Academic Biography and Bibliography: Theo Maarten van Lint

A Tetragonal Scholar

Emilio Bonfiglio

The study of ‘things Armenian’, of ‘Armenia’, of ‘the Armenians’ is no easy business. When asked by the public at large, every Armenologist is often compelled to explain where Armenia is, who the Armenians are, what is at stake when dealing with Armenian history, and, not infrequently, even why somebody would choose to devote her or his life to Armenian Studies. This nearly existential, explanatory exercise takes the pattern of a process, explaining again and again what the field of Armenian Studies entails, what one does, and, ultimately, why Armenia and the Armenians matter at all. However, if one wanted to answer all these questions by means of an example, one could look at the development of the life and career of one of the most prominent scholars in the field over the past three decades: Theo Maarten van Lint.

Professor van Lint, or better Theo Maarten, as he asks to be called by his colleagues, friends, and collaborators, was my professor for five years during my studies at the University of Oxford, acting as my supervisor and co-Doktorvater for my MPhil and DPhil at the Oriental Institute. De facto, however, for over fifteen years Theo has been more than that, becoming an advisor, a mentor, a fatherly figure, a friend, a lifelong teacher. For these and many other reasons, readers will not be surprised at my delight when the editors approached me and asked me to compile Theo's bibliography and write a short academic biography for this volume. It has been with both humility and gratitude that I accepted this task, a contribution that I now offer as a small tribute to the life and work of a scholar, teacher, and friend that has had so great an impact on mine and the lives and work of many colleagues.

In the three sections that follow below, I will expand on some aspects of Theo's early training and career, the main scholarly activities undertaken as Calouste Gulbenkian Professor of Armenian Studies at the University of Oxford, and a selection of his main scientific trajectories and publications over the past three decades.
Early Life

Theo Maarten van Lint was born in Delft, the Netherlands, on 15 June 1957, where he was raised together with Arend Jan and Mario, his two younger brothers, within a close and warm family. Although strictly speaking ‘Lint’ is the toponym of a municipality located in Belgium, in the province of Antwerp, both Theo’s parents, Henk and Coby, were originally from the area around Rotterdam (specifically from Pernis). To their three children, Henk and Coby were very generous and loving parents. Coby, in particular, was a very positive figure, a mother always in good spirits and trying to make the best of every situation. Although a family of believing protestants, Theo’s parents were not too strict with regard to religion. For them, the Christian faith was a lived experience rather than an arid set of rules to follow. Beyond the immediate family, Maarten and Cor, who were Theo’s maternal grandparents, played a significant role and, beyond their love for practical jokes, did act as a true anchor for the family. As the setting for the inner family nest, the mediaeval city of Delft acted as a nurturing space too. As the third city in the Netherlands to be granted a charter in 1246, the beautiful royal city of Delft, adorned by bridges and canals, aligned with renaissance brick edifices, and displaying a myriad of transparent stained windows that so magically reflect the grey light of Holland, was to be Theo’s larger Heimat for about two decades. Even much later in life, having already resided in Oxford for years, Theo would still reminisce of the fog and the canals of Delft, of his strolls through the frosty Sunday mornings of a Dutch winter to buy viennoiseries for his family’s breakfast.

Before moving to Leiden for university, Theo lived in Delft in two different houses. Both had a garden, the first with a large walnut tree, the other with a pear tree that once, in a storm, came down through the kitchen of the van Lint family with such a force that could only match the energy of Theo’s earliest years. Admittedly, as a child Theo was physically very strong and, like many intelligent children, very mischievous too. He would tear plants from their pots, explore the family garden, and rarely stay put. Once it happened that Theo was left alone in the walled garden of the first house, the one with the walnut tree, and although he was only three years old (so I am told), he managed to move a garbage can (or possibly some garden waste) under the fire ladder of the house, which was hanging a metre and a half from the ground. Having succeeded in holding the first step of the ladder, Theo then climbed up to the balcony of his neighbours. When Theo’s mother went out to check on her son, seeing Theo nowhere she first panicked until the neighbours’ shouts attracted her attention and she could see her Theo sitting on their balcony, eating a fish.
Theo’s limitless energy could find rest only when he learnt how to read, which happened some time between the ages of three and four. Once Theo discovered books, he metamorphosed, and a new world opened up to him. Contrary to his earliest years, Theo then turned into an extremely quiet child, channelling his energy into a medium that would open up the family’s garden and tear down its walls. Sitting in angulo cum libro Theo found peace and happiness, even though that did not come entirely from nothing: as it happens, Theo’s family home was full of books, his father Henk read very fast, and his mother Coby enjoyed reading too. Reading and books fuelled a lust for knowledge that in time would bring Theo to dream of worlds that were further and further away from his native Delft. While at gymnasium, Theo’s teacher of Latin and Greek, Lode Saldiën, a very special man originally from Belgium, profoundly influenced and fostered his pupils’ interest for literature. Stimulated by this teacher, Theo soon started developing an unusual taste for all kinds of foreign literatures and scripts. Together with a couple of other students, they would meet up every week to read and discuss masterpieces of world literature, an occupation that gradually increased Theo’s fascination for Russian writers such as Dostoevsky, Gogol, and Tolstoy. The discovery of the greatest Russian novelists pushed Theo to learn Russian, under the guidance of Prof. Karel van het Reve, the professor of Slavic Literature at the University of Leiden, because he believed that Russian literature can only be truly appreciated in Russian. While learning Russian for his pleasure and his studies, Theo’s skills would soon prove handy also in less academic environments as, for instance, on the occasion of the Soviet volleyball team’s visit to the Netherlands, for whom he acted as translator. The recollection of this anecdote gives me a chance to mention yet another passion of Theo’s in his early years: his fondness for volleyball. Discovered by a brilliant trainer, Theo was coached to become a talented volleyball player leading to his selection to play for the Netherlands national youth team.

Intellectual curiosity, physical strength, and natural talent were the three key ingredients of Theo’s success during his years at the University of Leiden (and are still among his most distinctive traits). There, at the oldest Dutch university, Theo obtained first an MA in Slavic Languages and Literature (1984) and a second MA in Indo-European Comparative Linguistics (1988), and later a PhD in Armenian Studies (1996), for which he received supervision from Jos Weitenberg, the first professor of Armenian Studies in the Netherlands, Theo’s mentor and friend of a lifetime. During his years in Leiden, Theo spent his time studying, researching, reading, playing volleyball, as well as conversing and corresponding with friends and colleagues in Spanish, Czech, Italian, French, Armenian ..., translating poetry from Russian and Estonian, travelling through Europe and beyond, and learning about life in general.
It is in this period of his life that Theo had his first encounter with Armenian culture. While in Leningrad for several months as a student of Russian, Theo travelled south to the Caucasus thanks to a trip organised for foreign students. This trip involved spending three days in Georgia, three in Armenia, and three in Azerbaijan. In Armenia, Theo met with some friends of a Jewish friend of his from Leningrad and, enamoured with Russian poetry, asked whether they knew and liked Russian poetry too. When they answered “yes, but we have our own!”, Theo found no rest until he learned the language and had access to its literature.¹

Theo spent his first years as a postdoctoral researcher at the Netherlands Organisation for Scientific Research, between 1996 and 1999, and later at the Deutsche Forschungsgemeinschaft, Westfälische Wilhelms-Universität, Münster, between 1999 and 2001. Just six years after the completion of his doctorate, however, Theo's life would change forever when he was appointed Calouste Gulbenkian Professor of Armenian Studies at the University of Oxford.²

2 Called to Oxford

Theo joined the Faculty of Oriental Studies of the University of Oxford in 2002, taking up the position of Calouste Gulbenkian Professor of Armenian Studies as the third in a line of eminent predecessors. Established in 1965, the Oxford Chair of Armenian Studies was, and still is, the only full professorship dedicated to the study of Armenian culture in the whole of the United Kingdom, as well as one of the most prominent and leading centres of Armenological research worldwide.

The first scholar to hold the Calouste Gulbenkian Chair of Armenian Studies was Prof. Charles James Frank Dowsett (1924–1998), who held the chair between 1965 and 1991. Dowsett produced several ground-breaking studies, especially on the 18th-c. Armenian poet Sayat’-Nova and in the field of mediæval Armenian historiography. Upon Dowsett’s retirement in 1992, Robert William Thomson (1934–2018) was then appointed by the Faculty of Oriental Studies. During his tenure, Thomson would steer the chair of Armenian studies through to the turn of the millennium, until 2001. Thomson had arrived in

¹ Theo spent two semesters in Leningrad in 1983. Later, he spent the whole 1989/1990 academic year at the University of Yerevan.

² I am thankful to Arend Jan van Lint and Anna Sirinian for our vivid chats and precious recollections of certain details of Theo’s earliest years, and especially to Natalie Quinn who gave helpful feedback on these lines.
Oxford from Harvard University, where he had been the first Mashtots Professor of Armenian Studies from 1969 to 1992. During his more than fifty years of scholarly activity, Thomson inaugurated a period of remarkable productivity in various areas of Armenian studies, especially in ancient historiography and literature.

The appointment of Theo Maarten van Lint at Oxford felt almost like filling a gap between the research interests of Charles Dowsett and those of Robert Thomson. With a focus on mediaeval literature and especially poetry, Theo would recalibrate the scholarly strength of the Oriental Institute by accommodating new areas of specialisation. Thanks to many fruitful collaborations with colleagues in Syriac, Persian, Arabic, and Byzantine Studies, Theo brought new blood to the study of things Armenian at Oxford, attracting and supervising students that wrote dissertations on a great variety of subjects: Armenian linguistics, gender studies, Patristics, mediaeval historiography, poetry, contemporary Armenian literature, art history, and so forth. Many of Theo’s former master and doctoral students now hold professorships and other academic appointments around the globe. As professor of Armenian Studies at Oxford, Theo has been particularly successful in integrating the place of Armenian and the Armenian culture also in aligned fields by means of mentorship and supervision. A pertinent example is the 2016 trip to Armenia that was organised by the students of the programme of Byzantine Studies and for whose success Theo’s input proved absolutely essential. In addition to his ties with colleagues and other institutions within the University of Oxford, Theo has also benefited from a solid scholarly network that was built over the past decades thanks to projects, memberships, and affiliations with a number of learned institutions. Among the latter are to be mentioned at least the Accademia Ambrosiana and the Associazione Padus-Araxes in Italy, the Deutsch-Armenische Gesellschaft, the Oxford University Armenian Society, the Armenian Institute in London, the Society of Armenian Studies at Fresno University, and, since 1986, the Association Internationale des Études Arméniennes (AIEA).

Within the AIEA, Theo’s membership has also involved being a member of the steering committee and holding the office of secretary for several years, as well as the organisation of two major events. The first is the international

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3 For details, see the list of contributors to this volume.
4 On a personal note, I would like to mention at least the Armenia & Byzantium Workshop initiated in Vienna by myself and Claudia Rapp and now running in partnership with the University of Oxford under the co-organisation of Theo Maarten van Lint and David Zakarian. For this project, van Lint and Zakarian organised the workshop Armenia & Byzantium. Perspectives on Cultural and Political Relations, which took place in Oxford on 22–23 March 2019.
workshop on Armenian literature that took place at Pembroke College in 2009. Further to that event and under the auspices of the AIEA, Theo is now preparing a volume in the series Handbooks of Oriental Studies (Brill, Leiden) dedicated to Armenian Literature.\(^5\) The other key event was the organisation of the 14th General Conference of the AIEA. Taking place in the Humanities Buildings, the Radcliffe Observatory, and Pembroke College on 10–12 August 2017, this congress encompassed four keynote lectures and fifteen parallel sessions, bringing together scholars from the four corners of the world.

Next to his appointment at the Oriental Institute, van Lint has also been a Professorial Fellow and member of the governing body at Pembroke College since 2002, where he has also held a number of internal positions such as, for instance, those of ‘Silver Fellow’ and ‘Steward’ of the Senior Common Room. Founded in 1624, Pembroke College has also been the theatre of many activities organised by Theo over the past twenty years. Among the highlights, the exhibition of paintings of the Armeno-Dutch artist Krikor Momdjian, that took place in 2016, between October 13 and November 25, cannot go unmentioned. This exhibition was prepared and accompanied by translation workshops of a selection of poems written by Momdjian which resulted in the publication of two volumes edited by van Lint and a major exhibition of paintings hosted in the Art Gallery of Pembroke College.\(^6\) The world of Armenian visual arts, however, is not the only one that Theo brought up to Pembroke: thanks to close collaborations between the chair of Armenian Studies and the Oxford University Armenian Society, for years he has made the Chapel of Pembroke College the only place within the University of Oxford where the Armenian Liturgy (animated by the Oxford Armenian choir) would be celebrated and choral and instrumental concerts featuring Armenian music and musicians regularly take place.

Moving on to Theo’s activities in other Oxonian institutions, in 2015 the Bodleian Library hosted one of the major events on Armenian culture in the whole history of the University of Oxford. Together with Robin Meyer, Theo co-curated and co-organised the exhibition Armenia: Masterpieces from an Enduring Culture. For this major event, thanks to the combined efforts of the staff of the Bodleian Library and those of the many foreign institutions and private collectors that collaborated for the success of this event, Theo brought

\(^5\) Co-edited with myself, this important research tool will cover the entire span of Armenian literature, from Late Antiquity up to the twenty-first century.

to public attention the treasures of the Armenian manuscript collections of the University of Oxford, as well as manuscripts, printed books, archival photographs and objects from around the world that document the two and a half millennia of virtually uninterrupted Armenian culture. Fittingly coinciding also with the reopening of the newly renovated Weston Library, this exhibition was planned to celebrate the 50th anniversary of the Calouste Gulbenkian Chair of Armenian Studies at the University of Oxford, but also to commemorate the 100th anniversary of the Armenian genocide. For both occasions, Theo organised a number of events and lectures that took place both at the Bodleian Library and at the Pichette Auditorium at Pembroke College. More recently, together with Meryem Kalaycì, Theo has founded the Oxford Network for Armenian Genocide Research.

3 Studying the Humanities

Theo’s curiosity, scholarly interests, and wide-ranging competences, to which I referred in the preceding paragraphs, are reflected in his multifaceted output. While the bibliography appended to these pages offers a list as comprehensive as possible of his main publications, the aim of this section is to direct the readers’ attention to three main themes of Theo’s production that run sometimes in parallel, but more often overlap: mediaeval Armenian literature (3.1.), Armenian material culture (3.2.), and Armenian Studies at large (3.3.). Given that it is impossible to do justice to every item in the bibliography, this section is designed to equip present and future Armenologists with an overview of the written landscapes painted by Theo over the past decades.

Before sailing into the open sea, two significant aspects of Theo’s production deserve to be emphasised. First, plurilingualism, that is the remarkable and (I believe) programmatic determination to publish scholarship in many different languages: Armenian, Italian, German, English, Dutch, French, etc. Second, collaborative work, a key aspect that transpires from the many co-authored and co-edited works that Theo published together with colleagues from Armenian Studies and neighbouring fields. Both tendencies originate in his appreciation of the complexity of the historical data and an understanding of the benefits derived from collaborative work. These principles are guided, on the one hand, by his belief that every language can be rightfully

employed as a vehicular medium of scientific dissemination, and, on the other hand, by the awareness that in dealing with history and the reconstruction of past or contemporary phenomena multiple perspectives ought to be taken into account.

3.1 Mediaeval Armenian Literature
Within Theo’s scholarly production, almost forty scientific works alone are dedicated to the study of specific authors or topics that pertain to the field of mediaeval Armenian literature. Particularly abundant are works dedicated to mediaeval Armenian poetry and poets and, among the latter, a vast bulk of scholarly production on the writings and life of Kostandin Erznkac’i (1250–1338) stands out prominently. A monk and poet active between the 13th and 14th centuries, Kostandin of Erznka (modern day Erzincan in Eastern Anatolia) has been among the main foci of his scholarly interests since the time of his doctoral studies, when his thesis consisted of a study of Kostandin’s text accompanied by an English translation and philological commentary.8 Theo’s familiarity not only with Kostandin’s poetry but also with the mediaeval Armenian culture and society in which he lived and operated is evident from the long list of publications dedicated to various aspects of Kostandin Erznkac’i: his poetics, the reception of his text, as well as the intersection between his literary production and contemporary Persian poetry.9

Next to Kostandin Erznkac’i, numerous studies have been dedicated to other significant mediaeval Armenian poets. Among these are to be mentioned at least Theo’s detailed studies on the religious poetry of Nersēs Šnorhali (1102–1173), Catholicos of the Armenians from 1166,10 and on that of Grigor Tłay,

Nersēs’ successor and Catholicos from 1173 to 1193. His research also includes the exploration of poetry produced in a slightly earlier period, as is the case with the 10th/11th-century poet Vardan Anecʽi, as well as incursions in less commonly known poetry of later times, as with the poems of the wandering poet Frik (died c. 1300), who also wrote in non-classical Armenian like Kostandin Erznkacʽi.

Next to these authors, for at least a quarter of a century Theo’s research and studies have been concerned with the poetic production of what is generally considered the greatest of all Armenian poets, a giant in mediaeval Armenian literature and an author whose significance and importance goes far beyond the boundaries of Armenian literature tout court. This is the mystical poet Grigor Narekacʽi (c. 950–c. 1903), a prolific writer who spent his life in the monastery of Narek, on the southern shores of Lake Van. Once one of the greatest religious and cultural centres of mediaeval Armenia, one of brightest of the many Armenian monasteries that for centuries materially and spiritually illuminated the otherwise harsh and arid landscape of eastern Anatolia, Narekavank was forcefully abandoned at the time of the Armenian genocide in 1915, and then razed to the ground in the middle of the 20th century. And yet, as is often the case with Armenian culture, what is destroyed in materiality is made immortal by the word. Annihilated by inhumanity, the name of Narek today remains as a synonym of Grigor Narekacʽi’s masterpiece, The Book of Lamentations (or The Book of Tragedy). The rhythmic prose of this long soliloquy addressed by Grigor to God, whose primary themes are the ineffability of man’s sin as well as of God, has been the object of countless manuscript copies and printed books. Next to the Bible, the continuous reading of this text has secured the Narek a special place in the heart of all

Armenians, prompting many scholars to provide translations into modern languages. Moving in this line, it is no surprise that after years of gestation, Theo would provide a translation of *The Book of Lamentations* into his own native Dutch, a translation that was preceded by decades of meticulous studies and research on the poet and man Grigor and on his poetics.

The insight Theo gained through his many studies on the writings and reception of the aforementioned poets has helped him build a solid framework to tackle broader and overarching investigations of medieval Armenian poetry and literature in a wider context. The results of this research are illustrated by a plethora of publications focussing on eclectic and yet interconnected topics such as the impact and representation of the Mongol invasions on Armenian poetry, the technical relations between language and metre, words and theology, Biblical symbolism, and the figure and function of medieval bards, to mention only a few.

Moving from poetry to prose, another towering figure next to Grigor Narekac'i has been central to Theo's scholarly activity: Grigor Magistros Pahlawuni (990–1058). A scholar, poet, and prominent political figure who claimed direct descendence from St Gregory the Illuminator, Grigor served as governor of the

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14 The translation project is still ongoing. See the first poems in van Lint, T.M. (ed.), *Grigor Narekatsi, Het Boek der Weeklaging. Gebeden 1 tot en met 15 vertaald en van een inleiding en nawoord voorzien door Theo Maarten van Lint met een voorwoord van Eddy Reefhuis*, Erevan—Amsterdam: Sint Grigor Narekatsi Stichting, 2018.


Byzantine provinces of Vaspurakan, Tarōn, and Mesopotamia (probably at different times) while also authoring an impressive number of theological works, letters, and translations from Greek. The latter can be taken as representative of Grigor’s vast learning and deep familiarity with the Graeco-Byzantine and Islamic worlds. To Grigor Magistros and the interpretation of his complex written production Theo has devoted a vast number of significant studies. These range from the detailed examination of specific letters investigated to shed light on Grigor Magistros’ viewpoints on the function of poetry and early historiography, to the sophisticated issue of Grigor’s relationship to Hellenism and the place occupied by Armenian culture in the world at large, from polemics between Christianity and Islam to the genres of biblical epics and the poetic model of lament.

3.2 Armenian Material Culture

Although the research described above has helped Theo build an international reputation as a scholar of literary studies, the last two decades have also witnessed a proliferation of studies that concentrate on central aspects of the material cultures of the Armenians. As in the case of his literary studies, his publications on material culture often go beyond the boundaries of set dis-


ciplines, considering every artefact under examination as a witness of human, historical, literary, and artistic facets.\(^\text{20}\)

While Theo has shown a keen interest in Armenian architecture already very early in his career,\(^\text{21}\) his most significant early studies in Armenian material culture are probably those devoted to the analysis of a number of Armenian inscriptions discovered in prominent archaeological sites. These include the Armenian inscriptions in the late antique Palestinian sites of Nazareth and those on Mount Sinai, as well as inscriptions detected in the monastic complex of Noravank, in mediaeval Greater Armenia.\(^\text{22}\) Especially in the case of Nazareth and Mount Sinai, van Lint’s research adds to our knowledge of the very earliest attestations of the Armenian script.

Attention to the history of the Armenian script and the different kinds of Armenian writing supports has manifested in yet another group of publications that could go under the overarching label of ‘Manuscript Studies’. Within this macro-category, Armenologists will find studies devoted to the history of the Armenian book and the development of Armenian types,\(^\text{23}\) with the majority of publications, however, pertaining to the study of select groups of manuscripts

\(^{20}\) See at least van Lint’s co-edited volume with J.J.S. Weitenberg, H.L.M. Defoer, and W.C.M. Wüstefeld, 


and their illuminations. Of central interest to Theo’s research is the study of the realisation of the ‘Throne Vision’ as described in the book of the prophet Ezekiel, a topic that encompasses both material and literary cultures.

Finally, standing at the intersection of manuscript, literary, and historical studies is yet another set of studies devoted to Armenian colophons. Celebrated by mediaevalists as repositories and witnesses of the piety of the scribes who copied the many thousands of Armenian manuscripts, Armenian memorials or colophons contain a great number of information concerning the scribes who wrote or copied them, as well as their human and spiritual worlds, the circumstances of manuscript production, and various other data such as ownership, the transmission and circulation of books, and so forth. Within this area of study, Theo has produced many pieces that include one rare phenomenon: that of colophons in verse.

Theo’s interests and research on Armenian art history, codicology and palaeography, illumination, and, more generally, the materiality of the Armenian manuscript books as evidence of the Armenians’ uninterrupted creativity over the whole span of the Middle Ages up to Modern and Contemporary times have merged into the catalogue of the historic exhibition held at the Bodleian Library already mentioned above.

3.3 Other Research Interests in the Field of Armenian Studies

In addition to studies pertaining to the field of mediaeval Armenian literature and the multifaceted areas of material culture, it is possible to articulate a third,

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more heterogeneous group of publications in Theo’s bibliography. This latter encompasses a range of Armenological topics that is wider in both chronological scope and geographical extent and whose aims are often complementary to one another.

An important sector of this research is occupied with studies on Armenian history and historiography. These publications target especially Late Antiquity and the early Middle Ages (including the relation of Armenia vis-à-vis Byzantium), and focus not only on historical facts and figures, but also on how the memory of the latter has been handed down to and by the Armenian tradition, as well as how the Armenian past has been narrated and reinterpreted at a given time and in a specific place. Moving to the second millennium, Theo has dedicated his attention also to the development of the Armenian Church, looking at both its internal developments as well as contacts with the wider Christian world and non-Christian faiths.

Modern and especially contemporary topics have also been dealt with. For this period, I would like to point out at least Theo’s research on the Armenian communities of early modern Iran, including studies on the role of the Armenian merchants in the city of New Julfa, as well as several publications on poetic production in modern Armenian. For the latter, his study on Elise

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31 However, on van Lint’s understanding of the Armenian witness for historical reconstruction of other polities, see also van Lint, T.M., “The Treaty of Turkmenchai, 1828. Russian
Č’arenc’ deserves a special mention, as does a voluminous set of translations of the works of contemporary poet and artist Krikor Momdjian.

In closing this section, I would like to remember also Theo’s engagement in the field of Armenian linguistics, by mentioning a co-edited volume that commemorates Jos Weitenberg, his Doktorvater. Last but not least, based on all the research mentioned throughout this whole section, come a set of publications that deal with the future and meaning of the field of Armenian studies and with the role and significance of Armenia and the Armenians within contemporary Europe.

4 (Not) a Final Word?

The purpose of this brief biography was to offer my own perspective on the development of Theo as a scholar as well as on his academic activities over more than thirty years. In doing so, I selected what appeared to me as the most original aspects of his research and achievements. Believing in the continuation and metamorphosis of life and research, in its constant generation and regeneration, I do not wish to offer here concluding remarks, unless one takes them as provisional. With the birth of Hripsimé Cecilia, Natalie and Theo’s daughter, in 2021, a new chapter in Theo’s life has just begun. Having commented on Theo’s remarkable accomplishments over the past decades, I can only look forward to the many surprises that the next ones will bring. It is with this trepidation and anticipation that I take this opportunity to congratulate Theo

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on his 65th birthday and thank him for everything he has given to the field of Armenian Studies and to Armenian communities in general.

Bibliography

The bibliographical list provided below is as comprehensive as possible. Eventual omissions are unintentional. Entries are classified chronologically and, if applicable, subdivided into: (i) monographs and edited volumes; (ii) research articles, book chapters, reference works, reviews; (iii) popularizing literature and varia.

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1989

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1991
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1994
"Heel kort over Armenië", Kolokolčik 5 (September), 12–19.

1995

1996


1997


1999


2000

“The Prophecy of Liberation: Margar Xōčenc’ Erewanc’i and Catherine the Great’s Conquest of the Crimea (1783). A Paragraph in the History of the


2001


“Dood in Constantinopel. De poëtische levensreis van Daniel Varuzhan”, in

“Recording K’aghakats’î Armenian Speech and Traditions”, in *AIEA Newsletter* 32 (November), 18–23.

2002


2003


2004


2005


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2006


2007


2008


2009

“Medieval Armenian and Persian Poetry (the Case of Kostandin Erznkac’i)”, in Mohammadi, M.M. (ed.), *Proceedings of the First International Armenology and Iranology Conference*, 10–11 November 2008, Department of Armenian lan-
guage and literature, University of Isfahan, Isfahan: University of Isfahan, 233–248. [published without the author’s consent]


2010


2011


2012


2013


2014


“Vał šṛǰani patmagrut’yuna Grigor Magistrosi stelcagorcuf’yunnerum [Historiography of the Early Period in Grigor Magistros’ Works]”, *Banber Matenadarani* 21, 97–103.


2015


2016


“For Whom the Bell Tolls. Matean ołbergut‘ean LB banə ew Jon Doni «Um hamar ē lōlanjum zango» (Alōt’k’ner anspaseli dipvacneru art’iw, xvii) [Prayer 92 of Grigor Narekac‘i’s Book of Lamentation and John Donne’s For Whom the Bell Tolls (Devotions upon Emergent Occasions, xvii)]”, Banber Matenadarani 23, 37–55.


2018
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2019


2020


2021


2022

Revision of the following entries and/or their bibliographies:
“Gregory the Illuminator, St.”; “Hegesippus, St.”; “Isaac the Great, St.”; “Marcion”; “Mesrob, St.”; “Movsēs Xorenaci / Khorenats’i”; “Nersēs, St.”, in Louth A. (ed.), The Oxford Dictionary of the Christian Church, Oxford: Oxford University Press, fourth, revised edition.