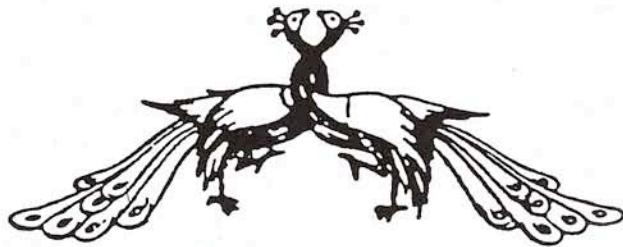


SOCIETY FOR ARMENIAN STUDIES

NEWSLETTER

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Autumn 1991



From the Society

Annual Meeting

The 1991 Annual Business Meeting of the Society for Armenian Studies will take place on Saturday, November 23, at 5 p.m. in the Monroe East Room of the Hilton Hotel, 1919 Connecticut Avenue, NW, Washington, D.C.

The meeting is being held in conjunction with the Annual Conference of the Middle East Studies Association, November 23-26.

Following the Business Meeting, SAS members are invited to a dinner and reception at the St. Mary Armenian Church, 4125 Fessenden Street, NW, Washington, at 8 p.m., hosted by the Cultural Committee of the Women's Auxiliary. Members planning to attend are requested to RSVP by November 18 to Richard Hovannisian (213) 471-4890, Levon Avdoyan (202) 244-2978, or Barbara Merguerian (617) 237-6858.

This year's MESA Filmfest will include two Armenian films, one from Canada ("The Georgetown Boys") and one from Armenia (Artavasd Peleshian's "The Seasons").

Panels on Armenian Subjects

Diversity Among Middle Easterners in California

Sunday, November 24, 8:30-10:30 a.m.

Richard Hovannisian, chair-discussant

Mehdi Bozorgmehr, Internal Ethnicity: Iranians in Los Angeles

Claudia Der-Martirosian, Subethnicity: Armenians in Los Angeles

Georges Sabagh, Patterns of Diversity Among Middle Easterners in California

Jonathan Friedlander, A Photographic Perspective.

Armenian Art: A Sense of National Identity

November 24, 11 a.m. - 1 p.m. (SAS Sponsored)

Helen C. Evans, chair-discussant

Rebecca W. Corrie, Parallelism, Common Sources, or Influence: Armenian Art and Italian Art in the Thirteenth Century

Alice Taylor, The Armenianness of an Armenian Gospel
Sylvie L. Merian, Armenian Bookmaking Traditions in Seventeenth Century Isfahan

Lucy Der Manuelian, Architecture as Icon in Medieval Armenia.

The Armenian Diaspora: The Challenges of Identities and Loyalties (SAS Sponsored)

November 24, 3-5 p.m.

Leonardo Alishan, chair-discussant

Rubina Peroomian, From a Psychology of the Victimized to Mobilization Towards Nationhood—A Survey of Armenian Diaspora Literature

Lorne Shirinian, Armenia Imagined: Homeland and Diaspora in Armenian-North-Armenian Literature

Anny Bakalian, The Emergence of Symbolic Armenian-ness: Assimilation and Identity in the Diaspora

Nikola Schahgaldian, National Identity in the Armenian Diaspora: The Role of Communications Technology.

Traditions and Transition: Armenian Historiography and Social Institutions in the 10-12th Centuries

Tuesday, November 26, 8:30-10:30 a.m. (SAS Sponsored)

Krikor Maksoudian, New Trends in 9th and 10th Century Armenian Historiography

Levon Avdoyan, The History of Taron as a Reflection of the Socio-Political Atmosphere in 10th Century Armenia

S. Peter Cowe, Uxtanes and the Rhetoric of Ecclesiolo-gical Polemic

Rouben Adalian, History of Society in Diaspora: Arme-nians in the 11th and 12th Centuries.

Related Presentations

Aram Nigogosian, From Repression to Protection: Turkey's Evolving Policy Towards the Kurdish Question, in the panel *Kurds and the New World Order*, Monday, November 25, 11 a.m. - 1 p.m.

Stephan H. Astourian, The Armenian Revolutionary Federation: 100 Years Later, in the panel *Middle Class Status and Leftist Aspirations in Middle Eastern Political Organizations*, November 25, 3-5 p.m.

Eliz Sanasarian, Religious Minorities and Political Representation in the Islamic Republic of Iran, in the panel *Democratization: The Arab World*, Tuesday, November 26, 8:30-10:30 a.m.

Aram Arkun, Armenians Kurds, and Turks in Van Prov-ince, 1900-1914, in the panel *Intercommunal Rela-tions*, November 26, 11 a.m.- 1 p.m.

NOTE: The 1992 MESA Annual Conference will take place on October 28-31 in Portland, Oregon. Deadline for submission of proposals for panels and papers is February 15, 1992.

Other Upcoming Conferences

American Association for the Advancement of Slavic Studies, Miami, Florida, Hyatt

Imagining Armenia: Movements in the Making of a Modern Nation, November 22, 11 a.m.-12:30 p.m. (SAS Sponsored)

Ronald G. Suny, chair-discussant

Khachig Tololyan, Invention of the Modern Armenian Nation

Richard G. Hovannisian, Imagining United Armenia: The Armenian Republic, 1918-1920

Nora Dudwick, The Past in the Present: The Karabagh Movement.

American Historical Association, Chicago Hilton

Caucasian National Movements in the Russian Empire, December 29, 9:30-11:30 a.m., Joliet Room

Richard G. Hovannisian, chair

Stephen F. Jones, Socialism, Nationalism, and the Georgian Democratic Republic, 1918-1921

Gerard Libaridian, Revolution and Liberation in Nineteenth-Century Armenian National Thought

Audrey Alstadt, The National Renaissance in Azerbaijan.

The Future of the JSAS

The following is a summary of the discussion about the Journal of the Society for Armenian Studies held at the last meeting of the SAS Administrative Council.

Number 5 of the JSAS is in press, but after its publication Avedis Sanjian will retire as Editor in Chief. The question of the future direction of the JSAS was raised at the annual meeting in November 1990. Robert Thomson was asked to investigate the matter. After a telephone conversation with Avedis Sanjian, he wrote to members of the Council and of the Editorial Board. The following is a synopsis of opinions.

At present the JSAS relies primarily on solicited contributions to maintain its quality of scholarship, and in that way competes with other, longer established, journals. But when it was begun, the JSAS was seen as a forum for work that could not be published elsewhere. This premise does not seem to have been fulfilled. Many persons have thus questioned the wisdom of continuing the present policy, despite the success of the initial volumes and the award given the first issue. In what ways could the JSAS reflect more clearly the needs of the field and of scholars active in Armenian studies, especially those in the SAS?

It was suggested that, rather than rely on solicited items, the JSAS could offer a place for the following:

1. Articles too long for a regular journal, but too short for publication as a book. Several examples were cited where such pieces had been published only with difficulty. In this regard, the *Occasional Papers* of SAS would be subsumed in the Journal

2. Articles shorter than usual which reflected work in progress. In this category would be included conference

papers (not abstracts, but the papers as delivered or submitted), especially those at panels sponsored by the SAS. Such articles would not be considered the final work on a given topic, but would give other scholars a better idea of what work was being done by whom, and in what direction the results were tending.

3. Reviews should be expanded, and could include notices that were not so much critical reviews as informational about a subfield.

If the JSAS were to develop in such a direction, in some respects it would be more of a "bulletin," but for the sake of continuity (in library subscriptions, for example, or academic indexing) it would be unwise to change the name.

Funding is an important consideration, especially as continuation of the present source of support is not assured. In the first place editorial costs could be eliminated; authors would have to produce work that was already polished for publication. And they would submit it on disk, so that typesetting was eliminated. Under such conditions, it might be possible to produce an issue every year, or at least one every two years, from the regular income of the SAS.

Members are asked to consider whether this proposal makes sense, or whether the present policy should be continued.

Special Donors

Special thanks are due to the following individuals who supported the SAS by becoming Patron (\$100) and Donor (\$50) Members.

Patron Members

Haig Der Manuelian	Ann Lousin
Jirair M. Moughamian	Levon Topouzian

Donor Members

Joseph M. Alexanian	Artin Arslanian
Alice Asadorian	Fred Assadourian
Anny P. Balakian	Jack Mardoian
Arpena Mesrobian	Hagop Messerlian
Avedis K. Sanjian	Sam C. Sarkesian
Frank Andrews Stone	Robert E. Winkelman
Boghos Levon Zekian	

Bibliography

Levon Avdoyan is in the final stages of preparing the SAS bibliography of published materials on Armenian topics for the period 1982 to 1988. By consulting the many computerized indices now available, he has obtained a large number of entries. Because of space considerations, book reviews will be omitted, except for article-length items of particular scholarly interest.

In order to make the index as comprehensive as possible, SAS members are requested to refer to Dr. Avdoyan citations from unusual or out-of-the-mainstream publications which might otherwise escape his attention.

No final arrangements have been made for the continuation of the bibliography for 1989-1991.

At Large

Vacancies in Armenian Chairs

Searches are now underway to fill the three senior chairs in Armenian Studies in the United States (senior in the sense that the chairs were the first to be established).

At Harvard, Prof. Robert W. Thomson, who has held the Mashtots Chair in Armenian Studies since 1969, will leave in June, 1992, in order to assume the Calouste Gulbenkian Chair at Oxford University. Applications to fill the Mashtots Chair at Harvard were due by Nov. 1, 1991, to John Huehnergard, Chair, Department of Near Eastern Languages and Civilizations. The new appointment is scheduled to begin in the 1992-93 academic year.

At UCLA, a search is underway to fill the Narekatsi Chair in Armenian Studies held by the retiring professor Avedis K. Sanjian, who has held the chair since its inception. Applications for the professorship are due by December 15, 1991 and should be directed to Amin Banani, Chair, Search Committee for Narekatsi Chair in Armenian Studies, Department of Near Eastern Languages and Cultures, 376 Kinsey Hall, 405 Hilgard Ave. UCLA, Los Angeles, Calif. 90024-1511. The appointment will be effective July 1, 1992.

At Columbia, Nina Garsoian who holds the Gevork M. Avedessian Chair of Armenian History and Civilization, has announced plans to retire at the end of 1993. The committee appointed to name a successor, after interviewing several candidates, was unable to make a decision; a new search is expected in the future.

New Program at Tufts

The establishment of the Arthur H. Dadian and Ara Oztemel Chair of Armenian Art and Architectural History at Tufts University in Medford, Mass., and the appointment of Dr. Lucy Der Manuelian to the chair in 1989 have made possible a series of new courses in the fields of art history, culture area studies, and religion. In addition to introductory survey and seminar courses in Armenian art and architectural history, the courses include "Art and Politics of the Middle Ages," "Image and Icon: Medieval Illuminated Manuscripts," "The End of the World in Art and Thought, 4th-14th Centuries," "The Dome of Heaven," "Art and the Crusades: The Meeting of Two Worlds," and "Kings, Queens, and Saints: Portraits of Power during the Middle Ages."

Tufts has also announced that it will offer a course in Armenian history during the spring 1992 semester.

CSUF Establishes Kalfayan Center

California State University, Fresno, has named the Armenian Studies Center for two generous benefactors, Sarkis and Meliné (Babessian) Kalfayan, in recognition of

their gift of \$500,000 in donations and pledges.

The funds will be used to establish an endowment, the income from which will support the Kalfayan Center for Armenian Studies through scholarships, grants for instructors and for research, and publications.

Chairman of the Center for Armenian Studies Advisory Board since 1989, Mr. Kalfayan travelled to Armenia in 1990 to lay the groundwork for an exchange agreement between Yerevan State University and CSUF.

An American Scholar in Moscow

By Helen C. Evans

The 18th International Byzantine Congress was held in Moscow August 8 to 15, 1991, just days before the coup that riveted the world's attention on the Soviet Union. I was one of the 65 Americans presenting papers and chairing sessions at the Congress which was held at Moscow University. During the Congress the major museums of Moscow had had special exhibitions. At the Pushkin were shows on Coptic art and later Russian icons. The Tretyakov managed to reopen in time for the participants to see its superb collection of icons in its handsome new building. At the Novodevichiy Monastery, a major show of Greek manuscripts was presented.

The Congress events unfolded in a traditional manner. Several sessions focused on issues of interest to those involved in Armenian studies. Emma Korkhmayan from the Matenadaran with Heide and Helmut Buschhuasen spoke on Armenian books of the Crimea in a session on "The Byzantine Book." Two sessions included several papers on Armenian painting. Six sessions were held on "Byzantine Political and Cultural Links with the Caucasian Lands," including one which I chaired. Among the speakers focusing on Armenian issues were A.S. Mirzoyan, A.M. Lidov, L.B. Chukasyan, K.N. Bartikyan, I. Drampyan, and many more. My paper, "Armenian Art of the Cilician Period: Derivative or Independent?" was the only one on an Armenian topic presented at the Congress by someone from the United States.

As the Congress came to an end, most participants left the USSR for their homes with no hint of the tumultuous times to come. Some remained to participate in post-Congress tours to Leningrad and Kiev, the Crimea, or like me to circle the Golden Ring, the fortified monastic towns that originally protected Moscow. Thus, on the morning of Monday, August 19, I with the rest of a busload of American, French, Belgian, Greek, and British Byzantinists learned at breakfast in Yaroslav from another traveler with a radio that the BBC had announced that there had been a coup in Moscow.

We loaded on the bus for the last day of the tour and proceeded to visit a number of monasteries. Arriving in Moscow at evening rush hour, many of us thought the slowdown in traffic might mean a police or military roadblock. We saw no troops, however, until we reached the Kremlin, where a few tanks were visible. That night in the hotel we realized no one had any idea of what was

happening beyond what we could get on CNN.

By morning, when most of our group departed for the airport, it was clear that the coup was not a certain success. I moved with Charles Brand, professor of history at Bryn Mawr College, and Olenka Pevny, a graduate student working on Byzantine Kiev at the Institute of Fine Arts, NYU, to the Oktyabrskaya, the most impressive Communist party hotel in Moscow. Even there the staff could offer no more information than to advise us to watch CNN, which was available in the lobby and in our rooms.

On Wednesday morning several of us went for a walk in Gorky Park in the rain. It was difficult to tell if any stores were responding to Yeltsin's call for a strike. The city seemed quietly numb. At noon Charles and I delivered Olenka to the train station for her return to Kiev. Returning to the hotel, I saw green objects weaving through traffic. Initially it was impossible to believe that I was seeing the tanks supporting the coup depart, but they were leaving, bouncing through the traffic without escorts as if just part of normal life. At the hotel I learned that there was to be a victory celebration at the Russian White House. Charles and I immediately set off. Emerging from the Smolenskaya Station, we soon came upon the barricades where fighting and death had taken place a little more than 12 hours earlier. The sights of violence had already been marked with simple barriers, and flowers were being laid in memorial. At an intersection we realized we were by the restaurant where the Congress had been officially feted on the night of its opening. The bus I had taken to the party had been parked within yards of where the young men died.

We turned and walked along another major road toward the White House, part of a growing crowd of people, many with cameras, all moving at a slow and steady pace. As we approached the White House the barricades came closer together—masses of concrete roughly manhandled into place, reinforcement rods from building sites set at angle as if they could overturn a tank. There was an increasing tension in the air as we approached. The tanks that had gone over the defend the Russian Republic became visible, still somewhat on the alert. Groups of the paratroopers taking up positions were applauded by the crowd. Men making human barricades in the driveway to the White House seemed unable to believe that they had succeeded.

Walking around the edge of the White House, we passed supplies of food and, nearby, beneath a Red Cross flag, two tents and a few people in doctor's white. As we reached the back of the building the barricades intensified. Some were no more than cobblestones pried up to fill the simple railings of a bridge. Others were larger, more solid. None could have seriously withstood an attack. It was the men and women who had stood by them that had stopped the advance. We came to the back as victory was being announced. Part of a huge crowd

that seemed to fill the parking lot, we stood and watched the people roar approval as Yeltsin declared victory. It was not the college-aged but those a few years older whom we saw everywhere. There was not so much a sense of jubilant celebration as one of silent satisfaction.

About seven Charles and I headed back to the subway. He mentioned that the attitude of the defenders reminded him of what had been written about the men of Marathon, "that they walked four inches off the ground for the rest of their lives." It was to be the most appropriate description of the mood of the people that I heard.

Back at the spot where the young men had died, crowds were growing, holding slender candles whose carefully protected, frail lights seemed to symbolize the events of the previous few days. Hopefully future events will keep them alight.

On Thursday morning we all left by bus for the regular confusion of the Moscow airport. We had witnessed a critical change in a major nation, but could see no sign of it.

Conferences and Meetings

August 19-24, 1991, Oxford University
11th INTERNATIONAL CONFERENCE ON PATRISTIC STUDIES. Papers included *Robert W. Thomson*, The Armenian and Syriac Versions of the *Hexaemeron* by Basil of Caesarea, and *S. Peter Cowe*, The Origins of Julianist Tendencies in the Armenian Church.

October 4-5, 1991, Yerevan, Armenia
SYMPOSIUM ON MOVSES KHORENATSI. SAS members presenting papers included Krikor Maksoudian, James Russell, and Michael Stone.

October 25-26, 1991, Fresno, Calif.
WILLIAM SAROYAN AFTER TEN YEARS: A SYMPOSIUM. Alice Peters Auditorium, California State University, sponsored by the Armenian Studies Program and the Sarkis and Meliné Kalfayan Center for Armenian Studies. Opened by Berj Zeytounian, Minister of Culture of the Armenian Republic.

November 29, 1991, London
SYMPOSIUM ON ARMENIAN STUDIES. School of Oriental and African Studies. Scholars from the United States will include *S. Peter Cowe*, *Richard Hovannian*, and *Robert W. Thomson*.

ART SYMPOSIUM. L. Hakhverdian, Director of the Institute of Art of the Armenian Academy of Sciences, announced in June that, due to the unsettled economic and political conditions in Armenia, it will not be possible to hold the 6th International Symposium on Armenian Art in 1992 in Yerevan as originally scheduled. The symposia on Armenian art have taken place every four years, most recently in San Lazarro, Venice, in 1988.

News of Members

Joseph M. Alexanian (Trinity College) published "The Text of the Oldest Armenian Gospel Manuscript in America: A Reappraisal of Walters Art Gallery Ms. 537," *JSAS* 5(1990-1991). In August he spent two weeks at the Matenadaran, Yerevan, studying manuscripts of the Acts of the Apostles.

M. Kristin Arat (Katholisch-Theologische Fakultät, Universität Wien) published "Die Weihe der Diakonin in der armenisch-apostolischen Kirche," *Liturgie und Frauенfrage*, and "Die nichtamtliche Religiosität als dialogisches Element der Religionen am Beispiel von Christentum und Islam," *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 75 (Jg. 1991/2):117-32, and gave a paper on "The Armenian Theologian Gregory of Tatev and His Attitude toward Islam" at the V Congress of the AIEA in Bologne in October 1990.

Aida K. Boudjikanian (Lebanese University) published "La diaspora et l'Arménie soviétique," *Les Arméniens: Histoire d'une Chrétienté* (Privat 1990). Her paper on "Valeurs morales et religieuses dans la vie pratique des Arméniens du Liban" was given at the AIEA Bible Symposium in Heidelberg, Germany, in July 1990. She is now living in Montreal, Canada.

George Bournoutian (Iona) presented a special lecture under the auspices of the Armenian General Benevolent Union on "Karabagh: Past and Present" in San Francisco, Oakland, Fresno, and Los Angeles. He was appointed Associate Professor of Russian and Soviet History at Iona and is teaching an Armenian course this fall at the Center for Holocaust and Genocide Studies at Ramapo College (NJ).

S. Peter Cowe (Columbia) published "Anatolian Pilgrimage," *Ararat* 126 (Spring 1991):28-31. He spent the month of August studying Armenian manuscripts at Lambeth Palace, London.

Lucy Der Manuelian (Tufts) has written the entries on Armenian art, architecture, and sculpture for the forthcoming *Dictionary of Art* (Macmillan) and published "The Armenian Earthquake of 1988 and Medieval Armenian Architecture," *National Center for Earthquake Engineering Research Bulletin* 4, no. 2 (April 1990). Her lectures this year include "Lost Treasure: The Story of Armenian Art," Newport (R.I.) Art Museum; "The Kingdoms of Armenia: Historians' Treasurehouse," Belmont (Mass.) Public Library; and "Lost Treasure: The Story of Armenian Art," Middle East Institute, Washington. She was honored as "Armenian of the Year, 1990," by the Armenian Masonic Degree Team of Rhode Island.

Marjorie A. Franken (UC Riverside) presented a

paper on "Dance and Social Context Among Armenian Americans" at the UCLA Graduate Dance Ethnology Forum in February. The paper will appear in the *UCLA Journal of Dance Ethnology* 15 (1991).

Edward Gulbekian (London) published "The Date of King Trdat's Conversion," *Handes Amsorya* 105 (1991): 75-87.

Sona D. Harlan was instrumental in organizing a one-day symposium in April on "Armenian-Turkish Relations: Is It Time for any Changes?" in Glenview, Illinois in a program sponsored jointly by the United Armenian Cultural Association and the University of Chicago.

R. H. Hewsen (Glassboro State College) taught two courses in Armenian history and geography at the University of Chicago during the spring 1991 quarter. His lecture in May on "Armenian Nobility and Its Role in Armenian History" was co-sponsored by the United Armenian Cultural Association and the University of Chicago.

Richard Hovannisian (UCLA) presented papers on "Moot Aspects of Armenian-Turkish-Soviet Relations, 1919-1920" at the International Symposium on Armenian-Turkish-Soviet Relations, 1917-1921, at the Armenian Academy of Sciences, and "The Armenian Diaspora and Political Lobbying" at the Armenian Association of Political Scientists, both in Yerevan in April; on "The Role of the Armenian Revolutionary Federation in the Republic of Armenia," Conference on Caucasian Studies, University of Chicago, in May, and "Teaching about the Armenian Genocide" at workshops for Facing History and Ourselves, Brookline, Mass., in June and July.

Aram Kerovpyan (Kotchnak Armenian Musical Ensemble, Paris) published "Les Charakan (troparia) et l'octoéchos arménien selon le Charaknots (Tropologion arménien) édité en 1875," *Aspects de la musique liturgique au Moyen-Âge* (Actes des colloques de Royaumont de 1986, 1987 et 1988, Éditions Créaphis, Paris, 1991:93-123).

Dickran Kouymjian (CSU Fresno) published "Les tapis à inscriptions arméniennes," *Tapis et textiles arméniens*, R. H. Kévorkian and Berdj Achdjian, eds. (Marseille, 1991): 67-72.

Thomas F. Mathews (Institute of Fine Arts, NYU) co-authored, with Avedis K. Sanjian, *Armenian Gospel Iconography: the Glajor Gospel and Its Tradition* (Dumbarton Oaks, Washington, 1991) and gave a paper on "The Gospel of King Gagik-Abas of Kars," at the University of Michigan, Ann Arbor, in February.

Anahid V. Ordjanian (Philadelphia) received a PhD in anthropology from Temple University in January. Her dissertation, "Children of Ararat: Political Economy and Ideology at an Armenian Ethnic School in the United States," examines the relationships between one day school's American and Armenian studies curricula.

Vahé Oshagan (San Francisco) published *Arvartsaner* (Suburbs), a book of poetry (Los Angeles, 1991), and "K. Bledian and Modernism in Diaspora Poetry Today," *Raft* 5:1-5. Last summer he gave lectures on Armenian thought and contemporary Armenian literature and poetry at the Sorbonne, the Sahag-Mesrob Cultural Center in Paris, the University of Venice, and Levonian Seminary in Rome. His book *Tagartin Shourtch* was declared the best book published in the diaspora by the Armenian Writers' Union in Paris in February.

Dennis R. Papazian (Univ. of Michigan, Dearborn) published a review of Christopher J. Walker, *Armenia: The Survival of a Nation* (New York, 1990) in *History* 19, no.4 (summer 1991).

James Russell (Columbia) published the Appendix to Mathews and Sanjian, *Armenian Gospel Iconography*; "Dragons in Armenia," *Journal of Armenian Studies* V, no.1 (1991); "The Dream Vision of Anania Shirakaci" and "Two Armenian Graffiti from Ziarat, Pakistan," *REArm*, 1988-89. He serves as consulting editor for *Armeno-Iranica*, *Encyclopaedia Iranica*, and gave a paper at the International Conference on Armenian Linguistics in Cleveland in September.

Eliz Sanasarian (USC) was appointed Associate Professor in the Department of Political Science.

Avedis K. Sanjian (UCLA) published, with Thomas F. Mathews, *Armenian Gospel Iconography: The Tradition of the Glajor Gospel* (Dumbarton Oaks, 1991).

Levon A. Saryan (Medical College of Wisconsin, Milwaukee) published "A Tough Road to Recovery: Abatement, Remediation Unknowns in Armenia," *ECON: The Environmental Magazine* 6, no. 5 (May 1991): 24-25; "An Ancient Bronze Depicting an Armenian Tiara," *Spink Numismatic Circular* 99, no. 4 (May 1991): 112; and "Economic Reconstruction in the Republic of Armenia: Artashes Enfiadjian and the Gold Currency Fund," *Armenian Numismatic Journal* 17, no.3:28-35.

Lorne Shirinian (Toronto) published the articles "Lost Fathers and Abandoned Sons: The Silence of Generations in Armenian Diaspora Literature," *Armenian Review* 43, no.1/169 (Spring 1990): 1-17; and "Consequences of the War," *AIM* (February 1991): 12; a book of short stories, *Beginnings and Ends* (Toronto, 1991) and of poetry, *Earthquake* (New York, 1991). He also participated in the conference "Armenian-North American Literature and the Possibility of Diaspora Culture" at Mc

Colloquium, ed. J.J. Collins and J.H. Charlesworth (Sheffield Academic Press, 1991), 79-90. Among his papers delivered was "Graffiti as a Tool for the Study of Early Christianity in the Holy Land" at the Early Christianity Conference in Tiflis in October.

Ronald Grigor Suny (University of Michigan) was invited to speak to a Congressional breakfast in the Capitol building, Washington, D. C., to senators and congressmen on the current nationalities crisis in the USSR in February.

Robert W. Thomson (Harvard) prepared the introductions to the following 1991 reprints in the Classical Armenian Texts series, Caravan Books: *History of the House of Artsrunik* by Thomas Artsruni (edition by Patkanov, St. Petersburg 1887) and *Chronicle of Vardan Areveltsi* (1862 Venice edition). He was the recipient of the 1991 Arthur H. Dadian Armenian Heritage Award presented by the Armenian Students Association.

Khachig Tololyan (Wesleyan) published "Exile Governments in the Armenian Policy," *Governments-in-Exile in Contemporary World Politics*, edited by Yosse Shain (New York, 1991). He is the editor of the new journal, *Diaspora: A Journal of Transnational Studies*, and published an article "The Nation-State and Its Others" in the first issue of the journal.

Speros Vryonis, Jr. (Onassis Center for Hellenic Studies NYU) published *The Turkish State and History: Clio Meets the Grey Wolf* (Thessaloniki, 1991), *The Medical Unity of the Mediterranean World in Antiquity and the Middle Ages* (Crete, 1991), and edited *Greece on the Road to Democracy: From the Junta to PASOK, 1974-1986* (New Rochelle, 1991). His lectures included "The Significance of Greek Studies in America," Institut Balkan Studies, Thessaloniki, in January, and "The Greek and Arab Sources for the Battle of Mantzker," at UCLA in March. He organized the Dumbarton Oaks Symposium in May, was elected an honorary member of the Society for Christian Archaeology in Athens, and received an honorary doctorate from the University of Thessaloniki.

Boghos Levon Zekian (University of Venice) edited and wrote several chapters in *Gli Armeni in Italia* (Rome 1990) and published "Hrand Nazariantz, Gli Armeni e l'Italia," *Annali di Ca' Foscari* 29/3 (1990): 135-50; "Dall'epos al sogno," *In Forma di Parola* (luglio-sett. 1990): 93-106; "Tra il Padus e l'Araxes: Gli Armeni e Venezia," *Le vie della seta* (Rome, 1990): 219-222; and "The Necessity and principles of a linguistic policy in the Armenian Context," *Haratch: Mitk yew Arvest* 154 (Nov. 1990): 4. He translated several works from Armenian into Italian, served as scientific coordinator of the exhibition "Gli Armeni in Italia" (Padova/Venezia), took part in several congresses, and gave a series of lectures as visiting professor at the American Armenian International College (LaVerne, Calif.).

Michael E. Stone (Hebrew University of Jerusalem) published *Studies in the Pseudepigrapha, with Special Reference to the Armenian*, *Studia in Veteri Testameti Pseudepigrapha* (Leiden, 1991), "Armenian Cannon Lists V - Anonymous Texts," *Harvard Theological Review* 83 (1990), "On Reading an Apocalypse: Mysteries and Revelations," *Apocalyptic Studies since the Uppsala*

Publications

Armenia at the Crossroads: Democracy and Nationhood in the Post-Soviet Era, edited by Gerard J. Libaridian (Blue Crane Books, Watertown, Mass.). Interviews and speeches by the leaders of the national democratic movement in Armenia.

Armenia Through Postage Stamps, by Hovhannes-Sarkis Aghabedian (Stochastis Editions, Athens). Reproduces stamps on Armenian subjects from the Armenian Republic and 23 other nations.

Armenian-North American Literature: A Critical Introduction—Genocide, Diaspora, and Symbols, by Lorne Shirinian (Studies in Comparative Literature, Vol. II, Edwin Mellen Press, Lewiston, N.Y.). An examination of the works of Armenian writers in North America writing in the English language.

The Armenian Apocryphal Adam Literature, by W. Lowndes Lipscomb (University of Pennsylvania, Armenian Texts and Studies 8). The text of the author's doctoral thesis completed at Columbia University in 1982 and published now in recognition of the continuing scholarly interest in the subject. Contains the first and only critical edition of the Armenian Adam books.

Armenian Gospel Iconography: the Tradition of the Glajor Gospel, by Thomas F. Mathews and Avedis K. Sanjian (Dumbarton Oaks Research Library, Washington). Includes all of the full-page illuminations from this 14th century gospel book at their original size and 24 color illustrations of full-page paintings and details.

Armenian Miniature Paintings, by P. Nerses Der-Nersessian, introduction by P. Mesrob Djanashian (Armenian Publishing House, Lan Lazzaro, Venice). Full-color reproductions of 9th to 13th century miniatures in the library of the Mekhitarist Congregation in Venice.

Armenian Terrorism: The Past, the Present, the Prospects, by Francis P. Hyland (Westview Press, Boulder). A study of Armenian terrorism in the 20th century with an index listing chronologically all attacks known or suspected to have been carried out with some connection to Armenian terrorism.

Bank Ottoman: Memoirs of Armen Garo, the Armenian Ambassador to America from the Independent Republic of Armenia, translated by Haig T. Partizian; edited, with an introduction by Simon Vratzian (Armen Topouzian, publisher, Detroit). Vignettes from the eventful life of Dr. Garegin Pasdermadjian (Armen Garo).

Critical Encounters/Literary Views and Reviews, by Nona Balakian (Ashod Press, New York). A revised and expanded edition of essays and reviews by the late editor and critic for *The New York Times*.

Dancing Barefoot on Broken Glass, by Leonardo Alishan (Ashog Press, New York). A collection of poetry.

Das Deutsche Reich und die Armenische Frage, 1878-1914, by Norbert Saupp (privately published, Cologne). A doctoral dissertation based on material in the German archives in Bonn, Koblenz, Bremen, and Berlin.

Early Antiquity, edited by I. M. Diakonoff, foreword by Philip L. Kohl (University of Chicago Press). A translation from the Russian of this survey by leading Soviet scholars.

Genocide: A Critical Bibliographic Review, Vol. 2, edited by Israel W. Charny, foreword by Leo Kuper (Facts on File, New York).

A History of the Armenian Revolutionary Federa-

tion—Dashnaksutun, 1890-1924, by Hratch Dasnabedian, translated by Bryan Fleming and Vahe Habeshian (Oemme Edizioni, Milan). Historical survey accompanied by photographs, official statements, brief biographies, etc.

The History of Lazar P'arpec'i, translated with commentary by Robert W. Thomson (Scholar's Press, Atlanta). Published under the auspices of Columbia University, Suren D. Fesjian Academic Publications, no. 4.

The Last Two Plays of William Saroyan: "Warsaw Visitor" and "Tales from the Vienna Streets", edited with an introduction by Dickran Kouymjian (Saroyan Theatre Series II, California State University Press, Fresno).

Lemmatized Index of the Armenian Version of Deuteronomy, by J.J.S. Weitenberg and A. de Leeuw van Wenen (Scholars Press, Atlanta). The first printed result of the activities of the Leiden Armenian Database, whose purpose is to establish an extensive on-line library of texts in Classical and Medieval Armenian, this listing contains all of the words found in the Armenian text of Deuteronomy (in the 1981 edition prepared by Claude Cox), tagged for information as to lemma, word class, and other relevant details.

The Royal Crowns of the Artaxiad Dynasty of Armenia and Their Origins, by Haik Ter-Ghevondian (Bibliothèque d'Arménologie "Bazmavar," St. Lazzaro, Venice). A study of the development of the Artaxiad crown, with photographs, sketches, and a map.

The Serpent and the Bees: A KGB Chronicle, by Edward Alexander (University Press of America, Lanham, Md.). A memoir by an Armenian-American Foreign Service Officer describing his contacts with Soviet Armenian KGB agents.

Notices

Audiovisual Language Course. The Association Padus-Araxes, sponsor of the summer instructional program in Armenian language and culture at the University of Venice, has announced the preparation of an audiovisual course on the Armenian language. Taping took place in the summers of 1990 and 1991 under the direction of Jirayr Papasian of Los Angeles. The videotapes are scheduled for the release in the fall of 1992.

A discounted price of Lit. 45,000 (or its equivalent in foreign currency) for the first two videotapes is available on orders received by July 31, 1992. An additional 10% discount will be applied to multiple copies purchased.

The videotapes may be ordered by sending an international check or money order to: Associazione Padus-Araxes, Corso audiovisivo, c/o Dipt. Studi Eurasiaci, S. Polo 2035, 30125 Venezia.

Armenians in Poland. Following the publication of information about Armenians in Poland in *Ararat* Quarterly (no. 124), the Armenian Circle in Warsaw is offering a Bibliography, "Armenians in Poland" (with all Polish and Russian titles translated into English), for \$10 surface mail, \$15 registered air mail. Orders may be sent to Leon Ter-Oganian, ul. Filtrowa 79 m 29, Warszawa 02-032 Poland. Payment may be by banknotes in a registered letter or by check payable to Leon Ter-Oganian.

The Calouste Gulbenkian Foundation has announced that the Livraria Bertrand is no longer the depositor for its publications. Orders can now be placed directly with the Foundation at Avenida de Berna, 45 A, 1093 Lisbon, Portugal.

SAS PUBLICATIONS

Journal of the Society for Armenian Studies, \$25.00 per copy.
Society for Armenian Studies Newsletter, \$5.00 per copy.
Roster of Members (Annual), \$5.00.
Annual Bibliography of Armenian Studies, \$5.00.

SAS OCCASIONAL PAPERS SERIES

Robert Megerdichian, *The Armenian Churches in North America: Apostolic, Protestant, and Catholic: A Geographical and Historical Survey* (1983), 140 pp. \$7.60.

R. D. Wilkinson, *Introduction to the History of Pre-Christian Armenia* (1983), 90 pp. \$4.50.

Robert Hewsen, *Russian-Armenian Relations, 1700-1828* (1984), 50 pp. \$2.80.

M. Chahin, *Some Legendary Kings of Armenia: Can They Be Linked to Authentic History?* (1985), 70 pp. \$2.40.

Byron O. Hughes, *The Physical Anthropology of Native-Born Armenians* (1986), 3 vols, 600 pp., \$18.00.

TUBINGEN MAP SERIES

Armenia and Georgia: Christianity and Territorial Development from the 4th to the 7th Century. \$25.00

Armenia and Georgia in the 10th and 11th Centuries. \$25.00.

Order from: Society for Armenian Studies, c/o Armenian Research Center, The University of Michigan-Dearborn, 4901 Evergreen Road, Dearborn, MI 48128-1491.

SAS Newsletter**ISSN: 0740-5510**

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