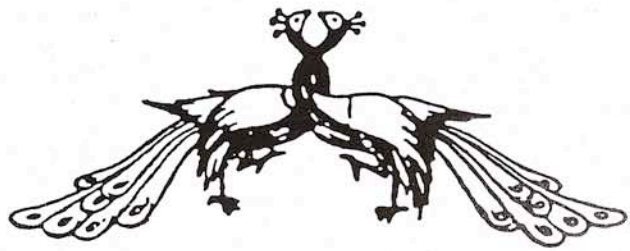


NEWSLETTER

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Two Major Exhibits in France

France is once again the site of a vast exhibition devoted to Armenia's cultural past. In fact there are major museum displays running simultaneously in two cities, in Paris and in Nantes, a large industrial center located 225 miles west of Paris ("Armenia from Its Origins to the 4th Century")

The large exhibit, "Armenia Between the Orient and the Occident: 3000 Years of Civilization," occupies two floors in the prestigious Bibliothèque Nationale de France (BNF or National Library). The exhibit will be open to the public until October 20 – plenty of time for tourists to take advantage of one of Paris's major and early fall shows.

The exhibit is organized by the National Library of France with the collection of two museums in Armenia: the Institute for Ancient Manuscripts (Matenadaran) and the Armenian Historical Museum. It falls within the bilateral agreement for cultural exchanges between France and the Armenian Republic and in that respect was also sponsored and aided by the French Ministries of Culture, Education, and Foreign Affairs, and on the Armenian side, by the Ministry of Culture.

The driving force behind "Armenia Between Orient and Occident" is Raymond Kévorkian, a research specialist in the BNF's Division of Ancient Printed Books. Kévorkian is also the Director of the Bibliothèque Nubar of the Armenian General Benevolent Union, a major center for Armenian research in Paris, and an instructor in the Armenian Section of the National Institute for Oriental Languages (INALCO). Among Kévorkian's close collaborators were Francis Richard, Chief Curator of Oriental Manuscripts at the BNF, Claude Mutafian, who in 1993-94 organized an international exhibit in the Chapel of the Sorbonne commemorating the 600th anniversary of the death of the last King of Cilician Armenia, and Patrick Donabedian, the French Cultural Attaché in Yerevan and a specialist on Armenian architecture.

At the core of the exhibit are more than 100 medieval Armenian manuscripts from the collections of the Matenadaran and the BNF, which contains the largest collection of Armenian manuscripts in Western Europe. These are complemented by a multitude of objects in various media.

After a presentation of the historical geography of Armenia and its rich pre-Christian culture, the exhibit begins its thematic development, starting with a section on cultural exchanges between Armenia and its Christian neighbors. Among the subjects treated are the richness of the Armenian historical tradition, the interest in translation of Greek and

Syriac works, the plunge into the world of printing shortly after its invention, international commerce during the period of the Cilician kingdom, relations among the Armenians, the Mongols, and the French, and, naturally, Armenian-French relations, especially during the reign of Louis XIV.

During the inaugural week (beginning June 12) a three-day symposium was held at the BNF, with some 35 specialists from France and Armenia presenting papers on subjects directly related to the various areas of the exhibition. "Armenia Between the Orient and the Occident" is the title of a 26-minute video which is shown continuously and is for sale (120 French francs).

Accompanying the exhibit is a 256-page catalogue with 220 color illustrations edited by Kévorkian, with essays by 21 scholars. This beautiful, hardbound art book contains, in addition to the essays, a detailed description of each object displayed as well as a large selection of specially prepared maps, a chronology of Armenian history, a bibliography, and index.

—Dickran Kouymjian

Results of Archaeological Excavations

"Armenia: From Its Origins to the Fourth Century" is a joint exhibit sponsored by the Armenian government and the Dobrée Museum in Nantes, France, as part of the celebration of the fifth anniversary of Armenia's independence. The government of Armenia has made available for this exhibit 311 objects, among them the most important results of archaeological excavations in the territory of the Republic.

The objects on exhibit include mythical statuettes, arrowheads, pottery, jewelry, household implements, votive plaques, coins, cuneiform inscriptions, and others, many of them never exhibited before.

A group of 16 historians and archaeologists, most but not all from Armenia, prepared the text for the catalog. Aram Kalantarian, director of the Institute of Archaeology and Ethnography of the Armenian Academy of Sciences, headed the group of Armenian scholars. Jacques Santrot is the curator, and participating scholars include Philip L. Kohl and Jean-Pierre Mahé.

The exhibit is a testimony to the surprising wealth of cultures to which the Armenians were exposed, the mutual influences of the civilizations in the area, and the remarkable ability of the Armenian people to preserve their underlying unique identity.

The exhibit was scheduled to continue in Nantes through September 15. The possibility of bringing this unique collection for exhibit in the United States is being explored.

From the Society

1996 Meeting November 21 in Providence

The SAS Annual Meeting will be held on Thursday, November 21, from 6 to 8 p.m. in the Providence 2 Room at the Westin Hotel, in conjunction with the Annual Meeting of the Middle East Studies Association at the Rhode Island Convention Center in Providence, R. I.

The Executive Council meeting will immediately precede, at 6 p.m. in the Newport Room of the Hotel.

There will be one SAS-sponsored panel this year, on "The Contemporary Armenian Diaspora in the Middle East." Participants and their papers are:

Aida Boudjikianian (University of Montreal), The Armenian Diaspora Community of Lebanon

Simon Payaslian (University of Michigan-Dearborn), The Armenian Community in Syria: Ethnicity and Integration

Manuel Hassassian (Bethlehem University), The Armenian Community of Israel and Palestine

Aida B. Avanesian (Center for Armenian Studies, Tehran), The Legal and Social Status of the Iranian-Armenian Community.

Chair of the panel is Richard G. Hovannisian (UCLA).

The 1997 meeting will take place at the Hyatt Regency in San Francisco on November 22-25. Proposals for panels, workshop, or papers must be submitted by the close of business on February 17, 1997. Application forms are available by contacting the MESA Secretariat, University of Arizona, PO Box 210410, Tucson, AZ 85721-0410.

SAS Journal, Number 7

Dennis R. Papazian, editor of the *Journal of the Society for Armenian Studies* (JSAS), reports that Volume 7 is scheduled for release by the end of the year.

Articles include: "The Church of the Holy Archangels in Jerusalem," by Roberta Ervine; "Grace from Van," by James R. Russell; "Sir William Watson and the Armenians," by Lorne Shirinian; "Anti-nationalism and Armenia: Major Contemporary Theories of Nationalism and Their Implications," by Henry C. Theriault; "The Formation of an Armenian-American Identity: Peter Najarian's *Daughters of Memory*," by Barlow Der Mugrdechian; "The New Julfa Style of Armenian Manuscript Binding," by Dickran Kouymjian; and "On a Newly Discovered Carved Wooden Panel," by Levon Chookaszian. Also included are research notes on "The Vartanants and Varvarian School in Plovdiv, Bulgaria," by Mari A. Firkatian, and "Academic Publications Marking the 1700 Anniversary," by Robert W. Thomson. Additional articles are being reviewed, and a large number of book reviews have been submitted.

Activities in Washington Last Year

The Society for Armenian Studies held its 21st annual meeting as part of the Middle East Studies Association Annual Conference in Washington, D.C. from December 6 to 10, 1995.

The Society held its annual membership meeting on Wednesday, December 6. As a result of elections, the Administrative Council was organized as follows: President, Joseph Kechichian (Rand Corporation); Vice-President, Barlow Der Mugrdechian (CSU Fresno); Treasurer, Dennis Papazian (University of Michigan at Dearborn); Secretary, Robert Krikorian (George Washington University). Serving as advisors are: Artin Arslanian (Belmont Abbey College), Ann Lousin (University of Chicago), and Peter Cowe (Columbia University).

In addition to the panels which were presented, members of the Society were invited to two Washington area events. On Thursday night members were invited to a reception at the offices of the Armenian National Committee of America, where members and guests enjoyed the warm hospitality of the evening.

On Friday night, St. Mary Armenian Apostolic Church hosted members at the Church for a dinner followed by an informative discussion with SAS members. Fr. Vertanes Kalaydjian, pastor of St. Mary Church, invited SAS members to individually address the attendees and to present their areas of research interest. Rouben Shugarian, Ambassador to the United States from the Republic of Armenia, and Mrs. Shugarian were present for the evening.

KARABAGH PANEL

Highlighting the scholarly activities of the week was a roundtable discussion held on *The Karabagh Conflict and Armenian-Azerbaijan Relations: The Quest for Regional Stability*. The panel presented various viewpoints on the political situation in Nagorno-Karabagh, with a lively exchange taking place between participants. Guests included Rouben Shugarian, Ambassador of the Republic of Armenia; Hafiz Pashayev, Ambassador of the Republic of Azerbaijan; David Nissman (Washington, D.C.); and Joseph Kechichian (Rand Corporation). Discussants were Tadeusz Swietochowski (Monmouth College) and Levon Marashlian (Glendale Community College). Richard G. Hovannisian (UCLA) chaired the discussion which was co-sponsored by the International Society for Azerbaijani Studies and SAS.

Four panels organized around specific Armenian themes were presented during the four day conference.

The panel *Shiraz, Isfahan, Tehran - Persian or Armenian Art?* consisted of four papers delving into various cultural and ethnic communities in general and into the Armenians in Iran in particular. The scope of the presentations covered three geographical regions of Iran: from Shiraz (south) to Isfahan (center) to Tehran (north). The panel covered a period of time over 300 years, from Safavid times to the early 20th century, and interested a wide range of

scholars: historians, art and architectural historians, and social and ethnic studies groups.

The panel received the attention of a large body of scholarly institutions, such as the Society for Iranian Studies, the North American Historians of Architecture and others. It was very well attended and it reached groups never addressed before by the Armenian panels. The papers clearly showed the impact of the Armenian community and its intricate relationship within Persian society over a long period of time: from the church of Shiraz to the multi-cultural society of Isfahan to the modern day Tehran, where Armenian architects created the "school" of modern architecture. The speakers represented also a wide range of ethnic and academic backgrounds. The diverse papers included: "Jews and Armenian in Safavid Iran – Their Self Definitions Contracted in Images," Alice Taylor (West Los Angeles College); "The New Julfa Style of Armenian Manuscript Bindings," Dickran Kouymjian (California State University, Fresno); "The Armenian Church of Shiraz: An Armenian-Safavid Monument," Marco Brambilla (DOMUS); and "Armenian Architects in Tehran: Persian Architecture of Early 20th Century," Mina Marefat (Smithsonian Institution). Lucy Der Manuelian (Tufts University) chaired the panel.

GENOCIDE PERSPECTIVES

SAS sponsored a two-part panel called *The Armenian Genocide: An Eighty Year Perspective*. Part I: Historical Dimensions had as its chair/discussant Richard G. Hovannisian of UCLA. The panel focused on the Armenian Genocide of 1915 and papers presented were "Some Comments About Decision Making," Stephan Astourian (UCLA); "Finishing the Genocide: Angora's Elimination of Armenian Survivors, 1920-1923," Levon Marashlian (Glendale City College); "Resistance to Genocide: The Armenian Experience, 1915-1995," Roger Smith (College of William and Mary); and "The Role of Historical Memory in Interpreting Current Events in the Republic of Armenia," Donald Miller (University of Southern California).

The second of the two-part panel was titled *Armenian Literature and Catastrophe* and focused on the literary production of Armenians in America and in the diaspora in order to assess the impact of the Genocide of 1915. The papers dealt with a variety of genres and different periods to study the way the Genocide is inscribed in the texts. Works originally written in Armenian and in English were examined, using various methodologies to analyze them. The works encompassed the spectrum of Armenian literary production. The panel, chaired by Lorne Shirinian, included: "Across the Chasm: From Catastrophe to Creativity," Barlow Der Mugrdchian (California State University, Fresno); "William Saroyan and the Armenian Genocide," David Calonne (Siena Heights College); "Literary Response to Catastrophe," Rubina Peroomian (UCLA); and "Survivors Memoirs of the Armenian Genocide," Lorne Shirinian (Royal Military College of Canada).

The fourth of a series of panels, *Armenia in the Age of*

the Il-Khans, was designed to focus attention on the more neglected periods of Armenian history, in this case the century following the Mongol conquest in 1239, during which Armenia was ruled by Hulagu Khan and his successors, the Il-Khans of Iran. Chaired by Barlow Der Mugrdchian (California State University, Fresno) the panel consisted of four papers each approaching the period from a different point of reference. S. Peter Cowe (Columbia University), who has centered much of his research around Armenian literary and social topics in the later Middle Ages, spoke on "The Seljuk-Il-Khanid Conflict and the Armenian Confraternity of Erznka." Robert H. Hewsen (Rowan College of New Jersey), who has written extensively on the Armenian nobility, especially in regard to those of Karabagh, discussed the Armenian response to Mongol rule by focusing on "The Reign of Hasan-Jalal-Daula, Armenian Ally of Hulagu Khan." T.A. Sinclair (University of Cyprus), whose field is late medieval and early modern history of Eastern Anatolia (with special attention to economic and social history), addressed "The Economy of Armenia in the Il-Khanid Period." The fourth paper by D. Stark, a doctoral candidate at the University of Chicago, whose dissertation concerns the reign of King Hetum II of Cilician Armenia, would have surveyed "King Het'um's Alliance with the Mongols: A Mutually Beneficial Relationship" but was canceled when Stark was unable to attend the conference.

RESPONSE TO MONGOL RULE

Taken together, these four papers demonstrate that there was indeed history taking place in Armenia even in periods such as this, when the Armenians had lost control of almost their entire country. Armenians both within and without the Armenian clergy attempted to guide their people through the stresses brought about by wars, invasions, and changes of master; merchants, in spite of all the difficulties, continued to carry on their trade, developing new routes to replace the ones that were now disrupted; Armenian princes steered their tiny ships of state through increasingly troubled waters; and rulers such as Hetum II attempted to turn the Mongol invasions to the national advantage. Dickran Kouymjian (California State University, Fresno) served as the discussant for the panel, which, scheduled at 8 a.m., was nonetheless well attended and well received.

The final panel was *The Armenian Community in 20th Century Iran*, co-sponsored by SAS and the Society for Iranian Studies. A large number of scholars were in attendance. The chair/discussant for the panel was George Bournoutian (Iona College). Papers included: "The Role of the Armenian Revolutionary Federation in the Iranian Constitutional Revolution," Houri Berberian (UCLA); Krikor Eghikian, "The Jangalis, and the Armenians," Aram Arkun (Zohrab Center); "The Armenians of Iran and the Communist Movement in Iran," Cosroe Chaqueri (Columbia University); and "The Armenian Diaspora in the Islamic Republic of Iran, 1979-1989," Eliz Sanasarian (USC).

—Barlow Der Mugrdchian

SAS Annual Meeting for 1995

The Annual Meeting of the Society for Armenian Studies was called to order at 8:10 p.m. on December 6, 1995, at the State Room of the Hilton Hotel, Washington, D.C., by the President of the Executive Council, Joseph A. Kechichian.

The meeting opened with a minute of silence in memory of the late Avedis K. Sanjian.

Two letters from the Executive Council were reported. One directed to the Editor of the *American Historical Review* clarified several "patently false statements" made by Professor Justin McCarthy in a review of *Survivors: An Oral History of the Armenian Genocide*, by Donald E. Miller and Lorna Touryan Miller [see pages 5-7 of this *Newsletter*]. The second letter, directed to the Executive Director of the Middle East Studies Association, drew attention to allegations that Heath Lowry, holder of the Atatürk Chair in Turkish Studies at Princeton, and a member of MESA, may have breached the Association's ethical guidelines and rules.

THE TREASURER'S REPORT, submitted by Dennis R. Papazian, indicated a net balance of \$10,706 as of December 5, 1995. It was noted that SAS policy permits payment of travel expenses to SAS members attending scholarly conferences (up to a maximum of \$250) only if they agree to submit their papers for publication in the *Journal of the Society for Armenian Studies*.

ELECTION RESULTS for the Executive Committee were reported by Gerald Ottenbreit (SAS Secretariat). Elected to three-year terms were S. Peter Cowe and Artin Arslanian, and to one-year terms were Barlow Der Mugrdechian and Robert Krikorian. Ottenbreit reported a total of 203 members, an increase of 11 over the previous year, but noted that not all have paid their dues. Of this total, 160 live in the United States, 12 are from Canada, and 231 from overseas.

In the **PRESIDENT'S ANNUAL REPORT**, Kechichian indicated that the Executive Council had tried to energize the society and focus on key items, such as the publication of the *Journal* and response to the American Historical Society and MESA. The president called upon members to play a more active role in the organization; beyond paying dues, he urged members to take the initiative and make suggestions to the Executive Council.

NEWSLETTER EDITOR Barbara J. Merguerian submitted her resignation, stating that she did not have available the free time needed to publish a timely and fully informative Newsletter. Despite the conveniences of E-mail and desktop publishing, the Newsletter takes a great deal of effort, she said. She offered to edit one final issue, until a new editor is appointed, and thanked the Association for its support.

EDITOR Dennis R. Papazian reported that #6 of the *Journal of the Society of Armenian Studies* was ready to go to press. Articles have been submitted on diskette, but the editing requires a tremendous amount of detailed effort. He expressed appreciation to Gerald Ottenbreit for his assistance, particularly for the book reviews. The total cost of this issue of the *Journal* is \$7,500, Papazian said, half of

which will be subsidized by the Armenian Research Center at the University of Michigan-Dearborn and the other half by the SAS. Work has begun on issue #7, he announced.

THE SAS BIBLIOGRAPHY for 1981-1991 includes over 1,500 items and exemplifies the great breadth of Armenian Studies, reported Levon Avdoyan. He expressed his intention to finish this project by the following summer, when it would be published as a "hefty volume."

Barlow Der Mugrdechian reported on efforts to establish an **AMERICAN OVERSEAS RESEARCH CENTER** in Armenia, which had been brought up at the previous Annual Meeting. The benefits of such a Center include closer ties between institutions in Armenia and abroad and more opportunities for scholars to become involved in Armenian issues. Over the past year he had been in touch with Mary Ellen Lane of the AORC, who attended the Executive Council meeting earlier in the evening. Several decisions have to be made, Mugrdechian indicated: do we want to limit such an institution to Armenia, or broaden it to include all of the Caucasus? Richard Hovanissian and Joseph Kechichian agreed to work with Der Mugrdechian on this project, to prepare a statement of purpose and a plan. Hovanissian stressed the importance of government funding.

On the lingering issue of **TRANSLITERATION**, Levon Avdoyan spoke in support of the Library of Congress system for its "strict reversibility." Taking issue with this view was Gia Aivazian, since 1968 a full-time librarian at UCLA and a cataloger. [See pages 9-12 of this issue; also SAS Newsletter, vol. XIX, No. 1 (44), Spring/Summer 1995].

Executive Council member Ann Lousin had volunteered to review the **SAS BYLAWS** based on her experiences as a lawyer and as a member of other charitable boards. Her report enumerated many suggestions for clarifying the by-laws, particularly in the definition of quorum. She expressed strong opposition to the provision in the by-laws that the nominating committee should present a larger number of candidates than the number of vacancies.

Means of financing the JSAS were then discussed. The treasury has funds to publish and distribute issues #6 and #7, with the assistance of the Armenian Research Center, but beyond that the future is unclear. The suggestion was made to consult the membership in a referendum to determine whether dues should be raised to \$40 per year, with the guarantee that the JSAS would be published, or increased to \$30 with no such guarantee. One suggestion was that the Newsletter be expanded to 20 to 30 pages, to include book reviews as well as news of the profession, and that the scholarly articles be published elsewhere, where they may presumably have more impact. No resolution was reached.

Named to the **NOMINATING COMMITTEE** were Lucy Der Manuelian, George Shirinian, and Robert Krikorian.

Dennis Papazian introduced as guest of the meeting the Dean of the History Faculty at Yerevan State University, Babken Haroutiunian.

Respectfully submitted

Barbara J. Merguerian (for Helen G. Evans, Secretary)

SAS Protests Review of Genocide Book in American Historical Review

The following letter from Joseph A. Kechichian and reply by Justin McCarthy appeared in the April 1996 issue of the American Historical Review.

To the Editor:

On behalf of the Executive Council of the Society for Armenian Studies, of which I am president, I am writing to clarify several points raised by Justin McCarthy of the University of Louisville—in his review of Donald E. Miller and Lorna Touryan Miller, *Survivors: An Oral History of the Armenian Genocide* (AHR, 99 [April 1994]: 605-6)—as well as his rejoinder to a letter from Levon Avdoyan of Washington, D.C. (AHR, 99 [December 1994]: 1826-27).

I draw your attention to several patently false statements made by McCarthy. The opening sentence of the review states that the “book is a history of Armenian-Turkish relations during World War I,” although the Millers do not make this claim. The worst problem with McCarthy’s review, which the AHR should have noted, is that he talks about what the Millers did *not* do and objects to their not writing the book *he* would have written. In fact, the vast majority of the review speaks to the problem of memory in general, while it says nothing of what the interviewees are purported to have remembered. McCarthy should have reported in his review what was remembered before dealing with “methodological problems” that are, unfortunately, inherent to all oral history accounts and that any scholar should *a priori* be aware of. In the end, the Millers’ book was written about the 1.5 million Armenians who were killed by the Turks, not about the Ottoman Turks and Kurds who were killed by Armenians while engaging in self-defense.

The Millers’ book deals with Armenian eyewitness accounts. Admittedly, the problem with children as eyewitnesses is not that they remember only things that happened to their families and not done *by* their families, but that children can indeed be coaxed by an adult with another agenda in mind. Since virtually all the Armenian survivors lost their parents during the genocide, that situation does not obtain here. What starts as a scientific objection turns into absurdity when McCarthy concludes that the Armenian Genocide should be balanced: maybe it did not occur after all.

McCarthy raised an important point regarding the lack of sources in Turkish in the Millers’ book. Perhaps the best way to handle this would be to investigate the Turkish war crime trials, which have been well reported by Vahakn Dadrian of the State University of New York in academic journals over the past several years. Dadrian’s “Documentation of the Armenian Genocide in Turkish Sources,” in *Genocide: A Critical Bibliographic Review*, Volume 2, edited by Israel Charny (1991) and his “The Documentation of the World War I Armenian Massacres in the Proceedings of the Turkish Military Tribunal,” in the *International*

Journal of Middle East Studies, 23 (November 1991), provide ample documentation. The declarations of two Ottoman Empire ministers of the interior are also available. In the Turkish newspaper *Vakit* of December 13, 1918, Interior Minister Mustafa Arif is quoted as saying “our wartime leaders . . . decided to exterminate the Armenians, and they did exterminate them. This decision was taken by the Central Committee of the Young Turks and was implemented by the government.” Interior Minister Cemal stated during the course of the Turkish courts-martial that “800,000 Armenians were actually killed,” as detailed in *Takvimi Vekayi*, no. 3909, for July 21, 1920, as well as in two Turkish newspapers: *Vakit Ikdam* on March 15, 1919, and *Alemdar* on March 13, 1919.

Even Ataturk, the father of modern Turkey, “disapproved of the Armenian massacres,” as quoted by Rauf Orbay in “Rauf Orbayin Hatiralari,” *Yakin Tarihimiz*, 3:32 (October 4, 1962): 179. According to Orbay, on September 22, 1919, Ataturk bemoaned the fact that while “America, France, and England” get away with all sorts of crimes, “only Turkey is being held accountable for the massacre of 800,000 of its citizens.” This is as good a Turkish source as there is, but that was not the only quote attributed to Ataturk. Emile Hilderbrand reported on June 22, 1926, that Ataturk was going to punish “[t]hese leftovers from the former Young Turk Party, who should have been made to account for the lives of millions of our Christian subjects who were ruthlessly driven en masse, from their homes and massacred.” This interview was reprinted in the *Los Angeles Examiner* on August 1, 1926, under the headline “Kemal Promises More Hangings of Political Antagonists in Turkey.”

Despite these authoritative statements concerning the fate of the Armenian people, the Millers have not written a history of the Armenian Genocide. That has been written elsewhere. Instead, *Survivors* is an oral history of some survivors. That was what the authors set out to do, and, as authors, they certainly have every right to write in a truthful manner about what interests them.

McCarthy insists that the Armenian Genocide should be called a war of mutual destruction between Armenians and Muslims. Yet, in his book *Muslims and Minorities: The Population of Ottoman Anatolia and the End of Empire* (1983), he claims that there were 14.5 million Muslims and 1.5 million Armenians in Anatolia at the time of World War I. How can the genocide be called a war of mutual destruction if the odds were 10 to 1 and the government had control of the army, the police, the *chete* (secret police), the bureaucracy, and all the instruments of communications, arms, and state power, while the minority Armenians population was disarmed in 1915 and had no arms or community-wide organization?

In the end, it is imperative that the *Armenian Historical Review* find neutral parties, not partisans, to review books.

Moreover, when it is clear that a reviewer has written in the field and has previously taken a position clearly for or against the thesis of the book being reviewed or has a bias or conflict of interest of any kind, that fact should be noted in the by-line of the review if the book review editor insists on having a particular reviewer review such a book.

Joseph A. Kechichian
Santa Monica, California

JUSTIN MCCARTHY REPLIES:

This is my second response to criticisms of my review of *Survivors: An Oral History of the Armenian Genocide* by Donald E. Miller and Lorna Touryan Miller. Neither of the complaints came from the authors. The present objection comes from an organization dedicated to Armenian studies. The writer, Joseph A. Kechichian, speaking for the Society for Armenians Studies, is concerned not so much with what I actually wrote in my review as with arguing the existence of an Armenian genocide. This is unfortunate, because it elevates a modest book review into the heights of what the Society for Armenian Studies obviously feels to be an ideological debate. I have no wish to engage in such a debate, as I think the subject already suffers from an excess of ideology and a shortage of rational analysis. It also seems unfair to the uncomplaining authors of the book that my initial negative review should be extended into three negative reviews. Nevertheless, the assertions and misinformation in Kechichian's letter calls for a response, if only because not to respond might indicate agreement.

On the general issue of the Millers' oral history: in my review, I in no way objected to interviewing survivors or to recording their testimony. The testimonies of Armenian, Turkish, and Kurdish victims do indeed have an important place in the history of the time. I did criticize what the Millers did with the interviews. They used the memories of Armenian survivors, and not of Muslim survivors, as a base for writing a general history, without considering the inherent flaws in such evidence. Whatever the Millers claimed was the purpose of their book, a general history was what they wrote, and a reviewer should evaluate a book on what appears between the pages.

Kechichian seems to feel that I should not have mentioned methodological problems "inherent to all oral history accounts and that any scholar should *a priori* be aware of." I can only comment that notifying readers of possible methodological problems seems to me to be essential to the writing of all history, oral history included. Neglecting such notification is the equivalent of a text-based historian deciding that a quotation may be spurious but that this fact should not be mentioned, because "everyone knows that there are problems with quotations."

Kechichian writes, "the problem with children as eyewitnesses is *not* [my emphasis] that they remember only things that happened *to* their families and not done *by* their families." On the contrary, that is exactly the problem. The

Millers assert that the interviews of children give an accurate picture of what occurred between Turks and Armenians, when they are in fact sources on only part of what occurred. The Millers ignored the other part of the problem, crimes against Muslims, but wrote as if they were telling all.

On the lack of Turkish sources in the Miller book, Kechichian either has misunderstood my criticism or could not resist the temptation to drag in a few extraneous references. I did not state that there were no Turkish sources on Armenian massacres; I stated that *the Millers had used none*. Kechichian's acceptance of the existence of such sources would seem to support my point. My confidence in Kechichian's sense of historical accuracy might be improved had he also mentioned some of the Turkish sources that disagreed with his position or, indeed, the Armenian sources that did so.

Selective quotation is too old and discredited a game to deserve much rebuttal. However, no one should attempt to prove a case by quoting a proven fraud – the *Los Angeles Examiner* article, which was a fabrication of an interview with Mustafa Kemal (Atatürk) that never occurred. In the quote from "Rauf Orbay'in Hatıraları," as it appears in the text, Mustafa Kemal was not speaking of Armenians but of all the deaths for which the Europeans were blaming the Turks. Up to that point in the report, Mustafa Kemal had not spoken of Armenians. Later in the report and in many other statements, he did say openly that he disapproved of past massacres and deportations of Armenians but balanced this by stating that others, including Armenians, should also admit their own deeds against Turks. Of course, what Mustafa Kemal said or did not say about Armenians has nothing to do with my review of the Millers' book, but if Mustafa Kemal is to be brought into the argument, his views should be accurately represented.

This is not the place to engage in extended debate on the other sources quoted by Kechichian, which he neglects to qualify as the statements of courts-martial brought by the enemies of the Young Turk government under the watchful eye of the British occupiers of Istanbul, statements that even the British admitted were not convincing. (They found the evidence inconclusive and ultimately released the accused.) I myself believe that there is adequate historical evidence to indicate that some Ottoman officials did murder Armenians and order the murder of Armenians. The evidence also indicates that some Armenian officials ordered the murder of Muslims. Should not both be considered?

Kechichian uses my book *Muslims and Minorities* as a source to demonstrate that 1.5 million Armenians could not have engaged in a war of mutual destruction with 14.5 million Muslims. While I am gratified that he considers me an authoritative source, his use of my figures can only be called a grave distortion. The intercommunal conflict between Armenians and Muslims was not fought between all 14.5 million Anatolian Muslims and the 1.5 million Armenians. It was fought between the Muslims and Armenians of Eastern Anatolia and Trans-Caucasian Russia, a region in

which the Armenians and Muslims were much more closely matched. Muslim numbers in that region were still greater, but that was obviated by one monumental fact Kechichian has ignored – World War I was being fought at the time. What transpired was not only a civil war between Armenians and Muslims but a war between the Ottoman and Russian empires, one in which the Russians and their Armenian allies had the upper hand for much of the war. Armenians acted with the Russian army, just as Muslims acted with the Ottoman army. Muslim deaths were greatest when the Russians and Armenians were winning, Armenian deaths greatest when the Ottomans and local Muslims were winning.

Neglecting the existence of World War I tends to distort the historical record. Nor is accuracy served by falsely stating that the Armenian population had neither arms nor organization. The Ottoman Armenians who revolted all over Eastern Anatolia, drawing whole Ottoman divisions from the Russian front, or those who captured the city of Van and held it militarily against attacks by the Ottoman army, had both arms and organization. For proof, there is no need to go to Turkish sources, although they are voluminous and readily available. Armenians organizations represented at the Versailles Peace Conference provided numerous accounts of their armed, organized battles with the Ottomans, as did the leaders of the Armenian forces, such as Armen Garo.

Kechichian's final point is especially interesting. He holds the editors of the *Armenian Historical Review* at fault for not picking a "neutral" reviewer. Overlooking the implied criticism of the scholarly ethics of this reviewer (a tough hide is a prerequisite for the study of Middle Eastern history), what do Kechichian and the Society for Armenian Studies define as neutrality? Surely they could not hold that the only proper review would be written by someone who agrees with the positions of the Society for Armenians Studies? Nor, obviously, could they sincerely hold that a scholar should not come to a definite position on the Turkish-Armenian troubles. Do they therefore mean that the only proper reviewer is one who has not studied the field and formed conclusions as to the events of history? Who else would be "neutral"? Sadly for them, scholarly journals have long accepted that those who have studied the field should do the reviews. When reviewer and reviewed disagree on historical matters, a debate ensues. That is how it should be.

As to my own "neutrality," I have indeed formed a position on the events of World War I in Eastern Anatolia, a position explained in the two books in which I consider the Armenian-Turkish conflict. I believe that Armenians, Turks, Kurds, and others all died of murder, disease, and starvation. All groups were guilty of atrocities; all groups were victims of atrocities. This may not be a neutral position as defined by the Society for Armenian Studies, but I believe it to be a defensible analysis of the historical record.

Justin McCarthy
University of Louisville

Armenian Studies Programs

Immigration History Chair Funded

Officials at California State University, Fresno, have announced a gift of \$300,000 from Victoria and Henry Kazan of Juno Beach, Florida, for the establishment of the Henry S. Khanzadian Kazan Professorship in Modern Armenian and Immigration History.

The endowed professorship will support teaching and research in Armenian, immigration, and Genocide history.

A search committee has been established in order to fill the professorship.

In the fall of 1996, CSUF will offer courses on Introduction to Armenian studies, language, history, Armenians in America, and a special course on Saroyan and film.

HARRY and MARY TOPOOZIAN SCHOLARSHIP

Harry Topoozian of Fresno has donated \$10,000 to California State University, Fresno, to establish the Harry and Mary Topoozian Armenian Studies Merit Scholarship Endowment Fund.

The annual income from the endowment will be disbursed in the form of scholarships to students enrolled at Fresno State.

The Outstanding Achievement Scholarship will be awarded to a student who is or has enrolled in one or more Armenian Studies courses and has demonstrated the most outstanding achievement in overall academics, leadership, and community service.

A general scholarship will also be awarded to students enrolled in one or more Armenian Studies Program courses and who have demonstrated excellence in their work.

UCBerkeley Names Kouymjian

The University of California, Berkeley, has named Dickran Kouymjian as the second Saroyan Visiting Professor of Armenian Studies.

The endowed chair, officially called the William Saroyan and Krouzian Visiting Professor of Armenians Studies, was established in order to bring a distinguished Armenian specialist to the Berkeley campus in each fall semester.

Richard Hovannisian, of UCLA, as the first visiting professor last year, taught courses in modern Armenian history.

At Berkeley this fall, Kouymjian will offer a course on William Saroyan, under International and Area Studies. Kouymjian has also agreed to teach a course on Armenian film, which will give particular attention to famous Armenian directors such as Bek-Nazarov, Mamoulian, Paradjanov, Peleshian, and Egoyan, as well as several lesser known figures.

Kouymjian heads the Armenian Studies program at California State University, Fresno.

Hebrew University Offers Courses

The Hebrew University of Jerusalem offers degree courses in Armenian Studies at the Bachelor's, Master's and Doctoral levels. Undergraduate and graduate students also come for one-year periods of study as part of their degree programs at other institutions. In addition the university regularly has post-doctoral students in the Department. Armenian Studies forms part of the Department of Indian, Iranian and Armenian Studies of the University. As well as Armenian studies, Georgian Studies are also taught.

Faculty members directly involved in the program are: Michael E. Stone, Ph.D. (Harvard), D.Litt. (Melbourne) Chair - Armenian

Roberta Ervine, Ph.D. (Columbia) - Armenian
Konstantine Lerner, Dr.Sc. (Tbilisi) - Georgian Studies
Nira Stone, Ph.D. (Hebrew University) - Armenian Art

There are many other faculty in associated fields, such as History, Middle East Studies, Central Asian Studies, Turkish Studies, Iranian Studies, Classical Studies and others.

In addition to the course offerings, rich facilities are available for those interested in the field:

1. The Leiden-Jerusalem Armenian Database, the largest collection of Classical and Medieval Armenian texts in the world.

2. The Department has a warm relationship with the Armenian Patriarchate of Jerusalem, which has a major library of printed books, one of the best collections of Armenian newspapers (particularly from Constantinople before WW I), and the second largest collection of Armenian manuscripts in the world.

3. The files of the Rock Inscriptions and Graffiti Project, which contain nearly 9,000 inscriptions relating to the Holy Places and the Holy Land, including many Armenian inscriptions.

4. Most years there is an advanced reading group in Armenian poetry and often there are visiting lectures. Last year's poet was Kostantin Erznkac'i.

The normal language of instruction at the University is Hebrew. However, through the Rothberg School for Overseas Students, a range of courses in English is available to students at both the graduate and undergraduate levels.

Courses offered in 1995-1996 included:

Elementary Modern Armenian - R. Ervine
Spoken Modern Armenian - R. Ervine
Elementary Georgian - K. Lerner
Readings in Classical Armenian Literature - M. Stone
Armenian Epigraphy and Paleography - M. Stone
Armenian Art - N. Stone
Problems in Armenian Studies - M. Stone
The Armenians in the Holy Land & Jerusalem:
Monks, Pilgrims & Institutions - R. Ervine
Religious and Secular Georgian Literature (5th-12th centuries) - K. Lerner
Guided Reading in Caucasian Studies - K. Lerner
Georgian Texts - K. Lerner.

Nichanian to Teach at Columbia

Marc Nichanian has been appointed Associate Professor for Armenian Studies at Columbia University. He will offer three courses in the Fall 1996 semester: Elementary Armenian, Introduction to Armenian History, and Survey of Armenian Literature.

Nichanian received his PhD from the University of Strasbourg and has taught there, as well as at the University of Venice Summer Session and the Armenian Seminary in Jerusalem. Most recently he was visiting professor in Armenian language and literature at the University of California, Los Angeles, for one year.

S. Peter Cowe, who has been offering Armenian courses at Columbia University for several years, will be teaching in 1996-97 at UCLA.

Ottoman Chair at University of Indiana

As the latest in a series of Turkish Studies departments partially funded by the Turkish government in major American universities, the University of Indiana (UI) has received a matching seed-fund of \$300,000 to establish an Ottoman and Modern Turkish Studies Chair under the directorship of Professor Ihhan Basgoz, an expert in Turkish folklore. Dr. Henri Glassie, known for his authoritative work on Turkish traditional art, will teach Turkish art and architecture in the department.

The university will match Ankara's initial contribution with another \$300,000 of its own. The Turkish government has already helped to establish similar departments at Harvard, Chicago, Georgetown and Princeton universities.

Aykut Sezgin, counsellor for cultural affairs at the embassy, explained that Turkey's contribution would eventually reach a total of \$900,000, with two additional payments over the next two years. This amount exceeds the \$750,000 in matching grants with which Ankara has endowed other Turkish chairs across the United States. The university will match the \$900,000, for a total endowment fund of \$1.8 million.

The chair is expected to hire two more professors, one of Turkish literature and the other of the sociology and history of modern Turkey.

—Ugur Akinci, Turkish Daily News

PORTLAND STATE PROGRAM IS OPPOSED

The Armenian Community of Oregon, Public Affairs Committee, has expressed concern over an offer by the Turkey to provide \$750,000 toward the establishment of a Turkish Studies Program at Portland State University.

Portland State University English Professor, Dr. Greg Goekjian, has spearheaded efforts to contact school officials, administrators, and elected officials and to express concern that the motives for establishing the Turkish Studies Program are political rather than academic.

"Turkish Grant Try Puts PSU in Middle," was the title of an August 7 article about the controversy in the *Oregonian*.

THE UCLA ARMENIAN COLLECTION

By Gia Aivazian
Librarian for Armenian and Greek, UCLA

The UCLA Library's Armenian collection has a relatively short development history, beginning in 1960 with the donation of the 1000-volume private library of Dr. K. M. Khantamour, yet now it is probably the largest and richest collection of its kind in an American institution. Because of its size and quality and bibliographic control noted for its depth and thoroughness, the collection is the most widely used.

Until 1973 there existed no specialized Armenian collection development officer at the University Research Library, but from 1968, as a catalog librarian, in addition to making existing materials available for use, I unofficially assisted the Near Eastern Bibliographer in selecting some materials in the Armenian area. In 1968 the University Research Library had some 6,000 volumes of Armenian materials, one-third of which were part of the now famous Minasian Collection; the Khantamour gift accounted for 1,000 volumes; and the remainder represented purchases of small private collections and gifts from Soviet Armenia.

The development of the collection has roughly paralleled the growth of the Armenian studies programs at UCLA. From 1960 to 1965 a few courses in Armenian language and history were taught by temporary personnel. From 1965 to 1969 the number of courses in Armenian language, literature and history increased to 11.

In 1969 the Chair for Armenian Studies was established in the Near Eastern Languages and Cultures Department, with the late Professor Avedis K. Sanjian as its first occupant. Richard Hovannisian was appointed full-time Professor of Armenian History and the History of the Caucasus. Also, Armenian was made an option in the undergraduate major in Near Eastern Studies administered by the Von Grunebaum Center for Near Eastern Studies.

In the same year the University's Graduate Council approved M.A. and Ph.D. programs in Armenian language, literature, and history. In 1973 I was appointed the Library's collection development officer for Armenian, which was in addition to my cataloging and reference duties. At this point, then, UCLA began its systematic collection of Armenian materials and non-Armenian language materials on Armenian subjects, to support the Armenian Studies programs. These now consisted of approximately 30 courses in Classical and Modern Armenian, history, historiography, intellectual history, paleography, literature, and bibliography. In addition to these areas, strong interest has been shown by faculty and students in other disciplines such as art and architecture, archaeology, linguistics, music, and folklore.

Today the collection boasts some 93 manuscripts from the 14th to the early 19th centuries and some 95 modern manuscripts; approximately 23,000 printed volumes from the 17th century to current times, including Western Armenian publications, publications in European languages, and Soviet Armenian imprints; 19th and 20th century newspapers and periodicals; archival papers; and microforms. This material

has been acquired through bulk purchases in the past, or selectively since 1973, as well as through gifts and exchanges. Through the years and recently through his will, the largest single donor has been the late Professor Sanjian.

The Khantamour Collection, the first private Armenian library to be donated to the University, consists of some 1,000 beautifully bound rare books – mostly Western Armenian and some Tiflis publications on such themes as history, language, literature, folklore, and art. There are also three 20th century manuscripts, several photograph albums, and some papers.

Early negotiations involving various University personalities including then Chancellor Franklin D. Murphy, University Librarian Robert Vosper, Director of the Near Eastern Center Gustave Von Grunebaum, and Avedis San-



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Page from the 14th century Gladzor Gospel
St. Mark, Chapter 5, in the UCLA collection.

jian culminated in 1968 in the purchase of the rich private library of Dr. Caro O. Minasian of Isfahan, Iran. The Armenian segment of the Minasian Collection included 92 manuscripts (Bibles, commentaries on biblical texts, ritualistic texts, canon books, poetry, medical and pharmacological books, and miscellanies, all dating from the 14th to the early 19th centuries), 95 modern manuscripts (records of business correspondence, account books, local history, folklore, dictionaries, commentaries, statistical information particularly on Armenian communities in India, all dating from the 19th and 20th centuries); archival papers (correspondence, business papers, encyclicals, government edicts, photographs and various other documents, all concerned with the Iranian-Armenian and Indian-Armenian communities of the 19th and 20th centuries); and approximately 2,000 printed books, mostly Western Armenian publications.

UCLA's 14th-early 19th century Armenian-Armenian manuscript collection is the largest single such collection in an institution in the United States, the second largest being that of the Hartford Seminary with 22 manuscripts. The manuscript collection includes two gospels that are extensively illuminated – one of them being the now famous early 14th century Gladzor Gospel that has graced many an important exhibit at UCLA and elsewhere – and approximately 25 works which have some degree of illumination. Prior to his death, Avedis Sanjian had completed a Catalogue of Armenian Medieval Manuscripts at UCLA and had submitted his manuscript to the University of California Press for publication.

GROUP OF INDIAN-ARMENIAN IMPRINTS

Included among the 2,000 Minasian printed books are a rare group of Indian-Armenian imprints, Bibles (including two copies of the first printed Armenian Bible, Amsterdam, 1666), histories, theological and philosophical works, translations from major Western Classical and Medieval texts, grammars, and dictionaries. Among some 200 incunabula (Armenian books published in 1512 to 1800), there are fine examples of early Armenian printing from Amsterdam, Venice, Moscow, St. Petersburg, New Julfa, Echmiadzin, Calcutta, Madras, Constantinople, and Smyrna. Several of these are the only copies extant in the world. In addition, the collection includes some 400 rare 1801-1850 imprints.

The remainder of the printed books in the UCLA Armenian collection represent the publications of the 19th through the middle of the 20th century rather modestly, and more completely from the 1960s on. Among recent publications, naturally the Soviet Armenian imprints are the most heavily represented. Among modern publications, the collection is strong in materials on language, literature, history, folklore, art, architecture, and music.

Other than the books, manuscripts, and archival papers mentioned above, the library has a good representation of early and current Armenian periodical publications, some of which are unique in the United States. Of the 200 periodical titles in the collection, some 50 are current, and 20 of the 50

to 60 newspaper titles are current. In addition, there are several hundred reels of microfilm, some slide photographs of architectural monuments, and numerous records on microfiche.

This wealth of material has made it possible to arrange many book exhibits large and small at the UCLA Research Library and elsewhere. The largest and most important such exhibit was mounted in 1976 entitled "Armenia: Past and Present" and was viewed by thousands of visitors over a period of several months.

Scholarly interest in the United States in Armenian studies is a relatively recent development, and UCLA has been in the forefront of this pioneering endeavor. Its distinguished instructional and research programs in Armenian and related studies are closely supported by the Library's rich Armenian collection. Furthermore, this collection serves not only UCLA faculty and students, but a host of off-campus scholars and students from throughout the state and nation, and even worldwide.

Bibliographic Control

We all know that it is not enough to have a rich collection. Since the idea is to have these materials used as widely as possible, their in-depth analysis, proper classification, and the easy accessibility of names and titles are of fundamental importance. These necessary details are the function of cataloging – a complex, time-consuming, and highly specialized process.

In the late 1960s the UCLA library already possessed an uncataloged collection of some 5-6,000 Armenian language volumes. No other library in the United States at that time, with the possible exception of Harvard, had such a large collection. Today, UCLA possesses some 23,000 volumes, of which 8-9,000 are backlog material. At the present time, the older catalog records (those on cards) are being converted to machine-readable format.

Already in the late 1960s I had realized how antiquated was the bibliographic representation in the National Union Catalog of a handful of Armenian books in the possession of some libraries. Hardly any records had been added since World War I and, therefore, there had not been any need for updating the various aspects of cataloging Armenian materials. Thus the Library of Congress (henceforth referred to as LC) had a very inadequate set of subject headings in the areas of Armenian language, literature, and history, and a somewhat acceptable table of romanization that preferred the East Armenian phonetic values over the West Armenian, but a table that needed improvement. The classification tables for language needed revising for, strangely, they hardly allowed for East Armenian, even though since the 1920s some 90 percent of books on the Armenian language were published in Soviet Armenia and were preponderantly on the East Armenian language. Therefore, an upgrading of all this was necessary, with the cooperation of LC, so that all libraries with Armenian collections could take advantage of these changes. In these efforts I enjoyed the total support of

my superiors at UCLA, as well as of the UCLA Armenian faculty.

Throughout the 1970s, I received wonderful cooperation from the heads of the appropriate departments of LC in introducing changes and additions for the fair, modernized, and orderly organization of Armenian records in the realm of cataloging and bibliographic control – and I am not excluding the table of romanization. LC accepted the changes I introduced in the Armenian Language Classification table, the major changes in language subject headings, some additions in the literature subject headings, and most significantly the addition of the entire and detailed Armenian history period breakdown (until then, all LC showed for Armenians were the headings “Armenia – History,” “Armenian question,” and “Armenian massacres, 1915-1923”). These additions and changes suggested by UCLA were adopted by LC and appeared in subsequent editions of the “PK” (i.e. language and literature) tables for the classification changes, the “LC Subject Headings” books for subject heading additions and changes, and the history period breakdowns appeared in the *LC Period Subdivisions under Names of Countries* (2nd ed., 1975).

A DESECRATION OF LANGUAGE

The story of the revision of the LC Armenian romanization table began in 1970 and has dragged on to the present. At this moment I should like to go on record as saying that I agree with anyone who maintains that no table of romanization is perfect; that there can be no “better”/ “worse” or “correct”/ “incorrect” type of argumentation in choosing one table over another. At all times romanization is a desecration of a language. At best there can be a “preferred” form based on tradition, history, or numbers. It was this philosophy, or I should say common-sense approach, that drove me to make the best of the existing system because it was established, and to introduce some additions and changes, because libraries – and not least among them the Library of Congress – had just begun collecting and cataloging Armenian materials. Why not, I thought, begin all aspects of cataloging in a modernized, coordinated, uniform, and practical fashion?

The LC romanization table for Armenian in existence in 1970 dated from 1958 (LC Bulletin no. 47). It was a simple table with only two footnotes, one of which, interestingly referred to the West Armenian name endings as romanizing into *-ian* instead of *-ean* as mandated by the table (taking into account the traditional preference of Armenians living in the Western world). The footnote also implied that East Armenian forms of names would romanize into *-yan*. The actual table needed to take into account some inconsistencies between East and Classical/West Armenian orthography and needed one or two refinements. My proposed changes were:

1. To romanize the 24th and 34th character combination of the alphabet to “u” instead of “ow” (which the table would require), since the East Armenian alphabet includes this character combination as an integral part of the Armenian alphabet, as well as for other practical reasons.

2. To romanize the print symbol for the Armenian “and” as “ew” (5th and 34th characters) for West/Classical Armenian orthography and as “ev” (5th and 30th characters) for East Armenian orthography.

3. To add the East Armenian *-yan* ending to surnames to the exception appearing in the footnote. This would simplify the life of catalogers and users alike.

ADDITIONAL CHANGES

Several years after my original letter of 1970, there was a positive response from LC to my suggested changes. In the mid-1970s, Ben Tucker, Chief of the Office of Descriptive Cataloging Policy at LC, gladly accepted my suggestions and with the assistance of LC’s Armenian Cataloger, Kajak Balekjian, prepared a revised LC table absorbing my recommendations but also adding some new changes (e.g. giving an alternative point of reference from West Armenian phonetic values of various consonants; additional appropriate footnotes; changing the romanization of the 28th character from *rh* to *r* with a dot below) which were quite acceptable.

The revised LC table for Armenian romanization appeared in that institution’s *Cataloging Service Bulletin* no. 121 (Spring 1977). I noticed, however, that the wording for footnote no. 2 was different from what I had expected. Instead of making an exception of *names* with the *-ean* and *-yan* endings and representing them as *-ian*, the footnote made an exception of all *words* with these endings. Although this device was a practical one and included the desired solution for surname endings, in my considered opinion it created dangerous problems for the language itself as it tampered with adjectival forms and rendered difficult the reverse of the process, i.e. moving from the romanized form to the original. In those days national utilities and data bases were not yet a clear presence. I did not wish to impose on Mr. Tucker any further since he had cooperated so actively with UCLA on the major additions and changes. Thus I went my way by applying the exception footnote only to names.

In 1982 the then editor of the *SAS Newsletter*, John Greppin, needed to publish the LC table in the Spring (no. 16) issue of the *Newsletter* and asked me for a copy. I explained the situation to him. Assuming that the working of the footnote was in error, Greppin published the LC table with the UCLA change, indicating to the readers the possibility of an error in footnote 1. That SAS table was updated in 1995 to make a slight adjustment for desktop publishing purposes in relation to the 28th character, i.e. a line above the *r* instead of a dot below.

In the mid 1980s the different viewpoints espoused by UCLA and LC in relation to footnote 2 could no longer be ignored. “Standardization” was the cry in library circles and I felt duty-bound to write once more to Mr. Tucker. This time, however, LC registered a totally incomprehensible reversal regarding the footnote. The suggestion was now to drop the footnote altogether, claiming that the fewer the number of exceptions, the less likely the commission of errors. While this philosophy is generally a sound one, it did

not take into account the stubborn non-conformity of names to rules, with their variant spellings in various languages or within the vernacular itself. One can well imagine now the appearance of one individual's name in at least two different forms of the *-ian* ending. Who was to say which way to go in the choice?

East Armenian writers do not get published only in the homeland; sometimes they are published in the diaspora and sometimes they are published in non-Armenian languages. Hakob Anasian is a case in point. Had he lived all his life in Armenia, written only in Armenian, and been published only in Yerevan, his name would be spelled as "Anasyan" if we followed the LC table. But Anasian came to California, where he got published several times and where the West Armenian spelling of his name was prominent. Thus a cataloger, seeing his name for the first time on such a publication, would romanize his name as "Anasean." Further, his publications in Russian romanize to "Anasian" and his name has also appeared in European publications in this form. Which of these would be a cataloger's choice? Only one of these would have to be the predominant form, while the others become the cross-references. Cataloging rules have solved this problem by stating that one chooses the form represented by 80 percent of an author's works. How is a cataloger to know what form represents 80 percent if a library does not possess all of the author's works? My practical solution had addressed exactly this problem. This was a major reason why I had recommended the *-ian*, to avoid the extensive and expensive research for the choice. To this I had added the argument that users would, as a first step, search in catalogs/computers the *-ian* ending since that is the traditional form.

LC submitted this revised table with its miscalculation of future repercussions to the Committee on Cataloging: Asian and African Languages of the American Library Association in the summer of 1987. This committee, without the presence of a single authority on the Armenian language to voice any opinion, approved the table at a session during the ALA San Francisco Convention of that year. The new LC table appeared in its *Cataloging Service Bulletin*, no. 38.

SAS PROTESTS LC TABLE

Apprised of this fact, the SAS membership discussed the matter at its annual meeting at the 1988 MESA Conference in Los Angeles and unanimously agreed to protest the LC table. Subsequently, the then President of the Society, Dennis Papazian, wrote to Mr. Tucker and lodged a strong protest, citing the reasons why. Some ripples occurred at LC but, to my knowledge, there was no direct response, nor was any positive action taken. The matter seemed to have been glossed over by friendly and soft-spoken representatives from LC. This situation continued until 1994, when the issue came up again at the SAS annual membership meeting in Los Angeles in November, following another strange action of the part of LC, which hoped to resolve the romanization problem at least for a period of time.

This action was apparently prompted by two possible reasons: the constant hammering on the part of SAS and the continuous negotiations between LC and UCLA since 1986. The latest UCLA offer was to make the romanization in the body of the bibliographic record (i.e. the title, author statement, etc.) reversible but to make exceptions of the names in main access points (i.e. the individual as the author or as the subject). LC remained adamant. In the summer of 1994 it decided to canvass the Armenian scholarly community on the matter in a letter to SAS membership (no matter where they lived in the world) via the SAS Secretariat, as well as to organizations and individuals abroad. UCLA had no idea that this letter was being sent. After all these years of cooperation, after all the UCLA contributions to the modernization of the bibliographic control of Armenian materials that LC gratefully had adopted, UCLA had no input into the wording of this letter. UCLA had no say as to whom this letter should be addressed – for example, France, where a totally different table is espoused and where a table used in an English-speaking country has little interest. The opinion of scholars in non-English speaking countries should not have played a role in this poll. We at UCLA and numerous members of SAS were shocked to learn from the LC administrators that the preponderance of responses supported LC's table.

Thus LC on the one hand, and UCLA and SAS on the other, parted ways in the saga of footnote 2 and the romanization of Armenian names – officially as of 1995, but in reality since the 1970s. One should make a spot check in the national utilities to see how this new change has created havoc in Armenian name forms. Thus ends the most recent chapter in the history of the LC table of romanization of Armenian. Such a historical background was necessary so that future action in this area could place the matter in its proper perspective before proceeding.

This history could be important even in the development of an international table of romanization for Armenian, which seems to be under discussion in recent years in Europe. It would, at least, recommend by example the necessity of wide consultation in order to avoid future conflict. It appears that some European scholars specializing in Armenian have a hand in the shaping of such a table. Even though the preponderance of Armenian collections in the diaspora are in the United States and huge Armenian communities are located in the United States – especially in California – one wonders if scholars at this end of the world will be allowed to have a say in the important subject of Armenian romanization at meetings of such august bodies as the ISO (International Organization for Standardization). It is hoped that a few who have an "in" will share proposals widely so that such a table could be as all encompassing and acceptable as possible.

Copies of the Transliteration Tables are available from Gia Aivazian, University Research Library, UCLA, Box 951575, Los Angeles, CA 90095-1575. Or request via e-mail: aivazian@library.ucla.edu

Conferences

Scholars and Theologians Meet in Paris

Over 40 scholars and theologians were invited on June 14-16 to the Armenian Cathedral of Paris for a consultation on the celebration in 2001 of the 1700 anniversary of the proclamation of Christianity as the official religion in Armenia.

The schedule included the following themes and participants:

1. The 1700 Anniversary of the Proclamation of Christianity as the Official Religion in Armenia: Bernard Outier, presentation; Dennis Papazian, moderator.

2. The 1700th Anniversary as an International Event: Symposia, Exhibitions, Conferences, Other Programs. Patrick Donabedian, presentation; Jean-Pierre Mahé, moderator.

3. Academic Publications Marking the 1700th Anniversary: Robert Thomson, presentation; Nina Garsoian, moderator.

4. God's Pilgrim People Together: A Journey Back to the Future: Kegham Kevonian, presentation; Archbishop Hovnan Derderian, moderator.

5. General Programs: Follow Ups: Archbishops Mesrob Krikorian and Mesrob Ashjian.

The sub-group on conferences and symposia, chaired by Richard Hovannisian, proposed one major international conference, along with a series of smaller regional conferences. Dickran Kouymjian and Patrick Donabedian, of the exhibit sub-committee, called for a series of regional and international exhibitions designed to emphasize the pioneer aspect of the first national Christian church.

A thorough program of publications, including liturgical, theological, patristic, hagiographic, and historical texts as well as works relating to Armenian Christian art and architecture was presented. Specific works proposed were a four-volume history of the Armenian Church, a single volume popular presentation of church history, and individual volumes on the liturgy and Armenian Christian literature.

The sub-committee considering the spiritual dimension of the anniversary, led by Vigen Guroian and Manfred Richter, called for the preparation of a critical theological analysis of the relationship between ethos, nationality, and faith.

Jean-Pierre Mahé and Archbishop Mesrob Ashjian, leading the sub-committee on historic Armenia and church renovation, recommended that specialists in Armenian studies seek agreements to preserve Armenian sites and draw up a priority list of monuments to be preserved.

All sessions were presided over by His Holiness Karekin I, Catholicos and Supreme Patriarch of All Armenians, who participated energetically in the discussions. Archbishop Mesrob K. Krikorian and Mesrob Ashjian co-chair the executive committee.

Participants came from all parts of the world and included a member of the parallel committee established by the Republic of Armenia.

Conference on Vartavar in Istanbul

Under the auspices of the Armenian Patriarchate of Istanbul, a unique conference was held in July 1996 dedicated to the the Feast of the Transfiguration (Vartavar). Scholars from a number of countries came together to discuss the various aspects of this feast as it is celebrated in the Armenian Church and tradition.

The Conference was organized by Archbishop Mesrob Mutaftyan of the Armenian Patriarchate of Istanbul and hosted by the Patriarchate. A delegation of eight scholars from Armenia was led by Paroyr Muradian of the Oriental Institute of the Academy of Sciences. Five papers were given by members of this delegation, one by the Rev. Mesrob Aramyan of the Ganzasar Theological Center in Yerevan, two by scholars from the Hebrew University of Jerusalem (Michael E. Stone, Professor of Armenian Studies, and Nira Stone of the Department of Art History) and one by Archbishop Mutaftyan himself.

The varied fields of expertise of the participants highlighted the richness of the event in religious, artistic, historical and folkloristic aspects. Two of the lecturers discussed the Feast of Vartavar in East and West Armenian Folklore (Verjine Svazlyan and Alvard Ghazian). Their work was exemplified by Academician Varazdat Harutiunian from Yerevan, who presented some of the traditions he learned as a child in the Vaspuragan area. Two of them dealt with matters related to the calendar and the dating of ancient texts relevant to the Feast (Grigor Karakhanian and Raphael Vardanian). Archbishop Mutaftyan dealt with the question of the Transfiguration from the perspective of the biblical sources; was it on Mount Hermon, on Mount Tabor or was the intention of the Gospel writers deliberately to leave the identification of the mountain vague? Rev. Aramian discussed the theological importance of the Feast of the Transfiguration and its impact on various aspects of religious thought and religious life. Muradian discussed the feast from a comparative aspect.

In her lecture, Nira Stone traced possible sources of the artistic representation of the Transfiguration in Armenian manuscripts, and also isolated two types of the scene, one of which is uniquely Armenian. Michael Stone discussed the role of Armenians in pilgrimage to the Galilee, particularly to Mount Tabor. The importance of Armenian sources for Taborite monasticism was stressed as well as the significance of the newly-discovered Armenian inscriptions from Nazareth.

On the Feast of the Transfiguration, July 14, participants in two separate groups attended the Festival Liturgies at the Church of St. John the Baptist in Uskudar and St. Gregory the Illuminator on Knali Island conducted by Archbishops Shahan Svajian and Mesrob Mutaftyan respectively.

After the discussions, the participants were able to visit various sites of historical significance relating to the history of Istanbul and to the Armenian presence in the city. The papers delivered at the Symposium will be published by the Patriarchate, in its scholarly journal *Shoghagat*.

Upcoming Conferences

CONFERENCE OF THE INTERNATIONAL ASSOCIATION FOR ARMENIAN STUDIES, Université catholique de Louvain, Louvain-la-Neuve. September 4-7, 1996. For information, contact Prof. Bernard Coulie, Institut orientaliste, Place Blaise Pascal, 1, B-1348 Louvain-la-Neuve (Belgium).

OTTOMAN STUDIES. The 12th Symposium of the International Committee for Ottoman and Pre-Ottoman Studies will be held in Prague on September 9-13, 1996, sponsored by the Institute of Near Eastern and African Studies of Charles University, in cooperation with the Alois Musil Foundation and the Kontenenty Foundation for Cooperation with Asia, Africa, and Latin America.

A panel on "Recent Research on the Armenian Genocide" will include papers by Hilmar Kaiser and Ara Sarafian and will be chaired by Dennis R. Papazian.

INTERNATIONAL SYMPOSIUM ON *Germany, Armenia and the Caucasus, 1878 to the Present*. Ruhr University Bochum, October 22-26, 1996. Organized by Fikret Adanir and Bernd Bonwetsch. The program includes the following:

Adam, Volker (Saarbruecken), Nationalist Re-Interpretation of History after the Dissolution of the Soviet Union: The Case of Azerbaijan; *Adanir, Fikret* and *Bernd Bonwetsch* (Bochum), The National Question and International Relations: The Peoples of the Caucasus between the Soviet Union, Germany and Turkey; *Albrecht, Peter* (Bad Muenster-reifel), Genocide as an Identity Generating Phenomenon of the 20th Century; *Arkun, Aram* (New York): Armenians, Turks, and the French in Post-World War I Northern Cilicia.

Also, *Auch, Eva-Maria* (Greifswald): The Relations between Armenia and Azerbaijan at the Beginning of the 20th Century; *Aydin, Hayrettin* (Bochum), Trials before the Military Tribunal in Istanbul, 1919-1921: A Contribution to the Historical Investigation of War Crimes Committed on Armenians during the First World War; *Baberowski, Joerg* (Tuebingen), National Movements in Azerbaijan during Late Czarist and Early Soviet Rule; *Dabag, Mihran* (Bochum), Historical Remembrance and National Identity: The Armenian Diaspora; *Ekbali, Kamran* (Bochum), Persia and National Development in Transcaucasia since 1917; *Gencer, Mustafa* (Bochum), The Armenian Question in the Context of German-Ottoman Relations; *Goltz, Hermann* (Halle-Wittenberg): Germany and Armenia in the Work of Johannes Lepsius; *Halbach, Uwe* (Cologne), Historical Remembrance and National Identity: Peoples of the Northern Caucasus and their Relation to Russian Statehood.

Also, *Hovannisian, Richard G.* (Los Angeles), The Dissolution of the Transcaucasian Federation; *Jaeger, Ralf* (Muenster), The Role of Armenians in the Development of Ottoman Classical Music during the Latter Half of the 19th Century; *Jacoby, Volker* (Frankfurt), History and the Discourse on Transformation in Armenia Today; *Kaiser, Hilmar* (Florence/Bochum), New Sources on the Socio-

Historical Framework of the Armenian Genocide in the Late Ottoman Empire; *Kappeler, Andreas* (Cologne), The Peoples of the Caucasus in Light of Recent Theories of Nationalism; *Kohrs, Michael* (Bochum), On the Genesis of the Karabagh Conflict; *Kuehr, Ruediger* (Bochum), Development of Infrastructure and "National Communication" in Transcaucasia; *Lasarjan, Chatschik* (Halle-Wittenberg), The Armenian Apostolic Church during the Soviet Period; *Lorenz, Richard* (Kassel), German-Armenian Cultural Relations during the Early 20th Century; *Motika, Raoul* (Heidelberg), Azerbaijanian-Armenian Relations Today; *Meissner, Axel* (Halle-Wittenberg), German Protestantism and the Armenian Church.

Also, *Mueller, Daniel* (Bochum), Ethno-Demographic Processes and the Manipulation of Census Data in Soviet Transcaucasia; *Reisner, Oliver* (Goettingen), Ethnos and Demos in Tiflis of Late Czarist Empire: On the Interrelationships of Ethnic Groups in an Urban Center of Transcaucasia; *Sarafian, Ara* (Chicago), Evolution of the Ottoman Armenian Community as Reflected in the Constitutions of 1829, 1860/63, and 1916; *Schmuhl, Hans-Walter* (Bielefeld), The Armenian Genocide of 1915 in Comparative Perspective; *Troebst, Stefan* (Berlin), Political Violence and Revolutionary Legitimation: The Cases of Armenia and Macedonia in Comparison.

Calls for Papers

ALEXANDER THE GREAT

International Conference: "Alexander the Great in Eastern and Western Cultures, from Antiquity to the Middle Ages"

Alexander the Great, symbol of conquest, symbol of power, succeeded not only in being accepted by the cultures he encountered, but even in being idealized by them. These cultures incarnated in this foreign conqueror their most fundamental values: In what way? Why? Which values? Does such idealizing of a conquering enemy by cultures sharply different one from the other reveal

something specific about each culture?

something shared by both cultures?

a transcultural phenomenon?

These questions are addressed to historians, literary scholars, historians of art, and other scholars whose specialties are related to Alexander the Great. One of the objectives of this International Conference is to bring together orientalists and "occidentalists" so as to open intersecting perspectives on these questions.

The conference, planned for 1997, will be held in two stages, the first at McGill University, in the Spring, the second in Paris in the Fall. It is organized by David Williams (McGill), with the collaboration of Claire Kappler (Centre National de Recherche Scientifique, Paris).

Proposals of up to one page should be sent as soon as possible to Professor David Williams, Dept. of English, McGill University, 853 Sherbrooke west, Montreal Quebec CANADA H3Y 1E5.

NON-SLAVIC LANGUAGES OF THE FORMER USSR.

The Department of Slavic Languages & Literatures and the Department of Linguistics of the University of Chicago are pleased to announce that the Tenth International NSL Conference (Non-Slavic Languages Conference, formerly the Conference on the Non-Slavic Languages of the USSR), will take place on the campus of the University of Chicago, May 8-10, 1997.

We solicit papers dealing with any linguistic aspects of non-Slavic languages presently or historically spoken on the territories of the successor states to USSR, i.e., the Baltic republics and the member republics of the Commonwealth of Independent States. 30 minutes will be allotted for presentation and discussion of each paper. Papers must be presented in English. No funds are available to cover travel or housing costs. Funding permitting, papers presented at the Conference will be published.

Those interested in participating should send a one-page abstract of their proposed paper. Faculty members are particularly requested to encourage advanced graduate students to submit abstracts. The deadline for receipt of abstracts is October 1, 1996.

As in past years, the Conference will be followed by the Conference on the Cultures of Caucasia on Saturday and Sunday, May 10-11, 1997.

Conference Organizers: Howard I. Aronson, Bill J. Darden, Victor A. Friedman.

For abstracts or further information:

E-mail: hia5@midway.uchicago.edu

Fax: 312 702-9861

Mail: NSL-10, Dept. of Slavic Languages & Literatures, University of Chicago. 1130 E. 59th St., Chicago, IL 60637.

ARMENIAN INTERNATIONAL WOMEN'S ASSOCIATION

The Armenian International Women's Association is planning its second International Conference on the theme "Examining the Past, Building the Future." The conference will take place on July 21-23, 1997, in Paris, France.

The conference is designed to examine the diverse roles of Armenian women in the past, to affirm the evolving contributions of Armenian women in the present, and to explore the challenges and opportunities of the future.

Under consideration are sessions on Armenian women in politics, business, education, health, family life, history, religion, technology, and the arts.

Proposals are invited for individual papers or for panels. Those wishing to participate may submit a 300-word abstract of their proposed presentation, along with a concise resume (one page maximum) to:

AIWA International Conference

65 Main St., #3A

Watertown, MA 02172 USA

FAX 617/924-0171

E-mail: AIWAmern@aol.com.

News of Members

Gia Aivazian (UCLA) published "Women Saints and Sinners in Classical Armenian Texts: Hripsime and Parandzem" (in Armenian) in *Revue Byzantine* (1994, special issue). She presented a paper, "Armenology or Armenitude in the Istanbul Armenian Press of 1908-1915?" (in Armenian) at the conference in Venice, Italy, in September 1994 marking the 150th anniversary of the *Bazmavep*. During the past year she has presented papers on "The Armenian Woman: A Glance at Her Past Within the Context of Women's History" and "The Armenian Folktale" at CSU, Northridge.

Levon Avdoyan (Library of Congress) published "Armenian Studies and the Armenian American Community: An Old Curmudgeon's Viewpoint," Krikor and Clara Zohrab Information Center: Occasional Papers and Studies, no. 1, 1995; "Nagorno Karabakh: An Historical Perspective," *International Journal on Group Rights* 3(1995); and "Syrians in Armenia: A Question of Perceptions," in *Studies in the Christian East in Memory of Mirrit Boutros Ghali* (Leslie S.B. MacCoull, ed.). Washington, D.C.: Publications of the Society for Coptic Archaeology (North America).

S. Peter Cowe (Columbia) co-edited *El texto antioqueno de la Biblia griega 111:1-2 Crónicas* and wrote the chapter "La versión armenia" (Madrid, Consejo Superior de Investigaciones Científicas). He published "The Song of the Three Youths (Dan 3:51-90) in the Caucasian Versions and Antiochene Exegesis," *VIII Congress of the International Organization for Septuagintal and Cognate Studies* (Atlanta, Scholars Press), and "The Theological Mission of the Holy Translators," *St. Nersess Theological Review* (1996). He presented a paper on the Armenian Version of Third Corinthians at the Zohrab Center's Bible Conference in New York.

Lucy Der Manuelian (Tufts) was co-project manager and co-editor of *The State History Museum of Armenia* catalog (St. Petersburg, Armenian Library & Museum of America). She was the editor and wrote three chapters for *Inscribed Armenian Rugs of Yesteryear*, by James Mark Keshishian, and inaugurated the first World Wide Web Armenia/Net Program set up in March by Amicus Communications, Texas. The Radcliffe College Chapter of Phi Beta Kappa elected her an honorary member, *honoris causa*, and her work was featured in the February 16, 1996 issue of the *Chronicle of Higher Education*.

Barlow Der Mugrdechian (CSU Fresno) was selected to receive the Provost's Excellence in Teaching Award for Faculty Service, which is given annually for outstanding

service to the university community and the community-at-large. He was selected to direct the Armenian Relief Society Summer Studies Program at Bradford College (Bradford, MA) from July 21 to August 10 and edited the recently released English translation of *History of Armenian Literature* by Srbouhi Hairapetian (Caravan, 1996).

Ann Lousin (John Marshall Law School) was reelected Chair of the Board of Governors of the Armenian Bar Association at the Association's seventh annual meeting in New York City in March. The Association – called "Armen-Bar" for short – consists of about 250 lawyers and law students of Armenian descent. Its purpose is to help the diaspora and to aid Armenia in establishing a rule of law.

Rubina Perroomian (UCLA) published "How to Read Genocide Literature," *International Network on Holocaust and Genocide* (April, 1996:1-2). She participated as commentator in "Enlightenment and Diaspora - The Armenian and Jewish Cases," at UCLA in November 1995 and made a presentation of Richard Hovannisian's work, specifically vol. III and IV of *The Republic of Armenia*, at an Armenian National Committee program in Fresno in March 1996. She spoke at Genocide commemorative events in Encino, Glendale, and Fresno in April. She also keynoted at Los Angeles City College, a commemorative program organized by the LACC Armenian Students.

Robert W. Thomson (Oxford University, England) was elected a Fellow of the British Academy. His latest book is *Rewriting Georgian History: The Medieval Armenian Adaptation of the Georgian Chronicles* (Oxford University Press).

Letters from New Members

Michael B. Papazian, University of Virginia

My research is primarily devoted to the philosophy of late antiquity. I am currently engaged in research on fifth and sixth century AD classical Armenian translations of and commentaries on ancient Greek philosophical texts. I am now working on a translation of a commentary on Aristotle's *Prior Analytics* by the sixth century Christian Neoplatonist David. David's commentary has survived only in an Armenian version. The translation will be annotated in order to show the relations with earlier Greek commentaries (i.e. those of Alexander of Aphrodisias, Ammonius, and John Philoponus). I am also working on a lexicon of Armenian philosophical terms with their Greek and English equivalents, as well as references to the places where they occur in texts. The lexicon currently contains 800 words, and is rapidly expanding.

In the longer term, I will be working on the ancient Armenian translations of Plato and Aristotle, with the intention of preparing critical editions. I would also like to explore some of the connections between medieval Arme-

nian philosophy and the medieval Latin and Arabic philosophical traditions. I am especially interested in the strong influence which medieval European Scholasticism had on the Armenian philosophy of the 14th century.

Jasmine Tragut, Institut für Sprachwissenschaft, Graz

I am a young linguist specializing in (modern) Armenology. After having studied for one and a half years in Armenia, I have dedicated my research to sociolinguistic and ethno-linguistic research on the Armenian diaspora in Austria. In the past two years I have concentrated my studies on medieval Armenia.

I am also teaching Old Armenian and Medieval Armenian in Austria and I have been teaching Armenian to a small Armenian group at Graz.

I think I would contribute to Armenian studies and to your Society's goals not only because of my good contacts with leading Armenologists (e.g. Prof. Weitenberg, Prof. Coulie, Prof. Sakayan, et al.) but also because of my intensive work and contacts in the Armenian community in Austria.

I hope to contribute with my knowledge of modern linguistics, my preference for Armenian studies, and my work with Armenian schools and societies in Austria. On the other hand, I know that there are not many Armenian specialists among linguists in German-speaking Europe – that would also be a new step into Armenian linguistics.

Inquiry

I am currently translating the "Girk' patmut'eanc' " of Ar'ak'el Davre'z'ac'i/Dawriz'ec'i into English and also writing commentaries to the text. If anyone wishes to contact me regarding this project, please feel free to do so at the following e-mail address: 74277.232@compuserve.com

—Arline Abdalian

Bibliographic Listings Solicited

Orbis Terrarum: Internationale Zeitschrift für Historische Geographie der Alten Welt, the new annual journal of the Ernst-Kirsten-Gesellschaft, Internationale Gesellschaft für Historische Geographie der Alten Welt, will run in each issue a bibliography, organized by regions, of all articles and books published in the previous year. Besides authors and titles brief, uncritical summaries of contents will be included.

Everett L. Wheeler will be the review correspondent for all non-Russian language literature concerning eastern Anatolia, Armenia, and Caucasia. To ensure that some publications are not overlooked, members are encouraged to send offprints or xeroxes of articles or full publication information in the case of books (to facilitate ordering a review copy) to Everett L. Wheeler, Dept. of Classical Studies, Box 90103 Duke University, Durham, NC 27708-0103. The term "historical geography" will be broadly interpreted and early Byzantine material (to ca 700) will also be considered.

Editorship Available

The Society for Armenian Studies is currently engaged in a search for an editor for the *Journal of the Society for Armenian Studies*. At present, the *Journal* is being prepared by desktop publishing; that is, it is being typeset by computer and sent to the printer camera ready. A broad knowledge of Armenian studies is required of the editor, as well as experience in desktop publishing. Those who can bring institutional resources to help defray the cost of preparation, publishing, and mailing the *Journal* will be given preferred consideration. The editor is also responsible for sale of advertisement and distribution to reseller.

Applicants should enclose a *curriculum vitae* and a proposal statement of no more than five typewritten pages. The materials should be sent to SAS Secretariat, Armenian Research Center, The University of Michigan-Dearborn, 4901 Evergreen Road, Dearborn, Mi 48128-1491.

The decision regarding the editorship will be made by the Executive Council of the Society.

Immediate Opening DIRECTOR

Zoryan Institute for Contemporary Armenian Research and Documentation, Inc. seeks Director. Academics - PhDs and PhD candidates in Armenian studies or allied fields, bilingual English/Armenian, with strong administrative skills and experience in fundraising, public relations, and project management are encouraged to apply. The Director will implement projects, execute the policies of the Board of Directors, and represent the Institute to the public, articulating the goals of the Institute to a variety of audiences. The ideal candidate will have a proven ability to work diplomatically with community leaders and other institutes and organizations. Strong writing skills for composing press releases, grant proposals, and fundraising appeals a must; editorial ability a plus. Fluency in Turkish, Russian, Arabic, German or French desirable. Benefits and salary commensurate with experience and non-profit organization. Submit curriculum vitae and a 350 word expression of interest, building on the mission of the Zoryan Institute (mission and statement of purpose available upon request) to Director Search Committee, Zoryan Institute, 19 Day Street, Cambridge, MA 02140, Fax 617/628-7880.

New Newsletter Editor

Beginning with the next issue, the editor of the *SAS Newsletter* will be:

Barlow Der Mugrdachian
Armenian Studies Program
California State University, Fresno
5245 No. Backer Ave.
Fresno, CA 93740-0004

All news and correspondence may be sent to the above address.

Publications

■ **Armenian (Eastern)-English Dictionary**, compiled by Louisa Baghdasarian and R. David Zorc. (Dunwoody Press, Kensington, MD). Contains 17,000 words. Each citation, in addition to variant definitions, provides a transliteration for the word and synonyms.

■ **Armenian (Eastern) Newspaper Reader and Grammar**, by R. David Zorc and Louis Baghdasarian. (Dunwoody Press, Kensington, Md.). Reading exercises, grammar, and vocabulary designed to foster fluency in reading newspapers.

■ **Armenian Proverbs: A Paremiological Study with an Anthology of 2,500 Armenian Folk Sayings**, selected and translated into English by Dora Sakayan (Caravan Books, Delmar, NY). Includes introduction and presentation of proverbs, in both Armenian and English, according to subject (Family, Folk Beliefs, Human Relations, Commandments, Human Character, States of Being, Beliefs and Superstitions, etc.).

■ **Armenian Women in a Changing World: Papers Presented at the First International Conference of the Armenian International Women's Association**, edited by Barbara J. Merguerian and Doris Jafferian (AIWA Press, Watertown, Mass.) Includes essays by Mary Catherine Bateson, Lucia Ter Petrossian, and 30 other political figures, professionals, scholars, and community activists.

■ **As I See It: Selected Writings of Leo Sarkisian** (Hairenik Press, Watertown, Mass.). Essays by this highly vocal proponent of Armenian interests in the United States and abroad, written over the span of 50 years and covering a wide range of Armenian social issues.

■ **Bibliography of Classical Armenian Literature to 1500 AD** by Robert W. Thomson (Brepols, Turnhout, Corpus Christianorum Series).

■ **Book Arts of Isfahan: Diversity and Identity in Seventeenth Century Persia** by Alice Taylor (Getty Trust Publications, Santa Monica, Calif.). An exploration of the visual arts of the many ethnic groups living in Isfahan, including Armenians, Indians, Turks, Jews, Europeans, as well as Persians. Fifty illustrations demonstrate the ways in which Isfahan's cultural groups used images to articulate their differences and, in the process, forge a stronger sense of their own identities.

■ **Empires in Conflict: Armenia and the Great Powers, 1895-1920**, by Manoug J. Somakian (London, Tauris Academic Studies). Traces the emergence of the Armenian Question and examines the policies of the Young Turk government and the Russian Empire in Anatolia. Based on Armenian, Russian, British, and Vatican sources.

■ ***Faith in History: Armenians Rebuilding Community***, by Susan Paul Pattie. (Washington: Smithsonian Books, Smithsonian series in Ethnographic Inquiry). Focusing on Armenians who settled in Cyprus and London during the course of this century, the author reveals how the mechanisms for creating and maintaining a sense of community and national identity have evolved, as early survivors have given way to second- and third- generation Armenians who are increasingly at home in their host societies. Draws on five years of fieldwork.

■ ***German Responsibility in the Armenian Genocide: A Review of the Historical Evidence of German Complicity***, by Vahakn N. Dadrian (Watertown, Blue Crane Books). An examination of the conduct of German officials, both civilian and military, who served in the Ottoman Empire during World War I, during the initiation, execution, and subsequent coverup of the Armenian Genocide.

■ ***A History of Armenian Literature: From Ancient Times to the Nineteenth Century***, by Srbouhi Hairapetian (Caravan Books, Delmar, NY). A survey of Armenian literature, beginning with the folk literature of earliest times, and continuing with the classical period, medieval literature, and the "literature of restoration" (17th and 18th centuries), up until the time of Mkhitar Sebastatsi.

■ ***The History of the Armenian Genocide: Ethnic Conflict from the Balkans to Anatolia to the Caucasus***, by Vahakn N. Dadrian (Providence, Berghahn Books). Examines the Armenian Genocide through Ottoman documents as well as material in the archives of Imperial Germany and Austria, and then provides a critical analysis of the Genocide from a historical perspective.

■ ***Like Hidden Fire: The Plot to Bring Down the British Empire***, by Peter Hopkirk (New York, Kodansha International). Account of the German and Turkish attempts to foment revolutionary uprising against the British in India and the Russians in Central Asia during the early decades of this century. Based on memoirs, diaries and intelligence reports.

■ ***A Repertory of Published Armenian Translations of Classical Texts***, by Constantine Zuckerman, with an Appendix by Abraham Terian, revised by Michael E. Stone (Jerusalem: Institute of African and Asian Studies, Hebrew University of Jerusalem, 1995).

■ ***The Republic of Armenia: Vol. III, From London to Sevres (February-August 1920), and Vol IV, Between Crescent and Sickle***, by Richard G. Hovannisian. The long awaited final two volumes of this basic study of the First Armenian Republic.

■ ***Rewriting Caucasian History: The Medieval Armenian Adaptation of the Georgian Chronicles (The Original Georgian Texts and the Armenian Adaptation)***, by Robert W. Thomson (Oxford University Press). The Armenian adaptation constitutes the earliest surviving version of the

Georgian chronicles, which were originally written in the 8th to 12th centuries and contains important information about the peoples of the Caucasus.

■ ***The Splendid Blond Beast: Money, Law and Genocide in the 20th Century***, by Christopher Simpson (Monroe, Maine, Common Courage Press). Demonstrates the ways in which Hitler's policy toward the Jews emulated the Turkish government's policy regarding the massacres of the Armenians and then examines the US response to both genocides.

■ ***United States Official Documents on the Armenian Genocide: Vol. 1, The Lower Euphrates, Vol 2, The Peripheries***, compiled by Ara Sarafian (The Armenian Review, Watertown, Mass.). Collection of documents, mostly from American embassies and consulates in the area, chronicling the mass deportation and elimination of the Armenian population of Ottoman Turkey.

Other Publications

The Post Soviet Handbook: A Guide to Grassroots Organizations and Internet Resources in the Newly Independent States (Seattle: University of Washington Press).

Provides extensive contact information for hundreds of independent associations (including e-mail addresses) and describes their principal programs and activities.

Hayatsk Yerevanits (The View from Yerevan) is a regular quarterly in Armenian published by the Armenian Center for National and International Studies. It presents the research of the Center analysts on recent and/or upcoming events in Armenia, Turkey, Iran and other countries.

For subscriptions contact ISNIS, P.O. Box 57666, Sherman Oaks, CA 91403 or 4 Khorhrdarani Street, 5th Floor, Yerevan, Armenia 375001 for Armenia and CIS.

St. Nersess Theological Review, Vol. I Number 1, February 1996 (St. Nersess Armenian Seminary, New Rochelle, NY). This new publication offers articles, commentaries, and book reviews on issues of interest to the Armenian Apostolic Church. Editor: Father Arakel Aljalian.

Revue du monde arménien moderne et contemporain is a new journal published by the *Société des études arméniennes* in Paris. The editorial committee consists of Michel Aghassian, Anaïd Donabédian, Patrick Donabédian, Kégham Kévonian, Claire Mouradian, Anahide Ter Minassian.

Perceptions: Journal of International Affairs, Volume 1, Number 1 (March-May 1996) is a publication of the Center for Strategic Research in Ankara, Turkey. This first issue includes the following:

Iskit, Temel, "Turkey: A New Factor in the Field of Energy Politics"; Winrow, Gareth M. "Turkey's Relations with the Transcaucasus and the Central Asian Republics"; and Korkud, Selcuk, "Nagorno-Karabagh Conflict: Some Facts."

Central Asia and Transcaucasia Newsletter is a new publication issued by the OSCE Office for Democratic Institutions and Human Rights. The publications aims to:

- report on the work of the OSCE/Office for Democratic Institutions and Human Rights in the area;
- record Central Asia and Transcaucasia related events e.g., seminars, meetings and conferences, which are of importance to the democratic development of these countries;
- inform the readers about all the activities of correspondents.

The newsletter will be distributed, free of charge, to non-governmental organizations interested in the problems of Central Asia and Transcaucasia region, international organizations and governments of the OSCE participating states.

For more information, or to subscribe, contact the OSCE Office for Democratic Institutions and Human Rights by e-mail at: ODIHROSC@WARMAN.COM.PL.

Contested Borders in the Caucasus, edited by Bruno Coppeters of the Vrije Universiteit Brussel (Free University of Brussels) was released both in print and on the Internet. It can be found at the following address: gopher://marvin.stc.nato.int:70/11/secdef/cipdd/COP. Publication Information: Bruno Coppeters (ed.), *Contested Borders in the Caucasus*, Brussels: VUBPress, 1996.

The South East European Monitor will be publishing a special issue dedicated to Armenia, and they have issued an open solicitation for papers for this issue.

South East European Monitor is issued 12 times a year in a volume of about 96 pages. An annual subscription is \$80. The Editorial Office is at 9/12 Goldeggasse, A-1040 Vienna, Austria (phone: 50-55-680, fax: 043-1-50-55-680).

Letters

Information Regarding Sis

I am seeking information about Sis in the Vilayet of Adana, and also about life at St. Paul's College in Tarsus and the fate of people from Sis during the deportations and exile. My father was Manoog Lousinian (Max Lousin) of Sis.

Ann Lousin
315 So. Plymouth Ct.
Chicago, IL 60604
7lousin@jmls.edu

E-Mail List for Transliteration Standards

I am the new chair of the International Organization for Standardization subcommittee responsible for transliteration (ISO/TC46/SC2: Conversion of Written Languages). The new secretary (Evangelos Melagrakis from Greece) and I

hope to make it far more visible and far more relevant to end users than it has been in the past.

To enable this, an electronic mailing list for ISO/TC46/SC2 (tc46sc2@elot.gr) has now been set up by ELOT (the Greek national standards body). We hope this list will attract researchers and scientists who can add useful information which might assist in developing standards on the Conversion of Written Languages.

We also hope to have an emphasis on issues of using computers to do appropriate transformations necessary in automated transliteration, and also look forward to having regular contact with those on this list who are interested in such issues.

In order to join the list you should be actively involved in using transliteration systems, or in developing transliteration systems, and should be prepared to contribute to the list from time to time.

If you meet these criteria, and wish to join the list, send an e-mail to majordomo@elot.gr with this message in the body of the text:

subscribe tc46sc2 your@email.address
(but with your real email address replacing the string "your@email.address").

To find out further commands you can use, send the command "help" as the text of an email either to: tc46sc2-request@elot.gr or to: majordomo@elot.gr.

To unsubscribe, send the command "unsubscribe" instead, omitting the "quotes" marks in both cases.

John Clews
SESAME Computer Projects
8 Avenue Rd.
Harrogate, HG2 7PG, United Kingdom
e-mail: Converse@sesame.demon.co.uk
Tel: +44 (0) 1423 888 432

Contemporary Armenian Studies at University of Nevada

Given the importance of developments in Armenia over the past several years, the University of Nevada, Reno, is very interested in establishing close relations with institutions of higher learning in Armenia and thus promoting a variety of academic programs for students and faculty, develop joint research projects, convene seminars, workshops, and conferences, and establish various training programs for professionals, faculty, and students, as well as leaders in academia, the government, and the business community, and in this way be of some assistance to the future development of Armenia. I have been appointed by the University to lead this important effort.

During a visit to Armenia last year, I met with President Levon Ter Petrossian and other high ranking government officials, including the senior advisor to the President, Mr. Jirair Libaridian, and discussed with Dr. Mihran Abgagian, President of the American University of Armenia, possibilities for academic cooperation and exchange between AUA and the University of Nevada, Reno.

In my capacity as Director of the Institute for Interna-

tional Studies, I will play a leading role in establishing the Center for Contemporary Armenian Studies at the Institute. The Center's mission includes the study of recent transformations in the social, political, and economic structure of Armenia and issues related to democratization, privatization, and problems associated with the post-Soviet transition to a market economy, with the aim that the Center's work will promote a better understanding of these issues in a mutually cooperative framework of collaboration between the University of Nevada, Reno, and similar institutions in Armenia.

My goal for developing the Armenian Studies component of the Institute for International Studies is a modest one and I am optimistic that my efforts in obtaining funding to establish and promote the Center will bear fruit if organizations such as yours provide generous support to make this initiative a reality. I am writing to fellow Armenians throughout the United States and Canada to obtain support for this important project and hope that you will take part in this effort.

Berch Berberoglu, Ph.D.
 Foundation Professor and Chair
 Department of Sociology
 Director, Institute for International Studies
 University of Nevada, Reno
 International Education/148
 127 Mackay Science Building
 Reno, Nevada 89557-0125

The University of Michigan-Dearborn
 Society for Armenian Studies
 Armenian Research Center
 4901 Evergreen Road
 Dearborn, MI 48128-1491

SAS Newsletter

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Editor: Barbara J. Merguerian
 21 Pine Tree Road, Wellesley, MA 02181
 Tel: (617)237-6858; Fax: (617)237-2842;
 E-Mail: Barbjoyce@aol.com

The Editor of the *SAS Newsletter* invites readers to submit articles relating to Armenian Studies, news items about their activities, opinion pieces, or letters to the editor.

SAS members receive the *Newsletter* as part of their annual membership. Inquiries concerning SAS or publications may be directed to:

SAS Secretariat,
 Armenian Research Center
 The University of Michigan-Dearborn
 4901 Evergreen Road, Dearborn, MI 48128
 Tel: (313) 593-5181; Fax: 313/593-5452
 E-Mail: Gottenbr@umich.edu
 Web: <http://www.umd.umich.edu/dept/armenian/sas>

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