

society for armenian studies

NEWSLETTER

VOL. III, No. 3 (7), Fall, 1978

SCHEDULE OF ARMENIAN STUDIES ACTIVITIES AT ANN ARBOR, MICHIGAN, NOVEMBER 7-10, 1978

Tuesday, November 7, 1978

Evening	Panel Discussion: "The Relevance of the Armenian Past for the Armenian Present" Southfield, Michigan.
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Wednesday, November 8, 1978

10 am-12:30	Symposium. "Rewriting Armenian History: A Symposium on New Views on the Politics and Society in Armenia". Session I. Ancient and Medieval Armenia. (Michigan League).
12:30-2 pm	Luncheon for Symposium participants. (Kalamazoo Room).
2-4:30 pm	Symposium, Session II: Modern Armenia. (Michigan League).
5-6 pm	First session of 1978 SAS Annual Business Meeting.
6-8 pm	Reception for Symposium participants and public. (Campus Inn).

Thursday, November 9, 1978

3:15-5:15 pm	SAS-MESA Panel I: "Armenian Communities in the Middle East, 18-19th Centuries".
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Friday, November 10, 1978

9:30-11:30 am	SAS-MESA Panel II: "Armenia and Islam: Image and Idea".
11:30 am	Second session of 1978 SAS Annual Business Meeting.

Acquisition of Missionary Papers

The Minnesota Historical Society, Division of Archives and Manuscripts, has announced the acquisition and cataloging of the papers, 1843-1975, of Thomas and Carmelite Christie and family, Congregational missionaries and teachers in Marash and Tarsus, Turkey, from 1877 to 1920. The papers, 14 linear feet, include family correspondence, diaries, printed materials, reminiscences, and account and record books which document the work of the Christie family and other missionaries among the various ethnic groups in Turkey.

The Christie papers are particularly rich in material on the effect of missionary life on family relationships, the unique position of the missionary in society, the contrasts between missionary and native life-styles, the administration of St. Paul's Institute in Tarsus, relations with the Turkish government, and the famine, epidemic and massacres of 1895, 1909 and 1915, when St. Paul's Institute sheltered refugees.

An inventory of the collection is available from Reference Services, Division of Archives and Manuscripts, 1500 Mississippi Street, St. Paul, Minnesota 55101.

NOTICE OF SAS ANNUAL BUSINESS MEETING

The Annual Business Meeting of the Society for Armenian Studies, Inc. will be held in conjunction with the Twelfth Annual Meeting of MESA in Ann Arbor, Michigan. The first session will be held on Wednesday, November 9, 1978 at 5:00 pm on the campus of the University of Michigan. A second session will meet on Friday, November 11, at 11:30 am on the same campus.

IMPORTANT ARMENIAN TREASURES IN EXHIBITION

From July until September 1978 the British Library held an important exhibition entitled "The Christian Orient" in the King's Library (located in the British Museum, London).

Objects and manuscripts were gathered together for the exhibition from the Departments of Oriental Manuscripts and Printed Books, and Western Manuscripts of the British Library; the Departments of Egyptian Antiquities, Oriental Antiquities, and Medieval and Later Antiquities of the British Museum, and loans were made from the Bodleian Library, Oxford, and the Chester Beatty Library, Dublin. There were a total of 158 exhibits. Of these, 27 items were of Armenian interest.

Chapter Six of the Catalogue provided an interesting introduction to Armenian Christianity, describing the land, its history, the spread of Christianity, manuscript miniatures and illuminations, and the arts in the service of the Church.

It is estimated that about 24,000 Armenian manuscripts have survived to the present day, largely preserved in Armenian institutions such as the Matenadaran (Erevan), St. James's Monastery (Jerusalem), the Libraries of the Armenian Catholic communities in Venice and Vienna, and major libraries of Europe and America, such as the British Library, the Bodleian Library, and the Chester Beatty Library. The most important Armenian manuscript in the British Library collection, the Avag Vank Gospels (Or. 13654), copied on film by the monk Vardan during the patriarchy of the Catholicos Gregory VI (1194-1203), provided a brilliant focal point in the exhibition.

His Holiness Vasken I, Catholicos of all Armenians, had presented a fourteenth-century Khachkar (Armenian stone cross) to the British Museums to mark the occasion, and this formed a centerpiece of the exhibition.

The Catalogue of the exhibition has 78 pages plus 4 colour and 32 black and white plates, and five maps. There are ten Armenian items illustrated, one in colour. It is available only in a paperback binding, price \$2.50 (plus postage), and can be ordered direct from British Museum Publications Ltd., 6 Bedford Square, London WC1B 3RA.

TARZIAN CHAIR PUBLICATION SERIES

The Tarzian Chair in Armenian History and Culture announces the establishment of a publication series to be devoted to Classical and Mediaeval Armenian Culture. The series, *The University of Pennsylvania Armenian Texts and Studies* will be published jointly with Scholars Press of Missoula, Montana. The editorial advisory board will be composed of Nina G. Garsoian (Princeton and Columbia Universities), V. Gregorian (University of Pennsylvania, *ex officio*), R.A. Kraft (University of Pennsylvania), M.E. Stone (Editor, Hebrew University of Jerusalem), and Robert Thomson (Harvard University). Scholars are invited to submit proposals to the Editor. Address mail as follows: Michael E. Stone, Department of Religious Studies, University of Pennsylvania, Box 36 College Hall, Philadelphia, Pennsylvania 19104, U.S.A. Scholars are advised, should they wish to submit manuscripts, to communicate with the Editor before the final typing of the manuscripts in order to receive instructions.

ABSTRACTS of SAS Sponsored Papers at MESA 1978

PANEL I — “Armenian Communities in the Middle East, 18th-19th Centuries”

HAMALIAN, Arpi (Concordia U, Montreal), “The Evolution of Economic and Political Thought and Education in Eighteenth Century Ports of Trade”. The first part of the paper describes the development of Armenian trade activities and the establishment of Armenian “ports of trade” in Persia and India. The second part provides a description of the social organizational structure of the Armenian traders in Iran, India, and the Ottoman empire with particular emphasis on specific organizational forms related to the intermediary function performed by the traders for European companies. In the last part of the paper there is an attempt to trace the evolution of a variant of mercantilism (Armenian), from a simple folk pattern of economic activity to a doctrine or strategy of nation-building and the related voluntary efforts and institutional structures.

MARASHLIAN, Levon (UCLA), “The Armenian Boghos Bey Yusufian in the Viceroyalty of Muhammad Ali Pasha”. Armenian presence in Egypt reached a new height in significance under the patronage of Muhammad Ali Pasha during his viceroyalty between 1805 and 1849. In this period, the Armenian Boghos Bey Yusufian secured and retained the highest office possible under the Viceroy, while the country’s .05% Armenian population played a prominent role in major and minor facets of commercial, educational, and political life.

This paper traces the career of Boghos Bey Yusufian from his employment as translator at the British Consulate in Smyrna to his ascendance to the office of Minister of Commercial and Foreign Affairs, and throughout his years of service until 1844. Reaching this pivotal position and becoming the most intimate adviser to Muhammad Ali was brought about by a combination of fortuitous circumstances and, more importantly, by the social and political position of Armenians in the Ottoman Empire and the international arena. A cosmopolitan people without an independent state, they offered the Pasha of Egypt undivided loyalty and the language, administrative, and commercial skills necessary for his ambitious schemes. Yusufian filled a unique position in Egypt’s hierarchy and laid the foundation for an Armenian prominence in the country that was to last nearly a century.

ADALIAN, Rouben (UCLA), “The Armenian Colony in Egypt during the Reign of Muhammed Ali (1805-1848)”. The founding and the growth of the second Armenian colony in Egypt is investigated through the personalities who constituted the community. The reforms of Muhammed Ali opened a new frontier for the Armenians where their financial and linguistic expertise was employed to fulfill certain specific tasks. Further-

more, the political disabilities which they suffered in other regions of the Middle East, in this instance, had a beneficial effect. A new combination of political and economic reforms resulted in the unique consequence wherein the Armenians progressed from their traditional role as merchants to that of ministers of state. Not only contemporary events, but the centuries-long social history of some of the Armenian families explains the unprecedented rise of an Armenian community to power and fortune in modern times.

PANEL II — “Armenia and Islam: Image and Idea”

THOMSON, R.W. (Harvard U), “Muhammad and the Origin of Islam in Armenian Literary Tradition”. The military impact of Muslims was felt in Armenia as early as 640, and Islamic influences came to have profound significance for many aspects of Armenian life — political, social, artistic, and literary. But the Armenians were slow to develop any coherent understanding of the nature of Islam as a religion. There were a few expositions of Christian doctrine aimed at informing Muslim enquirers, but not until Gregory of Tatev in the fourteenth century was any elaborate and detailed refutation of Islamic doctrine composed. This paper is an attempt to survey the scattered Armenian material before the fourteenth century which deals with the origin of Islam.

The sources are of various kinds: historical descriptions of the expanding Muslim empire, résumés in later chronicles concerning Muhammad and the origin of Islam, references to Islam in martyrdoms and other theological literature, and formal treatment of relations between Muslims and Christians in the law-codes. This paper presents the diverse material in a chronological fashion; the emphasis is on showing how Muhammad and early Islam are described in the Armenian texts. In fact, much of the information in Armenian is of a literary nature, taken from traditions in other Christian writers (Syriac, Arabic, or Greek) rather than from Islamic sources. In this paper an attempt is made to unravel these foreign sources and to illustrate the progressive elaboration of the traditions in Armenian literature.

NERCESSIAN, Nora (U of Puget Sound), “Islamic Art in Armenian Pictorial Traditions”. With the Arab conquest of Armenia Islamic pictorial traditions were made available to Armenian artists and sculptors. Not only specific pictorial motifs but certain types of imagery from Islamic models were used from the beginning of the 10th century, as in Aghtamar and Ani. These can be seen in the use of Islamic court iconography and royal costumes. The early use of these images was mostly due to the political significance they had, especially since they appeared in public monuments and in large scale sculptural contexts. In contrast to the use of Islamic images in public monuments, the fusion of Islamic motifs with Christian imagery in works designed for liturgical or private use became frequent only after the second half of the 12th century, and most particularly in the 13th century. Here, they were used for the most part as decorative devices, rather than politically charged images.

The Arab presence in Armenia also had an indirect effect on the selection and juxtaposition of Christian iconographic elements, as in the reliefs of Aghtamar, which ultimately projected a new content. In liturgical or private works, however, hardly any changes were noticeable.

MANUELIAN, Lucy Der (Boston U), “Sculptural Motifs in Armenian and Islamic Architecture”. In Armenian Architectural monuments of the 11th to the 14th centuries, some sculptural motifs are used which also appear in Islamic art. The question of influences has been raised but has not been systematically studied. The purpose of this paper is to examine one of the more prominent motifs, the stalactite, and by discussing its origins, technique, function, and meaning attempt to define the different ways it was used in the architecture of both cultures. Examples from the Armenian monasteries of Haghpat, Geghard and Noravank will be compared with those from Islamic monuments.

KOYUMJIAN, Dickran (California State U, Fresno), “Islamic Metalwork with Armenian Inscriptions”. A group of Islamic bronzes of diverse types (an astrolabe, candlesticks, bowls, plates) and dates (10th to the 18th century) with Armenian inscriptions are scattered in public and private collections around the world. They have never been studied as a group nor have individual pieces been analyzed to determine their separate histories. After a presentation of these objects and their inscriptions, the central aim of the paper will be to try to establish which of these pieces were only later acquired by Armenians and so inscribed, and which were actually executed for Armenians. Then concentrating on the latter group, those executed for Armenian patrons, a statement will be made on the possibility of determining whether the craftsman of any individual piece was in fact Armenian. The communication will be illustrated.

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.

Officers of the SAS:

Chairman: Robert W. Thomson, Department of Near Eastern Languages and Civilizations, Harvard University, 6 Divinity Avenue, Cambridge, Mass. 02138.

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Printed at Cleveland State University

CONFERENCES

Armenian Studies Symposium in Venice

An international symposium organized by the University of Venice was held in that city May 31 – June 2, 1978. The symposium was entitled "Armenia Between the East and The West." The following papers were presented (unless otherwise indicated the presentations were made in the Italian language):

Vittore Pisani (Milan), "The Prehistory and Protohistory of the Armenian Nation in the Testimony of its Language".

Roberto Allejo (Pisa), "On the Armenian Gods called *Arlez*".

Giancarlo Bolognesi (Milan), "Armenia Between East and West: The Encounter of Cultures and Linguistic Traditions During the Periods Preceding and Following the Christian Era".

Alessandro Bausani (Rome), "A Form of Armenian Invocation in the Inscriptions of Eranshah".

Giovanni Curatola (Venice), "The *Visap* of Akhtamar: An Iconographic Note".

Gianroberto Scarcia (Venice), "The *Visaps* as Migrants".

John Greppin (Cleveland), "Anatolian Influences on Pre-literate Armenia" (Eng.).

Frederic Feydit (Paris), "Some Tendencies in Armenian Phonetics and their Influence on the Morphology and Etymology of the Classical Language".

Paola Mildonian (Padova), "The Influence of Romance Vocabulary on Medieval Armenian".

Marco Brambilla (Teheran), "The Influence of Safavid Art on the Armenian Architecture in Iran".

Dickran Kouymjian (Paris and Fresno), "The Image of the Armenian in Eastern Art" (Eng.).

Edmond Schütz (Budapest), "Travel Stations of Armenians in the Crimean Peninsula Between the Fifteenth and Seventeenth Centuries".

Aurora Bekdemirian (Milano), "On an Eighteenth Century Unpublished Scroll".

F. Levon Zekian (Venice), "Hoja Safar the Armenian as Ambassador of the Persian Court in Italy".

Nina Kaucisvili (Milan), "The Castelli Archive in Palermo: An Eighteenth Century Interpretation of the Caucasian World".

Giulio Ieni (Milan), "Architectural Typologies and Structural Solutions Between the Balkans and Armenia".

Adriano Alpago-Novello (Rome), "The Armenian Church of Sohroul in Iranian Azerbaijan".

Guy Petterbridge, "Byzantine and Islamic Elements in the Armenian Bookbinding Tradition" (Eng.).

Paolo Cuneo (Rome), "Territory and Historical Placement of the Lake Van Region".

Tomasso Breccia Fratadocchi (Rome), "Post Medieval Architecture in Vasburakan".

Charles J.F. Dowsett (Oxford), "Byron and the Armenians" (Eng.).

The organizers are currently planning the publication of the Symposium proceedings.

Princeton "Millet" Conference

A three-day conference on the *Millet* system in the Ottoman Empire and the successor states was held at Princeton University, from June 12 through 14. Organized by Professor Bernard Lewis with the assistance of Dr. Benjamin Braude, the conference covered the wide spectrum of all the *Millets* in the Middle East and the Balkan countries. About forty scholars from the United States, France, Turkey, Lebanon, Jordan, Israel, and Austria participated in the seminar. The following papers were of immediate interest to Armenian studies:

Kevork Bardakjian, "The Armenian Patriarchate in Istanbul from the Fifteenth to the Nineteenth Centuries".

Hagop Barsoumian, "The Dual Role of the Armenian *Amira* Class Within the Ottoman Government and the Armenian *Millet* – 1750-1850".

Benjamin Braude, "Myths of the Pre-Tanzimat *Millet* System" (questions the authenticity and veracity of the "traditional" history of the beginnings of the Armenian patriarchate in Istanbul).

Robert Mantran, "Les marchands étrangers à Istanbul et les Minoraires aux XVI^e et XVII^e Siècles" (Armenian merchants are also discussed).

Andreas Tietze, "The Interrelationship of the *Millets* in Seventeenth Century Istanbul" (extensive use of Eremia Keomurcean and one of his poems).

Vera B. Moreen, "The Status of Religious Minorities in Safavid Iran during the Seventeenth Century" (an entire section on the Armenian community of Isfahan).

Feroz Ahmad, "Unionist Relations with the Greek, Armenian, and Jewish Communities of the Ottoman Empire, 1908-1914" (relations of Ittihad party not only with the patriarchate but also with the Armenian political-revolutionary parties).

Roderic Davison, "The *Millets* as Agents of Change in the Nineteenth Century Ottoman Empire" (role of Armenian Individuals and the community is well covered).

Carter Findley, "The Acid Test of Ottomanism: The Acceptance of Non-Muslims in the Late Ottoman Bureaucracy" (mainly the foreign ministry officials, including Armenians).

Steve Rosenthal, "Minorities and Municipal Reform in Istanbul, 1850-1870" (for those interested in urban affairs).

Uner Turgay, "Trade and Merchants in Nineteenth Century Trabzon: Elements of Ethnic Conflict" (Greek and Armenian merchants of the city in conflict with their Turkish counterparts).

Charles Issawi, "The Transformation of the Economic Position of the *Millets* in the Nineteenth Century" (economic role of Armenians in Ottoman Empire, Egypt and Lebanon; emphasis on the latter half of the century).

Anyone interested in any of the above mentioned papers should contact the author of the specific paper.

The conference ended with a visit of the participants to an exhibition of Armenian illuminated manuscripts at Columbia University. (H.B.)

ICOM Conference on Diaspora

An international conference organized by ICOM (Institute for Minority Cultures) was held in Milan, Italy June 29 – July 1, 1978. The theme of the conference was "The Denied Structure: The Armenian Culture of the Diaspora". The following papers were presented:

Bedros Terzian (Paris), "The Armenian Diaspora and the Current International Situation" (French).

Gerard J. Libaridian (Tacoma, Wa), "The Diaspora: Process and Program" (Communication).

Harutioun Kurkjian (Paris), "The Object-Culture and Subject-Intelligentsia of the Armenian Diaspora as Given and as Possibility" (Armenian).

Seda Kapoian (Paris), "A Woman's Message Through Zabel Essayan's 'Silihdari Bardezner'" (French).

Ludwig Basil (Munich), "Why Armenian Music is Lacking in Original Expression" (Armenian).

Herman Vahramian (Milan), "Diaspora Armenian Painting: A Swamp in the Abyss" (Armenian).

Krikor Beledian (Paris), "The Possibilities of a Diaspora Armenian Poetry" (French).

Janin Altounian (Paris), "Strategy for an Integration of Death in M. Arlen's 'Passage to Ararat'" (French).

Agopik Manoukian (Milan), "Western Language Books on Armenia" (French).

Nora Nercessian (Tacoma, Wa), "From Image to Icon: Some Comments on the Aesthetics of the Diaspora" (Communication).

Marc Nichanian (Paris), "Us: The Question of Duality" (French).

Anahide Ter Minassian (Paris), "Contemporary History and Memory of a People: Their Role in the Formation of National Consciousness and of Options" (French).

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CONFERENCES

(Continued from page 3)

The organizers of the conference have announced plans to publish papers presented in Milan and have undertaken preparations for a second conference to be held in the summer of 1979 in Paris on the socio-economic aspects of the Armenian Diaspora.

International Conference on Armenian Linguistics

The Society for Armenian Studies is sponsoring an International Conference on Armenian Linguistics to be held July 11-14, 1979 at the University of Pennsylvania. The Conference is being organized by Professor John A.C. Greppin with the support of the Department of English, Cleveland State University, IREX and the cooperation of Dean Vartan Gregorian, University of Pennsylvania.

The preliminary list of participants includes a sizable delegation of linguists from Soviet Armenia as well as a number of scholars from Eastern and Western Europe and the United States.

Persons interested in any aspect of the Conference should contact Professor J.A.C. Greppin, Department of English, Cleveland State University, Cleveland, Ohio 44115.

ARMENIAN STUDIES IN PROGRESS

I. Forthcoming publications by members

Cox, C., "The Armenian Bible, *The Modern Encyclopedia of Russian and Soviet Literature*". Academic International Press, Gulf Stream, Florida.

Der-Karabetian, A., "Dual Identity of Armenian American Adolescents: Citizens vs. Permanent Residents". *Psychological Reports*.

II. Current Research

Der-Karabetian, A., "The Effect of the Lebanese Civil War on the Ethnic Orientation of Armenians"; "Ethnic Orientation of Armenians: Multi-Cultural Comparison".

Feydit, F., "Textes arméniens magico-religieux".

Kulhanjian, G.A., "Arménian Immigrants of New Jersey".

LaFontaine, G., "Edition Critique du *corpus* arménien des discours de Grégoire de Nazianze".

NEW MEMBERS

ARLINE ABDALIAN (NY), Yerevan State U, graduate student: history, Russian-Persian relations of 17th-18th centuries.

CONSTANTINE G. HATZIDIMITRIOU, Columbia University, graduate student; history, Byzantine and post-Byzantine.

ALICE MARGOSIAN, Smith College, Curator of slides, Art Department.

CLAIRE-SEDA MOURADIAN, Ecole Pratique des Hautes Etudes en Sciences Sociales, Paris, graduate student; history, Caucasus, and Soviet Armenia.

DORA SAKAYAN, McGill University, lecturer; germanic languages and literatures.

ANAHIDE TER MINASSIAN, Université de Paris I and Ecole Protégée des Hautes Etudes, Paris, lecturer; history, Armenian revolutionary movement, socialism and nationalism.

J.J.S. WEITENBERG, U of Leiden, professor; Armenology.

MANOOG S. YOUNG, Chairman of Board of Directors, National Association for Armenian Studies and Research, Inc.; history and international relations.

NEWS ABOUT MEMBERS

ASSADOURIAN, F., Promoted to Professor of Electrical Engineering, Pratt Institute, Brooklyn, N.Y.

CHURUKIAN, A.P., Appointed Lecturer in Middle Eastern History, UC Riverside.

COX, C., Researched his Ph.D. Dissertation at the Matenadaran with a Canada-USSR Exchange Fellowship (1977-1978); thence travelled to New Julfa to collate 4 Manuscripts of the Monastery Library.

MARASHLIAN, L., was awarded his M.A. in Near Eastern History, UCLA, 1978.

MATHEWS, T.F., Studied Illuminated Manuscripts of the Gladzor School in London, Paris, Venice, Vienna, Erevan and Jerusalem (1978); awarded an ACLS travel grant to attend The International Symposium on Armenian Art in Erevan (Sept. 1978).

Ann Arbor Symposium on Armenian History

The Society for Armenian Studies, Inc., and the Alex Manoogian Cultural Fund are cosponsoring a one day Symposium entitled "Rewriting Armenian History: A Symposium on New Views on the Politics and Society of Armenia". The Symposium will take place on November 8, 1978 in conjunction with the Twelfth Annual Meeting of MESA, at the Michigan League Room of the University of Michigan, Ann Arbor. Following is the program of the Symposium:

Session I. Ancient and Medieval Armenia. 10 am-12:30

1. Robert W. Thomson (Harvard U), "Fact and Fiction in Early Armenian Historical Writing: The Quest for Legitimacy".
2. Kevork Bardakjian (Harvard U), "The Portrait of Arshak II in Armenian History and Literature".
3. Gabriele Winkler (St. John's U), "Our Present Knowledge of the *Agathangelis Historia* and its Oriental Versions".
4. Ani Atamian (Columbia U), "Armenian-Roman Church Relations in the History of Cilician Armenia".

Session II. Modern Armenia. 2:45 pm

1. Mary K. Matossian (U of Maryland), "Armenian Paganism in Cross Cultural Perspective".
2. Gerard J. Libaridian (UCLA), "A Perspective on the History of the Armenian Liberation Movement".
3. Robert Mirak (Boston U), "Armenian American Political Parties, 1890-1914".
4. Artin H. Arslanian (St. Olaf College), "The Adventure of Dunsterville: A Reappraisal".

A luncheon will be offered to the participants of the Symposium during the break between the two sessions. A reception will be held at the Campus Inn, 6:00-8:00 pm, for participants and the public.

The AGBU Alex Manoogian Fund will also be sponsoring a panel discussion — "The Relevance of the Armenian Past to the Armenian Present" — on the evening of Tuesday, November 7, in Southfield, Michigan.

EASTERN ARMENIA'S HISTORY AT AAASS MEETING

The Society for Armenian Studies is cosponsoring a panel at the Tenth Annual Convention of the American Association for the Advancement of Slavic Studies to be held at the Neil House Hotel, Columbus, Ohio, October 12-15, 1978. The panel, entitled "The Annexation of Eastern Armenia to the Russian Empire" (on the occasion of the 150th Anniversary of that event) and chaired by Professor Richard Hovannisian, will present the following papers:

George Bournoutian (Columbia U), "The Persian Administration in Eastern Armenia before the Annexation".

Sarkis Shmavonian (UC Berkeley), "Urbanization in Transcaucasia after Population Transfers across the Ottoman-Russian Frontier".

Ronald G. Suny (Oberlin College), "Russian Rule and Caucasian Society, (1801-1856)".

The panel will meet on Saturday, October 14, 1978, 11:15 am to 1:15 pm.

NOTE — The deadline for receipt of material for inclusion in the next issue of the Newsletter is January 15, 1978.