

## THIRD ANNUAL REPORT (2021) OF THE RESEARCH CENTRE FOR ARMENIAN CULTURE IN POLAND (RCACP)

### Research

Compared to previous years, archive searching was considerably hampered in 2021 by the sanitary restrictions associated with the COVID-19 pandemic. Despite this, RCACP employees managed to conduct archival research and obtain new sources.

Dr Marcin Łukasz Majewski searched the Central Archives of Historical Records in Warsaw for documents relating to Armenians and Armenia in the Zamość, Radziwiłł, and Potocki archives (the correspondence of Armenians with important political figures in the Polish-Lithuanian Commonwealth, privileges of Armenian gmina, and revenues of the Armenian church in Horodenka from the end of the eighteenth century). He further searched the Crown Register of the Kingdom of Poland (entries concerning Armenians of Zamość and Kamieniec Podolski from the seventeenth century and eighteenth century), the State Archive in Przemyśl (two volumes of records of the court established to adjudicate disputes between visitors to the Jarosław fairs covering the period 1643-1665), the State Archive in Lublin and the Hieronim Łopaciński Voivodship Library in Lublin (records of the Zamość Tribunal [court of appeal] of the seventeenth century and eighteenth century, Zamość tax records from the end of the seventeenth century and from the 1730s [*księgi exactorskie*], and Zamość tax records from the 1650s), and in the State Archive in Łódź (letters written by Abgar Sołtan in the Bartoszewicz family archive).

Dr Marcin Łukasz Majewski sought additional sources in the Stefanyk Lviv National Scientific Library of Ukraine (Armenian parish rolls from Zamość at the turn of the seventeenth century and eighteenth century, an inventory of the Armenian church in Zamość from the eighteenth century, commercial records of a company of merchants – the Nikorowicz family – in Istanbul in the eighteenth century, copies and abstracts relating to the wealth and property of the Bernatowicz family from the seventeenth century and the eighteenth century, files concerning the Lviv Armenians in the sixteenth century, seventeenth century, and eighteenth century, the papers of Teodor Torosiewicz, files relating to the wealth and property of the Augustynowicz family, an account of a miracle

in the Armenian church in Mohylów Podolski from the eighteenth century, and an account of a mass at the Armenian church in Stanisławów from the eighteenth century). Finally, he was also engaged in research under the title *Transfer of Arab Culture in Polish History* enabled by a grant awarded to the Faculty of Oriental Studies of the University of Warsaw by the National Programme for the Development of the Humanities.

Dr Franciszek Wasyl performed commissioned searches. In Lviv, for example, he obtained scans of an archive group concerning the Stanisławów Municipal Authority. He gathered materials for his habilitation dissertation, which is entitled *Ormianie polscy i geografia ich osiedlenia* [Polish Armenians and the Geography of their Settlement], and for an article on potters in Pokucie in the eighteenth century and nineteenth century. Guided by Galician directories, he furthermore designed a register of elite officials in Kutry, which from the turn of the eighteenth century and nineteenth century was the major settlement of Armenians in Old Poland. The preliminary results of these efforts can be seen here: [https://mykuczanie.pl/index.php?title=Elity\\_urz%C4%99dnicze\\_w\\_Kutach](https://mykuczanie.pl/index.php?title=Elity_urz%C4%99dnicze_w_Kutach)).

Dr Wasyl curates an Internet page he designed himself [www.mykuczanie.pl](http://www.mykuczanie.pl), which constitutes a genealogical database of Kutry's inhabitants from when the town's founding in 1715 until the forced exodus of a proportion of its population in 1945. It now contains almost 2,000 interconnected genealogical notes giving date of birth, profession, faith, family connections, movements, circumstances of death, and place of burial. The biographical notes are accompanied by unique photographs and extracts from archival documents from private and public sources. In 2021, 536 marriage records were added (Kutry Roman Catholic Parish 1875-1941) and the transcription of 3,143 baptism records from the same parish was completed. It furthermore proved possible to obtain genealogical information and archival materials from the following private sources: Mateusz Necker (from the Kajetanowicz family), Professor Tadeusz Dubicki, Beata Zalewska, Jacek Tomaszewski, Agnieszka Hardyk, Czesław Ditrich, Piotr Kaczmarczyk (from the Rudek family), Elżbieta Lisowska, Sławomir Dwiduch, Dr Anna Staszewska, Teresa Bublewicz, Michał Spólnicki, and Teresa Cieczko Della-Ratta (from New York). Dr Wasyl maintains a Facebook profile known as

*MyKutczanie* [We of Kutry], which has 148 followers, most of whom are descendants of Kutry locals (<https://www.facebook.com/mykutczanie>).

Dr Tomasz Krzyżowski conducted searches of archives in Gdańsk (Archive of the Parish of St Peter and St Paul, Archive of the Polish Ethnological Society, Archive of the Gdańsk Archdiocese, Archive of the Metropolitan Curia), in Gliwice (Archive of the Gliwice Diocese), in Kraków (Archive of the Metropolitan Curia, National Archive, Archive of the Polish Ethnological Society, Archive of the Polish Dominican Province, Archive of the Polish Academy of Science and the Polish Academy of Arts and Sciences [PAN-PAU Archive], Armenian Cultural Association), in Toruń (Manuscript Section of the Library of the Nicolaus Copernicus University), in Wieliczka (Archive of the Institute of National Remembrance), and in Wrocław (Archdiocesan Archive, Archive of the Polish Ethnological Society, Ossolineum). In addition, using the interview method, he obtained oral accounts from Armenians and people connected with the Armenian community. The archival materials and interviews constitute sources for a study devoted to Armenians and the Armenian Church in Poland after 1945.

The RCACP also worked to obtain and process the manuscript books of the court of law of the Armenian *jurydyka* of St John beyond the walls of Lviv. By decree of King Władysław Jagiełło, in 1415 its inhabitants ceased to be subject to Ruthenian law and began to be subject to Armenian law. Henceforth, they possessed their own headman (an Armenian) and their own court, which was constituted by two Armenian jurors, two Polish (Catholic) jurors and one Ruthenian juror (Orthodox). The entries in the *jurydyka* court books were mainly in Latin, but sometimes in Kipchak; with the passage of time, the court clerks began using Polish. The first extant book begins in 1537, while the last that is known of ends in 1817, that is, many years after the Austrian authorities had dissolved the Armenian gmina and court in the city of Lviv itself.

The books of the St John *jurydyka* are an extremely precious and under-investigated source for the history of Armenians living under different social, economic, and legal conditions from the Lviv Armenians in an ethnically mixed society that yet was united under Armenian law. Today these books are very widely dispersed. Some volumes can be

found in various archives and libraries in Poland and Ukraine. The oldest is kept at the Ossolineum, while others are stored in the Central State Historical Archives of Ukraine in Lviv and in the National Library in Warsaw. One, from 1600-1605, is to be found in the National Archive in Przemyśl. The RCACP will continue to pursue source materials.

### Seminars

Following a lengthy hiatus caused by the pandemic, the first live seminar at the RCACP in 2021 took place on 25 June. The speakers were the editors of the next volume of *Testaments to the History of Polish Armenians*: Professor Krzysztof Stopka and Dr Marcin Łukasz Majewski. They reported on a source important to the history of the Polish Armenians that is now kept in the Mekhitarist Monastery Library in Vienna and how they read it, translated it, and prepared a critical edition of it.

The source in question is *Metryka katedry ormiańskiej we Lwowie za lata 1635-1732* [Vital records of the Armenian cathedral in Lviv for 1635-1732], which is written in three languages – Armeno-Kipchak, Latin, and Old Polish – and records baptisms and, sometimes, marriages and deaths. The discussion touched upon various aspects of the research potential offered by this source for the analysis of the customs, anthroponymy, genealogy, demography and migration of Polish Armenians, as well as the Polish language of the borderlands, ethnic relations and acculturation processes in Old Poland.

The seminar held on 3 September addressed the compilation and writing of an encyclopaedia dedicated to the cultural heritage of Polish Armenians. This project, which is being led by Andrzej A. Zięba and is expected to take five years to complete, is now the major task confronting the Armenological community in Poland. It is intended to bring together a representative group of specialists from various fields, primarily historians and linguists, but also scholars of art, literature, folklore, and artistic crafts, and political scientists and sociologists. The structure of the encyclopaedia and potential collaborators were discussed. The project is to be carried out jointly by a team from the RCACP and a team from the Foundation for the Culture and Heritage of Polish Armenians. The encyclopaedia will be published in two language versions: Polish and English.

The speaker at the seminar on 22 October was Wojciech Aleksander Siwek of the Doctoral School of Humanities at the University of Warsaw, who presented his research project on Armenians in the private towns of the Old Polish Period, with particular emphasis on the process of acculturation and assimilation. His talk elicited discussion of the model of integration of Polish Armenians in Old Poland and its various social, economic, political, and family contexts.

On 19 November, Professor Ewa Siemieniec-Gołaś of the Jagiellonian University's Institute of Oriental Studies, who is a member of the RCACP Council, gave a lecture on the Kipchak language of Polish Armenians and the research achievements of Professor Edward Tryjarski in that field. In her discussion of the existing body of research into the Armeno-Kipchak language, Professor Siemieniec-Gołaś noted the accomplishments of Ödön Schütz, Timofiej Grunin, Jean Deny, Omeljan Pritsak, Marian Lewicki, Ołeksandra Harkawca, and Nadejda Chirli.

This was the background to her depiction of the attainments of Professor Tryjarski, who devoted many years of work to the Armeno-Kipchak language and wrote seminal works in the field, including *Słownik ormiańsko-kipczackiego na podstawie trzech rękopisów ze zbiorów wiedeńskich* (1968) [Armeno-Kipchak Dictionary Based on Three Manuscripts from the Viennese Collections], *Zapisy sądu duchownego Ormian miasta Lwowa za lata 1625-1630 w języku ormiańsko-kipczackim* (2010) [Records of the Armenian Clerical Court of the City of Lviv for 1625-1630 in Armeno-Kipchak] and *Zapisy sądu duchownego Ormian miasta Lwowa za lata 1564-1608 w języku ormiańsko-kipczackim* (2017) [Records of the Armenian Clerical Court of the City of Lviv for 1564-1608 in Armeno-Kipchak]. The professor's articles on this topic, which have appeared in many of the world's learned journals, are available in a single volume entitled *Armeno-Kipchak Studies: Collected Papers* (2017).

Professor Siemieniec-Gołaś also reminded her audience that much remains to be done in the way of investigating the ample scriptural legacy of this now extinct ethnolect, which apart from vital records, includes material on the sacred, literary, and economic domains of culture. This written inheritance stands as a monument both to a language and

to a unique ethnic culture. The themes the professor raised in her lecture were taken up in the lively discussion that followed.

The participants shared their reflections on Professor Tryjarski's research theses and considered Gerard Clauson's ideas on the ethnogenesis of Kipchak-speaking Armenians. Further, they raised the question of cultural heritage, which is acknowledged today by many countries, including Poland. It was there that writing in Armeno-Kipchak arose and it was there that the descendants of the community that spoke this ethnolect every day used it to communicate when trading with the east and in diplomacy. Most importantly, though, it was there that – from at least the fifteenth century until the beginning of the eighteenth century – these descendants used Armeno-Kipchak as a means of written expression. The cultural inheritance of the Polish Armenians is of interest to people in a good proportion of the area in which Turkic languages are spoken, such as Kazakhstan, Kyrgyzstan, and Turkey itself.

Fr Mirosław Cichoń, a prefect of the Kraków Archdiocesan Seminary, was the guest of the Research Centre for Armenian Culture in Poland at the seminar it held on 17 December. Fr Cichoń spoke of the homiletic legacy attributed to Saint Gregory the Illuminator of Armenia, which he has studied in Rome and Ejmiatsin and which is the subject of his doctoral thesis. Specifically, Fr Cichoń is analysing a collection of sermons entitled *Yačaxapatum* (*Hachachapatum*), which are written down in Old Armenian. The first manuscript copies come from the seventh century – from the time of Catholicos Komitas. The first part of the collection contains seven theological sermons concerning The Holy Trinity, the creation of humankind and its destiny, and the relationship between the nature of faith and grace. The second consists of sermons on ascetic themes, such as sin, repentance, blessings, the senses, and temptations. The third concerns eschatological matters, such as death, salvation, damnation, the eucharist, and the role of the saints. A summary of the themes of the sermons is offered in the fourth section. There is a special flavour to sermon twenty-three, which is reminiscent of a monastic rule.

Fr Cichoń spoke of the results of his linguistic analyses of the texts and of his hypotheses regarding when and by whom they were written. He has examined the majority

of the twenty extant manuscripts, which are kept at the Matenadaran (nine), in the collection of the Mekhitarist Monastery in Vienna (four), and also in the libraries of the Armenian Patriarchate of Jerusalem and Princeton University, and at the The Bodleian Libray and the *Bibliothèque nationale de France*. Saint Gregory of Narek quotes sermons from this collection; they were probably written of too by Grigor Magistros and Grigor Sarkawag.

The collection can be dated by analysing the texts it quotes. Most often, the author cites the first Armenian edition of The Bible, but also authorities of the Syriac Church. Yačaxapatum (Hachachapatum) can also be fixed in time by reference to terminology, phraseology, and theological doctrine. It is likely that it appeared after the formulation of the Doctrine of the Holy Trinity in 381 and before the Christological Controversy of 431. The sermons need not all have been composed at the same time: some – in particular sermon twenty-three – give the impression of being later additions. Scholars hold various opinions regarding the sermons' addressees. Some think they were intended for monastic novitiates, while others note their evangelistic tone, which suggests they may have been used to instruct missionaries.

Regarding authorship, the intimation in the manuscript copies that the sermons were written by Saint Gregory is rejected. It is thought however that the author could have been Mesrop Mashtots or another, but anonymous, writer active between the fifth century and seventh century with a supreme knowledge of The Bible and of the works of Syriac theologians. It is possible that the original authorial text was later edited, so that today it is only known in its edited form. Little is known of its sacral function. The collection was edited in 1894 in Ejmiatsin and in the twentieth century by the Mekhitarist monks. The sermons have been translated into German, Russian, and contemporary Armenian; an English version is in preparation.

## Publications

Volume eight of *Lehahayer* (pp. 294), the annual journal devoted to the history and culture of Polish Armenians was published in 2021. It was edited by Andrzej A. Zięba and includes the following papers:

Marcin Łukasz Majewski – *Karta ze stosunków rodzinnych Ormian zamojskich: sprawa morderstwa Heleny Kistesterowiczowej (1680)* [An Episode in the Family Relationships of Zamość Armenians: The Murder of Helena Kistesterowiczowa]

Monika Agopsowicz – *Ormianie kamienieccy w ostatniej ćwierci XVII wieku – uzupełnienie spisu imiennego na podstawie kolejnych źródeł* [Armenians of Kamieniec Podolski in 1675-1700: Supplement to a List of Names Based on New Sources]

Maksym Potapenko – *Ormianie Mohylewa Podolskiego pod koniec XVIII i w połowie XIX wieku (na podstawie badań statystycznych ludności)* [Armenians of Mohylów Podolski at the End of the Eighteenth Century and in the Mid-Nineteenth Century Based on Statistical Population Surveys]

Ewa Grin-Piszczek – *Z materiałów źródłowych do dziejów Ormian w zasobie Archiwum Państwowego w Przemyślu: biskupa Franciszka Ksawerego Zachariasiewicza wypisy i szkice do „Wiadomości o Ormianach w Polsce”* [From Source Materials for the History of Armenians in the State Archive in Przemyśl: Extracts and Sketches from *On the Armenians in Poland* by Bishop Franciszek Ksawery Zachariasiewicz]

Marek Miławicki OP – *Przyczynek do ormiańsko-polskiego rodowodu Ajwazowskich: list arcybiskupa Gabriela Ajwazowskiego do ojca Sadoka Barącz* [A Contribution to the Armenian-Polish Genealogy of the Ajwazowskis: Letter from Archbishop Gabriel Ajwazowski to Fr Sadok Barącz]

Stefania Krzysztofowicz-Kozakowska – *Raumkunst autorstwa Teodora Axentowicza* [*Raumkunst* of Teodor Axentowicz]



Grzegorz Pelczyński – *Grisza Aszwajanc i inni Ormianie w trylogii ukraińskiej Józefa Łobodowskiego* [Grisza Aszwajanc and Other Armenians in Józef Łobodowski's Ukrainian Trilogy]

Tomasz Krzyżowski – Jan Hasso Agopsowicz (1915-1982) – *Ormianin, bibliofil, twórca ekslibrisów* [Jan Hasso Agopsowicz: Armenian, Bibliophile, Maker and Creator of Ex-Libris]

Andrzej Pisowicz – *Tajemniczy napis z obrazu Matki Boskiej Ormiańskiej w Kamieńcu Podolskim* [The Mysterious Inscription on the Painting of the Armenian Mother of God in Kamieniec Podolski]

Kazimierz M. Pudło – *Refleksje o Ormianach polskich na marginesie pracy „Ormiańska Polska”* [Reflections on Polish Armenians Prompted by the Book *Armenian Poland*].

Jakub Osiecki – *Omówienie wybranych anglojęzycznych publikacji armenistycznych z roku 2020* [Discussion of Selected English-Language works of Armenology of 2020]

Andrzej A. Zięba – *Konferencja naukowa on-line „Axentowicz. Kraków. Armenia”, 30 listopada 2020* [Online conference entitled, Axentowicz. Kraków. Armenia. 30 November 2020]

An important source – History of Armenia by Movses Khorenatsi – appeared as the fourth volume in the *Lehahayer Library* series. It was translated by Dr Stanisław Ułaszek with footnotes, commentaries, an introduction, and indexes provided by Professor Andrzej Pisowicz. Its publication was made possible by a generous donation from Zbigniew Manugiewicz, who is a member of the Council of the RCACP. As with all the previous volumes in the series, this one too was issued by *Księgarnia Akademicka* [Academic Bookshop] in Kraków.

Under the auspices of the RCACP, Franciszek Wasyl's *Armenians in Old Poland and Austrian Galicia: A Demographic and Historical Study*, which had been in preparation since 2020, was published by Brill Ferdinand Schöningh. RCACP researchers made a significant contribution to the edited volume issued thanks to the efforts of the Foundation for the Culture and Heritage of Polish Armenians entitled, *Niewiasty z pastorałami. Portrety księń klasztoru benedyktynek ormiańskich we Lwowie: historia, konteksty, konserwacja*

[Women with Crosiers: Portraits of Abbesses of the Convent of Armenian Benedictines in Lviv: History, Contexts, Preservation]. It represents the culmination of restoration work done on the portraits of the abbesses at the Museum of the Jagiellonian University. It is edited by Andrzej A. Zięba and includes the following papers:

Andrzej A. Zięba, Joanna Sławińska – *Biogramy założycielki i księń benedyktynek ormiańskich we Lwowie* [Biographical Notes on the Founder and Abbesses of the Armenian Benedictines in Lviv]

Joanna Sławińska – *Portrety księń benedyktynek ormiańskich ze Lwowa na tle historii klasztoru* [Portraits of the Armenian Benedictine Abbesses of Lviv Against the Background of the Convent's History]

Tomasz Krzyżowski – *Ze Lwowa na Śląsk Dolny: wojenne i powojenne losy benedyktynek ormiańskich* [From Lviv to Lower Silesia: The Wartime and Postwar Fate of the Armenian Benedictines]

Andrzej A. Zięba – *Mniszki św. Rypsimy i benedyktyнки ormiańskie – fenomen pobożności etnicznej w społeczeństwie staropolskim* [The Nuns of St Hripsime and the Armenian Benedictines: The Phenomenon of Ethnic Piety in Old Polish society]

Monika Agopsowicz, Tomasz Krzyżowski, Marcin Łukasz Majewski, Marek Stasiowski, Andrzej A. Zięba – *Ormiańskie benedyktyнки w świetle dokumentów historycznych (wybór)* [The Armenian Benedictines in the Light of Historical Documents: A Selection]

Jolanta Pollesch – *Stan badań nad techniką, technologią oraz konserwacją portretów* [The State of Research into the Technique, Technology, and Preservation of the Portraits]

Marcin Łukasz Majewski and Andrzej A. Zięba completed their work readying an edition of Daniel Zarugowicz's schedule of customs tariffs (1691/1692) for printing. It will be published in 2022 as the latest volume in the *Lehahayer Library* series.

**Journal articles published by the RCACP team:**

- T. Krzyżowski – *Ksiądz dr Józef Depowski (1879-1939) – kapłan lwowskiej archidiecezji ormiańskiej, nauczyciel, wychowawca i społecznik*, „Resovia Sacra”, 27, 2020, s. 343-370 [Reverend Dr Józef Depowski: Minister to the Armenian Lviv Archdiocese, Teacher, Educationalist, Tutor, and Community Builder, pp. 343-370]
- T. Krzyżowski – *Ksiądz Adam Bogdanowicz (1898-1941) we wspomnieniach Marii Kapri (1894-1985)*, „Nasza Przeszłość”, 135, 2021, s. 233-303 [Fr Adam Bogdanowicz as Recalled by Maria Kapri, pp. 233-303]
- T. Krzyżowski – *Przyjaciel Ormian polskich – Janusz Saryusz Kamocki (1927-2021)*, „Awedis”, 49, 2021, s. 10-11 [Friend of Polish Armenians: Janusz Saryusz Kamocki, pp. 10-11]
- J. Osiecki – *The Armenian Church in Soviet Armenia: A Brief summary. Journal of the Society for Armenian Studies* (27) 245-250. 2021.
- J. Osiecki – *Arcach. Kilka uwag o genezie konfliktu*, „Przegląd Wschodni”, 62, 2021, s. 275-289 [Republic of Artsakh: Remarks on the Origin of the Conflict. pp. 275-289]
- M. Ł. Majewski – *Ormianie w procesie przepływu kultury Orientu muzułmańskiego do dawnej Rzeczypospolitej, w: Ogniwia transferu. O roli pośredników między kulturą arabską a polską*, 2, red. A. S. Nalborczyk, M. Switat, Warszawa 2019 (druk 2021), s. 55-170 [Armenians in the Process of the Inflow of the Culture of the Islamic Orient to, and Circulation Within, the Polish-Lithuanian Commonwealth. In A. S. Nalborczyk & M. Switat (Eds.), *Connections of Transfer: On the Role of Intermediaries between Arabic and Polish Culture* (pp. 55-170)]

### Participation in academic conferences

Dr Jakub Osiecki attended the following online conferences: (1) General Congress of *Association Internationale des Études Arméniennes*, Martin-Luther-Universität Halle-Wittenberg, 2-4 September, Paper entitled: *Armenian Church Property Seized in Soviet Russia after the October Revolution: The Case of the Armenian Chalice Veil from Surb Karapet Monastery [Muş] Found in Poland* and (2) University of California, Berkeley,

Armenian Studies Program, 17 November. Paper entitled: *Destroying the Church and Religion: The Soviets and the Armenian Church*.

### Cooperation

Professor George Bournoutian, a member of the Council of the Research Centre for Armenian Culture in Poland, died on 22 August 2021 in the United States. We had worked together since 2018, when he took part in a conference held in Kraków entitled *The Polish Armenians and the Path to Polish Independence*. The professor, who advised us on our research projects, and his wife, who is an historian of the Armenian church, were guests of the RCACP during its inauguration ceremony. We had been planning to do further work together.

In 2021, the RCACP continued to work with members of its Council. The following in particular took an interest in our activities and either took part in them or supported them by offering advice: Professor Andrzej Pisowicz (Kraków), Professor Lidia Matynian (Kraków), Professor Ewa Siemieniec-Gołaś (Kraków), Monika Agopsowicz (Sulejówek-Warsaw), Professor Claude Mutfian (Paris), Armen Checzojan (Minsk-Moscow-Yerevan), Reverend Professor Józef Naumowicz (Warsaw), Professor Ara Sayegh (Wrocław), and Zbigniew Manugiewicz (Jelenia Góra). Naturally, the Chair of the RCACP Council, Professor Krzysztof Stopka, is continuously engaged in the Centre's activities.

Dr Edgar Ghazaryan (Yerevan), former ambassador of Armenia to the Republic of Poland; Hripsime Mamikonyan (Malta), a linguist; Dr Gevorg Kazaryan (University of Athens), a theologian; Dr Maksym Potapenko (Nizhyn Gogol State University, Ukraine), a historian; Dr Stanisław Ułaszek (Gdańsk), a specialist in Slavic culture, language, and literature; Dr Andrzej Gliński (Wrocław), a historian; Fr Marek Miławicki OP (Dominican Institute of History); Dr Stefania Krzysztofowicz-Kozakowska (Kraków), an art historian; Ewa Grin-Piszczek (Archive in Przemyśl), a historian; Professor Grzegorz Pełczyński (Wrocław University), a sociologist and ethnologist; Dr Kazimierz M. Pudło (Wrocław), a sociologist; Vigen Yeremyan (Prague-Kraków), and the following employees of the Museum of the Jagiellonian University: Jolanta Pollesch, Joanna Sławińska, Jacek

Kumański, and Marcin Banaś continued to work on, or began to work on, specific projects with the RCACP. We have also established cooperation with Professor Candan Badem, a Turkish researcher working on the history of Armenia in the twentieth century, who has suffered repression in Turkey and has therefore been received at various European universities as part of an international programme known as Scholars at Risk (SAR).

Dr Jakub Osiecki, an RCACP employee, conducted a series of conversations with representatives of Armenian academic and government institutions in Yerevan on 20-27 September 2021. They were intended to launch or to maintain cooperation with the National Archives of Armenia (Հայաստանի ազգային արխիվ), with the Mesrop Mashtots Institute of Ancient Manuscripts and the Matenadaran Research Institute («Մատենադարան» Մեսրոպ Մաշտոցի անվան հին ձեռագրերի գիտահետազոտական Ինստիտուտ), with the Ministry of Education, Science, Culture, and Sport of the Republic of Armenia (Կրթության, գիտության, մշակույթի և սպորտի նախարարություն), with the National Library, and with the Catholicate Museum and Library.

Our initiatives received what proved to be significant support from the Republic of Poland's ambassador to Yerevan, who helped organise meetings with these partners. The discussions with Dr Grigor Arshakyan, director of the National Archives of Armenia, continued the consultation begun in 2019, which, due to the war over Artsakh and to epidemiological restrictions associated with the pandemic, did not then conclude, as planned, with the signing of an agreement. During the meeting, we deposited the RCACP's latest publications with the archive and outlined our requirements in the context of research into Polish-Armenian relations. Dr Arshakyan was happy to agree to the signing of a bilateral agreement on employee exchanges, research visits and, primarily, the copying and digitisation of documents kept by the archive.

Dr Osiecki was also received by Arkadi Papoyan, the director of the Department for Foreign Relations and the Diaspora. Marianne Karekayan from the Embassy of the Republic of Poland in Yerevan also took part in this discussion. This was the RCACP's first meeting with representatives of the ministry. The RCACP's current activities were described and

English-language versions of publications written by its employees were presented to the ministry. Arkadi Papoyan supported a proposal that RCACP should participate in a ministerial programme designed for institutes of Armenian Studies from Europe.

Our partnership with the Matenadaran has lasted for many years. Immediately the conversation began, its director, Professor Vahan Ter-Ghevondyan, expressed his thanks for this cooperation and for receiving our journal *Lehahayer*. Reciprocating, he presented our representative with the Matenadaran's latest publications, including recent editions of the journal *Herald of the Matenadaran* (*Banber Matenadaran*).

Dr Osiecki was also able to meet Fr Ter Ararat, the director of the Ejmiatsin Catholicate Library, and Professor Harutyun Marutyan, the director of the Armenian Genocide Museum-Institute.

The RCACP continues to work with the Foundation for the Culture and Heritage of Polish Armenians – especially in continuing the editorial project known as *Testaments of the History of Polish Armenians* (grant from the National Programme for the Development of the Humanities), for which a further three volumes were prepared for publication: *Zapiski podrózne* [Travel Notes] by Simeon Lehatsi, *Chronologia, czyli roczniki kościelne* [Chronology, or Church Yearbooks] by Stefan Roszka, and *Podróż do Polski i innych krajów, w których żyją wygnańcy z miasta Ani* [Journey to Poland and Other Countries where Dwell Exiles from the City of Ani] by Minas Bżyszkian. The following took part in this work: Tatevik Sargsyan, Hripsime Mamikonyan, Krzysztof Stopka, Andrzej Pisowicz, and Andrzej A. Zięba.

Employees of the RCACP furthermore took part in a new project launched by the Foundation for the Culture and Heritage of Polish Armenians that involves preservation of, and research into, portraits of Armenian Benedictine abbesses (Andrzej A. Zięba gave a talk at the vernissage of the exhibition at the Archdiocesan Museum in Warsaw and did the preparatory work for the accompanying publication). Dr Krzyżowski prepared eight academic texts for the 2021 edition of the Calendar of Polish Armenians issued by the Foundation for the Culture and Heritage of Polish Armenians.

The RCACP began cooperation with the editors of the Polish Biographical Dictionary, for which it offered to write biographies of Polish Armenians. This resulted in sketches of the following: Franciszek, Emil, and Mikołaj Torosiewicz (by Franciszek Wasyl), Włodzimierz Ter-Gazarow, and Józef and Teodor Torosiewicz (by Andrzej A. Zięba), and Archbishop Mikołaj Torosowicz (by Krzysztofa Stopki).

The RCACP's cooperation with the Piramowicz Institute saw Dr Wasyl assist in the production of a documentary film entitled, *Ormianie we Wrocławiu* [Armenians in Wrocław] (<https://www.facebook.com/instytutpiramowicza/videos/1025060018249455>) and in the preparation of an exhibition entitled, *Ormianin to dwa razy Polak* [An Armenian is a Pole Twice Over]. Together with Dr Krzyżowski, he also gave a talk during the exhibition's vernissage (October).

### Awards

In 2021, the panel of judges of the twenty-eighth edition of the *Przegląd Wschodni* (Eastern Review) award for the best book of 2020, which includes eminent Polish historians, selected Dr Tomasz Krzyżowski, an employee of the RCACP, as the winner in the category of domestic publications. The work in question, which is published by the RCACP in conjunction with the academic publishers *Księgarnia Akademicka* [Academic Bookshop], is entitled *The Armenian Catholic Archdiocese of Lviv in 1902-1938*.

### Dissemination of learning

Radio Wnet of Warsaw devoted 10 February to Armenian themes. During the programmes, first Professor Krzysztof Stopka and then Andrzej A. Zięba spoke to journalists from the station. The following talks and meetings took place under the auspices of the My Armenia, My Armenians series:

January 25: Witold Repetowicz, an analyst of security, demographic change, and political change in the Middle East, spoke of the conflict in the Republic of Artsakh.

February 22: Jadwiga Nowakowska, a journalist and director of documentary films, including one entitled *Kraj wojny i marzeń* [Land of War and Dreams] about the people of the Republic of Artsakh, who have lived under threat for many years, recalled the years 2014-2017 which, as the wife of the then Polish ambassador to that country, she spent in Armenia.

March 29: Dr Tomasz Knothe, the former Polish ambassador to Yerevan, and his wife, Maria Anna Knothe, who taught Polish as a foreign language at the Brusov University of Languages in that city, reflected on their experiences during their stay in Armenia in 2004-2009.

April 26: Professor Candan Badem spoke of his encounters with Armenia and of its history.

May 31: Father vardapet Tadeusz Isakowicz-Zaleski spoke of his family traditions, his Armenian education, and his work in the community of Polish Armenians. In 2002-2009, Fr Isakowicz-Zaleski had care of Armenian souls in southern Poland, in 2009-2017 he served as pastor to the Armenian Catholic southern parish of St. Gregory the Illuminator based in Gliwice, and in 2009-2014 he represented the Armenian minority on the Joint Commission of the Government of the Republic of Poland and the National and Ethnic Minorities.

June 28: Dr Vahram Mkhitarian, film director and lecturer at the Interdepartmental Photography Centre at the Academy of Fine Arts in Gdańsk, spoke of his ties with Armenian culture and his experiences as an Armenian who has settled in Poland and is engaged in creative work in the country.

September 27: The RCACP broadcast an archive discussion with Professor George Bournoutian, which was recorded two years earlier by Dr Osiecki and had never been seen



before. In it, Professor Bournoutian spoke of his life and affinities – not only with Armenia but also with Poland, his mother’s homeland.

### Organisation

In 2021, the following tasks were carried out as part of the continuing work on the organisation of the RCACP: expanding the library (the purchase of 158 books, preparation of a computer catalogue of approximately 500 volumes, which was carried out by Tomasz Krzyżowski with the assistance of Jakub Osiecki), expanding the technical infrastructure (a computer network, presentation equipment), and creating a gallery of portraits of male and female Polish Armenians.

Andrzej A. Zięba  
Director of the Research Centre for Armenian Culture in Poland  
Kraków, 30 January 2022