

*Editions:*

Առաջին Մխիթարյան Քոչի (Fables of Mxit'ar Goš), Venice: 1842 (repr. 1854), pp. 169-187; N. Marr, Сборники притч Вардана. Материалы для истории средневековой арм-янской литературы (Collections of Vardan's Fables. Materials for the History of Medieval Armenian Literature), 3 vols. St. Peterburg: 1894-1899, text is in vol. 2.

*Translations:*

French: J. Saint-Martin, *Choix des Fables de Vartan*, Paris: 1825; German: *Leben und Erstlingschriften Wilhelm Roth's. Aus seinem Nachlasse*, Göttingen: 1862, pp. 67-77; Russian: Marr, vol.1, pp. 438-456.

*Studies:*

K.L. Roth, "Die äsopische Fabel in Asien," *Philologus* 8 (1853), pp. 130-141; E.B. Perry, "Some Traces of Lost Medieval Story Books," *Humaniora. Essays in Literature, Folklore and Bibliography Honoring Archer Taylor on his Seventieth Birthday*, Locust Valley NY: 1960, pp. 150-160; idem, "The Greek Source of Some Armenian Fables and Certain Closely Related Matters of Tradition," *Polychronion. Festschrift Franz Dölger*, Heidelberg: 1966, pp. 418-430.

In the diverse collections of fables current in medieval Armenia, Marr, vol. 1, pp. 429-510, identified about seventy texts which are clearly affiliated with the Aesopic tradition. Fifteen of them form the stable nucleus of the collection which is transmitted under the name of "OLYMPIANOS," and this nuclear collection is variously adapted and expanded in different manuscripts. The style of the fables reveals clear traces of a rather literary translation from Greek. Several fables appear, moreover, to be close in details to the adaptations of the same subjects in APHTHONIOS' *Progymnasmata*, in Hermogenes and in Libanios (Marr). Hence the suggestion, first ventured by K.L. Roth and supported by Marr, that the "OLYMPIANOS" fables originate in the chapter περὶ μύθων of a lost rhetorical manual. Both scholars identify the author of this lost manual as the sophist OLYMPIANOS, briefly mentioned in the Suda. However, nothing is known of OLYMPIANOS' works or indeed whether he produced any works at all. Hence the suggestion, shortly stated by Perry, that the fables come from the chapter περὶ μύθων in the *Progymnasmata* of Libanios' teacher Oulpianos (ULPIANUS) of Antioch. That work is no longer preserved in Greek, but it is expressly mentioned in the Suda, in the entry for "Oulpianos." Perry's attribution finds strong support in the fact, apparently unknown to him, that the earliest Armenian writer to cite the fables, Thomas (Γ'ουμα) Arcruni (ninth-tenth centuries) names their author "Olpianos the philosopher" (Ուլփիանոսի փիլիսոփայի). Rather than correcting "Olpianos," clearly a transliteration into Armenian of Greek "Oulpianos," into "Olympianos" as Marr does (vol. 1, p. 431), we should consider the latter form as a corruption introduced in the manuscript tradition of the fables after Thomas' time.

The remaining "Aesopic" fables identified by Marr are very heterogenous and probably penetrated Armenia in different ways and at different times. Several texts were studied by Perry. Beyond that, the annotated bibliography by P. Carnes, *Fable Scholarship*, New York & London: 1985, suggests that recent students of the field have shown little interest in the Armenian fable tradition.