

the Vth century. — Mention should also be made of the mission of Gregory Thaumaturgus in Pontus, whose activity served as an example for our Gregory the Illuminator.

Finally, if we are to understand the great spiritual-cultural (including also architectural) movement which began in the IVth century and culminated in the Vth century, we must take into consideration the further fact that in the end of the IIIrd century Armenian students had begun to go to Syrian and Greek schools of higher learning, their numbers increasing in the IVth century. (Incidentally, this was one sign that the Armenian people were not lagging far behind in civilization.) It is sufficient to mention Broyerosius, an Armenian student at Antioch, studying under Ulpianus. He became a renowned rhetorician and philosopher and a learned lecturer at Athens and Rome. At the latter place he won such renown by his eulogy addressed to the city that his statue was erected bearing this inscription: "Regina regum Roma regi eloquentiae".<sup>52</sup> Among his pupils were Basil of Caesarea and Gregory the Theologian, together with many Armenian young men who are mentioned both by Basil and Gregory. The Greek rhetorician Libianus also mentions Armenians among his pupils.<sup>53</sup> It is well known that Gregory the Illuminator and his sons, Nerses the Great, and Sahag Barteve had received Greek education at Cappadocia. Lazar of Parb writes that before the invention of our alphabet Armenian young men, in order to be able to read and understand the church services in Syriac had to acquire the knowledge of Syriac "at great expense and by traveling great distances and after long delays". During the entire fourth century, from the time of the Illuminator to the invention of the alphabet, many students must have gone to Syrian and Greek schools to master the Syrian and Greek languages. The sending

52. Eunapii Vitae Sophistorum, Boissonade, p. 485 seq.

53. Funebris oratio in laudem Basilii Magni.

of students by St. Sahag and St. Mesrob to Greek and Syrian schools was not something new but the continuation of a practice that had been going on for over a century.

The purpose of this short study has been to show that the appearance of ecclesiastical architecture in Armenia at the end of the IIIrd century or at the beginning of the IVth century is both a fact and an understandable phenomenon. It is not surprising that in the Christian states of Edessa and Armenia, Christian literature and Christian art sprung with its requirements. A contemporary and friend of Abgar IX was the famous writer and poet Bardaisan whom Hyppolitus calls "Armenian". His spiritual songs of psalms were widely known, and Christians sang them until the time of Ephraim. Another famous writer was Tatian, of the latter part of the second century, whose Diatessarion was translated into Armenian in the Vth century.<sup>54</sup> As for Christian architecture the first church of Edessa was built in the year 201; a larger church was built in 313, that is before Christianity became the state religion in the Roman Empire. In Syria there are churches with certain dates built in the IVth and especially the Vth centuries; one of them is the church of Mar Yacoub in Nisibin, built in the year 338, according to Sarre and Herzfeld.<sup>55</sup>

South-eastern Armenia was also in early times subject to Syrian missions. This is indicated by our early traditions concerning the origin and establishment of Christianity in Armenia. Even after Christianity became the state religion through the labors of the Illuminator, while his eyes and those of his house were directed toward the West there was nevertheless a strong group of Syrian preachers in Armenia, who even aspired to occupy the patriarchal throne of Armenia. Not only did Armenian students go to study at Syrian

54. Harnack, Christliche Litteratur, Leipzig, pp. 184, 485.

55. Archaeologische Reise in Euphrat und Tigris Gebiet, Band II., 342-343.