

SAS ACTIVITIES

SAS MEETS IN SEATTLE

Meeting of the Administrative Council

The Administrative Council of the Society for Armenian Studies met on November 4, 1981 in Seattle, in conjunction with the Annual Meeting of the Middle East Studies Association. Present were Kevork Bardakjian (Treasurer), John Greppin (Secretary), Arpi Hamalian, Khachik Tololyan, Avedis Sanjian, and Ronald Suny (Chairman). Gerard Libaridian was absent.

R. Suny summarized the activities of the SAS for the year 1981 and K. Bardakjian presented the Treasurer's report.

The Council heard Richard Hovannian's report on the Armenian history textbook project. Hovannian was advised to start the project with a revised budget of \$32,000.00.

The Council accepted Chairman Suny's recommendations for procedures for selecting an editor and editorial board for the new *Journal of the Society for Armenian Studies*. The Council selected Avedis Sanjian as the editor and appointed a board, pending membership approval.

The Council nominated Robert Hewsen and Gia Ayvazian to fill vacancies on the Council.

Sunny reported on an upcoming conference being organized by Michael Stone at the University of Pennsylvania on November 7-10, 1982. Interested persons who wish to attend this conference on "Native and Foreign Influences on Medieval Armenia" are asked to write to Professor Stone.

Suny also reported on one of the panels to be cosponsored by the SAS at the 1982 Annual Meeting of MESA to be held at Philadelphia. The panel on Caucasian Albania will include Professor Charles Dowsett of Oxford who will be in the U.S. at the invitation of the SAS. Prof. Dowsett has expressed willingness to speak at other campuses as well. Those wishing to invite him should contact J. Greppin.

1981 Membership Meeting of SAS

The Annual membership Meeting of the SAS was also held in conjunction with the Middle East Studies Association meeting in Seattle, on November 5. Following the presentation of Council reports, the membership decided on the following: to designate as non-voting members those individuals who are subscribers to SAS publications; to deny membership status to undergraduate students; to nominate Richard Hovannian for the vacancies on the Council; to defer a decision on SAS affiliation with the American Oriental Society; to approve the Council's nominees for the positions of editor and editorial board members of the *Journal of the SAS*.

It was also suggested that the legal headquarters of the SAS at 6 Divinity Avenue, Cambridge, MA 02140 be used for all official communication with the SAS.

ARMENIAN ARCHITECTURAL ARCHIVES PUBLISHED

V. L. Parseghian

The Armenian Educational Council, Rensselaer Polytechnic Institute, and the Inter Documentation Company of Holland and Switzerland have announced the publication of the first issue of a monumental Documented Photographic Archival Collection on Armenian Architecture. The more than 6,000 photographs and extensive documentation that make up this issue are the first of a series that will total some 35,000 photos of over 400 churches, monasteries, fortresses, bridges and other monuments.

There has been urgent need to assemble a more complete photographic record of Armenian architecture than has been attempted heretofore. Such a record can also become a valuable resource for the study of world architectural history.

The work that eventually led to the Archives Project began around 1971 when Armen Haghnazarian organized a group in Germany called Research in Armenian Architecture. Supported financially by the Armenian Educational Council Inc. of the United States, the group took over 8,000 photographs of monuments in Turkey. With this beginning the work of assembling a more complete photographic record became feasible. Invitations soon brought international support to the project. Photographs came from the Courtauld Institute of the University of London, the Byzantine Institute of the Austrian Academy, the Armenian Architecture Centers at the Politecnico di Milano and at the University of Rome, the Mekhitarist Abbey of San Lazaro, Venice, and from many individuals. Major support came from the Commission for Restoration of Historic Monuments of Armenia through its Director Krikor Hasratian. Meanwhile, the project was invited to make its base at the Rensselaer Polytechnic Institute School of Architecture.

Archival collections being usually very expensive, the Council found the new microfiche photographic techniques to be of such high quality as to eliminate the need for large prints. With a "reader", a small microfiche is readily enlarged to the size of a large print with good detail, with fifty images on each fiche. By this means a single "book" of ordinary size holds over 6,000 photographs. Instead of many thousands of dollars for the photographs and the required cabinets and room space, the cost of a collection is reduced to hundreds of dollars. The publisher is the Inter Documentation Company AG, Poststrasse 14, 6300 Zug, Switzerland (tel. 42-214974), and the price per issue is 825 Swiss francs, or about \$450.

Book I of the collection contains over 2,000 photographs of the monuments of the City of Ani, and of the Cathedral of Aghtamar, Khtzkonk, Tekor, all in Turkey. The remainder of the photos are of selected monuments of Armenia that together present a bird's-eye view of Armenian architecture through the centuries. Book I also contains in printed form an Introduction by Professor Andre Grabar, brief introductions to Armenian architecture and to the Armenian language, transliteration schemes, geography of the region, a series of maps and discussions of the political transformations of the region, some architectural terminology, the code system for the monuments, and an extensive bibliography.

TREASURER'S REPORT

The following is SAS treasurer K. Bardakjian's most recent statement.

Balance in hand, September 1, 1980 \$3,883.58

Income:

Interest on bank account	270.60
Members' subscriptions	1206.48
Sales of publications	2.00
Grant (A Manoogian Fund)	4000.00
Donations	10.00
	<u>5489.08</u>

Expenditures:

Postage, stationary, duplicating	240.30
Telephone	11.10
Massachusetts filing fees	65.00
Conference fees (MESA)	76.00
Printing	540.60
Contribution to conferences (AAIC)	750.00
SAS Bibliography	150.00
SAS Newsletter	120.00
Travel expenses (conferences and council meetings)	2740.60
Annual meeting expenses (March, 1981)	24.19
	<u>4717.79</u>

Balance of Income over Expenditures \$771.29

Balance in hand, August 31, 1981 \$4,654.87

K. B. Bardakjian, Treasurer.

SAS NEWSLETTER

The SAS *Newsletter* is published in the fall, winter, and spring of every year by the Society for Armenian Studies, Inc., 6 Divinity Avenue, Room 103, Cambridge, Mass. 02138.

The *Newsletter* is distributed to members of the Society. Subscription to the *Newsletter* is available to individuals and institutions for \$5 per year. The fee includes subscription to the *Annual Bibliography of Articles on Armenian Studies* published by the SAS. All inquiries regarding SAS publications should be addressed to the Editor.

Administrative Council of SAS, Inc.

Chairman: Ronald Suny, Department of History, University of Michigan, Ann Arbor, MI 48109.

Secretary: John A. C. Greppin, Department of English, Cleveland State University, 1983 E. 24th Street, Cleveland, OHIO 44115.

Treasurer: Kevork Bardakjian, Middle Eastern Division, Harvard College Library, Cambridge, MA 02138.

Arpi Hamalian, Gerard Libaridian, Avedis Sanjian, Khatchig Tololyan.

Newsletter Editorial Board:

Arthur Beylerian, John A. C. Greppin, Robert H. Hewsen, Nazaret Nalchayan.

Editor: Gerard J. Libaridian
33 Montgomery Street
Cambridge, MA 02140

Policies and Procedures of the
"Journal for the Society for
Armenian Studies"

I. The Society for Armenian Studies will publish a scholarly *Journal of the Society for Armenian Studies* at least once a year as an outlet for scholarly articles and reviews of the highest quality in all fields of Armenian studies.

II. The Journal's purpose shall be stated in the inaugural issue:

The Journal of the Society for Armenian Studies has as its purpose the publication and dissemination of the best original scholarship in Armenian Studies and closely related fields, particularly in history; history of art, music, and literature; literary and art criticism; language; political science; sociology; religion; and anthropology without chronological limitations.

III. The Journal shall have an editor-in-chief, elected for a three-year term by the Administrative Council of the Society for Armenian Studies. The Council shall also elect an editorial board of five members with staggered terms of up to three years. The Chairman of the Society for Armenian Studies shall be a member of the editorial board *ex officio*, thus bringing the full board up to seven members.

IV. Articles should be received by the editor-in-chief, and circulated to two competent scholars in the appropriate field for review. If there is disagreement between the scholars on the merits of the article and the desirability of publishing it, the article will be sent to a third outside reader. After review all members of the editorial board will read the article; if a majority (four) of the full editorial board does not express disapproval, this will constitute acceptance of the article.

V. The editor shall designate one member of the board to serve as book review editor and may appoint other board members assistant editors if he/she deems it necessary.

LETTER TO THE EDITOR ON
GRANTSMANSHIP ARTICLE

In your Spring 1978 issue, you published an article by Dr. Dennis Papazian in which he stated, "Since time and expertise in grantsmanship were lacking, these gentlemen [Vigen and Haig Der Manuelian] asked the Armenian Assembly to apply for a grant on behalf of the whole Armenian community." This statement was distorted and misleading.

These are the facts:

1. It was not "time and expertise" that was lacking; it was matching funds.
2. I more than "asked" Dr. Papazian; I mailed him a proposal draft that was deemed "good . . ." by Dean Ainsli Embree of Columbia University. Furthermore, after communicating with Dr. Philip Marcus of the NEH, Dr. Embree expressed to me the opinion that my proposal

Continued on page 8

THE PURPOSE AND DIRECTION OF ARMENIAN STUDIES IN THE DIASPORA

Dickran Kouymjian

With the flourishing state of Armenology in Armenia—led by the Armenian Academy of Sciences, the State University, the Matenadaran, the Historical Museum, and a dozen specialized institutes in Erevan—one may ask: Why is there such an emphasis on Armenian studies in the diaspora? What usefulness do they have for the Armenian community? What is their purpose and direction? The answers are manifold. This essay, after reviewing the historical background to the questions, will try to define the problem and will propose some suggestions which may be useful in making Armenological studies a more dynamic force in Armenian diasporic life in the decade of the 1980's.

As a discipline, Armenology had its beginnings outside of geographical and historical Armenia, in the west, primarily in Venice and Paris. The Mekhitarist fathers on the island of San Lazzaro had already by the end of the eighteenth century produced such outstanding monuments of scholarship as the first modern dictionary of the Armenian language by Abbot Mekhitar of Sebastia, the founder of the order, and the first modern and critical history of Armenia in three volumes by Father Michael Chamchian. By the beginning of the nineteenth century, the first formal university program of Armenian studies was inaugurated by the Armenian Chahan de Cibied at the *École nationale et spéciale des langues orientales vivantes* in Paris; it continues uninterrupted to this day.

During the course of the nineteenth century, other centers of Armenian studies, or at least Armenian language, were established at Vienna, Oxford and London, various cities of Germany, St. Petersburg and Moscow, and also in Armenian institutions in Vienna, Jerusalem, Constantinople, as well as Tiflis, and Etchmiadzin. Thus, Armenian language, literature, and history have been studied in areas outside the borders of Armenia for over a century and half; indeed, in terms of modern scientific methodology, they had their genesis in exile so to speak. In some respects, the present interest in Armenian studies in the diaspora is merely a continuation of this process. During this formative period of Armenology, materials, especially manuscripts, were collected in various libraries and institutions in Europe with the result that today more than half of the estimated 25,000 extant Armenian manuscripts are located outside of Soviet Armenia. Clearly there is no lack of Armenological research material in the diaspora. If this rich patrimony is to be properly and thoroughly exploited, it will be most easily done by qualified scholars resident in these countries.

In the past, Armenian studies have been primarily language oriented; linguistics and philology were and perhaps still are its primary vehicles. The discipline was advanced by non-Armenian scholars and Armenian monks. Only in recent decades have Armenians with a secular education devoted themselves in significant numbers to this rigorous field, and this is more true for the United States than for Europe, where non-Armenians are still the leaders in ancient and medieval Armenian studies. This phenomenon is no different historically for any of the other areas of oriental language study or even for Greek and classical studies. There are geographical and sociological reasons for this; in the case of the Armenian, the Genocide and its consequent displacement cut short a firmly developing native tradition of Armenian studies in centers such as Vagharshapat and Tiflis. Fortunately, until Erevan was able

to establish its dominant position today, the monasteries of Venice, Vienna, and Jerusalem continued (and along with Antelias in the post-World War II period) still continue their scholarly work¹.

On the other hand, the study of modern Armenian language, literature, and history has been almost exclusively, and perhaps unfortunately, the domain of the Armenians. And, thanks to the tireless effort of one person, Sirarpie Der Nersessian, until the 1960's research in Armenian art was also in the same situation. Serious interest in Armenian architecture was only demonstrated in the diaspora in the 1960's and after, and has been jointly an Armenian and non-Armenian undertaking. (It should be emphasized that any division of scholars by ethnic origin into Armenian and non-Armenian categories is purely artificial, arbitrary, and done so only for the arguments to be developed later in this analysis; it in no way corresponds to the dynamics of modern scholarship in Armenian studies).

The personal interest of scholars working in Armenian areas can be listed as follows:

1. A large number of linguists have learned Armenian in order to use it for their own studies in general comparative and Indo-European linguistics, for which disciplines Armenian plays an important role. Thus, for them it serves as a tool for the furtherance of other disciplines, and for purposes only indirectly related to Armenian studies; nevertheless, the results of their research continue to augment the sum total of our knowledge of Armenian, its origins, and its relation to the family of languages.

2. Another group of scholars, interested in the language more from a philological than linguistic point of view, conduct research predominantly with the ancient religious and historical texts and the Armenian translations of early church writings. Many of them are working in patristics or biblical exegesis. The Armenian versions of many early writings serve to clarify certain words and passages, and help to trace the general development of Greek and Syriac versions, and more importantly retrieve early Greek and Syriac works which no longer exist in the original but are preserved only in Armenian translation.

3. A large group of scholars is interested in Armenian texts for their historical content. Armenian works shed new light on the history and customs of such diverse peoples as the Persians and Parthians, Romans and Hellenistic Greeks, the Byzantines, Khazars, Arabs, Seljuk, Kipchak and Ottoman Turks, Crusaders, Mongols, the Safavids and numerous other lesser dynasties. Very often only an Armenian source preserves an important fact or confirms a doubtful piece of evidence. Most of these scientists utilize translations when they exist, though some take the trouble of learning Armenian to have direct access to the original texts. The same analysis is also true for the study of Armenian art.

4. The final and most important group, from our point of view, unites a large number of scholars concerned with Armenian studies for the direct knowledge these studies provide on the history, language, literature, religion, art, and customs of the Armenian people. This category is necessarily broader than the previous ones for it extends to all disciplines, ancient and modern, and not just to language and philology. Indeed, thanks to the combined efforts of these academicians, both in the diaspora and Armenia, all aspects of the Armenian experience are being subject to intensive research.

A number of factors not directly related to scholarly concerns—a national awakening in the diaspora, the grounding of political aspirations in a genocide that remains unpunished, etc.—have helped establish academic programs in universities, with community help. There are now Armenian studies programs granting master and doctor degrees at America's most

THE K. KEKELIDZE MANUSCRIPT INSTITUTE OF THE ACADEMY OF SCIENCES OF THE GEORGIAN S.S.R., DIRECTRESS: ELENE METREVELI

Although it is often described as unique in the world, the Matenadaran in Erevan is actually a sister institution to the manuscript repository in Tbilisi. Founded in 1958, The Georgian Institute of Manuscripts, like the Matenadaran, has its origins in earlier collections, in this case three: 1) the ms. library of the Society for the Diffusion of Knowledge among the Georgian People, founded by Prince Ilya Chavchavadze in 1879, 2) the collection of the Museum of Churches founded in 1888, and 3) the library of the Georgian Society of History and Ethnology founded in 1907. One by one by 1929 all three of these ms. libraries were gathered into one collection in the Manuscript Section of the State Museum of Georgia. There the collection was augmented by 305 mss. sent to Georgia from Russia and by a rich collection taken from Georgia to France in 1921 and returned in 1945.

In 1941 the museums of Georgia passed under the control of the Georgian Academy of Sciences and through the initiative of Ilya Abuladze, the Institute of Manuscripts was founded in 1958 for the purpose of gathering, protecting, and studying ms. materials of every kind. In 1962 the Institute was named in honor of the distinguished Georgian scholar Korneli Kekelidze.

At the present time the Institute of Manuscripts consists of three sections, one for archaeology, one for Georgian philosophy and one for Georgian diplomatic affairs. A laboratory for the preservation and repair of mss., and a supportive library (which includes the papers of Abuladze, Kekelidze and Ivane Javakhishvili) are also housed at the Institute. An exhibition hall, similar to the one at the Matenadaran in Erevan completes the facilities.

At the present time the Kekelidze Institute includes some 10,000 Georgian mss. and 3,000 foreign ones (Armenian, Greek, Hebrew, Persian, Russian, Arabic and Turkish) dating from the V to the XIX centuries. About 150 of the mss. consist of Greek papyri and some 300 are in Armenian. Of the ms. books c. 670 are on parchment and over 4,500 pages are palimpsests. In addition, the collection includes some 37,000 historical documents of the X-XIX centuries and some 40,000 archives.

Among the items contained in the ms. collection are c. 130 copies of Shota Rustaveli's epic *The Man in the Panther Skin*, 30 copies of Moses of Khoneli's *Amiran-Darejaniani* and copies of such other Georgian epics as *Visramiani*, *Abdulmessiani*, *Rostomiani* and *Russudaniani*. The historical collection is especially rich and contains many texts relevant to the history of Armenia and to the other countries neighboring Georgia. These include the two oldest copies of the *Georgian Annals* and the works of King Vakhtang VI and his brother Prince Vakhusht. Texts dealing with religion, philosophy, law, medicine, astronomy, geography, and travel are also well represented, as are those comprising prose, poetry, lexicography and grammar. Like the Armenians, the Georgians of old were active translators and many of the mss. are translations from Greek, Armenian, Syriac, Arabic, and Slavonic works. Over the years the major projects of the Kekelidze Institute have been the following:

1. A 16-vol. grand catalogue of all of the Institute's ms. holdings.
2. A complete collection of *Georgian Historical Documents* held in the Soviet Union and elsewhere which will include some 50,000 texts, four-fifths of which will be published for the first time.

THE GEORGIAN STUDIES REVIEW

BEDI KARTLISA (Destiny of Georgia), *Revue de Kartvelologie*, Managing Editor: Kalistrat Salia. 8, rue Berlioz, 75116 Paris.

Founded in 1953 by Mme. Nino Salia, *Bedi Kartlisa* was edited as a Georgian language monthly until 1958 when it became an entirely Western language journal publishing once a year in French, German and English. Although originally more political and rather nationalistic in nature, *Bedi Kartlisa* has grown in stature under an editorial board of eminent European scholars, and is now the only surviving journal devoted entirely to Caucasian Studies (language, literature, history, art, etc.) in the Western world. Although purely Armenian topics are left to the province of the *Revue des études arméniennes*, articles relevant to North Caucasia, Azerbaijan and Caucasian Albania are now regularly included in its pages. Many of these touch markedly upon Armenian subjects or upon those relevant to Armenia and are valuable in giving the Georgian view on controversial issues, especially those long thought settled by Armenists (e.g., who invented the Georgian alphabet). Of special value are the extensive book reviews and the numerous articles translated from the Georgian language. The format and layout of the journal and the quality of its photographs are beyond reproach and, although hampered by the lack of a Georgian diaspora for its support and the recent deaths of several major Georgian émigré scholars and European caucasiologists, *Bedi Kartlisa* remains indispensable reading for all who recognize the importance of the greater Caucasian matrix to a sophisticated understanding of Armenian history and culture.

-
3. The preparation of a critical edition of the text of the Georgian Bible begun under the direction of I. Abuladze.
 4. The completion of the critical edition of the text of the *Georgian Dictionary* of Sulkhan-Saba Orbeliani, published in two volumes (1965-66).
 5. Descriptive catalogues of Georgian mss. held in various other collections.
 6. Descriptions of particular mss. including one volume devoted to the illuminated ones.

The Kekelidze Institute publishes a *Bulletin* and has also issued a number of monographs including a volume of *Philological Researches* (1964), two volumes of *Palaeographic Researches* (1965, 1969), a *Festschrift* in honor of Shota Rustaveli (1966), a volume of c. 100 historical documents (1964), and an anthology of four medieval historical texts. A number of important monographic works in Georgian have also been issued by the Institute's press. These include, *inter alia*, *Materials Concerning the History of Southern Georgia (XV-XVI cents.)*, ed. by S. Sharashidze (1961); *Journey From Tiflis to Jerusalem* by George Avalishvili, ed. by E. Metreveli (1967); *Monuments of the Economic History of Georgia I. Demographic Monuments* by I. Javakhishvili (1967); *Bibliography of Ancient Georgian Literature* by G. Mikadze, part II, 1921-1925 (1968); and *Monuments of Ancient Georgian Hagiographical Literature*, ed. by I. Abuladze et al. (I, 1963; II, 1967; III, 1971; and IV, 1968).

The collection of the Kekelidze Institute continues to grow and in 1978 its research library was enriched by the contribution of the private archives of Mme. Nino Salia of Paris, consisting of four thousand volumes and other materials, largely comprising French literary, academic and scholarly publications. The Georgian and the Armenian Republics are together unique in the USSR in their possession of these two rich repositories and research centers.

GEORGIA: A SELECT BIBLIOGRAPHY

W.E.D. Allen, *A History of The Georgian People* (London, 1932; reprint New York, 1971); idem. and P. Muratoff, *Caucasian Battlefields. A History of The Wars on The Turco-Caucasian Border 1828-1921* (Cambridge, 1953); A Amiranashvili, *Istoriya gruzinskogo iskusstva* (Moscow, 1950); *Atlas Gruzinskoi Sotsialisticheskoi Respubliki* (Tbilisi-Moscow, 1964); Avalishvili, *The Independence of Georgia in International Politics 1918-1921* (London, 1940); J. Baltrusaitis, *L'Art médiéval en Géorgie et en Arménie* (Paris, 1929); *Bedi Kartlisa, revue de Kartéologie* (Paris); N.A. Berdzenishvili, et al. *Istoriya Gruzii I*—(Tbilisi, 1962-); M.F. Brosset, *Additions et éclaircissements à l'histoire de la Géorgie* (St. Petersburg, 1851); idem. *Description de la Géorgie* (St. Petersburg, 1842); idem, *Histoire de la Géorgie, depuis l'antiquité jusqu'au XIXe siècle* (St. Petersburg, Vol. I 1849-50, II 1956-57); idem., *Introduction à l'histoire de la Géorgie* (St. Petersburg, 1858); idem., *Rapports sur un voyage archéologique en La Géorgie et l'Arménie*, 3 vols., (St. Petersburg, 1849-51). State Museum of Georgia, *Bulletin du Musée de Géorgie* (Tiflis 1920-); C. Burney and D.M. Lang, *The Peoples of The Hills Ancient Ararat and Caucasus* (London, 1971); *Caucasian Review* Nos. 1-9 (Munich, 1955-59); *Caucasica*, I-XI (Leipzig, 1924-1934); Ya. A. Chiarturov, "Georgia and Her Party Leaders," *Radio Liberty Dispatch*, November 27, 1972; "Close-up: Georgia and The Georgians" *Soviet Life* (June, 1978); F.F. Davitaya, ed., *Soviet Georgia* (Moscow, 1972); C. Duevel, "Nationalist Rumblings in Georgia," *Radio Liberty Dispatch*, May 10, 1972; *The Caucasus (Der Kaukasus)* (Munich, 1951-52); B. Geiger et al. *Peoples and Languages of The Caucasus* ('S-Gravenhage, 1959); *Georgica I* (London, 1935-37); T. Halasi-Kun "The Caucasus, an Ethno-historical Survey" *Caucasica* (New York, 1966); R. Janin, "Géorgie" *Dictionnaire de Théologie Chrétienne*; A. Javakhishvili and G. Gvelesiani, eds., *Soviet Georgia: Its Geography, History, and Economy* (Moscow, 1964); B.A. Kaloyev, *Osetiny (istoriko-ethnograficheskoye issledovaniye) (The Ossets: An Historical-ethnographic Study)* (Moscow, 1971); C. Kandelaki, *The Georgian Question Before the Free World* (Paris, 1953); J. Karst, *Corpus juris ibero-caucasici I: Code géorgien du roi Vakhtang VI: a. Commentaire ou Précis du Droit ibéro-Caucasien* (Strasbourg, Vol. I 1935; II, 1937); idem. *Littérature géorgienne chrétienne* (Paris, 1934); idem., *Précis de numismatique géorgienne* (Paris, 1928); Z. Katz, ed. *Handbook of Major Soviet Nationalities* (New York, 1975), Chapt. 7, "Georgia and The Georgians" by R.B. Dobson; F. Kazemzadeh, *The Struggle For Transcaucasia 1917-21* (New York, 1951); G. Khutishvili, *Georgia: Short Gazetteer-Guide* (Tbilisi, 1969); W. Kolarz, *Religion in the Soviet Union* (New York, 1961); D.M. Lang, *The Balavariani. A Tale of The Christian East* (Berkeley/Los Angeles, 1966); idem., *A Catalogue of The Georgian and Other Caucasian Printed Books in The British Museum* (London, 1962); idem., *The Georgians* (London and New York, 1966); idem., *The Last Years of The Georgian Monarchy 1658-1832* (New York, 1957); idem., *Lives and Legends of The Georgian Saints* (Oxford, 1949); idem., *A Modern History of Soviet Georgia* (New York, 1962); idem., *Studies in The Numismatic History of Georgia in Transcaucasia* (New York, 1958); A. Leist, *Das Georgische Volk* (Dresden, 1903); Sir H. Luke, *Cities and Men* (London, 1953); L. Luzbetak, *Marriage and The Family in Caucasia* (Vienna, 1951); SH. A. Meskhia, *An Outline of Georgian History* (Tbilisi, 1968); G.A. Melikishvili, *Historii drevnei Gruzii* [History of Ancient Georgia] (Tbilisi, 1959); L. Menabde, *Centres of Ancient Georgian Culture* (Tbilisi, 1968); R. Mepisashvili et al. *Kutaisi, Gelati, Geguti* (Tbilisi, 1966); Moses of Khoni, *Amiran-Darejaniani: A cycle of medieval*

Georgian tales transl. by R.H. Stevenson (Oxford, 1958); J. Mourier, *Art au Caucase* 2nd ed. (Brussels, 1907); idem., *Guide au Caucase* (Paris, 1894) idem., *Histoire de la Géorgie* (Tiflis, 1888) idem., *La Mingrélie* (Odessa, 1884); R. Pipes, "Demographic and Ethnographic Changes in Transcaucasia 1897-1956" *Middle East Journal* (Washington, Winter, 1959); S. Rustaveli, *The Knight in The Panther's Skin* transl. by V. Urushadze (Tbilisi, 1968); M. Tamarati, *L'Église géorgienne des origines jusqu'à nos jours* (Rome, 1910); C. Toumanoff, "Armenia and Georgia" *Cambridge Medieval History* vol. IV *The Byzantine Empire*, pt. 1 (Cambridge, 1966); idem., "The Bagratids of Iberia From the Eighth to the Eleventh Century", *Le Muséon* LXXIV, 1-2 (Louvain, 1961); idem., "Chronology of The Early Kings of Iberia" *Traditio* XXV (New York, 1969); idem., "Chronology of The Kings of Abasgia and Other Problems", *Le Muséon* LXIX (Louvain, 1956), 1-90; idem., "Iberia on The Eve of Bagratid Rule: An Inquiry into The Political History of Eastern Georgia Between the VIth and the IXth Century," *Le Muséon*, LXV (Louvain, 1952); idem., *Manuel de généalogie et de chronologie pour l'histoire de la Caucasse chrétienne* (Rome, 1976); idem., "Medieval Georgian Historical Literature (VIth-XVth Centuries)" *Traditio* Vol. I (New York, 1943); idem., "La Nobless géorgienne: sa genèse et sa structure" *Revista Araldica* LIV no. 9 (Rome, 1956) 260-273; idem., "On The Relationship Between The Founder of The Empire of Trebizond and The Georgian Queen Thamar," *Speculum*, XV (1940), 299-312; idem., *Studies in Christian Caucasian History* (Washington, 1963); idem., *Supplement au Manuel* (Rome, 1978); V. Urushadze, transl., *Anthology of Georgian Poetry* 2nd ed. (Tbilisi, 1958); Prince Vakhushti Bagration, *Chronique géorgienne*, Fr. transl. M.-F. Brosset *supra, Histoire*; idem., *Description géographique de la Géorgie* edit. and transl. by M.-F. Brosset (St. Petersburg, 1842); O.G. von Wesendonk, "Zur georgischen Geschichte", *Klio* 21 (Leipzig, 1927); See also the relevant articles in the *Bol'shaya Sovetskaya Entsiklopediya*; *Dictionnaire d'Histoire et de Géographie Écclésiastique*; *Encyclopédia Cattolica*; *Encyclopædia Italiana*; *Encyclopædia Britannica*; *Encyclopædia of Islam*; *Encyclopædia Persica*; *Encyclopædia of World Art* and *The Islam Antsiklopedi*.

Published recently:

Sula Benet, *How to Live To Be 100*, NY, 1976; Ronald Wixman, *Language Aspects of Ethnic Patterns and Processing in the North Caucasus*, University of Chicago Papers, 1980; Shota Rustaveli, *The Lord of the Panther Skin* (trans. R.H. Stevenson); UNESCO, 1977.

THE ARTS OF ANCIENT GEORGIA

Rusudan Mepisashvili • Vakhtang Tsintsadze
Foreword by David M. Lang
New York, 1979

Surprisingly little is known outside the USSR, even among art historians, about this nation's strong and independent cultural traditions. This book is the first to make available in one volume a comprehensive and detailed survey of the evolution of Georgian art from the Bronze Age to the threshold of modern times. It represents the fruits of some thirty years' work by Professors Mepisashvili and Tsintsadze of the G. Chubinashvili Academy Institute of Georgian Art History. Both are eminent scholars and leading conservationists. The English translation has been supervised by David M. Lang, Professor of Caucasian Studies at the University of London. Text and picture alike present the latest state of research, and indeed much of the material is published here for the first time.

ARMENIAN STUDIES

Continued from page 3

prestigious universities—Harvard, Columbia, the University of Pennsylvania, U.C.L.A.—as well as undergraduate programs such as that at California State University, Fresno, servicing hundreds of Armenian students residing in their immediate areas. The same is true in most European countries and parts of the Middle East. The number of scholars now engaged in one branch or another of Armenian studies has unquestionably reached unprecedented levels in the diaspora and of course in Armenia. In the former, the diaspora, while the rate of assimilation has increased, so also has the number of individuals devoted to the preservation and understanding of Armenia's past.

In the conclusion of an earlier study on a different aspect of Armenology in the diaspora written nearly a decade ago in Beirut, I pointed out the need for critical texts of primary sources, catalogues for manuscript collections, ordering of existing archives in the diaspora, oral history, and specially an international association of scholars, which among other activities would act as collector of essential data.

In 1974, two years after these words were both spoken and written, the Society for Armenian Studies, Inc. was formed in the U.S. During the last decade a large number of symposia and papers on Armenian subjects have been presented. Of course, the Armenological journals, *Revue des Études Arméniennes*, *Bazmavet*, *Handes Amsorya*, *Hask'*, *The Armenian Review* and *Sion* continue to be published. The sheer volume of diasporic activity in Armenian studies is beyond anything one could have anticipated seven years ago.

Thus, if one of the directions of Armenian studies, conscious or unconscious, in Armenian diasporic communities, was to create new centers of Armenology in universities, this endeavor has been meaningfully fulfilled and has resulted in tangible achievements. If in part its purpose was to educate better certain Armenians about their own background, this too has been realized. If, on the other hand, there was also the expectation of enlightening the general and international public about Armenia and Armenians, the results thus far have been dubious, even disappointing.

As we look forward to the next decade and after, one of the main purposes of Armenian studies must be to present more effectively the worth of Armenian civilization and the Armenian experience to wider non-Armenian as well as Armenian audiences.

Armenian specialists must be encouraged, morally and financially, to participate in scholarly meetings and international symposia in fields other than Armenian studies, in diverse areas of arts and sciences, through communications relative to various disciplines based on the rich and as yet unexploited material available in the cumulative Armenian experience. Just as a knowledge of Armenian has become almost indispensable in the study of comparative Indo-European linguistics (as much by the highly developed state of that discipline as by its intrinsic value) so too Armenian literature must become accepted as a component of comparative literature; Armenian art must secure its rightful place in the history of ancient, medieval and post-medieval art; and, most important and perhaps most difficult, the existential, diasporic Armenian experience must be made available to the rest of the world as one of the most remarkable didactic human experiences of modern times.

For this, one of the directions of Armenian studies must continue to be the elucidation of Armenia's varied past by the publication of texts and other documents as well as specialized studies. In many respects the accumulative inertia of

Armenology over the past two centuries will guarantee that these studies are not just ephemeral; on the contrary, the primary source material predicates that whether or not Armenians are interested enough in their past to commit themselves to its serious study, the foreign scholar will continue to explore and exploit these riches.

At this point, I would like to emphasize what I consider a fundamental point. Armenians must encourage, by whatever means available, a genuine and deep commitment on the part of scholars, whether non-Armenian or Armenian, to the totality of the Armenian experience both past and present. The Armenian experience is not just the interesting way in which an Indo-European language was formed, nor a group of architectural monuments which constituted, among other things, the first identifiable national church architecture, nor a series of ancient religious and historical texts, for in addition to all of these it is also a diasporic experience, an experience which today is becoming more and more common with the multiplicity of refugee problems, but which for the Armenian, like the gypsy and the Jew, has been a constant of the national ethos for centuries.

As we look toward the future an important new priority is the establishment of effective research centers which will specialize in the study of specific problems of Armenian studies. Permanently endowed chairs or professorships of Armenian studies now exist in sufficient numbers to accommodate the formation of an almost unlimited number of Armenologists. Already in the American-Armenian experience, where a dozen or so individuals have received or are about to receive their doctorate degree in Armenological studies, there is the disturbing problem of finding proper employment for them. What in fact can an Armenologist do beside in turn becoming a professor of Armenian studies? Yet, for a PhD in Armenian to become a professional photographer or a librarian or a teacher of English, seems to be underexploitation of a training which in most cases has in part been financed by the Armenian community. Thus, one of the functions of Armenian research institutes would be to provide appropriate employment for trained scholars. On the priority list of such establishments should be a center for the study of the Armenian Genocide; another for the study of Armenian art and architecture (in some respects this is coming into being by the Armenian Architectural Archive being established by the Armenian Educational Foundation); a general documentation center especially to bring together material and data of the past century: photographs, correspondence, newspapers, periodicals, organizational archives, and miscellaneous materials produced by the various diasporic communities. At the same time existing institutions like the Mekhitarist Academy of San Lazzaro must be encouraged to continue and expand its scholarly activities.

Another direction or priority must be the encouraging of Armenian scholars to involve themselves in problems that have a more visibly direct application to current diasporic problems, political as well as cultural. For instance we are far behind in the historical study of Armenian population figures, including the statistics of the Genocide; rather than the expected Armenian program of a large university or the educational wing of an influential Armenian political, cultural or benevolent organization, the Armenian church, or the Academy of Sciences working on such a vital problem, to the best of my knowledge the only serious effort carried out in the past and continuing today is that of a pediatrician, formerly in Lebanon and now in California; Dr. Sarkis Karayan. Like the study of genocide this work is not only intrinsically valuable as an academic discipline, but it is also utilitarian.

Continued on page 8

CONFERENCES

Symposium on Armenian Rugs, Newton, Mass; Oct. 10-11, 1981

The second Annual symposium on Armenian rugs was organized by the Armenian Rugs Society, at Newton and Natick Mass., on October 10 and 11. The following papers and talks were presented:

James Tashjian, "The Distribution of the Armenian People from the mid-Nineteenth Century to 1915";
 Lemyel Amirian, "The Origin of the *Dragon Rug*";
 Krikor Maksoudian, "Trade Activity in Historic Armenia";
 Lucy Der Manuelian, "Geometric Motifs in Armenian Sculpture and Illumination";
 Harold Bedoukian, "The *Orphans of Agin Rug*";
 Robert Mirak, "The Foundations of the Oriental Rug Business in the U.S.>";
 Malcolm Topalian, "Armenian Rug Weaving";
 Joyce Gregorian, "Armenian Lilihan Rugs";
 Arthur T. Gregorian, "Armenian Rugs and the Stories They Tell";
 James Keshishian, "Conservation of Woolen Fibre Rugs";
 Aram Jerrahian, "Preparing Materials for Publication".

SAS-MESA Meeting, Seattle; Nov. 4-7, 1981

The SAS sponsored with MESA a panel on "The Function of Linguistics in Determining Armenian Prehistory". The following papers were presented:

William Wyatt (Brown University), "Lexical Correspondences between Armenian and Greek";
 Eric Hamp (University of Chicago), "Phonological and Morphological Correspondences between Greek and Armenian";
 John Greppin (Cleveland State University), "The Anatolian Substratum in Classical Armenian".

The following paper was also presented in conjunction with another panel:

Suad Joseph (University of California, Davis), "Organization, Oligarchy and Local Control: The Development of the Armenians in Borj Hammoud, Lebanon".

COMMUNICATION

For more than fifteen years *Subject Collections*, edited by Ash and Lorenz, a standard reference work published by the R.R. Bowker Company, has indicated under the heading "Armenia", that a collection of 20,000 volumes dealing with our field is to be found in the library of the Catholic University of America in Washington, D.C.

This is a misunderstanding. The collection numbering (more or less) 20,000 volumes forms the library of the Institute for Christian Oriental Research (ICOR), located on the second floor of the University library, and includes the Institute's *entire* holdings. Having been hired to "read" the shelves of this collection while studying at Catholic University in 1960, I know that the Armenian books at ICOR fill a single standard bookcase and numbers about two hundred volumes, almost all of them in Western languages. Many of these books, though, are rare or at least difficult to find, and originally belonged to Monseignor Henry Hyvernat (d. 1939), the distinguished Belgian orientalist

Symposium on William Saroyan, November 12, 1981

The symposium was part of a three week long festival devoted to the works of William Saroyan on the campus of California State University at Fresno. The symposium was sponsored by the English Department and the Armenian Studies Program. The following papers were presented:

Aram Saroyan, "William Saroyan, the Young Writer";
 Gene Bluestein, "William Saroyan, the American Writer";
 Aram Kevorkian, "William Saroyan, the Writer in Paris";
 Dickran Kouymjian, "William Saroyan, the Armenian Writer".

Byzantine Studies Conference, Boston University, Nov. 13-15, 1981

The seventh Annual Byzantine Studies Conference included the following papers of interest to Armenian studies:

Thomas F. Mathews (Institute of Fine Arts, NY University), "The Aghtamar Genesis Frescoes";
 Diane E. Cabelli (Brookhaven National Laboratory), "The Armenian Palette of the Tenth and Eleventh Centuries";
 Natalia Teteriatsnikov (Institute of Fine Arts, NY University), "Multiplication of the Chapels in Early Georgian and Armenian Churches and their Importance for Middle Byzantine Architecture".

Symposium on Armenian Sacred Music, December 1, 1981

The Columbia University's Advisory Council of the Center for Armenian Studies presented a symposium on Armenian Sacred Music on December 1, 1981 at Columbia University. The symposium was chaired by Sahan Arzruni and included presentations by Dr. Eric Werner, Nikoghos Tahmizian, Dr. Johanna Spector, Archbishop Tirian Nersoyan, Dr. Kenneth Levy, and Sahan Arzruni.

Symposium on Diaspora, Los Angeles, Spring 1982

The Armenian Studies Department at the American Armenian International College is planning a symposium entitled "The Armenian Diaspora, 1400-1900", for late April or early May, 1982. Those interested in participating should contact Prof. George Bournoutian, Chairman; Department of Armenian Studies, American Armenian International College; 1950 Third Street, La Verne, CA 91750.

who visited Armenia before the First World War but whose chief interests lay elsewhere (especially in Coptic studies).

In addition to this modest "Armenian collection", however, the ICOR library contains a very large collection of travellers' accounts of journeys through the Middle East including those of such important observers as Chardin, Tavernier, Texier, Ker Porter, and Cunet.

The ICOR collection has its own catalog and its holdings are not included in the general catalog of the university library.

R.H.H.

- Volume VI of the *Haykakan Sovetakan Hanragitaran* has been published in Yerevan. Containing 3150 entries it covers the important letter *ho* and includes the article on "Armenia" by S.T. Eremyan.
- G.K. Hall and Co. have published the 1980 Bibliographic Guide to Soviet and East European Studies. Inquiries should be addressed to GKH, 70 Lincoln Street, Boston, MA 02111.

The research institute system practiced by most advanced countries not only provides a center for individuals devoted to research, but serves as an outlet for the university professor to step away from the routine and demands of teaching for an extended period of time to complete the research and writing of works in those areas of his or her specialization which will advance that field.

Finally, Armenian studies must also seek to prepare scholars not just in the study of narrow specialization, but to train individuals in the analysis of long periods of time and wide areas of activity. Though we are ever increasing our pool of specialized literary, historical, and art historical studies dealing with specific periods, individuals, and schools, we have only just witnessed the first serious attempt at a synthetic work on the general history of Armenian art, that of Sirarpie Der Nersessian, while for literature and history nothing serious exists of a general nature which is up-to-date, comprehensive, and accurate. We must find the proper incentives to have such works produced and not just one for each field but many with varied and perhaps even conflicting points of view. It must be remembered that a culture as broad, as ancient, as diverse in its contents, a culture that provoked and to a great extent continues to provoke permanent, yet often creative conflicts among the Armenians themselves, is a culture so complex that it needs many and diverse interpretations to be understood.

By continuing the process of broadening the meaning of Armenian Studies or Armenology to include not just the traditional disciplines of linguistics, philology, and history, but also modern literature and criticism, sociology and anthropology, the arts and culture in general, not only will the usefulness of these studies increase, but the barriers between the ivory tower of the scholar and the passion and aspirations of the people will be reduced, perhaps destroyed.

¹A survey of the history of Armenian studies in the diaspora with detailed notes containing bibliographical references to the standard books and articles on the early development of Armenian studies can be found in DICKRAN KOUYUMJIAN. "Hayagtit'can nerkan artasahmani mej. Armenianology in the Diaspora", *Shirak*, Vol. XV (1972), no. 10, pp. 29-58. This study also reviews Armenological literature from 1945 to 1972, discusses the various university centers of Armenian studies, and lists the scholars and their works conducting Armenian research in Europe, the Near East and the United States.



LETTER

Continued from Page 2 Col. 2

would be funded. (I had written the proposal draft for a joint Armenian Library & Museum/Columbia University project.)

3. After Dr. Embree discovered that Columbia University would not supply the matching funds yet would take over 30% for overhead, I approached Dr. Papazian, Co-Director of the Armenian Assembly, to work with ALMA and help get matching funds. (I felt the Assembly's large annual overhead could be used in part as matching funds as per my experience in getting the \$38,000 Armenian Relief Society's Ethnic Heritage grant.)
4. Haig Der Manuelian was not involved in the proposal.
5. If one compares the eventual Armenian Assembly proposal with that of the original ALMA/Columbia University draft, it will become apparent that little of substance was added to it, except the budget format and wording was copied (unfortunately) from the American Jewish Committee's Oral History proposal, which I also supplied. For one example, the Oral History Questionnaire was an important part of the Assembly's proposal, but the only change was the replacement of ALMA's name with that of the Assembly's.
6. Concerning my "lack of expertise in grantsmanship", I developed the successful Armenian Relief Society's Armenian Ethnic Heritage proposal with the assistance of Dr. Mirak, but without the help of the Armenian Assembly.

I write this not to seek recognition, but to set the record straight: the successful Armenian Assembly proposal was not so much the work of Dr. Papazian and the Armenian Assembly as it was the fruit of work I had done primarily for the Armenian Library & Museum and Columbia University.

Vigen Der Manuelian
Belmont, Massachusetts
November 3, 1981

Ed. Note: The above letter was received only recently. It is published as a courtesy, without editorial endorsement or regulation. The editors have not deemed it their responsibility to investigate the disputed facts.

Clarification

The five lectures on modern Armenian history listed at the top of column 2, page 5 of the last issue under Lecture series (Spring, 1981, No. 14) were presented by Ronald Suny at Columbia University.

Serge Afanasyan L'Arménie, l'Azerbaïdjan et la Géorgie de l'indépendance a l'instauration du pouvoir soviétique 1917-1923

"This is a vast and difficult subject, dealing with one of the most troubled and least known periods in the history of Transcaucasia, therefore of the Armenian people. This substantial work which draws upon soviet as well as Armenian, Georgian and Azeri 'nationalist' sources is an achievement in the establishment of facts and their interpretation. Of course Afanasyan is not a professional historian; but his contribution to the comparative history of the three republics during the crucial period of sovietization and formation of the Moscow-Ankara axis is a fundamental one. His will to achieve a dispassionate discourse is exemplary. It is time for Armenians to observe their past with calm and draw lessons for a realistic political strategy".

A. Ter Minassian

Editions L'Harmattan
7, rue de L'Ecole Polytechnique, 75005 Paris