, III, p. 435, “fr. Johannes Armenus” is mentioned as “archbishop” of Naxivan under the year 1462 (references given from Fontana and Cavalerius), in the same *Bullarium*, III, p. 477, under the year 1465 again a “bishop” with the name “Johannes Simonis.” Probably this is a double mention of one and the same person. Ališan gives the name of this prelate as “Yovhannês Simonean.” It must have been this bishop John, who received the Venetian ambassador, Ambrosio Contarini, but the proper name is not mentioned in the record of this traveller.

X - BENEDICT I

1478-1492 according to Galanus. In 1479 he is referred to as “nuper consecratus episcopus” by fr. Leon. de Mansuetis.¹ (Cp. also Fontana, *Sacrum theatrum*, p. 56. *Bullar, Ord. Praed.*, III, p. 632, from Fontana and Cavalerius).

XI - JOHN BAPTIST

(**Մկրտիչ**), 1494-1501, probably an Armenian Miabanoł. The list of Ališan gives two bishops of this name: **Մկրտիչ** ^ա with the year 1494 and **Մկրտիչ** ^բ with the year 1498 (cp. also Ališan, p. 391)

XII - BENEDICT II

1502-1509 (cp. Eubel, II, p. 198; Ališan, p. 391).

¹ Cp. above, p. 163; note 2.

XIII - GREGORY

"son of Adeodatus," **Գրիգոր Աստուածատուրեան**, Febr. 10th 1511-1538 (cp. Eubel, III, p. 252). He came to Italy for his consecration, and visited Rome and Bologna in 1511 (cp. Leander Albertus, *De viris illustribus*, fol. 124; Gravina, p. 108; Quétif and Echard *Scriptores Ord. Praed.*, I, p. 582; Ališan, p. 391-2; van den Oudenrijn, *Kanon srboyn Dôminikosi*, p. 28).

After Gregory a Bishop Benedict is mentioned for the years 1537(?) - 1540, (see Gravina, p. 109 and cp. Ališan, p. 392). But probably there is an error in the date and this Bishop Benedict is identical with the next, who succeeded to the Naxivan see "per obitum Gregorii" (Eubel, III, p. 252).

XIV - BENEDICT III

son of Pîrzadê (Ališan: **Փիրզադե**, a Persian name: فرزاده). Western authors transformed this name into "Berzati," which looks rather Italian. But we know for certain that Bishop Benedict III was a born Armenian. His electors state expressly that he possessed no knowledge whatever either of Italian nor of Latin language. He is said to have been a native of the town of Naxivan, was elected on Nov. 30th 1540, and came to Rome for his consecration. The document of his election was accepted in the consistory of October 20th 1542. He was consecrated in Rome, received the pallium on May 11th 1543, but died on the way back to Armenia (according to Gravina, p. 110, at Tripolis on the Syrian coast, according to Galanus, p. 529-30, on the island of Cyprus). Fontana, *Sacrum theatrum*, p. 56-7, has preserved an interesting excerpt from the testimonial letters of his election. (See below, p. 185-89).

XV - STEPHEN I GOHERJEAN

Ստեփաննոս Գոհերձեան (or: **Գահերձեան**), January 27th 1546-1559. Received the pallium on Febr. 19th 1546. According to Galanus, he was a native of the village of Xôškaşên. An anecdote on

his first audience with Pope Paul III, when he came to Rome for his consecration, is given by Gravina (p. 109); for further notices cp. Ališan, p. 392.

XVI - NICHOLAS FRITON

(Friton, Fridonis, Fridonus, Frydo etc.), **Միկղայոս** (or: **Միկալ Պրիտոն**).¹ Oct. 20th 1560-1597. He was a native of Aparaner and the last Miabanoŭ occupant of the Naxivan See. During his episcopate the Miabanoŭ Congregation as such ceased to exist and was formally incorporated in the Dominican Order (1583), as "Provincia Naxivanensis Ordinis Praedicatorum." His nephew, vicar general and future successor, fr. Azaria Friton was able to provide fr. Domenico Gravina with full information on Archbishop Nicholas, his long episcopate, and his many sufferings for the Faith. This explains why two chapters of the *Breve descrittione* were dedicated to this prelate, viz. chapt. V. "Del venerabile fr. Nicolò Arciuescouo di Naxiuan" (p. 112-116) and chapt. VI. "De' tormenti e martirij di Fr. Nicolò Arciuescouo, e di molti altri Frati e Christiani Armeni (p. 116-124). Archbishop Nicholas made three visits ad limina: the first on occasion of his election and consecration under Pope Pius IV, the second under St. Pius V, and a last during the pontificate of Pope Gregory XIII (Gravina, p. 110, 111). The somewhat dramatic narrative of Gravina has often been reproduced in full or in part, most recently by Tournebize in the *Revue de l'Orient Chrétien* 1920-21 (XXII), p. 158 ff. Cp. also Ališan, p. 371 and 392-3. Pope Pius IV invited archbishop Nicholas (July 23rd 1562) to provide an assistant for Patriarch 'Abdišô' (ܐܒܕܝܫܐ) who had recently professed the Roman faith (cp. Giamil, *Genuinae relationes inter sedem apostolicam et Assyriorum seu Chaldaeorum ecclesiam*, Rome 1902, p. 68-9).

¹ For other European and Armenian forms of his surname, cp. n° XVII.

XVII - AZARIAS FRITON

Ազարիա Ֆրիտոն. The inscription of his tombstone according to Ališan has: **Ֆրիտոն.** In the letter of the Joula authorities he is mentioned as **Տէր Ազարիէ.** He himself signs: **Ազարիեայս Ֆրիտոնաց,** but also **Ազարիէս Ֆրիտոնաց** and **Ազարիեայս Ֆրիտոնաց** (*sic*). Contemporaneous Italian and Latin texts give the following names: Azarias Armenus, Azaria d'Abarano (de Albarano), Azarias Fridonis, Esaraia Felidoni, Azaria Firidoni. Elected by the clergy and laity of his diocese, he was consecrated at Rome on May 9th 1604, received the pallium on July 4th of the same year,¹ but never came back to his flock. From Rome he travelled to Spain collecting alms for his church, died on the journey back at Rome, January 7th 1607, and was buried in the church of Sancta Maria Aegyptiaca. His epitaph² exists, and was brought to the church of S. Nicolò da Tolentino at Rome not many years ago. Fr. Azarias was a nephew of the preceding archbishop, had represented his uncle on a visit ad limina under Pope Sixtus V, acted as his vicar general, and suffered imprisonment with him during the persecution of 1596 (cp. Gravina, p. 120). The *Breve descrittione* of this author is, for its more valuable parts, largely based upon information given by Fr. Azarias. The chapters VII and VIII of the said work deal with his adventurous journey to Europe and his arrival at Rome, chapt. VIII contains a report on the state of the Naxivan archdiocese, presented to Pope Clement VIII on this occasion.³ The "processus informationis" for the provision of the Naxivan Church

¹ Ališan was in possession of an authentic copy of the act, drawn up at the collation of the pallium, cp. *Sisakan*, p. 393.

² The Latin part of this epitaph is given by Ališan, p. 394, the armenian part *ibid.* p. 371.

³ Extracts given by Ališan, *Sisakan*, p. 387.

in the person of fr. Azarias, together with several other documents exists in the Vatican Archives. (See below, p. 190-216).

According to Fontana, (*Sacrum Theatrum*, p. 58), the successor of fr. Azarias bore the name of Mark. He seems to have been an Armenian Dominican residing in Italy, and died at Rome soon after his consecration in 1607. But in a document existing in the Archives of the Propaganda,¹ Archbishop Matthew II is considered as the immediate successor of Azarias and Mark is not mentioned. As soon as the Naxivan diocesans had heard the news of the premature death of Archbishop Azarias, they elected a friar Matthew as his successor.² But in the mean time the Pope had already appointed another Armenian Dominican resident of Rome to the see of Naxivan. He also bore the name of Matthew.

XVIII - MATTHEW II

His surname is given by Galanus as "Miranšeçi," but this probably is a mistake, originated by his father's name "Miranšah." The historiographers of the Dominican Order call him "Matthaeus Erasmus," or, perhaps more correctly, "Matthaeus Erasmi." Erasmus may have been the Christian name of his father, Miranšah. This archbishop was consecrated at Rome, October 22nd 1607, went to Armenia and governed his church until his death, July 9th 1627. In 1608 he passed through Sicily. Father Allegranza in 1752 saw an Armenian Missal, left by him at Palermo in the said year (cp. *Annotationes*, p. 16).

¹ See Lemmens, *Hierarchia* I, p. 12, note I.

² This friar Matthew, *not* identical with "Matthieu Érasme", as Brosset thought, travelled to Europe, taking his way over Russia, in company with another future archbishop of Naxivan, then still a very young man, who only some years afterwards was to enter the Order of St. Dominic as fr. Augustine (Ôgostinos) Baĵenç. This fr. Augustine later on wrote an account of his journey. What became of the Archbishop-elect fr. Matthew does not appear from this account. Galanus says he died on his way to Rome.

XIX - PAUL I (ANGELO) MARIA CITTADINUS (CITTADINIUS)

July 9th 1627-Dec. 10th 1629. He made his religious profession in the Dominican convent of Faenza.¹ For many years he had been in the missions of Armenia and Persia, and had travelled even to Goa in the Portuguese East Indies. Back in Italy again, he left the Order of St. Dominic and became a Carthusian monk under the name of "Angelo." In 1624 the Pope resolved to provide a "coadiutor cum iure successionis" for Archbishop Matthew. His choice fell on Cittadinus, who had to take the Dominican habit again, and then was consecrated Archbishop of Myra and appointed coadjutor to the archdiocese of Naxivan. After his consecration he left Rome on a voyage through the Spanish colonies in South and Central America, in order to collect alms there. Meanwhile however, after the death of Archbishop Matthew II, the Catholics of Naxivan elected fr. Ôgostinos Bajenç as his successor. Bajenç travelled to Rome; where he arrived in 1629. As Cittadinus—who was still in America—had automatically become archbishop of Naxivan upon the death of Matthew, it became necessary to provide otherwise for fr. Ôgostinos. A solution was found, by appointing him titular Archbishop of Myra and coadjutor "cum iure successionis" of Naxivan. But by that time Cittadinus himself had died in Yucatan († December 10th 1629).

The former missionary activities of fr. Paulus Cittadinus are mentioned by the famous Italian traveller Pietro della Valle, who met him in Persia² and appreciated him very highly.³ For documents in the Archives of the Propaganda, regarding Archbishop Cittadinus, see Lemmens, *Hierarchia*, I, p. 12-13. Ališan, *Sisakan*, p. 394, refers to him as the author of two Armenian writings. The

¹ Before leaving Italy he had resided for some time in Bologna, hence the surname "Աննոնիացի" in Ališan's *Sisakan*.

² Cp. *Viaggi*, Rome 1650-1663, vol. II, p. 135-6; vol. III, p. 126 ff., p. 150 ff.

³ Ibidem III, p. 138.

title of the first is given as “Քրիստոնէական վարդապետութիւն,” it is said to be an adaptation or extract of St. Robert Bellarminus' famous Catechism.¹ The title of the second work is “(Գլխախորհուրդի Ս. Հաղորդութեան և Աւարդարան աղօթից” = The utility of Holy Communion and of the Rosary prayer. Papillon, *Les écrits missionnaires des PP. Paolo Cittadino et Tomaso Vitale, Arch. Fratr. Praed.* I (1932), p. 415-6 mentions, a Latin edition (Macerata 1621) of a report by Cittadinus, known before in Italian only, under the title: *Sincera relatio reverendi Patris fratris Pauli Mariae Cittadini, Faventini, Ordinis Praedicatorum, in omnibus regnis Persarum et utriusque Armeniae Vicarii Generalis.*

XX - AUGUSTINE BAJENC

(Գոստինոս Բաջենց, Augustinus Pacensis, Bagiensis, Bagezzi, Bagiezzi, Badjétsi, also: Augustinus Persa; Lemmens: “Basrei,” which must be erroneous either for “Parsi” or for “Baseçi,”² August 12th 1630-April 16th 1653. In 1605, still very young, he had been deported with his fellow countrymen under Shâh ‘Abbâs. Afterwards he travelled to Europe by Russia, stayed for some time at Kraków, traversed Germany, sailed from Hamburg to Portugal, visited the chief places and sanctuaries first of Spain, then of Italy, and finally reached Rome in 1610. Afterwards he went back to Poland and entered the noviciate of the Dominican Order in the convent of Kraków. Some years later (1613) he was sent to Rome once more to finish his studies at the Minerva, was ordained priest in 1614, came to Bologna, and from there with some other Dominicans to Venice, whence they sailed for Armenia with letters of the Pope to the Persian Shâh. In

¹ Perhaps this work is attributed to Paul Cittadinus due to confusion with fr. Petrus Paulus Copus, who gave an Armenian translation of this Catechism. Cp. Macler, *Catalogue des manuscrits arméniens et géorgiens* (de la Bibl. Nationale à Paris), Paris 1908, p. 85 (No. 157), Tisserant, *Codices Armeni bibliothecae Vaticanae*, Rome 1927, p. 31-2.

² On the real form of the name, cp. A F P, 1932 (1) 276, note 2.

1617 fr. Augustine was back in Europe again. In 1619 he travelled once more to Persia, bearing letters and messages of the Pope, the kings of France and Spain, and some other princes to the Shâh. In 1627, after the death of Matthew II, he was elected archbishop of Naxivan, but was consecrated with the title of Myra, as we saw above, p. 174. After having received the news of Cittadinus' death, he went back from Rome to Armenia, and governed his Naxivan flock until his death on April 16th 1653. We possess an Armenian manuscript, now in the Bibliothèque Nationale of Paris (*Suppl. armén.* No. 3), written for the greater part by this Archbishop (cp. Macler, *Catalogue*, p. 4, No. 9). This manuscript contains the Psalms, several canticles of the breviary, some masses, a short treatise on the sacrament of Confession, and an interesting account of the writer's adventures and travels from his deportation in 1605 until his departure from Venice in 1619. The text, as far as I know, has never yet been published, but a French translation with introduction and notes by Brosset appeared in the *Journal Asiatique* of 1837 (III), p. 209-245 and p. 401-421. On archbishop Bajenç see further Galanus, p. 529-30; Fontana, *Monumenta Dominicana breuiter in synopsis collecta*, etc. Rome 1675, p. 613; Quétif and Echard, *Scriptores*, II, p. 572-3; Ališan, *Sisakan*, p. 395, van den Oudenrijn, *Annotationes*, p. 16-17 (with an extract of the manuscript of J. E. Minasowicz), Lemmens, *Hierarchia*, I, p. 13-15; Macrì, *Memorie istorico-critiche* etc., Naples 1824, p. 70-73. On his attempt to introduce Franciscan missionaries in the archdiocese of Naxivan, Lemmens, *Acta S. Congregationis de Propaganda Fide pro Terra Sancta*, I, Quaracchi 1921, p. 58 note 1.

XXI - PAUL II PIROMALLI

Պօղոս Պիրոմալի, written also: Քիրոմալի¹ and Քիրոմալ, June 14th 1655-Dec. 15th 1664, an Italian Dominican from Siderno in Calabria. He was sent to the Armenian missions by the Propaganda on May 31st 1631, but very soon got into troubles with his

¹ Hence Neumann; *Piromalli*.

ecclesiastical superior Archbishop Augustine. On the other hand he gained considerable influence with important representatives of the Gregorian church in Armenia, with Giragos, who later on became Patriarch of Constantinople, with Oskan, afterwards bishop and editor of many books, and also with the Kaṭolikos, Movsēs III Taṭewaçi, of Êjmiacin. He resided for a considerable time in the patriarchal convent, where he was appointed as teacher by his friend the Kaṭolikos. In 1637 he preached among the Armenians of Constantinople, visited the Armenian colonies of Russia and Poland, and came back to Rome in 1639. In the course of the following year he was sent to Armenia again, with papal letters for Filippos Aḡbakeçi, the new Kaṭolikos of Êjmiacin, and also for the Persian Shâh. In 1647 Filippos with 25 bishops and 8 vardapets signed a profession of the Catholic faith, which was handed to Piromalli to send it to Rome.¹ In 1654 on a journey to Italy fr. Paulus was captured by African pirates in the Mediterranean, but redeemed by the agents of the Propaganda. When he came back to Rome, the news of Archbishop Augustine's death had recently arrived, and Paul was appointed in his place. After his consecration he took his way to Armenia over Vienna in Austria, where he remained for some time to superintend the printing of some of his treatises. In 1657 he was in Constantinople, came from there to Naxivan, but soon got into difficulties with the native Dominicans. In 1662 he decided to go to Rome again, and was kept there as professor for the Armenian alumni of the Propaganda College. On Dec. 15th 1664 he was transferred to the diocese of Bisignano, where he died on July 13th 1667.

Archbishop Piromalli was a man of considerable learning and energy, but of rather a difficult nature. The archives of the Propaganda contain many letters about his uncessant quarrels with Archbishop Augustine, with the Naxivan Dominicans, and, last not least, with the famous Theatine missionary Clemente Galano. He wrote

¹ See Tašean, *Յուզակ հայերէն ձեռագրաց մատենադարանին Մեխիթարեանց եւ Ս. Ինննա*, Vienna 1895, col. 112b.

considerably in various languages, but only a small portion of his works has been printed. First of all a Latin treatise on Incarnation “*Θεαντροπολογία [sic] seu Oeconomia Salvatoris nostri, explicans ex solis Prophetis ad instantiam Regis Persarum petitis, ineffabile adorandumque Incarnationis Sacramentum*,” Vienna in Austria, with the date of Sept. 22nd 1656. The autograph of this treatise is preserved in the Vatican Library (*cod. Borg. Arm.* 40, cp. Tisserant, *Codices*, p. 66). An Armenian translation has been printed at Rome in 1681 (1679?). Two manuscripts, copied from the Roman edition, exist in the Bibliothèque Nationale at Paris; cp. Macler, *Catalogue*, p. 76 (No. 142) and p. 86 (No. 160). The author of the Armenian translation is a wellknown doctor Barset of Constantinople, surnamed Holov (Հոլով), cp. Tašean, *Յուշակ*, col. 993 b. Another Latin treatise of P. Piromalli was printed at Vienna in the same year (October 5th 1656) with the title: *Apologia de duplici natura Christi, divina scilicet et humana, ex S. Cyrillo Alexandrino petita, contra P. Simonem, Armenorum Doctorem*. This work has been translated into Armenian by the author himself, whose autograph is preserved in the Vatican Library (*cod. Borg. Arm.* 40), cp. Tisserant, l.c. Moreover the same library contains still another manuscript of the same armenian translation (*cod. Borg. Arm.* 11), cp. Tisserant, p. 15.

Besides, the Vatican Library is in possession of several other manuscripts (most of them autographs, as it seems) of Piromalli's works. There is another Armenian treatise on the two natures of Christ, with testimonies drawn from St. Athanase, St. Gregory Thaumaturgus, St. Cyril of Alexandria, from the Council of Calcedonia, etc. (*cod. Borg. Arm.* 10). The manuscript is probably an autograph (cp. Tisserant p. 13-14). And there is still a third Armenian treatise on the same subject (*cod. Borg. Arm.* 23), cp. Tisserant, p. 27-29. Further, a pamphlet on the downfall of the Armenian church: *Տեառն Պաւլոսի աստուածաբան վարդապետին յաղագս աւերածոյ Հայոց եկեղեցւոյն, հաւաքունի ի սրբոց հայրապետացն Հայոց ազգին*: (*cod. Borg. Arm.* 26), cp. Tisserant, p. 33-34. An Armenian-Latin

lexicon (autograph, *cod. Borg. Arm.* 53), cp. Tisserant p. 79-80. Very probably two other pamphlets, preserved in the same library belong to P. Piromalli. First the convention of Emperor Constantine and Pope St. Silvester with Tiridates, king of Armenia and St. Gregory the Illuminator (Armenian and Latin; fol. 181a-188b in the above mentioned *cod. Borg. Arm.* 23), cp. Tisserant, p. 28. (The same matter is touched also in the pamphlet on the downfall of the Armenian church). Then an Armenian translation of the Florentine Council's decree regarding the Armenians (Armenian only; fol. 13a-33b in the above mentioned *cod. Borg. Arm.* 26), cp. Tisserant p. 34.

The British Museum preserves a manuscript of the 18th century (*cod. Egerton* 706) of a treatise on Hell, Heaven and Purgatory (**Յաղագս դժոխոց, արքայութեան և քաւարանի բան**) which according to a Latin notice on fol. 1, is composed by P. Piromalli. Cp. Conybeare, *A catalogue of the Armenian manuscripts in the British Museum*, London 1913, p. 203 (No. 84).

Piromalli himself gives an enumeration of some of his writings in the Preface to his printed "Apologia." Lemmens, *Hierarchia*, I, p. 14, note 2, refers to two catalogues of his works, to be found in the Archives of the Propaganda, *Scritture antiche*, vol. 222, fol. 41 and 96; cp. also Fontana, *Monumenta Dominicana* p. 664 and 668, Quétif and Échard, *Scriptores Ord. Praed.*, II, p. 572-3 and Macri, *Memorie storico-critiche*, p. 205-207. Many notices on Piromalli and his achievements during his first sojourn among the Armenians (1631-1639) have been published by his brother, the Capucine father fr. Joannes a Syderno, in his *Directorium theologicum seu Apologia contra errores haereticales Armenorum*, Messina 1645. More or less extensive biographical or bibliographical notices may be found in Le Quien, *Oriens christianus*, III, col. 1410-11; Tournon, *Histoire des hommes illustres de l'Ordre de Saint Dominique*, V, p. 435-49; Çamçeanc, **Պատմութիւն Հայոց**, III, p. 610-15. 620, 621, 638-40; Neumann, *Versuch einer Geschichte der Armenischen Literatur*, p. 241-2; Ališan, **Սիսական**, p. 395, 397, 398; Zarphanalean, **Ուսումնասիրութիւնք Հայ լեզուի և մատենագրութեան**

յարկմուս, p. 22; van den Oudenrijn, *Annotationes bibliographicae*, p. 40-41. The documents relating to Piromalli's nomination to the Naxivan archdiocese are given by Lemmens, *Hierarchia*, I, p. 14. An anonymous biographical sketch, written by a correspondent from Siderno, appeared in the *Osservatore Romano* of December 22nd 1934. A more extensive biography, based on the *Directorium* of Joannes a Syderno, and partly on materials extracted from the Propaganda Archives, but rather panegyrical in style, was published at Naples in 1824, with the following title: *Memorie istorico-critiche intorno alla vita e alle opere di monsignore Fra Paolo Piromalli, arcivescovo di Naxivan, aggiuntavi la Sidernografia, scritte dal canonico Michelangelo Macrì, membro onorario della Regale Accademia di Scienze e ordinario della Società Pontaniana ecc.*

XXII - MATTHEW III YOVHANISEAN

Մատթէոս Երկրորդ, fra Matteo Avanisense, P. Matthaeus Avanisensis (also: "Hovanesezi"), May 14th 1668-July 14th 1674. He was provincial of the "Provincia Naxivanensis" when he came to Italy in 1665, provided with a document in which both clergy and laity of Naxivan postulated that he be named to succeed Archbishop Piromalli. After some hesitations and investigations, which took a considerable time (cp. Lemmens, p. 14-17), he received his nomination on May 14th 1668. The year before he had visited Paris and received a letter of King Louis XIV for the Persian Shâh. On his journey back to the Orient, he was accompanied by a young man of Armenian extraction, an ex-alumnus of the Propaganda College, who had finished his theological studies, but did not feel inclined to receive holy orders, Bedros Bedik (بدروس بديك as he signs his own name), the future author of a Latin book, containing some useful information on the state of the Naxivan archdiocese during the incumbency of Archbishop Yovhanisean. By special decree of fr. Joannes Baptista de Marinis, General of the Dominican Order, Archbishop Mathew retained his full authority as provincial. He made use of

these powers for some years, till a new Italian visitor arrived in the person of fr. Francesco Piscopo O. P. This father Piscopo in his turn became vicar general of the archdiocese and vicarius capitularis after the death of Archbishop Matthew at the Persian court, then in Qazwīn († July 14th 1674). For a description and statistics of the Naxivan archdiocese under Matthew Yovhanisean cp. Bedros Bedik: ¹جهيل سوتن *Cehil Sutun, seu Explicatio utriusque celeberrimi ac pretiosissimi theatri quadraginta columnarum in Perside Orientis, cum adiecta fusiori narratione de Religione moribusque Persarum et eorundem vivendi modo, populis vicinis, aliisque de hac Orientali Natione famosissima scitu dignis*, Vienna in Austria 1679, Art. 29: "De provincia catholica Naxivan, quae est in Armenia Majori sub cura spiritali Reverendorum Patrum Ordinis S. Dominici, nec non de domibus & conventibus aliarum Sacrarum Religionum sub ditione Persarum," p. 363-387. On the mission and activity of father Piscopo in Armenia and Persia, cp. *ibid.* p. 417 ff. and also: *Raguaglio del viaggio fatto da' Padri dell'Ordine de' Predicatori, inviati dalla Sagra Congregazione de Propaganda Fide Missionarii Apostolici nella Tartaria Minore l'anno 1622. Aggiuntavi la nuova Spedizione del P. Maestro Fra' Francesco Piscopo in Armenia e Persia. Dato in luce dal P. Fr. Raffaele Maria Filamondo*, Naples 1695, p. 249-364. Ališan, *Sisakan*, p. 398-400, gives scarcely more than an extract of the mentioned authors. Same remark for Tournebize, *Les Frères-Uniteurs (Ounithorq, Miabanoghq) ou Dominicains Arméniens (1330-1794)* in the *Revue de l'Orient Chrétien*, 1920-21 (XXII), p. 262 ff.

XXIII - THOMAS II

was nominated November 12th 1675, but not consecrated (cp. Lemmens, *Hierarchia*, I, p. 18-9). Ališan gives his name as Թոմաս Թափաղան. In the documents of the Propaganda: "P. Tomasso

¹ This is the real title of the book, not 24-Մինար (جهيل منار, the modern Persian name for the ruins of Persepolis) as Ališan gives it, *Sisakan*, p. 398.

Tuamense" and "Tatumense." Bedros Bedik, p. 378, mentions him as "Thomas Tatumensis" and Filamondo, p. 287, as "Tomaso Tatumense."

XXIV - SEBASTIAN KNAB

In the documents of the time also: Kanab (the Armenians spell the name Քանապ). Sept. 28th 1682-Sept. 8th 1690. He was not a Dutchman, as supposed by Ališan, nor an Austrian, as supposed by myself and Lemmens, but a Bavarian of Bamberg. Archbishop Piromalli, when staying at Vienna to superintend the printing of his theological treatises, found him in the Dominican convent of this town, and took him along to Armenia to make him a director of the archiepiscopal college in Jahouk. Afterwards back in Europe, father Knab acted as parish priest to the Catholic Armenians of Livorno in Italy. Having received his consecration, he went to Armenia by way of Austria and Russia. Cp. Steill, *Ephemerides Dominicano-Sacrae*, Dillingen 1691, II, p. 251-2; Ališan. *Sisakan*, p. 399-400; van den Oudenrijn, *Annotationes*, p. 18; Lemmens, *Hierarchia*, I, p. 20.

XXV - PAUL BAPTIST YOVHANISEAN

Պօղոս Մկրտիչ Յովհանիսեան, Paolo Battista Avanisense, also: Hovanesezi, and in Armenian also: Մանիկեան. March 24th 1692-1701. He was a nephew to Archbishop Matthew III, had been in Italy and Spain before, was elected by the Naxivan clergy and laity after the death of Archbishop Knab, and came to Rome for his consecration. On his way back he spent some time in Venice (August 1692). Cp. Ališan, p. 401-402; Lemmens, p. 20-21.

XXVI - STEPHEN II SIRAN

Ստեփաննոս Շիրան, or: Շիրանեան, Stefano Sciran or: Scyran. January 15th 1703-1707 or 1708. He was provincial of the Naxivan Dominicans, when he was elected to succeded to the archdiocese, cp. Ališan, p. 400, 402, Lemmens, p. 21.

After his death, another Dominican of the Yovhanisean family, then provincial, fr. David Hyacinth (Ališan: Յակինթ Դավթեան) was elected. But on his way to Rome he was murdered by robbers in the neighbourhood of Smyrna, cp. Lemmens, p. 21. He was the last Archbishop of Naxivan to be chosen according to the old custom of election by the conventual priors and the civil chiefs.

XXVII - JOHN VINCENT CASTELLI

an Italian Dominican, then prior at Naples, was recommended for the archdiocese of Naxivan by the General of the Order and Count Stepannos Šêhrimanean, a wellknown Armenian Catholic resident of Venice. Father Castelli was duly promoted to the See of Naxivan in the consistory of April 15th 1709, but he refused to be consecrated and persuaded the Pope to accept his resignation. Cp. Ališan p. 403 and Lemmens, p. 22.

XXVIII - PETER MARTYR OF PARMA

a Dominican of the Lombardy congregation, missionary in Persia, was promoted in the consistory of May 6th 1709, and died on February 25th 1721. He received the news of his nomination at Işfahân. After his consecration, the pallium was sent over to him in 1713. He is mentioned in the colophon of the Armeno-Dominican breviary printed at Venice in 1714, cp. van den Oudenrijn, *Kanon srboyn Dôminikosi*, p. 157. Ališan, *Sisakan*, p. 403, gives a reproduction of his seal. Cp. Lemmens, *Hierarchia* I, p. 22-23.

XXIX - ARCHANGELUS FERRI

In the documents of the Propaganda, and the acts of the General Chapter of Bologna his name is spelled "Feni," hence Ališan: Քենի and Քինի. He was a native of Brescia, and belonged to the Dominican Congregation of Santa Sabina. He had been in the East as

a missionary since 1700, and was residing at Işfahân in Persia, when he was promoted in the consistory of April 20th 1722. He never was consecrated, resigned in 1731, and died at Işfahân in 1747. Cp. *Acta Capituli Generalis Bononiensis a. 1748, Mon. Ord. Praed. Hist.* XIV, p. 188; Ališan, p. 403; Lemmens, p. 23-24.

XXX - DOMINIC MARIA SALVINI

promoted in the consistory of July 21st 1732, died in Rome Dec. 10th 1765. He was a Dominican friar, native from Lodi, and before his nomination to the archdiocese of Naxivan, had been vicar of the Dominican mission of Constantinople. Archbishop Salvini saw the definitive ruin of the Armenian Dominican province and Archdiocese, occasioned by the wars of Shâh Nâder. In 1745 he fled with a certain number of his people, first to Tauris, then to Aleppo, and finally to Smyrna, where several Naxivan friars and some three thousand East Armenian Catholics had sought a refuge. The archbishop stayed among what had remained of his flock till 1758, then came back to Italy and passed the last years of his life in the convent of S^{ta} Sabina at Rome. Cp. Lemmens, p. 25-26.

AĀRAQEL BOBIK

In the second half of the 17th century, another Armenian prelate, Araqel Bobik (or: Bôbik), whose name is not included in the list, has been known under the title "Archbishop of Naxivan." He was a native of Šourouṭ or Šoroṭ in the Ernĵak valley, stood in close relations to the Kaṭolikos Filippos Aṭbakeçi, was consecrated Bishop of Fahrapat, and came to Rome, where he gave allegiance to the Catholic faith in 1659. The inscription of his tombstone records expressly, that he received the title "Archbishop of Naxivan" after having become a Catholic, but there is no evidence that he ever exercised any actual jurisdiction over this archdiocese. He seems to have retired to the monastery of Saint Karapet, where he had acted

for some time as abbot or superior. In 1679 he came to Rome again with a mission of the Kaṭolikos Yakobos IV Ĵoulayeçi. He died on October 6th 1680 and was buried in the small old church of S. Maria Aegyptiaca, then ministered by the catholic Armenian clergy of Rome. Cp. Ališan, p. 351-2.

* * *

From various documents of the 16th, 17th and 18th centuries we learn that clergy and laity of Naxivan used to elect their own archbishops. The custom of lay people taking part in ecclesiastical elections is very old in the Oriental Churches, and a letter of Pope Paul III,¹ seems to imply that in the Catholic church of Naxivan too it had existed for a considerable time before 1544. This document of Paul III is often quoted or alluded to afterwards. In 1622 the Archdiocese of Naxivan was placed under the jurisdiction of Propaganda; and the officials of this Congregation were by no means disposed to acknowledge such rights as the Naxivan Catholics pretended to possess. In 1667 it was formally declared that these elections were not to be considered as having any sort of juridical value. Nevertheless, to avoid practical difficulties, the Propaganda, as a rule, accepted the candidates proposed by the Naxivan ecclesiastical and civil authorities. But in Rome these candidates had to be elected "ex integro" as we clearly see in the case of Archbishop Stepannos Širan.²

It may be interesting to record here some particulars about two elections before the erection of the Congregation de Propaganda Fide. The first case dates from the Miabanoł period, and refers to Benedict III. The second case concerns Archbishop Azarias Friton, the first archbishop of the Dominican period. The document, which regards the election of Benedict III, was presented at Rome in a consistory, held on October 20th 1542. A Latin version or extract was preserved in the *Sacrum Theatrum Dominicanum* of Vincent Maria Fontana,

¹ Febr. 27th 1544, Lemmens, *Hierachia*, I, p. 17, note 2.

² Lemmens, p. 22.

p. 56-7. The same document is reprinted in the *Oriens Christianus* of Michael Le Quien, III, col. 1407, cp. also Ališan, *Sisakan*, p. 392. The election took place in 1540 "in die Sancti Andreae" = November 30th. The list of the electors shows the names of eight ¹ conventual priors "omnes isti Christiani Catholici et Fratres ordinis Praedicatorum Sancti Dominici, ² subjecti et filii obedientissimi Sanctitatis Vestrae, parati ad omnia exsequenda," viz.:

1. *F. Andreas vicarius Casalis seu (?) villae, quae dicitur Gianech, et subprovincialis totius provinciae Armenorum Catholicorum.* The unusual term "vicarius casalis," probably stands for what is commonly called a "vicarius domûs." Gianech is a corruption of the armenian "Čahouk" or "Jahouk" (Չահուկ or: յահուկ) a wellknown locality, north of Naxivan, and situated on the bank of the same river. Other corruptions of the same name, which are found in Latin, Italian and French documents of the 16th-18th centuries are: *Ciauk*, *Chiaug*, *Ciauch*, *Ciahuk*, *Cialuch*, *Giahug*, *Ciahuch*, *Ciahuc* and *Giaouk*. The "Gianech" of Fontana is obviously a mistake for "Giauech" The Miabanołq had one of their more important convents there and therefore are sometimes called with the name of "Jahkeçiq" or "Čahkeçiq." ³ Another unusual word in this document, which shows that the Latin translator was not a Dominican, is the term "subprovincialis." I consider it as a false rendering of the armenian "սխմանական": in reality this friar Andrew might have been what we call the "vicarius capitularis" of a vacant diocese. This would explain why he appears at the top of the list. The archdiocese of Naxivan itself is often enough designated as "provincia."

2. *F. Azarias, Prior villae Sabonis.* The same place-name appears as *Sciabonis*, *Schahbuni*, *Sahabun*, *Xhabunis*, *Sciahbunis*,

¹ Fontana and Le Quien have seven names only.

² In their relations with the western world the Miabanołq represented themselves not infrequently as members of the Dominican Order, cp. van den Oudenrijn, *Kanon srboyn Dóminikosi*, p. 28-9.

³ Cp. v. d. Oudenrijn, *Studia Catholica*, 1932 (VIII), p. 243.

Sciah-Punis, *Chiabonnez*, and *Sciabulnis* in other documents and European writings. The village is situated east of Jahouk and north-east of the town of Naxivan. The armenian name is Շահափօն, Շապուն, Շահապուն or Շահապունիք.¹ Miabanołq friars, who bear the surname of “Šahapôneçi” or “Ša[ha]bouneçi” etc. appear from the 14th century onwards, and Armenian Dominicans with the same surnames are known even from the 18th century. The seal of the former Dominican convent of Šahapouniq, with latin inscription, is reproduced by Ališan, *Sisakan*, p. 482.

3. *F. Joannes, Prior Abbaraner*. Aparan or Aparaner (Ապարաներ), on the western bank of the Ernĵak river, was the principal convent of the Miabanoł Congregation at the time. Other forms of the name, which occur in European writings, are: *Abaran*, *Abraner*, *Abaraner*, *Abrenare*, *Abbarano*, *Abarener*, *Abrener*, *Aparaver*, *Barenyr*. “Ce nom signifie “*champ fertile*” says Chardin, who visited the place, but this is an illusion of the French traveller. On the real meaning of the name see vanden Oudenrijn, *The monastery of Aparan*, etc. *Archiv. Fr. Praed.* 1932 (I), p. 265, note 1. The convent is mentioned very often by European missionaries, and other travellers, who found hospitality there.

4. *F. Joannes, Prior Cascasini*. The Armenian name of this place is Xôškašên (Խօշկաշէն). Cp. Ališan, *Sisakan*, p. 366-7 (on the geographical position of the place, see the beginning of § 155 there). Different European authors and travellers give the following forms of the name: *Choscascen*, *Corascen*, *Nascascen* (so Gravina, *Breve descrizione*, p. 139, 159, probably a slip of the pen for “Xoscascen”), *Coscascen*, *Cosciascen*, *Chosgascen*, *Kouchkachen*.

5. *F. Joannes² Prior Abaracundis*=of Aprakouniq (Ապրակունիք) on the eastern bank of the Ernĵak, somewhat south of Qrnay.

¹ Cp. Ališan, *Sisakan*, p. 481-2; van den Oudenrijn, *Divus Thomas*, 1930 (VII), p. 267, note 63.

² He designates himself as the writer of the present document.

On this place and its convent, see Ališan, *Sisakan*, p. 376-8, who gives (p. 377) these corrupted forms of the name as found in various Latin and Italian documents: *Abbaracundi*, *Agraveni*, *Agravari*, *Aragenense*. We may add the following: *Abraguni*, *Abragunis*, *Abracunis*, *Abbragonis*, *Abraghonnez*, *Apracunis*, *Apraconis*.

6. *F. Zacharias*, *Prior Salitad*=of Saltaṭ (Սալթաթ) on the western bank of the Ernĵak, north of Aparan. Cp. Ališan, *Sisakan*, p. 368. Other forms of the same name are: *Saltach*, *Seltach*, *Saltagh*, *Soltach*, *Soletak*; the form "Salitatah" in the present document (below) is probably a mere typographical error.

7. *F. Thomas*, *Prior Charna*=of Qrnay, once the cradle of the Miabanot Congregation. Cp. Bedros Bedik, *Cehil Sutun*, p. 370 ff., Ališan, *Sisakan*, p. 374-6 (on p. 375 a view of the ruins of the old "Upper Convent," the motherhouse of the Miabanotq, as they were seen about the middle of the 19th century). Other European forms of the name are: *Kerna*, *Cherna*, *Chirna*, *Carna*, *Carnà*; the form "Carua" in this same document (below) is obviously misprinted for "Carna."

8. *F. Petrus*, *Prior Gansa*.¹ This place is in the province of Goṭn. The transcription "Gansa" represents a Turkish form of the name; the Armenian name is given as "Ganjak" (Գանձակ) by Ališan, *Sisakan*, p. 320 and p. 387. The forms found in European documents clearly represent the Armenian "ġ" at the end of the word: *Cansach*, *Canzag*, *Ganzag*, *Ghanzagh*, *Canzac*; the name "Kauzük," which is given in the Paris edition, 1682, of J. B. Tavernier's travels, must be misprinted for "Kanzak."

Together with these eight religious superiors, an equal number of laymen gave their vote in the present election. They are expressly qualified as "*laici omnes*" and "*capita seu priores villarum superscriptarum*," all of them Catholics "*omnes filii Sanctitatis Vestrae*." They appear to be the "maliks" or "burgomasters"—as we would

¹ Cp. Ališan, *Sisakan*, p. 392.

call them—of the civil communities, where the above mentioned Miabanoł convents were established. Their names are:

1. Peter of Ĵahouk (Petrus de Gianeh).
2. Peter John (or more probably: Peter, *son* of John) of Šahapouniq (Petrus Jo. de Sabonis).
3. Miranšah of Aparan (Mirans de Abaraner).
4. Safar of Xôškašên (Saphar de Cascasini).
5. Xaçik of Aprakouniq (Acchie Abbaracundis).
6. Poutax¹ of Qġnay (Putach de Carua).
7. Aġa Bêk of Saltał (Agabech Salitatah).
8. Silouan (=Sylvanus?) of Ganjak (Siluan de Gansa).

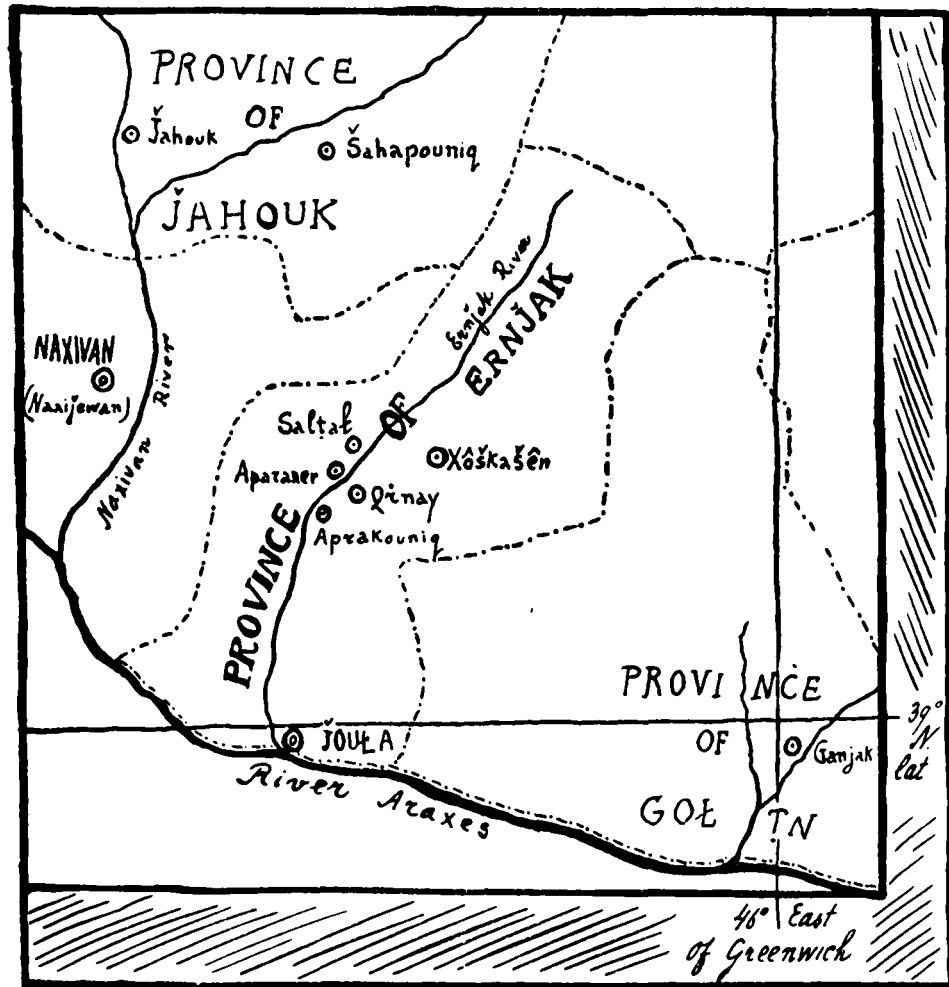
The report of fr. Azarias Friton to Pope Clement VIII (1604) contains the names of four more communities, which are not represented here, viz.: *Mettsцен* (Մեծշէն), *Caragus* (Գարաղուշ), *Chezzug* (Վէճուղ) and *Artach* (Արտաղ). Very probably they were already in 1540 considered too small to have a vote. The same may have been the case with some other Miabanoł communities alluded to by the third witness in the “processus informationis” of the same year 1604.² “Mettsцен” and “Artach” are not mentioned in the later lists of Fontana, Bedik and Tavernier, from which fact we may conclude that Catholicism in these villages had disappeared wholly in the first half of the 17th century. “Caragus” and “Chezzug” do appear even in later statistics, but with rather poor figures.

Our rough geographical sketch, drawn after the description of the Siouniq country and the Armenian map of Lewond Ališan, shows the situation of the Catholic communities mentioned in the document of election. Moreover it shows the position of Naxivan—the town which continued to lend its name to the Catholic Archdiocese even after the 16th century when Catholicism had died out within its walls

¹ The word “Poutax” as an armenian proper name is confirmed by an inscription in the convent of Ganjasar, dated A. D. 1471.

² Cp. below, p. 211-12.

and the old Miabanoł cathedral had been converted into a mosque—and of Ĵoula on the Araxes, a very prosperous town until 1605, when it was laid waste, and the inhabitants were deported by order of



Shâh 'Abbâs I. From this town of Ĵoula, as we shall presently see, an Armenian letter concerning the election of Archbishop Azarias Friton was despatched in 1602, three years before its destruction.

In the Vatican Archives several documents, which regard the election, nomination and consecration of Archbishop Azarias Friton are preserved, on fol. 47-77 of a volume signed "*Borgh. III 124 D.*" The fascicle bears this title (fol. 47a): *Processus pro provisione Metropolitana-*

nae Ecclesiae Naczouanensis in Armenia Maiori de persona R. F. Azariae Armeni, Ord. Fratrum Praedicatorum M. DC IIII. These documents, according to their chronological order, are the following:

I Fol. 54a: A passport, dated April 16th 1587, issued to fr. Azarias O. P. by cardinal Giulio Antonio Santori, then Protector of the Armenian Nation, for a journey from Rome back to Armenia. We know from Gravina, *Breve descrizione*, p. 111, that Archbishop Nicholas under Pope Sixtus V had sent his nephew Azarias to perform in his stead the visit *ad limina*. Azarias received this document, when he left Rome after this visit. He must have carefully preserved it, and in 1603, it must have served to reintroduce him to the ecclesiastical authorities in Rome. It runs as follows:

Giulio Antonio Santori, del Titolo di san Bartholomeo nell' Isola della Santa Romana Chiesa Prete Cardinale, chiamato di Santa Seuerina, Protettore della Nazione Armena, et altre.

Partendosi frat' Azaria d'Abarano della Provincia di Nesciouano nella Armenia maggiore, sacerdote dell'ordine di S. Domenico d' eta d' anni 28 incirca, di pelo negro et di giusta statura, da questa alma città di Roma, doue ha visitati tutti gli santi luoghi et reliquie che sono in essa, et celebrato di continuo la Messa nella chiesa di Santa Maria Egittiacca degli Armeni, per ritornarsene alla sudetta prouincia, l'hauemo uoluto accompagnare con le presenti nostre lettere patenti, per le quali preghiamo et essortiamo tutte et singole persone, tanto ecclesiastiche come Secolari, che lo uoghiano hauer per raccomandato, et porgergli ogni aiuto e fauor loro, e prestargli anco libero et sicuro passaggio per tutto, acciò con la gratia del Signor Nostro Giesu Christo, et per il mezzo delle carità loro, possa ritornarsene saluo. In fede di che habbiamo fatte fare le presenti nostre, le quali saranno sottoscritte di nostra mano et sigillate del nostro solito sigillo. Date in Roma nel nostro Palazzo di Monte Citorio a di XVI d'Aprile, l'anno del Signore 1587, et del Pontificato del Santissimo Signor nostro Sisto, per diuina prouidenza papa Quinto, il secondo.

† Jul. Ant. Card. S. Seuerinae Protector.

L ✠ S

It looks, as if fr. Azarias, rather young for his important mission, has exaggerated slightly his age, giving to understand that he was "about 28 years old" in 1587. When he died on January 7th 1607 he was "full 45 years old," as stated in his epitaph. So his birthyear very probably was 1561, and his real age in April 1587 must have been twenty-five or twenty-six only.

II Fol. 48a-52b. Letters of recommendation on behalf of "Têr Azariê" to the Joula merchants residing at Aleppo in Syria.

Fol. 48a contains this title only: *Litterae Cleri & Populi Prouincia Naczoanensis, quibus inter caetera testantur se unanimiter elegisse in Episcopum & Pastorem animarum suarum Fratrem Azariam Armenum, eumque ad Urbem pro confirmatione impetranda mittere. Unâ cum earum versione Italica.* This title is written by a papal functionary who collected the documents. But it is far from being exact, as the officer might have easily understood from the Italian translation. The Armenian document in reality does *not* derive from the clergy and laity of Naxivan, as we shall presently see.

Fol. 49-51. An Armenian letter of ecclesiastical authorities and outstanding laymen of Joula to their fellow townsmen in Aleppo. They testify that "Têr Azariê" has been elected "locum tenens" by the clergy and laity of the Ernjak Valley i. e. of the Catholic Archdiocese of Naxivan: **Երբն ջախայ ձորին մեծայմեծքն, բոլոր աւլքէն ամենեքեան, թէ քահանայ թէ աշխարհականքն ամէն բոլորեցան, Տէր Ագարիէն, որ Նիկաւլ արքեպսկոպոսին [sic] աշակերտ էր, վաքիւլ արարին, ընտրեցին** (line 14-16). Their community is in a very sad state on account of the Mohammedan persecutions and exactions (line 16-18).² They have made known their afflictions to the inhabitants of Joula: **եկին մեզ մաւա, ծանուցում արարին** (line 19). The said Azarias has now to travel to "Great

¹ **վաքիւլ**, line 15 = arab. **وكيل**. Among arabicspeaking Christians of today, what we call the "vicarius capitularis" of a vacant diocese, is still called with the same term.

² Lines 17-18 seem to contain a litteral quotation from the message of the catholic Armenians to the Joula authorities.

Rome " to receive the episcopal consecration. He is very warmly recommended to the Jouleciq of Aleppo, *մեր աթոռին վկայութեամբն, մեր եպիսկոպոսէրին վկայութեամբն, մեր յեկեղէցացն քահանայն, մեծի և փոքրի վկայութեամբն* (line 24). They are requested to recommend in their turn Azarias to a consul (*ղաւնսուլ*) who is simply termed "the consul": it is obvious that the Venetian consul of Aleppo is meant: *Պիտի որ, մեր վկայութենին պատճառաւ, դուք զնէք զղաւնսուլն մ[աւտ], վկայութիւն տէք զղաւնսուլէն զիր առէք էս գրիս նմանութենովն, տէք ի տէր Աղարիէն ձեռն, որ զնայ ի Մեծն ի Հում, որ է աթոռ սուրբ առաքելոցն Պետրոսի և Պողոսի, որ նոր եպիսկոպոս դառնայ* (lines 27-28). This epistle is dated: Hrotic 10th of the Armenian year *հ. Ճ. ւ* = July 17th 1602. The letter consists of two large sheets, the writing, covering the whole width, has 34 lines: 29 lines on fol. 50a, 5 on fol. 49a (the order of the two leaves has been inverted by the collector of the documents). Line 30 at the top of fol. 49 is damaged and partly worn off. The language is an extremely bad Armenian, bristling with grammatical blunders, vulgarisms, Arabic, Turkish and Persian terms. The letter is written in the cursive script commonly called *հօսարգիր*. It seems to be a copy—probably made at Aleppo—of a lost original. This can be argued from some particular mistakes of the writer and especially from some omissions that can hardly be supposed to have existed in an original. For instance in the beginning of line 2 the names of the priests of the Amenaprkič-church in the Upper Kağan have dropped out. At the end of the same line the title of a church in the Lower Kağan has been omitted. The first *alineā* (beginning of line 6) is probably made in the wrong place, etc. We give here the beginning of this letter, which is of particular interest on account of the names of leading personalities, ecclesiastical and secular, of the town of Joula in 1602.

- 1 *Իսուրբ Ամենափրկչէ և ի սոցին սպասաւոր, տէր Աղարիայ եպիսկոպոսէ, տէր Մատթէոս եպիսկոպոսէ, և և իսուրբ Պէորքայ զաւրայվարէ, տէր Յակոբէ, տէր Անանիայ,*

- 2 Այլերին Աթաշին սուրբ Ամենափրկչէ, սուրբ Աստուածածնէ... Վերքին Աթաշին տէր Բարդուղիմոսէ, տէր Մանուէլէ, Վերքին Աթաշին սուրբ...
- 3 տէր Հայրայպետէ, տէր Պետրոսէ Ղարայլանախին սուրբ Սարգսէ տէր Վերսէսէ, տէր Պողոսէ, Աստուածածնին տէր Հայրայպետէ, տէր Յովաննիսէ,
- 4 Խաչին տէր Մխիթարէ, տէր Խորայէլէ, սուրբ Յովաննէս Մկրտչէ տէր Բստէփաննոսէ, տէր Պետրոսէ,
- 5 սուրբ Ամենափրկչէս եւ ի սուրբ Գեորգիայ զաւրավարէս
- 6 Ի Ջուղայոյ վանորաց, եկեղեցացս եւ ի սուրբ ուխտայ տեղացս եւ ի սոցին սպասաւորացս, ի տէր Ազարիայ եպիսկոպոսէ,
- 7 ի տէր Մաթէոս եպիսկոպոսէ, եւս առաւել¹ մեծայմեծք աւագ կարգաւորէ, ի տէր Բարդուղիմոս կարգաւորէ, ի տէր Մանուէլէ,
- 8 ի տէր Հայրայպետէ, տէր Պետրոսէ, տէր Վերսէսէս, տէր Պողոսէ, տէր Յակոբէ, տէր Անանիայէս, տէր Հայրայպետէս, տէր Յովան-
- 9 իսէ եւ ի տէր Մխիթարէս, եւ այլ ամենայն սոցին սպասաւորէ, այլ մեծայմեծք եւ փոքրայգոյն քահանայոցէս
- 10 Ջուղայոյ ջամիաթէն, դաւվաթայվորացէ, խաւջայ Խաչիկէս, խաւջայ Ոսկանէս, Վուրէս, Շահվալէս : Փիրամբէս
- 11 եւ այլ հազըր ջամիաթիցս հասցէ բարով ողուն եւ համբուր սրբութեան մեր հոգեւոր եղբարացս եւ որդոցս Հաւապայ Ջուղ-
- 12 եցի դաւվաթաւորացս եւ ձեր հազըր ջամիաթիտ Ջուղեցի բազըրկանէրացս որտ(?) որ հազըրկաք այտ տեղտ :

¹ The ms has առաւելել.

TRANSLATION

- 1 From [the conventual church ¹ of] the Holy Saviour of All (Amenaṛkič), and from the clergy officiating there: from Têr Azaria, bishop, from Têr Maṭṭêos, bishop. And from [the church of] St. George the Soldier: from Têr Yakob, fom Têr Anania
- 2 From the Holy Armenaṛkič of the Upper Kaṭan ² ... ³ From the Holy Mother of God of the Lower Kaṭan: from Têr Bardołmios, from Têr Manouêl. From the holy ... ⁴ of the Lower Kaṭan:
- 3 from Têr Hayraypet, from Têr Petros. From St. Sargis of the Łaraylanax: ⁵ from Têr Nersês, from Têr Połos. [From another church of the Holy] Mother of God: from Têr Hayraypet, from Têr Yovannês.
- 4 [From the church] of the Cross: from Têr Mxiṭar, from Têr Israyêl. From St. John the Baptist: from Têr Steṭannos, from Têr Petros.
- 5 From the Holy Saviour of All and from St. George the Soldier ... ⁶
- 6 From the convents, churches and from the sacred religious places of Joulâ, and their clergy, from Têr Azaria, bishop,
- 7 from Têr Maṭṭêos, bishop, and from the principal chiefs of the clergy, from Têr Bardołmêos the Kargawor, ⁷ from Têr Manouêl,

¹ Cp. Ališan, *Sisakan*, p. 413, 421, 422, 423.

² "The Upper Kaṭan" (Արևիկա կաթան) must have been the name of a central quarter of the town. The corresponding name "Lower Kaṭan" is not mentioned by Ališan in his description of the town.

³ No names given in the document.

⁴ No name given.

⁵ It seems doubtful whether "Łaraylanax" is a place-name. In the context it might be also a title or a surname of the last mentioned priest Têr Petros.

⁶ Something seems missing at the end of the first alinea, or, more probably still, the division has been made in the wrong place, and the new alinea has to begin not with line 6, but with line 5.

⁷ The Armenian word "կարգաւոր" is often used for any person in holy orders or belonging to a religious community, but in this particular context it seems to imply some higher ecclesiastical dignity.

- 8 Têr Hayraypet, Têr Petros, from me: Têr Nersês, from Têr Połos, Têr Yakob, from me: Têr Anania, from me: Têr Hayraypet, from Têr Yova-
- 9 nês, and from me: Têr Mxițar, and all their other clergy: from us all, priests of higher and lower degree.
- 10 From the Ĵouła community,¹ from the chiefs,² from me: xawĵay³ Xaçik,⁴ from me: xawĵay Oskan, from me: Nour,⁵ from me: Šahvalê,⁶ from me: Ĵiramr
- 11 and from the rest of the people domiciled here,⁷ may [this letter] come with best greetings and a kiss of holiness⁸ to you, our spiritual brethren and children, to the chiefs of the Ĵoułe-
- 12 çiq in Aleppo, and to your entire assembly of Ĵoułeci merchants⁹ domiciled in that place.

The fact that the Armenians of Ĵouła, and especially some Ĵouła merchants were helpful to fr. Azarias Friton, has also been mentioned by Gravina, *Breve descrittione*, p. 125 ff. Even the Kațotikos of Êĵmiacin was interested. He offered to consecrate Azarias with his own hands, but this was, of course, refused. Dawiț III seems to have

¹ Ջավհաթ = arab. جماعة, جميع.

² դավաթալորք, cp. arab. دولة, pers. دوات with armenian ending “-[ա]լորք.”

³ Cp. Persian خواجه = master, sir.

⁴ On this Xaçik see below, p. 199.

⁵ Cp. the name “Ջուրիճան” in the funeral inscription of a Ĵouła inhabitant, recorded by Ališan, *Sisakan*, p. 412.

⁶ Šahvalê = friend (arab. ولي) of the Šahh, cp. the name Սալթաշան Սալթա (= friend of the Sultan) on a Christian Armenian tombeross, mentioned by Ališan, *Sisakan*, p. 427.

⁷ Տաղար = arab. حاضر.

⁸ Allusion to bible places like 2 Cor. XIII 12, 1 Thess. V 26, etc.

⁹ Persian بازرگان.

been in favour of union with Rome, and it is said that he, with six other bishops of his church, sent a profession of faith to Rome in the year 1605.¹ According to Gravina the help of the Ĵoułeqiq however was not altogether disinterested: they provided their Catholic fellow countrymen with the necessary money to satisfy the Mohammedans, lending it at a rate of 15 %. From Gravina, p. 129-130, we knew moreover that Azarias took his way to Rome over Aleppo and Venice.

The Armenian letter is interesting as a document dating from the very last years of Ĵoułā's prosperity: in 1605 this town was destroyed by fire and the inhabitants deported to Işfahân. As early as 1571 we find Ĵoułā merchants mentioned in Italy, and more especially in Venice. Among the Armenian residents of this town the Ĵoułā element was of such importance, that the word "Chiolfalino" (=Ĵoułeqi) became a term to design any Armenian tradesman in general.² So we understand without difficulty that, for the colony of the Ĵoułeqiq in Aleppo, "*the consul*" was the *Venetian* consul residing in the same place. With him they are requested to treat the affair of Azarias. And he really did take an interest in him, as will appear from the Italian documents below. Probably the Ĵoułeqiq of Aleppo also provided fr. Azarias with letters of recommendation for their fellow citizens in Italy and more especially in Venice.

Another interesting feature of this Armenian document must be pointed out. Eighteen prominent clergymen of Ĵoułā, and five outstanding laymen bear witness to the election of a Catholic prelate who is bound to Rome in order to be consecrated there. But only a few of these witnesses can have been Catholics themselves. The two bishops, Azarias and Matthew, are not known to have been in ecclesiastical union with Rome. The only uniate prelate of these regions was exactly the Naxivan archbishop, whose election is dealt with here,

¹ Cp. Tašean *Յուղակ*, col. 111b.

² Ališan, *Sisakan*, p. 413.

and the convent church of the "Saviour of All" (*Sourb Amenaprkič*), as far as we know, was never ministered by uniate Armenians. The same remark holds good for the church of St. George of Jōuła here represented with two priests, Têr Yakob and Têr Anania, for the church of the Holy Mother of God in the Verin Kaṭan, and for the second church of the same title, where the priests Têr Hayrapet and Têr Yovannês officiated. Only two uniate churches have existed in Jōuła, one on each side of the Araxes.¹ Their titles are not known. In all, Jōuła is said to have possessed seven churches.² But in this document at least ten different churches are mentioned, viz.:

1. The sanctuary of the Amenaprkič, where the two bishops resided.
2. Another church with the same title, situated in the Verin (=Upper) Kaṭan (line 2).
3. St. George.³
4. The Holy Mother of God in the Verin Kaṭan.⁴
5. Another church of the same title (line 3).
- 6-7. Two different churches in the Nerqin (=Lower) Kaṭan (lines 2 and 3).
8. St. Sargis (=Sergius).
9. The church of the Holy Cross.
10. The church of St. John the Baptist.

¹ Cp. Ališan, *Sisakan*, p. 413 and 423. One of the witnesses in the "processus informationis"—see below, p. 211—seems to speak of Jōuła (=Ciulfa) as a place where the Naxivan Dominicans possessed a convent, but the name of Jōuła does not appear in the catalogue of fr. Azarias' report.

² Ališan, p. 413.

³ Mentioned by Ališan, p. 413 and p. 423. The church of "Saint George the Soldier" appears also in a funeral inscription, p. 427.

⁴ Mentioned by Ališan, p. 413, but Ա իրին Կաթան cannot have been the name of the church itself, as Ališan thought. Cp. also Ališan, p. 416. The key of this church was thrown into the Araxes by the priests before leaving. The ruins of the church are still extant (Ališan, p. 423).

Some of these churches perhaps were conventual churches, situated outside of the town. Certainly such was the sanctuary where the two bishops resided.

A wellknown man of the last days of Joulâ is the first-mentioned layman, xawjâj Xaçik. It was he, who, according to the narrative of Araquel of Tauris, received the Persian Shâh 'Abbâs when this monarch visited the town in 1603, and provided hospitality for his royal guest during three days. He did not survive to see the destruction of his town by command of the same king. He died in 1604, and was buried in Joulâ, where he had held the office of "*qa-taqapet*" or burgomaster. The inscription of his funeral monument is given by Ališan, *Sisakan*, p. 424.

Fol. 52*a* and *b* contain an Italian translation of the Armenian document "*Tradottione della sopradetta Lettera.*" The translator may have been the same priest Bartolomeo Abgaro,¹ who translated verbally the answers of the witnesses before the papal commission, but it is not his handwriting. The translation is rather roughly made and far from being literal. This is the beginning of it:

[Dal convento del S. Salvatore] et dal suo ministro D. Azaria Vescouo, D. Mattheo Vescouo, et dal conuento di san Gior[gio soldato D. Giacomo, D.] Anania. Dal conuento del santo Salvatore onnipotente. Dalla santa Dei genitrice, da D. Bartolomeo, D. Emmanuel, da D. Harabiet, da D. Pietro. Da san Sergio da D. Neusis (*sic*), D. Paolo. Dalla Genitrice di Dio D. Harabiet. D. Gio: Dalla Croce D. Mechitar, D. Israël. Da san Gio: Battista D. Stefano, D. Pietro.

Dalli conuenti di Giulfa e dalli luoghi santi di essa, et dal ministro, da D. Azaria Vescouo, D. Matteo Vescouo et principalmente dalli Arcipreti, dal R. D. Bartolomeo, da D. Emmanuele, da D. Harabiet, da D. Pietro, da D. Nerse, da D. Paolo, da D. Giacomo, da D. Anania,

¹ Or "Abagaro", as he signs his own name. On him cp. *Kanon srboyn Dô-minikosi*, p. 13, note 5.

da D. Harabiet, da D. Gio: et da D. Mechetar et anco da tutti li suoi (?) grandi e piccoli, sacerdoti et sacerdotali...

III Fol. 55*a*-60*b*. Five Italian documents, the first three from Aleppo in Syria, the other two from Venice.

1. Fol. 57*a-b*. Giovanni Giorgio Hinchira (?), probably a Catholic of Oriental rite, who had been in Italy before, and had known Cardinal Cinzio Aldobrandini, recommends fr. Azaria to this cardinal in his quality of "protettore dell'Oriente." The letter is dated from Aleppo, February 12th 1603. *Incipit*: Illustrissimo e Reverendissimo Signore, Signore Colendissimo. Ritrouandomi qua in Aleppo per andare al Santo sepolcro, è uenuto da me illatore della presente, Azaria Firidonio, Armeno del ordine di S. Domenico, e dopo hauermi esposto qualmente era per trasferirsi ad limina Apostolorum per impetrare il Vescouato Nesciouano nell'Armenia maggiore, uacato per la morte d'un suo parente, m'ha richiesto d'indirizzo e raccomandazione The document bears no seal.

2. Fol. 56*a*. Fra Aurelio Borello O. F. M. recommends to all ecclesiastical and lay people fr. Azarias O. P., who has resided during three months in the Franciscan convent of Aleppo, and is now proceeding to Rome:

Fatio fede Io, frat' Aurelio Borello de Isseo, della Prouincia di Brescia de Minori Osservanti, Presidente in Aleppo de Soria, al P. frat' Azaria de Albarano, della Prouincia di Nesciouano, nell'Armenia Maggiore, sacerdote, del'Ordine di S. Dominico, come e dimorato nel Nostro Conuento di Aleppo trè mesi, celebrando quasi di continuo la santa Messa, secondo la santa Romana Chiesa in lingua Armena, e uolendo andar à Roma à bacciar i piedi à Sua Santità, è per negocij ancora, Io l'ho voluto acompagnare in questa nostra, pregando tutte le singole persone ecclesiastiche è secolari che uogliano prestargli ogni aiuto è fauore accio poscia dar compimento al' suo viaggio.

Di Aleppo di Soria, il dì xx febraro 1603

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fr. Aurelio Presidente, manu propria

3. Fol. 55a. Antonio Correr, Venetian consul at Aleppo, recommends "Esaraia Felidoni" [sic], Dominican friar of Abaraner, who is bound to Rome "à procurare d'ottenere da Sua Santità l'arcivescouato di essa città di Abaraner nella chiesa di Santo Bartholomeo del predetto ordine" [sic!]. He has been in Aleppo "circa mesi doi" and received hospitality in the convent of the Zoccolanti (= Franciscans). He has said mass in the Roman rite and the Armenian language with fair regularity "et ha di sè dato ogni bonissimo essemplio di buon religioso." Dated "Alepo à 25 febraro 1602" (must be a slip of the pen for 1603). Signed by the consul, and sealed "dal solito sigillo de Santo Marco." *Incipit*: Noi, Antonio Correr, per la serenissima signoria di Venetia Consule nella Soria, facciamo certa, uera et indubitata fede, qualmente è capitato in questa città, dell'Armenia maggiore il Reuerendo padre frà esaraia felidoni...

4. Fol. 60a and b. Angelo Dario, merchant of Venice, when residing in Aleppo, had heard how badly the Naxivan Catholics, without a bishop for several years, suffered from the Mohammedan persecution. He took an interest in their case, and, writing from Aleppo, encouraged them to elect a new bishop as soon as possible. He offered to provide assistance for the elect in his journey through Aleppo to Rome. As one of the most urgent tasks of the new bishop, Angelo Dario mentions that he must collect alms, and go back to his diocese with sufficient means to redeem the furnishings of his cathedral church, now under confiscation. Several months afterwards the merchant, whose letter had not been answered, left Aleppo and came back to Venice. Nearly half a year later, fr. Azarias landed there and presented himself to Signor Dario as the Naxivan archbishop elect, with credentials from Venetian merchants and the writer's own agents in Aleppo. Of this friar the Armenians, both those "of his own nation" (i. e. uniate or Catholic) as well as "other Armenians" (not-uniate) had given good testimony. Therefore Dario recommended fr. Azarias to his parents and friends (at Rome, as it seems). *Incipit*: Quando che io, Angelo Dario, abitauo in Soria nella Citta de Aleppo, mi uene desiderio de scriuere in Nacsciuno a quelli Armeni per utilità dele

anime loro, essendo che tanti anni sono che uiuono sotto l'ubedienza dela santa Romana chiesa, sebene da alcuni anni in qua senza Capo ne prelato per la morte dela buona memoria de Monsignor Nicolo, loro gia vescouo ... Signed: Io Angelo Dario, affermo ul supra. No date and no seal. Written from Venice, probably in the beginning of December 1603.

5. Fol. 59*a*. A short letter, dated from Venice, December 6th 1603, to the Cardinal of S. Giorgio.¹ The letter shows that the said cardinal had asked for information on fr. Azarias, to be obtained from Angelo Dario by means of the writer, probably another Venetian merchant. Together with the precedent testimony this letter was sent to Rome. It runs as follows:

Illustrissimo et Reuerendissimo Signor et padrone colendissimo, Vostra Signoria Illustrissima mi comandò con una Sua lettera dei 16 del passato, ch'io m'informassi dal Signor Dario delle qualità e della uita del Padre Azaria Firidoni Armeno, che ueniua nominato all'Arciuescouato della Prouintia di Nazuan nell'Armenia: ond'io, hauendo eseguito il Suo ordine, hò hauuta l'informatione che Vostra Signoria Illustrissima uedrà quì angionta, fatta dal medesimo Signor Dario; ella potrà uederla, et, occorrendo ch'io m'adopri più oltre, attenderò ogni Suo cenno per ubbidirla, et humillissimamente le fò riuerenza. No seal. Signature difficult to read, perhaps: [Alfr]edo V[in-c]en[zo] d[e] Malfitto, or: Amalfitto.(?)

IV Fol. 64*a*-70*a*. Five documents partly in Latin, partly in Italian. Questions directed to, and answers given by four Armenians, who were interrogated verbally on the state of the Naxivan archdiocese and the qualities of fr. Azarias to govern this church. This "processus informationis" was conducted at Rome on January 24th, 26th and 28th, 1604, before a commission presided by Cinzio Aldobrandini,

¹ Cinzio Passeri, Cardinal Aldobrandini, then protector of the Armenians and other Oriental Catholics, commonly called the "*Cardinal of San Giorgio*," after his title church S. Giorgio in Velabro.

Cardinal of San Giorgio. The whole of the questionnaire is first given in Latin (fol. 64*a-b*). Then the answers of the witnesses are given, viz.: 1^o of a *fr. Peter*, Armenian, laybrother of the Order of St. Dominic (fol. 65*a-66a*), 2^o of a certain *David, son of Amurath* (fol. 66*b-67a*), 3^o of *Nicholas Fridon*, a relative of *fr. Azarias'* (fol. 68*a-69a*), 4^o of a man, named *David Satth* (fol. 69*a-70a*). Here and there the matter, treated in the answer, is indicated with one or two Latin words in very small characters f. i.: *Natales, Zelus, Vita & mores*, etc. We have omitted these irrelevant marginal notes. The deciphering of these interesting documents presents real difficulties. Several parts have become utterly illegible on account of corrosion of the paper. Most of these folios have been covered with transparent silk to prevent their further perishing. Especially the Latin questionnaire on fol. 64*a-b* has suffered badly. Except for the 8th, 9th and 10th questions, only single words can be made out with sufficient certainty. Fortunately the real loss is not great, because the contents of the questionnaire appear clearly enough from the four series of answers. This is what we have succeeded in reading on the rotographs made by Signor Sansaini in Rome.

[Fol. 64*a*]

8. An sciat eundem Fratrem Azariam fuisse (?) ... aliqua ecclesiastica (?) innodatum, vel corpore vitiatum, aut aliqua irregularitate (?) seu ... canonico (?) impedimento teneri, ut ad Cathedralis Ecclesiae regimen promoveri non possit.

9. An sciat illum esse in sacris ordinibus constitutum, a quo tempore, et, si est presbyter (?), an sciat eum frequentare celebrationem Missae, et ubi, et quando.

10. An sciat illum dedisse operam alicui facultati et scientiae, et cui, et quanto tempore, et in qua Universitate vel studio generali.

.

[Fol. 65*a*]: Die xxiiii mensis Ianuarij M. DCIII, Romae in Palatio Apostolico et Aedibus habitationis Illustrissimi et Reverendissimi Domini D. Cynthii Aldobrandini S. R. E. Diaconi Cardinalis, S. Georgii nuncupati, Nationis Armenorum Protectoris, etc.

Fr. Petrus filiusque Amir,¹ Armenus, loci Abraconis,² Prouinciae Nazuanensis in Armenia Maiori, laicus professus ordinis Fratrum Praedicatorum, aetatis suae (ut asseruit) annorum triginta octo, testis ex officio assumptus, et de licentia sui superioris examinatus super praemissis articulis pro prouisione Metropolitanae Ecclesiae Naczouanensis dictae Prouinciae Nazuanensis, praestito prius in manibus praedicti Illustrissimi et Reverendissimi Domini Cardinalis S. Georgii, Protectoris, tactis corporaliter sacrosanctis Euangeliiis, de veritate dicenda iuramento, suum, infradicto interprete ipsius dicta Italice referente, ut sequitur perhibuit testimonium.

Super primo. Respondet: Io conosco il Padre Frat'Azaria da piccolo, che haueua da dodeci anni, quando venne (?) ad imparare ... nel Monasterio o Conuento di San Giorgio de Abraconis ... tre anni incirca Egli si fece poi Sacerdote et ...

Super 2º. Io non gli son parente ...

Super 3º. Respondet: Io so che è nato di legitimo matrimonio et ho conosciuto suo padre, et so che era buon Christiano Catholico, ma della [mad]re io non mi ricordo. ...

Super 4º. Respondet: Può essere dell'età mia, che ho trentotto anni, o poco più.

Super 5º. Respondet: Io so che 'l Padre Frate Azaria è buon Catholico e di buona coscienza [fol. 65b], zelante dell'honore di Dio et della salute del prossimo: et io ho seruito due o tre volte alla sua Messa in Santa Sabina, et in San Gregorio.

Super 6º. Respondet: Io lo tengo per huomo di buona vita et costumi, che sarà esemplare et darà buona edificatione à quei popoli; et spero che lo farà. Et ho sentito dire che hà seruito per Vicario l'Arciuescouo morto.

¹ This curious Latin formula "*filiusque*" to represent the usual Armenian patronymic, appears also in the beginning of the other interrogatories. The Armenian equivalent in this case must have been Պետրոս Ամիրեանց, or in dialect form: Ամիրենց.

² = Aprakouniq.

Super 7º. Respondet: Io non so che egli habbia mai hauuta macchia alcuna nella persona sua, ne per mali costumi ne per mala dottrina, dalla quale si sia generato scandalo pubblico, ne per fatti, ne per parole.

Super 8º. Respondet: Io non ho inteso che sia stato mai escomunicato, et se fusse stato, credo che l'hauerei inteso. Ne meno che sia irregolare e c'habbia altro impedimento per il quale possa essere impedito ad ottenere et essercitare il carico di Vescovo.

Super 9º. Respondet: Io credo, che fusse ordinato da Sacerdote nel fine del Pontificato di Gregorio Papa XIII di felice memoria, et so ch'egli frequenta il celebrare, come hò detto sopra.

Super 10º et 11º. Respondet: Io so che ha studiato assai et nelle (?) nostre (?) parti nissuno suole ordinarsi da Prete, che ... non sappia tutto (?) 'l Salterio e la più parte del Breuiario ... di coscienza et può hauer studiati altri libri ... le cose della Sante fede a quei Christiani.

Super 12º. [Respondet:] Io hò speranza (?) che sarà habile a reggere quel popolo, hauendo, come (?) hò (?) detto (?) seruito per Vicario l'Arciuescouo morto et (?) di lui ho mai inteso cosa mala.

Super 13º. Respondet; Io so che lui (?) hà il timore di Dio, et hà le qualità dette di sopra.

Super 14º. Respondet: Io ho inteso, che la Chiesa Metropolitana di Abaran vaca da quattro anni incirca per morte di Fra Nicolò, ultimo Arciuescouo [di quella. Il titolo [fol. 66a] et inuocatione (?) di essa è Ogni Santi, et è posta nella Prouincia di Nazuan in Armenia Maggiore. Non hà la detta Chiesa Prete alcuno secolare che la serua, ma in essa officiano Frati di S. Domenico. Nella Casa Archiepiscopale, quale è Conuento dell'istesso ordine, vi soleuano habitare al tempo mio otto o dieci Frati, li quali ogni dì dicono l'officio in Coro et Messa. Li Frati mangiano insieme, ma l'Arciuescouo suole mangiare ritiratamente. Sò che nella detta Chiesa sono alcuni paramenti per celebrare le Messe, et in particolare quelli che portò da Roma l'Arciuescouo morto, quali si tengono molto cari. Et sò che vi è un Piouiale, la mitria et il pastorale. Nella Terra di Abaran, credo che possano essere da

mille anime Christiane. È situata, parte in monte e parte in piano, ne vi è in essa altra Chiesa che questa di Ogni Santi, nella quale si dicono tre o quattro messe (?) il giorno, et doi (?) Frati vi essercitano l'ufficio di Parrochi (?) ... amministrando i Sacramenti conforme al bisogno. Nella diocesi, credo (?) che siano (?) da dodeci (?) luoghi habitati la maggior parte da Christiani, poiche delle vicine (?) cinque sono di Christiani et una de' Turchi et il più piccolo luogo di questi dodeci ha[u]rà da 300 case incirca. E tutti questi luoghi sogliono ogni anno essere visitati dall'Arciuescouo, in ognuno de' quali vi è un Conuento del nostro ordine, doue i Frati amministrano i S. Sacramenti nella Chiesa che ha ciascun Conuento, in alcuni de' quali sono tre frati, in alcuni cinque, et in altri sino a dodeci Frati, che tutti sono stati ordinati ò fatti Frati dall'Arciuescouo.

Super 15^o. Respondet: La detta Chiesa e Conuento hà terreni (?) suoi, doue si raccoglie grano, vino e olio (?) et sono lauorati da i medesimi Frati; et so che l'Arciuescouo morto haueua terre assai, ma hò inteso che li Turchi ne hanno usurpate gran parte, [fol. 66b] et dalli detti terreni si cauaua tanto che poteuano viuere honoratamente l'Arciuescouo et i Frati, et anco venendoui alle (?) uolte (?) dodeci ò tredici Turchi, spesarli doi o tre giorni per uolta, non potendosi gli negare, che altrimenti caricano di bastonate i Frati. E tanto l'Arciuescouo, quanto i Frati vanno vestiti alla leuantina, ma con la chierica et patienza,¹ et portano il Turbante di più colori à differenza di quello de' Turchi, che è tutto bianco.

Super 16^o. Respondet: Le predette cose, io le sò per hauerle viste et intese, come ho detto di sopra.

ես, Քր պիտորոս ապրկենեցի, հաւատամ ինչ վերն:

Io, Bartolomeo Abagaro interprete, mano propria.

Die XXVI eiusdem mensis Januarij, ubi supra.

David filiusque Amurath, Armenus loci E[riwan] (?), Armeniae Maioris, aetatis suae, ut dixit, annorum quadraginta vel circiter, testis

¹ Chierica et patienza = tonsure and scapular.

ex officio assumptus, super praemissis articulis, prestito per eum prius in manibus supradicti Illustrissimi et Reverendissimi Domini Cardinalis S. Georgii, tactis euangelis, iureiurando, examinatus, infra-scripto (?) interprete Italice referente, ita (?) deposuit ut sequitur, videlicet (?) :

Super primo. Respondet: Io ho conosciuto Frate Azaria dell'Ordine de' Frati Predicatori quà in Roma adesso, et, circa dieci o dodeci anni sono, nel luogo di Abaran in Armenia, doue egli era Vicario dell'Arciuescouo, et in quel tempo trattai con lui tre ò quattro volte per essere la patria mia lontana solo da li una giornata e mezza.

Super 2º. Respondet: Io non sò parente suo, ma amico, come ho detto di sopra.

Super 3º. Respondet: Io ho inteso ch'egli è nato (?) da Gentilhuomo (?) che (?) staua c[ommo]do (?) et buon Catholico, et era reputato da tutti nato (?) legitimamente et da buoni Catholici.

[fol. 67 a] Super 4º. Respondet: Io credo che lui habbia da 40 in 42 anni incirca, per quello che ho inteso dire.

Super 5º. Respondet: Io conosco questo Padre per buono Catholico, diuoto et zelante dell'honore di Dio, et così l'ho sentito predicare da tutti, et hò sentita la Messa sua in Armenia et quì in Roma molte volte.

Super 6º. Respondet: Per quel c'ho visto, l'hò sempre conosciuto per huomo modesto et di buoni costumi.

Super 7º. Respondet: Io non hò mai inteso, che lui habbia patita nissuna macchia per delitti commessi.

Super 8º. Respondet: Io non ho mai sentito dire, che questo Padre sia mai stato scomunicato, nè che habbia imperfettione nella persona sua, per la quale possa venire impedito di fare ogni funtione conueniente ad un Arciuescouo.

Super 9º. Respondet: Sono circa dieci o 12 anni, come ho detto di sopra, ch'io sò ch'egli è Sacerdote per hauere sentita la Messa sua, et altro non sò.

Super 10º. Respondet: Io non sò se questo Padre habbia studiato assai et doue; credo bene che, essendo stato Vicario, debba sapere quanto bisognaua.

Super 11°. Respondet: Io non sò, se non come ho detto di sopra, et i Vicarij sogliono predicare.

Super 12°. Respondet: Io credo, che sarà habile al gouerno, essendo stato Vicario, come ho detto.

Super 13°. Respondet: Hà le qualità da me dette di sopra.

Super 14°. Respondet: Sono circa sei anni che, essendo io in Constantinopoli, intesi da Armeni, che vennero là, ch'era morto Nicolò, Arciuescouo di Naczuan, e dopo lui sò che non è stato fatto altro. Io sò che la Chiesa, doue suole risiedere l'Arciuescouo, è in Abaran, et la Casa dell'Arciuescouo è il Conuento istesso, doue habitano i Frati di San Domenico, di quali sempre n'ho visto sino [fol. 67b] a 12, i quali officiano la Chiesa, come si fa quà. La Chiesa è grande come la meta della Minerva, ha più di uno altare, però non mi ricordo il numero di quanti. Hà Sacristia con paramenti, tanto per i frati come per l'Arciuescouo, per il quale vi è il bacolo pastorale e la mitria. E nel muro c'è il fonte Battesimale. Vi sta sempre continuamente il Santissimo Sacramento con la lampada accesa. Non vi è campana, perche il Turco non lo comporta. In Abaran non vi è altra Chiesa di questa, e nella Diocesi sono dieci o 12 altre Terre soggette, in tutte le quali vi è una Chiesa sola per uno con un Conuento di Frati di S. Domenico, dei quali ne stà maggior numero in uno che nell'altro, secondo la qualità dei luoghi, e questi Padri sono quelli che amministrano i Sacramenti come Curati, perche non vi sono Preti secolari. Abaran è luogo che fà intorno a seicento case, posto parte in piano, parte in collina, et vi habitano pochi Turchi, essendo tutti gli habitanti del resto Christiani Catholici del rito Latino. Ho inteso, che questa Chiesa haueua intorno à sei mila scudi d'entrata, ma il Turco ha usurpato tanta quantità di terre, che adesso hanno poco; gli sono restati tre molini, et le terre, che hà adesso, si lauorano dai Frati dopo che hanno detta la Messa, li quali, quando vanno in Chiesa, portano lo scapulare, ma quando vanno à lauorare, lo mettono giù. Et questi frati mangiano insieme, et il Vescouo da se.

Super 15°. Respondet: Credo, che di queste terre lauorate l'Arciuescouo possa viuere con i frati: se bene sono molestati spesso da

Turchi, che vi vanno à mangiare, et chiedono anco quattrini per forza.

Super 16^o. De causis (?) scientiae. Dixit: quia vidit et audiuit, ut supra.

✠ signum crucis testis supradicti nescientis scribere.

Io, Bartolomeo Abagaro interprete, mano propria.

[fol. 68a] Eodem die, et ubi supra.

Nicolaus Fridon, Armenus loci Abaran, Armeniae Maioris, annos, ut dixit, natus trigintaunum vel circiter, testis ex officio assumptus, et super praemissis articulis, praeuio iuramento per eum in manibus supradicti Illustrissimi Domini Cardinalis, praestito, tactis sacrosanctis euangelis, examinatus, per interpretem infra[scrip]tum (?) referentem eius dicta, deposuit ut sequitur:

Super primo. Respondet: Io conosco il Padre frate Azaria Armeno da che nacqui, poiche siamo parenti, essendo stata una sorella di suo padre moglie di mio auo, et sempre (?) habbiamo (?) habitato tutti in Abaran.

Super 2^o. Respondet: Io sono parente suo, come ho detto, et i vecchioni di Abaran vollero che io venissi (?) con lui, con molto mio scommodo, perche hò lasciato la mia moglie e figli ivi (?) senza (?) beni (?).

Super 3^o. Respondet: Io ho conosciuto il Padre di questo Frate, che si dimandaua Strail,¹ e la madre Sultan (?), che erano marito e moglie legittimi, et ricchi e commodi ... E ben vero, c' hà un fratello, chiamato Amir, che ... et tutti erano buonissimi Cattholici.

Super 4^o. Respondet: Io credo, che habbia intorno a quarantatre anni.

Super 5^o. Respondet: Io so ch'è buoniss[imo] Cath[olico], letterato, che dice ben la Messa ogni giorno.

Super 6^o. Respondet: È persona honesta, di buona vita, graue et di buono essemplio.

¹ Perhaps **Խրայէլ**, a not uncommon Christian name.

Super 7º. Respondet: Io non ho mai inteso, che habbia mai hauuta macchia alcuna nella persona sua seguita ò per male attioni sue ò per male parole ò per mala dottrina.

Super 8º. Io non so ch'egli sia stato mai scomunicato, ne che habbia altro impedimento, per il quale non possa essere promosso à questa Chiesa.

Super 9º. Respondet: Io so che è Prete che saranno da 20 anni incirca, poco più ò meno, et in Armenia celebraua la messa ogni festa, perche li Padri non [fol. 68b] sogliono celebrare ivi ogni giorno.

Super 10º. Respondet: Io so che è letterato, et hà molti libri che studiauua, et dopo la persona dell'Arciuescouo egli era il primo à gouernare, et in questo carico hà continuato intorno à quindici anni.

Super 11º. Respondet: Io sò che hà studiato, non sò che sappia predicare, perche predicaua l'Arciu[escouo]. Credo bene che sarà habile à gouernare et ad insegnare la fede di Christo.

Super 12º. Respondet: Credo che gouernerà bene, come ho detto di sopra.

Super 13º. Respondet: Credo che habbia le qualità requisite per questo carico.

Super 14º. Respondet: Io sò che sono sei anni, che vaca la Chiesa di Naczuan per morte dell'Arciuescouo Nicolò, quale hò conosciuto familiarmente. Il titolo della Chiesa in Abaran, doue risiede L'Arciuescouo è Ogni Santi, alla quale è unito (?) il Conuento de' Frati di S. Domenico, doue stanno a stanza il medesimo Arciuescouo et i Frati di San Domenico, de quali sogliono stare in questo Monasterio sino a dodici et di questi vene sono doi (?) discepoli et allievi (?) di questo Padre, poiche lui suole essere Maestro e leggere, et in Abbaran non c'è altra Chiesa che questa, è fatta a volte (?) et hà la Cuppola come S. Agostino di Roma. Hà tre altari, et intorno all'altare maggiore i Frati sogliono fare gli Ufficij diuini et amministrano gli sacramenti alcuni de' frati, deputati dall'Arciuescouo, et il Padre Frat'Azaria in tempo dell'Arciuescouo era confessore, non essendo iui altri Preti che li frati sudetti. La Chiesa non ha campanile ne campane, hà però Sacristia con i paramenti, de' quali parte l'Arciuescouo morto portò

da Roma; vi è il piouiale et la mitra, che 'l bacolo pastorale lo portorno via i Turchi. Abaran può fare intorno à mille anime, e gli huomini del paese sono Catholici, se bene vi sono intorno a vinti casate de Turchi. Abaran è parte in pianura, parte in collina, luogo molto abbondante, e la maggior parte viuono del loro. Nella Diocesi sono intorno a 30 ville fra Turchi e Christiani, [fol. 69a] et de' Christiani saranno intorno a vinti, et si dimandano Ciulfa, luogo grosso et mercantile, Inten (?), doue sono tutti Turchi, Abraconiz, Chascassa, Norascinich, Ca, Sciuruth, Pratast, Metsem, Anghistor, Verescen (?), Cheuaz, et altre, e tutte queste ville de' Christiani hanno un Conuento de' detti frati, con la Chiesa doue ministrano li Sacramenti al popolo, poiche non vi sono altri Preti.

Super 15°. Il Conuento et Chiesa d'Abaran ha tre vigne e tre molini, et le vigne sono grandi, et hà fino a dieci campi, doue si seminano grani, le quali cose dopo la morte dell'Arciuescouo sono state usurpate da Turchi. Et l'Arciuescouo non vi potrà viuere, se con le limosine non ricuperarà alcuni di questi luoghi usurpati. Et i padri adesso viuono parte con limosine et parte col (?) lauorare.

Super 16°. De causis scientiae. Respondet: Quia vidit et audiuit, ut supra.

✠ Signum crucis supradicti testis nescientis scribere.

Io, Bartolomeo Abagaro interprete, mano propria.

Note on the place-names quoted sub 14°.

1. Ciulfa = *Ĵouta*, see above, p. 192-200.

2. Inten. The reading is not quite certain, and no village of this name is known to me.

3. Abraconiz = *Aprakouniq* (also: *Aprakóniq*) see above, p. 187-88.

4. Chascassa = *Xóškašén*, see above, p. 187.

5. Norascinich = *Norašinik* (Նորաշինիկ). More than one village of this name is known (cp. Ališan, *Sisakan*, p. 354, note 1). Here *Norašinik* in the province of Ĵahouk might be meant, or—more probably still—a place in the Ernĵak province, which occurs under

the name of "Norašên" (Նորաշէն) in the list of communities belonging to the old Armenian diocese of Siouniq (cp. Ališan, *Sisakan*, p. 351). Ališan, o. c., p. 367, would be inclined to identify this latter place with the "Mettsen" of the list by Friton-Gravina (*Breve descrittione*, p. 136) but in this testimony of Nicholas Fridon "Metsem" is given as distinct from "Norascinich."

6. Ca = Gał (Գաղ), or *Keal-Žaražour* in the Ernĵak province. Cp. Ališan, *Sisakan*, p. 359-60; Ėprikean, *Patkerazard bnašxarhik bararan*, Venice 1903-1905, I, p. 448. In 1571 a Miabanoł friar, originary from this place, *Têr Abêl Gateçi* is mentioned, cp. Ališan, o. c., p. 360.

7. Sciuruth = Šoroł or: Šourout (Շորոթ, Շուրոտ) also in the province of Ernĵak, not far from Gał. Cp. Ališan, o. c., p. 351-8, who mentions two Armenian friars of the 17th century, *Têr Zaqaria Šoroteçi* and *Yovannês Šoroteçi*, very probably Dominicans.

8. Pratast = *Ėoradašt*, written also: *Ėaradašt* (Փորադաշտ, Փարադաշտ) in the Ernĵak province, north-east of Xôškašên, cp. Ališan, p. 358-9. Outside of the present village, ruins exist of what must have been a Catholic church, the name of the spot being still "Franki Ekełeçi."

9. Metsem must be identical with "Mettsen" in the *Breve descrittione* of Gravina, p. 136. The situation of the place is not indicated. At the time of fr. Azarias there were about fifty Catholic families and only two houses of Mohammedans. There was no convent in the proper sense of the word but only a residence, where one Dominican father lived with one cleric.

10. Anghistor = arm. Անգիստոր? Or perhaps identical with the modern Agoulis or Agouliq (Ագուլիս, Ագուլիք) in the Gołn province.

11. Verescen probably represents arm. Վերաշէն, but I find no mention of a place of this name either in Ernĵak, Ĵahouk or Gołn. Same remark for "Cheuaz" (= Գաղաշ?).

Die XXVIII eiusdem mensis Januarij MDCIIII, ubi supra.

Jacobus Satth de Caramith in Armenia Maiori, annos, ut asseruit, natus lvij, testis ex officio assumptus, super praemissis articulis (?) ac praestito per eum prius in manibus supradicti Illustrissimi et Reverendissimi Domini Cardinalis S. Georgij, tactis corporaliter sacrosanctis euangeliiis, iuramento, examinatus et interrogatus,

Super primo. Respondet: Io conosco il Padre frat' Azaria sino dal primo anno di Sisto V, nel qual tempo era (?) venuto (?) a Roma, et sin all'hora era Sacerdote, et celebraua la Messa, et hebbi occasione di conoscerlo, perche habitauo nell Hospedale di Santa Maria Egittiacca degli Armeni, et seruiuo alle Messe. Venne à Roma con certi altri frati, dei quali hebbi buona relatione di lui.

[fol. 69b] Super 2º. Respondet: Io non gli sono parente ma (?) ho conosciuto (?) , come ho detto.

Super 3º. Respondet: Io credo, che sia di legitimo matrimonio, perche in quel paese non (?) vi (?) sono (?) bastardi, et prima che uno si faccia Prete, si usa (?) essatta diligenza per sapere com'è ben nato.

Super 4º. Respondet: Io credo, che quando venne a Roma l'altra volta haueua da 22 a 23 anni.

Super 5º. Respondet: Io l'ho sempre considerato buon (?) Catholico et da buona coscienza per hauer trattato spesse volte seco.

Super 6º. Respondet: Io lo conosco per huomo di buoni costumi, et, per relatione anco che ho hauuta da certi frati, è di buona edificatione.

Super 7º. Respondet: Io non sò che habbia mai hauuto macchia nella persona sua, ne per mali costumi, ne per mala dottrina, anzi hò inteso tutto 'l contrario.

Super 8º. Respondet: Io non ho mai inteso, che sia stato scomunicato, ne che habbia difetto nella persona sua, per il quale possa esser impedito di esser fatto Vescouo.

Super 9º. Respondet: Io so che è prete, che dice messa, perche l'ho seruito spesso mentre l'hà celebrata.

Super 10º. [Respondet:] Io non so che habbia studiato, se non per (?) relatione (?) di alcuni Padri Armeni, che hanno detto che lui sà.

Super 11^o. Respondet: Io credo, che sappia tanto da poter insegnare le cose della Santa Fede di Christo.

Super 12^o. Respondet: Io credo che lui saprà governare molto bene quella Chiesa, per relatione che ne hò hauuta.

Super 13^o. Respondet ut supra, et credo che habbia le qualità che bisognano.

Super 14^o. Respondet: Io so, che sono cinque ò sei anni, che è morto l'Arciuescouo [*fol. 70a*] Nicolò della Prouincia di Nazuan, et habitaua in Abaran per sua residentia. Et il titolo della Chiesa è Tutti Santi, alla quale è contiguo il Monasterio doue habitano i frati di San Domenico, dei quali si vale l'Arciuescouo in quel paese per l'amministratione de' Sacramenti, non essendo Preti secolari in questa Prouincia di Nazuan, se non frati di San Domenico. Questa Chiesa, ho inteso che hà i paramenti che bisognano, così per il Vescouo come per i frati.

Super 15^o. Respondet: Hò inteso, che questa Chiesa haueua terreni e beni da poter viuere commodamente, ma che poi sono stati usurpati da Turchi per la maggior parte.

Super 16^o de causis scientiae. Quia vidit et intellexit, ut supra.

✠ Signum crucis supradicti testis scribere nescientis.

Hercules Flecinius, clericus Audomarensis, publicus Apostolica auctoritate Notarius in Archiuis Romanae Curiae descriptus, quia suprascriptorum testium examini et depositionibus de mandato supradicti Illustrissimi et Reverendissimi Domini Cardinalis S. Georgij interfui, illaque in scripta redegì et publicauì, ideo me in fidem subscripsi signumque meum apposui rogatus et requisitus.

H. L. ✠ S. F.

V. Three more documents belong to the same fascicle, two of them in print.

1. Fol. 71*a*-74*b*. A very nicely printed formula of the so-called "Professio orthodoxae fidei," or "Professio fidei Tridentina," prescribed by Pope Pius IV (1564) in Armenian translation. The title "Professio Fidei lingua Armenica" on fol. 71*a* has been added in

handwriting. The Armenian title is **Պաւանութիւն ուղղափառութեան շումէական սուրբ եկեղեցւոյնէ** [sic]. Then the coat of arms of Pope Gregory XIII, who reigned when the formula was printed. At the foot of the page, first in Armenian: **Վազմեցաւ ի մեծն հոռվմ ի քաղաքն սուրբ առաքելոցն ի թի՛վ Խ. Զ. Դ. =** has been made in Great Rome, the city of the holy Apostles, in the year 1584. Then in Latin: ROMAE, ex Typographia Dominici Basae M D LXXXIIII. On fol. 72a the text begins: **Պաւանութիւն սուրբ հաւատոյ: Ես անունս այս: շաստատ հաւատով հաւատամ և դաւանեմ ըզդամենայն որ ինչ որ կան ի միաբանութիւն հաւատո, զոր պահէ սուրբ եկեղեցի: Եւսպէս: շաւատամ ի մի անձ**, etc.: “I, N. N. with firm faith believe and profess all that is contained in the symbol of Faith, which the Holy Church¹ keeps, viz.: I believe in one God.” etc. According to the custom, fr. Azarias has written his name at the beginning,—in a very bad handwriting, and in this form: **“ես Ֆր ազարիեայս.”** At the end, he has written his name again, in this form: **“ես Ֆր ազարիեայս Ֆրիտոնաց.”**² At the end of the *Professio fidei* the usual “yišatakaran;” *incipit*: **Թա՛քմանեցաւ դաւանութիւնս ի լատին լեզուէ ի հայի**, etc.

2. Fol. 75a-76a. The same *Professio fidei* in Latin. Title: *Forma iuramenti professionis fidei A Cathedralibus & Superioribus Ecclesiis vel beneficiis curam animarum habentibus & locis Regularium ac Militarum praeficiendis obseruanda*. At the beginning and at the end fr. Azarias has signed his name again; 75a in this form: **“ես Ֆր ազարիէս Ֆիրիտոնաց հայ ի կարգէն քարոզողաց.”** I, fr. Azariê Firitonaç [sic], Armenian of the Order of Preachers; fol. 76a: **“ես նուն³ Ֆր ազարիեայս Ֆիրիտոնաց** [sic]. Fol. 76a the Cardinal of S. Giorgio affirms in his own handwriting that fr. Azarias

¹ The word “Roman” is not in the Armenian formula.

² So, after all, the surname “Friton” or “Fridon” is a real patronymic, as this genitive plural clearly shows.

³ Sic; read **նոյն** = the same.

has recited his profession of Faith, according to the prescribed formula. Follows (*fol. 76a-76b*) a duly signed and sealed declaration in the handwriting of the papal notary, Hercules Flecinius, to the effect that fr. "Azarias Firidonius Armenus" on February 1st 1604 has recited this profession of Faith "Armenico primum idiomate, deinde Latino," sworn on the gospel, signed with his own hand in the presence of several witnesses.

3. *Fol. 77a*, a Latin document in handwriting, signed by *Cinthius, Diaconus Cardinalis S.ti Georgii* and countersigned by three other cardinals: *Ptolemaeus*, bishop of Ostia, *Fr. de Joyeuse* and *Petrus Aldobrandinus*. It runs as follows:

Viso et considerato praesenti processu, affirmo me, accurata inquisitione et diligentia adhibita, inuenisse supradictum Reverendum Fratrem Azariam, ordinis Fratrum Praedicatorum ad Metropolitanam Ecclesiam Naczouanensem in Prouincia Armeniae Maioris, et partibus infidelium, per obitum bo[nae] me[moriae] Nicolai, ultimi illius Archiepiscopi, pastoris solatio destitutam, promouendum, praeditum esse qualitatibus a sacris canonibus et decretis sacri generalis Concilii Tridentini requisitis, nisi quod non est Magister aut Licentiatum in sacra Theologia vel iure canonico, neque fidem habet a Superioribus suae Religionis quod sit idoneus ad alios docendos (super quo Sanctissimus Dominus Noster dignabitur dispensare, attenta diuturna vacatione dictae Ecclesiae, et quod sit in partibus infidelium, neque quisquam eiusdem Nationis magis idoneus, qui ei praeficiatur, facile reperiri possit), atque me existimare illum talem esse, qui propter locorum necessitatem et qualitatem eidem Ecclesiae praefici possit.

On the following May 9th 1604 fr. Azarias was solemnly consecrated by Cardinal d'Ascoli, and on July 4th he received the pallium, but he never got back to Armenia as we have seen above.
