

society for armenian studies Newsletter

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The Tübingen Atlas of the Middle East

A project of the Deutsche Forschungsgemeinschaft (University of Tübingen, Tübingen, German Federal Republic, 1968-).

The *Tübingen Atlas of the Middle East*, represents one of the major cartographical undertakings in history, and one which is destined to become one of the most important adjuncts to Middle East Studies for many years to come.

The project for an Atlas of the Middle East was undertaken at the University of Tübingen 15 years ago with the backing of the Deutsche Forschungsgemeinschaft, the West German equivalent of the National Endowment for the Humanities. This Atlas covers every aspect of the region's current development and also the history, economy, culture, and topographical units of individual countries, their vegetation, mineral resources, etc. Thus, it attempts to present a clear picture of our present knowledge of that region even though we are well aware that this knowledge is still very limited. Basically, then, the Atlas is intended to provide an incentive for further research both in Europe and the Middle East.

The entire work comprises 350 maps on 260 large pages of which some 100 loose-leaf maps have so far been published. It is being published by the Verlag Dr. Ludwig Reichert, Wiesbaden, and distributed by the Geo-Center, Stuttgart. Two series of supplemental volumes (*Beiheften*) are also being issued, one covering the natural sciences, and the other the humanities and arts (some 60 volumes at present); these contain the source studies and collections of material from a wide range of disciplines, and serve to edit sources, make detailed studies, or provide explanations of the maps. These too are being published by Dr. Ludwig Reichert Verlag.

The project (Special Research Division 19) is supported jointly by the Deutsche Forschungsgemeinschaft and Tübingen University. It was set up by Prof. Dr. Hellmut Brunner, Tübingen, in 1968 and, since 1972, has been directed by Prof. Dr. Wolfgang Rollig who acts as its spokesman. Prof. Dr. Hörst Kopp of the University of Tübingen Department of Geography is responsible for coordinating the technical and specialized work, which at present involves 14 separate divisions.

Concepts

While excellent geographical surveys and cartographic material undoubtedly exist on certain limited subjects in various individual countries there has as yet been no atlas which tries to present a general picture of the entire Near

and Middle East from Turkey to Afghanistan and from the Arabian Peninsula to Egypt in a series of maps devoted to specific subjects. *The Tübingen Atlas of the Middle East* is an attempt to remedy this omission not only presenting the up-to-date research situation but also to encourage detailed scientific investigation.

The Atlas consists of two parts, each comprising 10 chapters. Part A deals with geography and Part B with history. Part A is divided into different subjects, presenting a picture of the relief, hydrology, geology, geomorphology, climate, hydrogeography, vegetation, natural regions, population, settlement, economy, and communications of the Middle East. Part B follows a chronological plan from the Stone Age to the present day.

Geography and Present Conditions

Although the proposal that an Atlas of the Near and Middle East should be prepared came from some historians and orientalists, it was obvious from the very beginning that the atlas project would have to have a twofold basis and that in addition to a cartographic outline of the area's history over many thousands of years, similar emphasis would have to be placed upon depicting the present conditions in the Near East, especially the economic and social structures. Therefore the first of the Atlas's two parts is devoted to geography in the very widest sense of the term so that the Atlas does by no means consist entirely of topographical or orohydrographical maps but, above all, of topical maps ranging from natural resources and their geological and climatic bases, to population, religions, languages, and economics.

The geographical part of the Atlas starts with eight orohydrographic maps which are intended to show the *relief* and *hydrology* of the entire Near and Middle East and its larger regions.

Another group of maps in the Atlas is concerned with various aspects of geology in the Middle East. Although many large-scale maps of the exploration regions and sub-areas of the Middle East have been published over the last few decades, no detailed general map has so far been produced on a standardized stratigraphic basis.

A separate group of maps deals with *climate*. The climate maps are closely linked with the *hydrogeographical* maps showing catchment areas, run-off features and the hydrological characteristics of the main river systems. In view of their enormous influence upon cultural development and especially upon modern agriculture and water management, the river basins of the Lower Nile, the Jordan, the Euphrates and the Tigris are shown on special maps.

In large parts of the Near and Middle East little research has so far been devoted to the spatial distribution of *vegetation*. Detailed mapping by Tübingen botanists using new techniques has made it possible to depict the vegetation in the entire Middle East and its main regions by means of small-scales maps. The *zoological* maps indicate the position of the Middle East as a connecting link between the European, African and Asian territories.

Finally, the maps showing the *natural regions* of the Middle East provide a collation and summary of all the maps

based on the natural sciences. They distinguish between regions—the “natural regions”—with identical or similar reliefs, soils, climates, hydrographic and vegetation conditions.

The maps dealing with human geography are arranged in the Atlas in three overlapping groups of topics: population, settlement, economy, and communications. Each of these groups adopts a very broad view of its topic. For example, the *population* maps distinguish between the regions not only in keeping with their demographic features but also with their languages, religions, ethnography and social anthropology. These demographic maps go beyond the traditional depiction of the population distribution and density so that, for example, one map shows the relevant quotas of the urban and rural populations while a whole series of maps on population mobility depicts in cartographic form the population's present migratory behavior. In the linguistic maps, distinction must be made between the languages and dialects spoken by the mass of the population on the one hand and, on the other, the official languages used for teaching and in the mass media. Finally, with the large number of linguistic minorities in the Middle East special importance attaches to the investigation of languages and dialects in selected regions and linguistic frontier zones. The same is true as regards the depiction of religions and creeds which, despite the predominance of Islam, show a very diverse pattern of distribution in many regions, e.g. in the Levant.

The form, evolution and structure of *settlements* also show a wide diversity in the Near and Middle East. The settlement maps cover, for example, the fundamental contrast between areas with recently founded settlements and areas with long-established settlements, the different types of rural settlements and houses, or the distribution of rural and urban market places.

History in the Atlas of the Middle East

The entire area covered in detail by the maps of the *Tübingen Atlas of the Near and Middle East* has had a rich and checkered history which is also reflected in the large number of maps in the second part (Part B) of the Atlas dealing with historical aspects. Here again, the atlas is divided into 10 chapters ranging from the Stone Age to the present day, and tracing the major epochs of the history of the Near and Middle East. Needless, to say, the methods employed for preparing these maps vary according to the subject. In one case the emphasis may be placed more on the archaeological field while in another case the philological and literary aspects are of prime importance. Some maps concentrate upon trade relations while others depict religious developments or specific military campaigns. Not only military expansion but also cultural influences are given their proper attention. There are, for example, seven maps of Caucasia in the Atlas: four political ones (X-XI century Armenia, XII-XIII century Georgia, the independent Armenian Georgian and Azerbaizhani Republics 1918-1921, and Soviet Transcaucasia since 1921), and three devoted to religious developments (IV-VII centuries, VII-XIV, XV-XIX). Three more maps on Caucasia are projected, including one of the

independent Republics (1918-1921) and one of the Soviet Republics.

The historical maps of *The Tübingen Atlas of the Middle East* are arranged in the following categories: BI: Stone Age (18 maps), BII: Early and Middle Bronze Age (16 maps), BIII: The Second Half of the 2nd Millennium B.C. (8 maps), BIV: The First Millennium B.C. to Alexander The Great (23 maps), BV: The Hellenistic and Roman Periods (23 maps), BVI: Late Antiquity (18 maps), BVII: The expansion of Islam to the First Crusade (19 maps), BVIII: From the Crusader Period to 1510 (20 maps), BIX: The Ottoman Period to 1918 (21 maps), and BX: The Period Since the First World War (13 maps). A special supplementary section (BS) consists of reproductions of six historical maps including the *Tabula Peutingeriana*, the maps of Ibn Hauqal, Idrisi and Kiepert, and representative Ottoman and European maps of the 17th century.

Taken together, the 360 maps of *The Tübingen Atlas of the Middle East* form a major cartographical undertaking, and promise to become a major reference work for scientists, scholars, teachers, students, economists and governments wherever the importance of the Middle East is given its proper recognition.

Robert H. Hewsen

News from Caravan Books

Caravan Books, in the series Anatolian and Caucasian Studies—edited by John Greppin—has come out with a number of new books.

Those that are available now are:

1. Igor Diakonoff, The Prehistory of the Armenian People (\$50.00)
2. Gudgedjian, Palmaitis and Hewitt, Svan-English Dictionary (\$55.00)
3. Koriwn, Vark' Mashtots'i, with a reprint of the Yerevan 1941 edition, a reprint of the Yerevan Concordance, a reprint of the translation by Norehad, and an introduction by Krikor Maksoudian (\$50.00)
4. The Zohrab Bible, with an introduction by Claude Cox. This is an oversize volume, 9 x 12 x 4, 900 pages in length (\$150.00)

In press, and due out in the Spring:

5. John A. C. Greppin, Bark' Galianosi, The Greek-Armenian Lexicon to Galen. (about \$50.00)
6. Igor Diakonoff and L. Neroznak, A Phrygian Grammar (about \$60.00)

Due out sometime in the Summer:

7. John A.C. Greppin, Amalya A. Khachaturian, A Handbook of Armenian Dialectology (about \$50.00)

The four books that have appeared may be ordered directly from the publisher; those that are in press may be asked for, to be sent when available.

All orders should be sent directly to:

Caravan Books
Box 344
Delmar, New York 12054 USA

From the Society

The 1986 SAS Administrative Council met on February 16, via telephone conference call, with five members participating, and again on May 10 at the offices of the Zoryan Institute in Cambridge, MA, with six members present. In addition, individual members of the Council are carrying out specific assignments.

Much of the Council's work this year has been concentrated on carrying out the decisions of the 1985 annual membership meeting, as reported in the March 1986 Newsletter. One of the Council's first tasks was the establishment of standing committees, the scope of whose duties was described on page 3 of the March Newsletter. The committees have already started work under their respective chairmen as follows: Publications: Robert H. Hewsen; Development: Hagop Messerlian; Panels: John A. C. Greppin; Nominations: George A. Bournoutian.

Arrangements are being made for a gala fund-raising banquet to celebrate the Society's return to Boston, where it was formally organized in 1974. The Banquet will be held on Friday, November 21, 1986 at 7:30 p.m. at the Armenian Library and Museum in Belmont, MA. Lucy Der Manuelian is in charge of the banquet arrangements. An interesting commemorative program is being planned. Anyone interested in the welfare of the Society is cordially invited to attend.

Progress is being made in efforts to establish a permanent SAS office and it is hoped that a successful conclusion may be reported soon.

The joint one-day conference scheduled for October 18, 1986 with the cooperation of the advisory board of The Armenian Center at Columbia University met unforeseen difficulties and has been cancelled.

The Council has learned that the position at the Library of Congress held by Dr. Christopher Murphy, whose intention to develop the Library's Armenian holdings was reported in the March Newsletter, has been eliminated, a victim of Gramm-Rudman budget cuts. Action is needed to restore this vital position.

The Armenian Collection at the Library of Congress

At the 1985 SAS Conference held in New Orleans the Society received the following report on the status of the Armenian collection at the Library of Congress from Mr. Christopher Murphy of the Near East Section of the institution:

At the present time the Armenian collection of the Library of Congress consists of some 12,000 volumes built up slowly since before the First World War. Currently, most of the books are received on an exchange program from the USSR; the rest are obtained through blanket order dealers, one of whom, for example, is authorized to secure all of the Armenian books published in France. All Armenian language books received by the Library of Congress are then shipped to Cairo, Egypt (!) for preliminary cataloging, it being actually less time-consuming and less expensive to have the

work done this way, than to have it done in the United States where money to pay Armenian-language catalogers is not available.

In addition to books, the Library of Congress subscribes to 15 Armenian-language newspapers from all over the world, receives 95 other periodicals regularly, and some 15-20 irregularly. Apart from books and newspapers received through formal channels, the Library receives and welcomes private gifts.

Armenists will also be interested in the large collection of Ottoman books the Library presented to be United States government by Sultan Abdul Hamid II, and by the catalog of the Armenian collection (not open to the general public) prepared by the former Turkish and Armenian cataloger, Mr. Abraham Bordurgil (Bodurian).

For further information, SAS members may contact Mr. Murphy at (202) 287-5421, or by writing directly to him at the Near East Section, Library of Congress, Washington, D.C. 20547.

Robert H. Hewsen

The Middle East Institute: Its Program and Publications

The first in a series on institutions peripheral to Armenian Studies.

Location

The Institute is located at 1761 N Street, N.W. just off Connecticut Avenue in Washington. These quarters consist of two adjoining buildings which have been converted from town houses. They are augmented by a garden, often used for social events, and by a lecture and exhibit hall at the rear of the garden. The second floor of the main building houses the George Camp Keiser Library and a Members' Room for the convenience of visiting members and guests. Reception and administrative offices are on the third floor.

Background and Purpose

With the emergence of the United States as the major world power at the end of World War II, many distinguished Americans foresaw the future extension of American interests—political and economic—into every portion of the globe. In 1946, one notable group, which included George V. Allen, Eric Archdeacon; George Camp Keiser, Harold W. Glidden, Halford L. Hoskins, Henry S. Villard, and Edwin M. Wright—all with a special Middle East concern—resolved that steps should be taken to develop among the American people an interest in the Middle East and an appreciation of its history, culture, and political and economic affairs.

An institute—unrestricted by governmental ties and free to maintain close academic contacts and to solicit private support—was deemed the ideal medium for the dissemination of accurate and objective information and publications, and to encourage formal education and training in Middle Eastern affairs.

The Middle East Institute was soon founded in Washington and chartered under the Diplomatic Affairs Foundation of New York. With the initial cooperation of

the Foreign Service Educational Foundation and the School of Advanced International Studies (later to become a graduate school of the Johns Hopkins University), the Institute has been active for nineteen years. Its history has spanned a period which has seen the most turbulent change and revolutionary events in modern Middle East History.

The Institute has documented these changes and chronicled those events through lectures, conferences, information dissemination, and publication of *The Middle East Journal*. It has published many books, ranging from a study of Arabic dialects to a posthumous work by St. John Philby on oil concessions in the Arabian Peninsula. Exhibits have been presented, scholarships for Middle East studies awarded, languages taught, and special government, foundation, and industry research projects carried out. A unique library has provided information for thousands of businessmen, scholars, government officials, and the general public.

The Armenian Genocide—News Accounts from the American Press: 1915-1922.

Now available from ACC Books is the completely revised third edition of Richard Kloian's important work. This is not a history book, but a record of history in the making. This book lets you experience the news first hand, as it happened and as it was reported day by day from 1915 to 1922 by the *New York Times* and various American periodicals. No home should be without this easy-to-read and comprehensive reference source that brings to life all the facts, the unspeakable horrors, and the undeniable truth of the Armenian Genocide.

Yes, please send me _____ copies of *The Armenian Genocide—News Accounts from the American Press: 1915-1922*. I have enclosed \$25.00 for each book ordered. (This price includes postage and handling)

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• No books will be mailed unless advance payment is received.

• Bulk discounts for 10 or more books are as follows: 10-19 books—\$20.00 per book; 20 + books—\$15.00 per book.

Sources of the Armenian Tradition

The following historical sources, translated into English from the critical editions of classical Armenian texts by Dr. Robert Bedrosian, are now available in soft-cover xerographic reproductions at the following prices (postage and handling included):

5th Century

P'AWSTOS BUZANDAC'I'S HISTORY OF THE ARMENIANS

This work describes episodically and in epic style events from the military, socio-cultural, and political life of fourth century Armenia, from the period of king Xosrov II Kotak (330-39) to king Varazdat (347-78). The author was a fervent supporter of the ambitions of the powerful *naxarar* (lordly) house of Mamikonean. P'awstos' *History* is a gem of early Armenian literature, invaluable for historians, anthropologists, and linguists. Information provided on Byzantium and Iran in the fourth century makes it a valuable source for Middle Eastern history generally.

303 pp. \$45.45

GHAZAR P'ARBEC'I'S HISTORY OF THE ARMENIANS

The first book of this three-book work begins with information concerning the division of Armenia between the Byzantine and Sasanian empires (387), and describes the invention of the Armenian alphabet and the abolition of the monarchy in the Iranian-controlled eastern sector (428) to the death of *kat'oghikos* Sahak (439). Book II describes the Armenian uprising of 450/51 (the Battle of Awarayr) led by Vardan Mamikonean; while Book III describes another anti-Iranian uprising led by Vardan's nephew, Vahan Mamikonean, and known as the Vahaneanc' (481-84). The work is a panegyric to the Mamikonean family generally and especially to the rebels Vardan and his nephew Vahan, who was Ghazar's childhood friend and life-long patron. In addition to being our major source on military, political, and religious developments in fifth century Armenia, Ghazar's *History* is also a major untapped source on the history of fifth century Iran.

363 pp. \$54.45

7th Century

SEBEOS' HISTORY

This work is a document of special importance for the study of Armenia and the Middle East in the 6-7th centuries. While the author focuses his attention primarily on Armenia's lay and clerical *naxarars* (lords), he also provides extensive and valuable information on events taking place in the neighboring societies of Byzantium, Iran, and among the Arabs. Byzantinists will find factual and anecdotal information on the reigns of emperors Maurice, Theodosius, Phocas, Heraclius and his successors, to Constans II (641-68), including their wars against Iran in the east and the Goths in the west. Iranists will find a wealth of information on the reigns of *Shahs* Peroz, Valas, Kawad, Xosrov I Anushirvan, Hormizd IV, Xosrov II Aparvez, Kawad II Sheroe,

Artashir, queen Boran and Yazdigerd III (d.652). Sebēos' account of the rebellion of Vahram Choben and his description of the last days of the Sasanian Dynasty have the authenticity of a contemporary. In addition, the author narrates the birth and rise of Islam, and provides unusual information of Jewish nationalism, the Khazars of the north Caucasus, and the Kushans on Iran's northeastern border. Translated from the Patkanean edition (St. Petersburg, 1879).

186 pp. \$27.90

10th Century

JOHN MAMIKONEAN'S HISTORY OF TARON

This work is a short "historical" romance in five parts, purporting to describe significant events occurring in the district of Tarōn (in southwestern historical Armenia, to the west of Lake Van) during the Byzantine-Iranian wars when the *Shah* of Iran was Xosrov II (590-628). The *History* describes the actions of five generations of Mamikoneans (Tarōn's princely house) in defending and avenging the district. The *History of Tarōn* remains the sole extant example of an original medieval romance in Armenian, and contains a rare example of medieval Armenian folk poetry, another genre for which few specimens exist. Composed sometime during the 9-12th centuries, this work may have preceded other greater Middle Eastern epics of the same period: the Byzantine *Digenes Akritas*, the Iranian *Shahname*, the Armenian *David of Sasun*, and the Turkish *Danishmendname* and *Book of Dede Korkut*.

80 pp. \$12.00

11th Century

ARISTAKES LASTIVERTC'I'S HISTORY

Aristakēs Lastivertc'i was an eleventh century Armenian cleric and historian. His *History Regarding the Sufferings Occasioned by Foreign Peoples Living Around Us*, was written between 1072 and 1079, and describes the events of 1000-1071, including information on Byzantine—Armenian relations, the Saljuq invasions, and the T'ondrakac'i movement in the Armenian Church. The work opens with a poetic summary of the disasters befalling the Armenian people in the eleventh century. Subsequent chapters describe Byzantine attempts to subjugate the Armeno-Georgian district of Tayk'/Tāo (1000-1022); conflicts and cooperation among the Armenian and Georgian princes; and the Saljuq invasions from 1047 to the capture of the city of Ani (1064) and the battle of Manzikert (1071). The author's information confirms and supplements what is known from Byzantine, Arabic and Iranian sources.

190 pp. \$ 28.50

QUAN.	TITLE	PRICE	AMOUNT
—	P'AWSTOS BUZANDAC'I'S HISTORY OF THE ARMENIANS	45.45	_____
—	GHAZAR P'ARBE'C'I'S HISTORY OF THE ARMENIANS	54.45	_____
—	SEBEOS' HISTORY	27.90	_____
—	JOHN MAMIKONEAN'S HISTORY OF TARON	12.00	_____
—	ARISTAKES LASTIVERTC'I'S HISTORY	28.50	_____
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Armenian Studies at the University of Connecticut

The creative force of the Armenian people is felt worldwide. In Connecticut the Armenian American community is healthy and vital. But in order to grow we need a center for cultural and intellectual activity. We need to bring Armenian Studies to The University of Connecticut.

The study of Armenian culture, language, history and politics is currently not available as a specialization to students at the University. Yet there are many Armenian students who have recently immigrated and are interested in continuing Armenian Studies. Many more, too, are second and third generation Armenian Americans who want an opportunity to study their heritage. For many of them an Armenian Studies Program here may represent the difference between their coming to UConn or choosing some other university.

Interest in the program, though, will not be limited only to people of Armenian descent. It will also be beneficial to students in international business, engineering, diplomacy and comparative literature, to name just a few. In each area Armenian Studies will be an invaluable component to expand the student's knowledge of his or her own field. For example, Armenian Studies will be directly related to the Middle East Studies Program. Currently, students in the Middle East Program are not afforded the opportunity to explore in depth the significant contribution of Armenia and the Armenian people to the growth and development of the Middle East.

Armenian Studies will include:

1. Modern Armenian language and literature.
2. Armenian history in relation to the histories of the other peoples of the Caucasus and the Middle East.
3. Modern Armenian artistic, cultural, economic, educational, political and social affairs.

While the majority of courses will be held at the Storrs campus, Armenian Studies will also offer courses at other campuses of the University in Stamford and West Hartford. And through the Office of Non-Credit Programs, adults and non-degree students will also be able to become involved in the program. In essence, Armenian Studies will reach out to college age students and adults across the entire State.

There will be a State-wide Armenian Studies Advisory Council composed of from five to nine people who are active in the Connecticut Armenian American community. They will work with the Armenian Studies professor, the Director of the Middle East Studies Program, and two other UConn faculty members reviewing policies and programs, helping with development, and evaluating the effectiveness of the Armenian Studies activities.

Planning for Armenian Studies at The University of Con-

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Editor:

M.J. Connolly

Department of Slavic & Eastern Languages
Boston College / Carney 235
Chesnut Hill MA 02167

tel: (617) 552-3912

Editorial Board: Lucy Der-Manuelian, John A. C. Greppin, Krikor Maksoudian, Robert Hewsen.The *SAS Newsletter* is published by the:Society for Armenian Studies, Inc.
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Cambridge MA 02138 (USA)SAS members and subscribers of all categories receive the *Newsletter* as part of their annual membership. Direct all inquiries concerning SAS membership and publications to the Secretary. Address editorial matters for the *Newsletter* to the Editor.**Administrative Council of the SAS (1986):****Chairman:** Dickran Kouymjian, Armenian Studies Program, CSUF, Fresno CA 93740.**Vice-Chairman and Secretary:** Arpena Mesrobian, 4851 Pembridge Circle, Syracuse NY 13215.**Treasurer:** Levon Marashlian.**At large:** Lucy Der Manuelian, Barlow Der Mugrdechian, Elise Sanasarian, Nikola Shahgaldian.

Armenian Illuminated Gospels: The Life of Christ

'In times of war and invasion carry the manuscripts to the cities and bury them, but in times of peace take them out and read them for closed books are like idols.'¹

From a very early date painters collaborated with scribes in the production of manuscripts, especially in the copying of liturgical manuscripts, in which the illustrations were held to be almost as important as the sacred text itself. From the beginning the church utilised all the arts, to reveal to the eyes of the faithful '... the mystery of God, and of the Father, and of Christ in whom are hidden all the treasures of wisdom and knowledge' (Col. 2:2-3). Since the image was held to be as sacred as the text, painters reproduced their models in illustrations as faithfully as the scribes copied the text.

The illumination of manuscripts in Armenia must have started soon after the invention of the Armenian alphabet in the fifth century, but the first stages of its history—from the fifth to the eighth centuries — remain obscure because no illuminated manuscripts have survived. However, from the second half of the ninth century on to the eighteenth, we can follow its development almost without interruption.

Vrt'anes K'ert'oł (604-607), in a treatise called *Yalags Patkeramartic*² directed against an Armenian sect opposing the use of images in churches, defended the practices of the Armenian church and enumerated the figures adorning the interior of Armenian churches: the Holy Virgin with the Infant Jesus, St. Gregory the Illuminator in the different stages of his martyrdom, St. Stephen the protomartyr amidst the stoners, the Saints Gayane and Hrip'sime with all of their forty companions. In addition, Vrt'anes K'ert'oł also briefly mentioned scenes inspired by the life and miracles of Jesus Christ: 'all the wonders of Christ that are related in Scriptures we see painted in the churches of God; the Nativity, Baptism, Passion and Crucifixion, the Entombment, Resurrection and Ascension into Heaven.' No surviving monument from this period has preserved the whole, or even part of this cycle of scenes described by Vrt'anes K'ert'oł. Remnants of compositions in the churches of Lmbat', T'alın, Mren and Gosh, as well as archaeological remains and literary testimonies like the above, support the idea that Armenian artists had opportunities to employ monumental images as models for manuscript illumination. The oldest surviving Armenian illuminations, the final four miniatures of the Etchmiadzin Gospels, two leaves painted on each side stitched on a pair of stubs at the end of the text before the colophon, originated from an older manuscript. On the basis of style, Professor S. Der Nersessian has argued that the miniatures belong to the 'sphere of Armenian painting prior to the Arab invasion that began in 640'. These four precious New Testament miniatures—Annunciation to Zachariah, Annunciation to the Virgin Mary, Adoration of the Magi, and Christ's Baptism — all expound pictorially the theme of New Testament revelation. The unifying theme of the four miniatures in the Etchmiadzin Gospels is obviously the Feast of the Epiphany, the celebration of which on the 6th of January opens the Armenian church calendar and em-

necticut has been done by representatives of the Office of International Education and Development, the Middle East Studies Program, the I.N. Thut World Education Center and The University of Connecticut Foundation working in cooperation with a Steering Committee of Connecticut Armenian Americans.

At first the program requires only one full-time, qualified instructor and researcher with a Ph.D. in an Armenian Studies specialization. But to attract such a person and to begin the program itself requires support from individuals, organizations and corporations. The Armenian Studies Program at UConn will cost between \$30,000 and \$35,000 a year to initiate. This sum is needed to pay the salary of the professor, provide for library acquisitions, and underwrite office supplies, printing and mailing costs. In order to be able to begin, we must raise at least \$100,000 over a three year period.

To bring Armenian Studies to The University of Connecticut, we need your help. Our goal of \$100,000 will be met only through the efforts of the entire community. Won't you please share in the challenge of establishing the Armenian Studies Program by making your gift or pledge today. Gifts of any size are welcome and may be spread out over a three-year period. Gifts may be memorials or in honor of living persons. Your gift will add your name to the honor roll of charter supporters of Armenian Studies at UConn.

For details on giving or more information, contact:

Lois S. Post (203) 486-5000
Associate Director of Development
The University of Connecticut Foundation
Box U-190 Wilbur Cross Building
Storrs, CT 06268

brates the Nativity and Baptism of Christ as told in the Gospel readings selected for the occasion (St. Matthew 1:18-25).

The majority of the Armenian illuminated manuscripts in the British Library collection are Gospels. Of the thirty illustrated Gospel Books, only seven have part or whole sets of the miniature cycles depicting events from the life of Christ. As a rule, Armenian Gospel manuscripts follow a definite pattern: they begin with the Letter of Eusebius to Carpianus explaining the concordance between the Four Gospels, which is followed by the ten tables of the Ammonian Canons. Each of the Four Gospels is usually preceded by an index, a preface, and a table of contents. Many of the manuscripts contain a full-page portrait of the Evangelists placed immediately before the opening page of each Gospel. In this the artists of the Gospel manuscripts were conforming to the Greek and Roman custom of inserting the author's portrait at the beginning of the book. The opening pages of the Gospels consist of elaborate decorated headpieces (*Khorans*) incorporating the symbol of the Evangelist (angel, lion, ox, eagle) in the form of the initial letter of the text. The manuscript ends with a colophon written by the scribe.

The Gospel Books forming the basis of this exhibition have illustrations grouped with the canon tables in separate quires at the beginning of the manuscript. These are MSS. Or.2668 (AD 1437), Or.2707 (AD 1541), Add.7940 (AD 1600), Or.5737 (AD 1608), Or.13895 (AD 1658), Or.5449 (AD 1682), and Or.14161 (AD 1695). In all these manuscripts the number of miniatures in the cycle of Gospel episodes varies from eight to seventeen. Of these, Or.5449 which is among the latest in date, is of particular interest for its completeness, good state of preservation, and its regularity and typicality as far as the arrangement of the work is concerned. The artistic features in many ways sum up much of the Armenian tradition in copying and decorating Gospel Books in Greater Armenia and in the scriptoria of Van and Iran. The sixteen miniatures in MS Or.5449 are as follows:

1. The Annunciation
2. The Adoration of Magi
3. The Presentation in the Temple
4. The Baptism
5. The Transfiguration
6. The Raising of Lazarus
7. The Entry into Jerusalem
8. Christ washing the disciples' feet
9. The Betrayal
10. The Crucifixion
11. The Deposition from the Cross
12. The Resurrection
13. The Ascension
14. The death of the Virgin Mary
15. The Glorification of the Cross or The Second Coming
16. The Last Judgment

The selected scenes from the life of Christ, which artists of the late tenth and early eleventh century had grouped at the beginning of the Gospels in the schools of Greater

Armenia, reappear frequently in manuscripts copied in the conservative 'Van school' of painting. Professor S. Der Nersessian divides this school into two groups. The first comprises manuscripts copied at Van, Vaspurakan, Aght'amar, and in the monasteries along the northern and eastern shores of Lake Van. The second, which she calls the 'Khizan school' comprises manuscripts copied in Khizan (Hizan), south of Lake Van, and in the canton of Mok' (Mukus).

The second branch of the school is represented by MS. Or. 5737, illustrated by Mesrop of Khizan, pupil of Martiros of Khizan, the 'recognised master of the Khizan school in the late sixteenth and early seventeenth centuries'. The scribe Martiros, a native of Khizan, belonged to a family of painters who worked in this city during the sixteenth and the beginning of the seventeenth century and illustrated numerous manuscripts. Martiros and his brother Sargis were trained by their father (also called Sargis), and they in turn trained several pupils some of whom emigrated at the time of the exodus forced on the Armenians by Shah 'Abbas I of Iran, and worked at New Julfa. The British Library MS. Or.5737 copied in Isfahan in 1608 and the Bodleian Library MS. Arm.d.13 copied in 1609 by Mesrop recall the event: 'Mourning fell upon Armenia, for he [Shah 'Abbas] destroyed and made desolate all houses and habitations, so that men fled and hid themselves in fortresses and clefts of rocks. Some he found and slew, others he led captive and sent to that city of Shosh in Isfahan... And he settled us on the south side of the river Zander where he built houses and habitations and churches for our prayers'.³

The British Library MS. Or.2707, written in Xlat (Ahlat), north of Lake Van, in 1542 has seventeen miniatures representing major events in the life of Christ, preceded by two Old Testament scenes symbolically related to the life of Christ: the Vision of Ezekiel as the symbol of the Second Coming, and the Tree of Jesse as the symbol of the Incarnation (ff.7b and 8b). At the end of the Gospel cycle we find compositions illustrating the Second Coming of Christ and the Last Judgment (ff.22 and 23b). Similarly MS.Or.5737, in addition to the miniatures representing the twelve feasts, also contains miniatures of the Second Advent (f.14b); the Last Judgment (f.15) showing an angel and two demons weighing souls in a balance of which the left hand scale on the angel's side, rests on the back of a lamb; Christ in Glory (f.16b); and the Virgin holding up a pomegranate (f.17). The painters of Khizan enlarged the cycle, representing the joys of the righteous in paradise and the torments of sinners in hell.

In the thirteenth and fourteenth centuries the Armenian painters of Cilicia illustrated the Gospel by means of marginal miniatures, a practice which several artists of the 'Van school' also copied. The British Library MS. Or.5304 illustrated by the artist Awag, who worked in Persia between the years 1329 and 1358, is such an example. This Gospel manuscript contains over 50 miniatures illustrating major and minor events in the life of Christ, inserted into the text and in the margins. Each of the Gospels has its own cycle of miniatures illustrating vividly and dramatically in rapid sequence the story told in the text. The miniatures representing the Betrayal show soldiers in Crusader tunics,

with pikes; Judas in a green tunic kisses Christ, while three of the disciples appear in the bottom right of the picture. In the second sequence Peter's denial is depicted with all the major features of the story — Peter in the courtyard warming himself at the fire with a group of guards, the maid of the high-priest accusing Peter 'You were with Jesus', and Peter's denial, followed by a lonely figure weeping in the lower right hand margin. Awag's style is elegant and lively.

Manuscripts were still produced and illustrated even after the introduction of printing in 1512. The most active centers were in the Armenian communities in Constantinople, the Crimea and Isfahan. Among the exhibits, MS. Or.13895 is a manuscript of the Four Gospels copied by the artist Nikołayos in the Crimea in 1658. The two miniatures selected for display represent the Ascension of Christ and the Pentecost. Of these two miniatures, that of the Pentecost merits special attention. The main feature in the iconography of the Armenian Pentecost miniature is the figure with a human body and animal head among the 'pious men of all nations' who were sojourning in Jerusalem. This figure, which appears in most Armenian miniatures of the Pentecost from the thirteenth century onward, was traditionally placed under the arc formed below the feet of the twelve Apostles seated in a semi-circle. The semi-naked figure, which appears to be demonaic, has a human head, from the right of which protrudes an animal head. The figure is virtually unique to the Armenian Pentecost, with the exception of three Syriac examples all from the thirteenth century, and continues in the Armenian manuscripts well into the seventeenth century, as this example demonstrates. The animal figure represents one of the pagan peoples from a distant land; in all probability it was intended to be a dog-headed personage. In the thirteenth century an Armenian translation of the Syrian sermon attributed to Michael the Syrian speaks of the Apostle St. Andrew preaching the Gospel in the East in the 'land of the dog-headed people'. The figure probably entered Armenian art in the thirteenth century, because it was associated by some with the Mongols who conquered Greater Armenia and signed a treaty of alliance with the Armenian Kingdom of Cilicia towards the middle of the thirteenth century.

Armenian illustrated manuscripts form one of the most important groups among the codices of the Christian East, both in their artistic quality and in the number of surviving examples. The corpus of extant Armenian manuscripts, estimated at twenty-five thousand, provides an uninterrupted series of examples dating from the late ninth to the early eighteenth centuries. The act of writing or of commissioning a manuscript was a worthy deed comparable in merit to that of building a church or of erecting a *Khachkar* (Stone Cross). A copy of the Scriptures was considered to be an imperishable treasure set by the owner in heaven, a belief best expressed by the scribes' repeated quotation of the words of the prophet Isaiah: 'Blessed is he who has children in Sion and a family in Jerusalem'. As an illustration of the spirit in which copyists worked, the following colophon from a manuscript MS.1418 (AD 1280) in the Matenadaran collection is both typical and impressive:

Of what use are my creations
When my sight has failed?
But nurse the hope, at least,
They'll be of use
To coming generations.

V. NERSESSIAN

¹ From an Armenian colophon quoted by S. Der Nersessian in *The Chester Beatty Library: A catalogue of the Armenian manuscripts*. (Bulbin: Hodges Figgis and Co. 1958), p. xxi.

² S. Der Nersessian, 'Une apologie des images du septième siècle', *Byzantion*, XVII (1944-1945) pp. 58-87; reprinted in *Byzantine and Armenian studies* Louvain, 1973), pp. 386-403.

³ Baronian, S. and Conybeare F.C, *Catalogue of the Armenian manuscripts in the Bodleian Library* (Oxford, 1918), pp.111-12.

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Abbreviations for references and state of preservation

UNC	= Uncirculated
FDC	= Fleur de coin
EF	= Extra fine
VF	= Very fine
F	= Fine
VG	= Very good
G	= Good
P	= Poor
VP	= Very poor
f.	= Fair
r.	= Right
l.	= Left
+	= Slightly better
-	= Nearly as good
AV	= Gold
AR	= Silver
AE	= Bronze, or base metal. AE29 = Bronze or base metal coin with 29 mm diam.
/	= Separates the obverse from the reverse
Bed	= Bedoukian, P.Z. <i>Coinage of Cilician Armenia</i> , Revised edition, 1979
BA	= Bedoukian, P.Z. <i>Coinage of the Artaxiads of Armenia</i> , 1978
RA	= Bedoukian, P.Z. <i>Roman Coins and Medallions Relating to Armenia</i>
P	= Pick, A <i>Catalogue of World Paper Money</i>

Some general notes to Armenian coin collectors

1. Late Cilician Armenian coins have a very shallow depth and are struck with mediocre workmanship. In cases searching for coins like VF+ or EF is rather frustrating not to say impossible.

- Attribution, cataloguing, authentication and coin photography services are available for a nominal fee.
- If you are considering selling your coin collection we want to buy them or sell them for you on a commission basis.
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Intensive Georgian/University of Chicago

The Department of Linguistics of the University of Chicago offered an intensive course in elementary Georgian in the Summer Quarter 1986 (23 June-30 August). The course carried the equivalent of three quarter-credits or two semester-credits. Further information can be obtained from Summer Georgian Institute, Department of Linguistics, University of Chicago, 1010 E. 59th Street, Chicago, Illinois 60637, 312-962-8522

Armenian Numismatic Society

The Armenian Numismatic Society, an educational, non-profit organization, is the only active body in the world concerned with Armenian numismatics. The Society was established on February 27, 1971, as the "Armenian Coin Club." On June 28, 1972, the name of the organization was changed to the "Armenian Numismatics and Artifact Society." And by unanimous vote on November 25, 1974, the name of the "Armenian Numismatic Society" was chosen. The lectures and publications of the Society deal predominantly with Armenian coins, bank notes, medallions, stamps, artifacts, and archeology.

Privileges of Members

1. To attend the meetings of the Society held in the Armenian Center, 410 West Washington Boulevard, Montebello, California 90640, or in the homes of members. The meetings are held monthly if possible and no less than quarterly. The date and place is specified by the Executive Board.

2. To receive a copy of the ARMENIAN NUMISMATIC JOURNAL — ՀԱՅ ԴՐԱՄԱԳԻՏԱԿԱՆ ՀԱՆԴԻ՛Ս on publication, provided subscription or membership dues are paid fully for that year. In the event that membership starts in the latter part of the year, dues will be credited for the next year, and delivery of the journal will start with the first issue of the next year.

3. To purchase back issues of the journal and special publications at reduced prices. Full details of publications are sent to new members after their membership is approved.

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ARMENIAN NUMISMATIC SOCIETY

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