

society for armenian studies

NEWSLETTER

Vol. IX, No. 2 (21)
September 1984

FROM THE SOCIETY

ADMINISTRATIVE COUNCIL

The Administrative Council of the SAS held its semi-annual meeting on 24 March 1984 in Ann Arbor MI. All members of the Council were in attendance under the chairmanship of Ronald Suny: George Bournoutian (secretary), Gia Aivazian (treasurer), John Greppin, Kevork Bardakjian, Krikor Maksoudian, and Vahe Oshagan.

After receiving reports about financial stringencies and SAS publications schedules, the Council made the following nominations in order to fill vacancies on the editorial boards: Kevork Bardakjian to serve on the Editorial Board of the *Journal of the Society for Armenian Studies (JSAS)*; Krikor Maksoudian and Lucy Der Manue- lian to serve with Robert Hewsen and John Greppin on the Editorial Board of the *SAS Newsletter*. The Council will present all these nominations to the full meeting of the Society in November in San Francisco.

On the question of travel reimbursement for panelists, the Council decided that it will in practice reimburse panel participants for travel expenses at the equivalent of a supersaver air ticket rate only, and with an absolute ceiling of \$500, except under special, prearranged circumstances. The Council will compensate only on the basis of direct, non-stop flight rates and will not compensate for stopovers.

The Council has also decided to adopt a general policy which will aid SAS and non-SAS members, whenever possible, to attend scholarly panels, even when the panels do not have official SAS sponsorship. The SAS must approve such reimbursement support in advance, and the Council will reserve support to papers of significance. The amount of support will depend on funds available to the SAS. This policy, which the Council will present to the full membership at the fall meeting, has been adopted in order to make support possible for scholars in Armenian Studies who will be attending the World Byzantine Conference in 1986.

For the MESA meeting in November 1984 the Council has approved the organization of two panels: *Topics in Irano-Armenian history* (coordinated by Ani Atamian) and *The impact of the genocide on Armenian literature* (coordinated by Vahé Oshagan, Kevork Bardakjian and Khachig Tölölyan).

MEMBERSHIP ROSTER

The Treasurer wishes to call the following addenda and changes in the SAS membership roster to the attention of members:

Aram Arkun
1512 Federal Ave. #5
Los Angeles CA 90025

new member

Cynthia P. Avakian
5043 Elderhall Ave.
Lakewood CA 90712

Michael J. Connolly
50 Tarleton Road
Newton Ctr MA 02159

George A. Egan
PO Box 1109
Redway CA 95560

Florence Mazian
6512 Cambridge
Dearborn Heights MI 48127

new member

John Thomas
331 So. Smedley Street, Apt. 20
Philadelphia PA 19103

Robert W. Thomson
Dumbarton Oaks
1703 32nd Street, NW
Washington, DC 20007

Christopher Walker
62 Bolingbroke Road
London W14 0AH
United Kingdom

new member

Please report all changes of address to the Treasurer at the earliest instance. The *Newsletter* will continue to report changes only when and as they are relayed from the Administrative Council. The Council will, of course, also print these changes in the annual *Roster of members*.

SAS JOURNAL

Avedis Sanjian, editor-in-chief of the *Journal of the Society for Armenian Studies* has announced in mid-September that the first issue of the *Journal*, consisting of 220 pages, will appear in November.

He is also soliciting articles for the *second* issue, which should appear toward the end of 1985. Deadline for the

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submission of articles for that issue will fall on 1 March 1985.

Submission of an article to the *SAS Journal* implies that it has not been published or is not being considered for publication elsewhere. Articles must be in *English*, should not exceed 12,000 words including notes, and should be typed on one side of a sheet only, double-spaced including notes and references. Authors of articles dealing with Armenian art or architecture should also provide camera-ready art. Contributors should keep at least one copy of their articles for use in correcting proofs. The system of transliteration for Armenian used in the *JSAS* is that of the Library of Congress.

The *Journal* also publishes book reviews. Those who have published books or monographs in recent years and would like to have them reviewed should instruct their publishers to send a review copy to the book-review editor: Dr. Richard G. Hovannisian, Department of History, University of California, Los Angeles CA 90024. Members might also wish to suggest other Armenological publications for review by writing the book-review editor directly.

Contributions and all editorial correspondence should be sent to: Dr. Avedis K. Sanjian, Department of Near Eastern Languages and Cultures, University of California, Los Angeles CA 90024.

SAS MEETINGS AND PANELS:

The Administrative Council of the SAS will hold its semi-annual meeting at 10 AM on Wednesday, November 28, 1984, at the Sheraton Palace Hotel in San Francisco. Business to be brought to the attention of the Administrative Council should be addressed without delay to the Chairman: Ronald G. Suny, 1723 Wells, Ann Arbor MI 48104.

The SAS will hold its annual General Meeting, open to all members in good standing, at 3 PM on Wednesday, November 28, 1984, during the MESA meeting at the Sheraton Palace Hotel in San Francisco. Members should present business for the agenda of the General Meeting to the Chairman, Prof Suny, at the address given above.

As part of the annual MESA meeting the SAS is also sponsoring two panels on Armenian topics: "Topics in Armeno-Persian history of Safavid Iran" (Friday, 30 November, 8:30 AM) and "The survivor's art: The impact of the Genocide on Armenian literature".

Other interesting sections at the MESA meeting include: "Impact of Westernization on 19th-century Ottoman cities" and "Lebanese dilemmas" (both on 29 Nov. at 8:30 AM), "Turkey: Crises and continuity" (29 Nov. at 2:15 PM), "Recent Turkish historiography on World War I and its aftermath" (30 Nov. at 10:30 AM), "Non-Muslims of the Ottoman Empire" (1 Dec. at 8:30 AM), and "The dispersion of the Assyrian community" (1 Dec. at 10:00 AM).

CONFERENCES & LECTURES

1984-03-21: Columbia University, Center for Armenian Studies. Illustrated lecture. Robert W. Edwards: "The Armenian marchlands of Northeast Anatolia". 6:00 PM, Kellogg Conference Center, Room 1501, International Affairs Building, 118th St & Amsterdam Ave, New York.

1984-03-24: Society for Armenian Studies: Semi-annual Administrative Council meeting. Ann Arbor, Michigan.

1984-03-30/04-01: XVIII Spring symposium of Byzantine Studies: "Byzantium and the West ca.850-ca.1200. Oxford. Papers by D. Obolensky, T.S. Brown, G.A. Loud, D. Buckton, K.J. Leyser, J. Shepard, H.E.J. Cowdrey, P. Madaglin, H. Buchthal, B. Hamilton, M. & E. Jeffreys, D. Jacoby, G.T. Scanlon, N. oikonomidès, and communications. Details: E. A. Livingstone, 15 St Giles, Oxford (England).

1984-04-27/29: 1984 Dumbarton Oaks symposium: "Byzantine art and literature around the year 800". Papers by Hans Belting, Beat Brenk, Robin Cormack, Ihor Ševčenko, and Paul Speck. Dumbarton Oaks, Washington DC.

1984-04-28/29: I/COM seminario di formazione per un'arte struttura orientale contemporanea, Milano.

1984-05-03/06: National conference: "Identity and assimilation: The Armenian experience in America." Sponsored by the National Association for Armenian Studies and Research (NAASR) in cooperation with the Department of Near Eastern Languages and Civilizations, Harvard University, Harvard University Divinity School, 45 Francis Avenue, Cambridge MA. Organized by Dr Robert Mirak, NAASR, 175 Mt Auburn St, Cambridge MA 02138. Tel: (617) 876-7630.

[The *Publications* section of this issue lists the papers from the conference and the *At large* section presents information on the sections.]

1984-05-30/06-02: Armenia-Assyria, 2nd International Congress. "Armenian and Syriac cultural areas: Authorities and institutions in the Il-Khanid age". Details: Prof B. Zekiyan, Università degli studi di Venezia, Seminario di Iranistica, uralo-altaistica e caucasologia, San Polo 2035, I-30125 Venezia (Italy).

1984-06-01/03: I/COM conference on "Armenian Art and Culture between East and West". Milano.

1984-06-02/03: I/COM conference on "Futurpoezia/LEF/Flautopoezia. Marinetti e il futurismo nei paesi caucasici". Milano.

1984-06-23/24: I/COM seminario di formazione per una musica contemporanea orientale. Milano.

1984-06-28/30: I/COM conference on "La profezia della contraddizione. Scienza, cultura e religione nel mondo orientale e nei paesi islamici ai tempi di Leonardo". Milano/New York.

1984-09: IV International symposium on Armenian music. Erevan.

1984-09-12/14: 7 Convegno internazionale di linguisti. "Linguistics and philology". Details: Prof dr G. Bolognesi, 1st. di Glottologia, Università degli Studi, via Festa del Perdono 7, Milano.

1984-09-25/28: Second AIEA conference on Armenian studies. Universität Trier (BRD). Details: Prof Dr Christian Hannick, Lehrstuhl für slavische Philologie, Universität Trier, Postfach 3825, D-5000 Trier, BRD (W. Germany).

1984-10: I/COM conference on "The Medieval Caucasus". Paris.

1984-11-01/04: American Association for the Advancement of Slavic Studies (AAASS). 16th National Convention. Vista International Hotel, New York. Details: Prof Abraham Ascher, Graduate School, City University of NY, 33 W. 42nd St., New York NY 10036.

1984-11-02/04: 10th annual Byzantine Studies Conference. University of Cincinnati. Arrangements: Prof Steven Bowman, c/o Dept. of Judaic Studies, University of Cincinnati, Cincinnati OH 45221.

SAS Newsletter

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Members of the SAS receive the *Newsletter* as part of their annual membership. Institutions and non-members may subscribe to the *Newsletter* at a cost of \$5.00 (US) for three successive issues. This fee includes a subscription to the *Annual Bibliography of Articles on Armenian Studies* published by the SAS.

All inquiries concerning SAS membership and publications should be directed to the Secretary. Address editorial matters for the *Newsletter* and the *Journal* to the respective editors.

Administrative Council of the SAS (1984):

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

Secretary: George Bournoutian, 560 Riverside Drive #17G, New York, NY 10027.

Treasurer: Gia Aivazian, URL, UCLA, Los Angeles, CA 90024.

At Large: Kevork Bardakjian, John A.C. Greppin, Krikor Maksoudian, Vahé Oshagan

1984-11-09/11: National Association for Armenian Studies and Research (NAASR). 30th Annual Assembly. Cambridge MA. Details: (617) 876-7630.

1984-11-28: Society for Armenian Studies (SAS): Administrative Council meeting (10 AM) and General meeting (3:00 PM). Sheraton Palace Hotel, San Francisco.

1984-11-28/12-01: Middle Eastern Studies Association (MESA). Annual meeting. Sheraton Palace Hotel, San Francisco. Details: Center for Middle Eastern Studies, 207 Moses Hall, University of California, Berkeley CA 94720. SAS-sponsored panels on "Topics in Armeno-Persian history of Safavid Iran" (Friday, 30 November at 8:30 AM) and on "The survivor's art: The impact of genocide on Armenian literature" (Saturday, 1 December at 10:30 AM).

1984-12-27/30: American Historical Association (AHA). Annual meeting. Chicago. Details for this centennial meeting of the AHA: C. Warren Hollister, Department of History, University of California, Santa Barbara CA 93106, tel: (805) 961-2993.

1985-04-19/21: Conference: "70 years after the Genocide: Lessons from the Armenian experience". National Association for Armenian Studies and Research (NAASR) and Bentley College (Beaver and Forest Streets, Waltham MA 02154). Sessions to include: "The Armenian Holocaust: 70 years later", "The Armenians and the Jews: Exploring common grounds", and "The Armenian Genocide and the status of human rights worldwide". Details: NAASR, 175 Mount Auburn St., Cambridge MA 02138. (617) 876-7630.

1985-05-15/17: Fourth International Conference on the Non-Slavic languages of the Soviet Union. University of Chicago, Center for Balkan and Slavic Studies & Department of Linguistics. Details: as above, 1010 East 59th Street, Chicago, Illinois 60637. Telephone: (312) 962-9522.

1985-05-18: Second Conference on Georgian and Caucasian Cultures. *Tentatively scheduled.* University of Chicago, Center for Balkan and Slavic Studies & Department of Linguistics. Details: as above, 1010 East 59th Street, Chicago, Illinois 60637. Telephone: (312) 962-9522.

1985-07: I/COM conference: "Il caucaso medievale: Società, religione e cultura tra Oriente e Occidente". Milano.

1985-08-25/09-01: 16th International Congress of Historical Sciences, Stuttgart (W. Germany). Organized by the Verband der Historiker Deutschlands on behalf of the Comité internationale des sciences historiques. U.S. participation being organized through the AHA Committee on International Historical Activities, 400 A Street SE, Washington DC 20003.

1985-09: I/COM conference: "L'orient cristiano:

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Origini, spiritualità, storia e struttura delle chiese d'Oriente". Milano.

1985-10-30/11-02: III World Congress for Soviet and East European Studies, hosted by AAASS, co-sponsored by the AAASS and the International Committee for Soviet and East European Studies. Washington Sheraton Hotel, Washington DC. Details: Prof Donald W. Treadgold, School of International Studies, University of Washington, Seattle WA 98195, tel: (206) 543-1566 or (206) 543-5790.

1986-08-03/09: Byzantine Congress. Washington DC. Details: Prof Gabriele Winkler, Dept of Theology, St John's University, Collegeville MN 56321, tel: (612) 363-2100.

PUBLICATIONS & PAPERS

AArmL = *Annual of Armenian linguistics*. [Volume 5].

Aftandilian, Gregory: "The Armenian Committee for the Independence of Armenia". [NAASR 8405].

Aharonian, Aharon G.: "Armenian intermarriage in the United States, 1950-1976". [NAASR 8405].

Andreassian, Ellie: "Immigrants from Soviet Armenia today". [NAASR 8405].

Annual of Armenian linguistics. Volume 5, 1984. (Cleveland State University) Cleveland OH, 1984.

Arzruni, Sahan: "Alan Hovhanness: The Armenian wellspring of his music". [NAASR 8405].

Azarya, Victor: *The Armenian Quarter of Jerusalem: Urban life behind monastery walls.* (Univ. California Pr.) Berkeley, 1983. 224pp. 0-520-04749-4.

Bamberger, Joan: "Family and kinship in an Armenian American community". [NAASR 8405].

Chaliand, Gerard / Yves Ternon: *Armenians: From genocide to terrorism.* (Zed) London, 1983. 144pp. 0-86232-160-3.

Comrie, Bernard: "Some formal properties of focus in Modern Eastern Armenian". *AArmL* 5.1-21.

Considine, Patrick: "Two Armenian runners". *AArmL* 5.51-58.

Dekmejian, R. Hrair: "The Armenian perspective". [NAASR 8405].

Dermerguerian, Robert: "Le sigle dans le système lexical arménien". *AArmL* 5.69-86.

Deranian, H. Martin: "Worcester is America". [NAASR 8405].

Das Evangeliar Codex 697 der Mechitaristen-Congregation zu Wien. (Union

Verlag) Berlin (Ost), 1981. [Limited number of copies available for \$150. — + 3. — postage from the Armenian Prelacy Bookstore, 138 East 39th St, New York NY 10016.]

Gandolfo, Francesco: *Le basiliche armene, IV-VII secolo.* (De Luca) Roma, 1982. [Discussed by J.A.C. Greppin in *AArmL* 5.120].

Glazer, Nathan: "The American perspective". [NAASR 8405].

Greppin, John A.C.: "Arm. *šun* 'dog' and the passage of IE **Kw* to Arm *š*." *AArmL* 5.91-97.

Gulbenkian, Edward: "The attitude to war in the 'Epic of Sasoun'". *Folklore* 95 (No. 1), 105-112.

Gulbenkian, Edward: "Movsès Khorenatsi's remarks to his patron". *Le Museon* 97 (1984). 59-79.

Hamp, Eric P.: "Remarks on *astuac*." *AArmL* 5.87-89.

Hewsen, Robert H.: "The United States and the Armenian question in 1984." Deutsch-Amerikanisches Institut lecture, 3 May 1984, Tübingen (BRD).

Huld, Martin E.: "On Armenian *k'san*." *AArmL* 5.59-67.

Joseph, Brian D.: "Lindeman versus Kortlandt: Summary and evaluation". *AArmL* 5.45-50.

Kaprielian, Isabel: "Bandought: Armenian laborers in the workforce of Brantford, Ontario, to 1915". [NAASR 8405].

Kavassian, Sossy: *Certains problèmes morphologiques de l'arménien parlé chez les immigrants arméniens de première et deuxième génération à Montréal.* (Centre international de recherche sur le bilinguisme) Québec, 1983. [Publication B-123]. [Reviewed by T.J. Samuelian in *AArmL* 5.111-114].

Kooshian, George, Jr.: "Church reform in America: The Diocesan Assembly of 1923". [NAASR 8405].

Kortlandt, Frederik: "PIE. *H- in Armenian". *AArmL* 5.41-43.

Kouymjian, Dickran: "William Saroyan and the Armenian ethnic experience in America". [NAASR 8405].

Kulhanjian, Gary: "From Ararat to America: The Armenian settlements of New Jersey". [NAASR 8405].

***Letteratura armena e altro . . . /Armenian literature and other things . . . /Littérature arménienne et autres . . .* (I/COM/International) Milano, 1984. [Dissonanze, Imagini per una cultura armena, 1]. [Distributors for US & Canada: Tadeh-Barth Publications, 438 East Saddle River Rd., Upper Saddle River NJ 07458. US \$16.00]**

McCarthy, Justin: *Muslims and minorities: The population of Ottoman Anatolia and the end of the empire.* (New York Univ. Pr.) New York, 1983. 352pp. 0-8147-5390-6.

Minasian, Edward: "Forty years of Musa Dagħ". [NAASR 8405].

Minassian, Martiros: "Les subjonctifs dans les subordonnées finales en arménien classique". *AArmL* 5.23-39.

[NAASR 8405 = Identity and assimilation: The Armenian experience in America. National conference, organized and sponsored by the National Association for Armenian Studies and Research. Cambridge MA, 3-5 May 1984.]

Naff, Alixa: "The Arab experience in America: The Syrians." [NAASR 8405].

Rand, Harry: "Arshile Gorky's Armenian sources". [NAASR 8405].

Renoux, Charle: *Hésychius de Jérusalem. Homélie sur Job. Version arménienne. I: Homélie I-XI.* (Brepols) Turnhout, 1983. [Reviewed by J.A.C. Greppin in *ArmL* 5.119-120].

Samuelian, T./M. Stone (eds): *Medieval Armenian culture.* (Scholars Press) Chico CA, 1983. [University of Pennsylvania Armenian texts and studies, 6].

Saryan, Sarkis S.: *Language connections (Kinship of Armenian with sister Indo-European languages).* Preface by John A. S.[sic] Greppin. Foreword by G.B. Djahukian. (Sarmen Book Co.) Yarmouth MA, 1982. \$28.00. [available from Schoenhof's Foreign Books, 76A Mt Auburn St., Cambridge MA 02138]. [Reviewed by T.J. Samuelian in *AArmL* 5.109f.].

Stempel, Reinhard: *Die infiniten Verbalformen des Armenischen.* (Peter Lang) Frankfurt/Main, 1983. 3-8204-5116-1. [Europäische Hochschulschriften: Reihe 21, Linguistik. Bd. 22.] [120 pp., \$14.10].

Svajian, Pergrouhi N.: "The Armenian school movement in America". [NAASR 8405].

Takoushjan, Harold: "Armenian immigration to the United States today from the Middle East". [NAASR 8405].

Tanielian, Anoushavan: *[Catalogue of Armenian manuscripts of the Armenian Catholicosate of Cilicia].* (Catholicosarménien de Cilicie) Antelias, 1984.

T'oxmaxyan, R.M.: *Žamanakakic' hayereni šeštabanutyunē.* (HSSR GA) Erevan, 1983. [Reviewed by A.A. Khachaturian in *AArmL* 5.115-117].

Weitenberg, J.J.S.: "Armenian dialects and the Latin-Armenian glossary of Autun". Samuelian/Stone: *Med. Arm. cult.* 13-28.

Weitenberg, J.J.S.: "Evliya Chelebi on the Armenian language of Sivas in 1650. Some remarks." *AArmL* 5.99-108.

Weitenberg, J.J.S.: "Remarks on the pronominal

genitive in Classical Armenian". *REArm* NS, XVII (1984). 113-121.

Wilkinson, R.D.: *Introduction to the history of pre-Christian Armenia.* [SAS Occasional papers, 3]. 87pp. (Available from Robert H. Hewsen, Department of History, Glassboro State College, Glassboro NJ 08028. Cost: \$2.00 ppd.).

AT LARGE

SSCLE

In 1980 nine historians founded the Society for the Study of the Crusades and the Latin East (SSCLE). The SSCLE, which now numbers over 140 members in sixteen countries, publishes an annual *Bulletin* and sponsors symposia in the US and abroad. The Society's first international conference, "Crusade and settlement", was held at University College, Cardiff, from 30 August to 3 September 1983, and the papers will appear in 1984 from Cardiff University Press.

Membership for scholars (personal members) is US \$10. – per year, payable by each 1 October. Institutional subscriptions may be taken at the same rate, and the SSCLE has a category of student membership at US \$6. – per year. Further details from the Secretary, Jaroslav Folda, Department of Art, University of North Carolina, Chapel Hill NC 27514, or from the Treasurer, Bernard Hamilton, Department of History, Nottingham University, Nottingham NG7 2RD (England).

AEAQ

The government of the Province of Québec has approved the incorporation of the *Association des Etudes Arméniennes du Québec*. The Association, which has elected an administrative council with Hagop Der Khatchadourian as president, aims to establish accredited university-level and college courses in Armenian language, history, culture, and related topics, and to negotiate agreements with Quebec universities and colleges for the eventual implementation of a program in Armenian Studies or special chairs. The AEAQ has already negotiated an agreement with Concordia University for the gradual establishment of an Armenian Studies Program and has also been supervising accredited CEGEP-level courses (Collège Marie-Victorin) in Modern Armenian Literature and the History of Armenian Civilization, beginning in January 1984, as well as Intermediate and Advanced Armenian at the Sir George Williams Campus of Concordia University.

Vol I, No. 1 of the Association's *Lratu/Bulletin* has appeared, and parties interested in the work of the AEAQ should write Case postale No. 1556, Succursale Bonaventure, Montreal PQ H5A 1H6, Canada.

NAASR CONFERENCE

On 3-5 May 1984 the National Association for Armenian Studies and Research, with the cooperation of the Department of Near Eastern Languages and Literatures at Harvard University held a national conference on "Identity and assimilation: The Armenian experience in America" at the Harvard Divinity School in Cambridge, MA. After an opening session, presided over by Oscar Handlin (Harvard University), on the evening of the 3rd, the conference had sessions on the following two days devoted to "The process of settlement", chaired by Robert Mirak (Boston University), "Social institutions", chaired by Stephan Thernstrom (Harvard University), "Old issues and new communities", chaired by Lawrence Fuchs (Brandeis University), and "The Armenian artist in America", chaired by Robert W. Thomson (Harvard University).

The *Publications and papers* section of this issue lists, alphabetically by author, the papers presented at the conference.

From our members

M.J. Connolly has developed character sets for Armenian, Cyrillic, Glagolitic, Greek, and phonetics and has successfully installed them for use in the new Apple 32 series (Macintosh and Lisa 2). Additional alphabets and various fonts for each of them are also under development. In the Macintosh environment, for example, which has been the focus of the project, all applications, such as MacWrite, Microsoft Word, MacPaint, draw on the character sets, and a simple click of the 'mouse' suffices to invoke or dismiss the character sets, which have been installed in the system file and are available underlined, bold, shadowed, etc. and in various point sizes. The work was done at the beginning of the summer with equipment and development software made available as part of Boston College's participation in the Apple University Consortium. The next issue of the *Newsletter* will contain information on distribution of the fonts and their installation, at virtually no cost, to interested Macintosh users.

A related project involves the development of similar character sets for use in the DEC VAX/VMS environment with ReGIS graphics display devices and with the new VT200 series of terminals and DEC LA printers.

Lucy Der Manuelian has been appointed to the first full-time teaching position in the field of Armenian art to be established in the U.S. Under the innovative and novel Lectureship in Armenian Art and Architecture established at Tufts University, Harvard University, Boston University, Northeastern University, the University of Massachusetts, Boston College, and McGill University, credit courses in Armenian art and architecture will be offered at each university in succession on a rotating basis over the next few years. The courses will be available to students of all the universities in any given year on a cross-registration basis. The opening series at Tufts in

AY 1984-85 will offer *A survey of Armenian art, 4th to 14th century* in the fall and *Armenia and the West: Architecture and sculpture, 4th to 14th century* in the spring.

In its issue 16.1 (April 1984) *Michigan today* features a profile and extensive quotes from Ronald G. Suny along with those of other Soviet experts from the University of Michigan.

NOTICES & SQUIBS

Stephan, Sabine: *Karapet Episkopos Ter-Mkrtschjan (1866-1915). Materialien zu einem Kapitel armenisch-deutscher wissenschaftlicher Zusammenarbeit. Unter Mitarbeit von Loretta Chr. Ter-Mkrtschjan.* (Martin-Luther-Universität Halle-Wittenberg) Halle/Saale, 1983. [Wissenschaftliche Beiträge, 1983/37 (T 52)]

The period from 1860 to 1910 was perhaps the most fruitful fifty years for Armenian scholarship in the sense that some of the most energetic scholars in the world then devoted their attention to the interpretation of Armenian texts. And the thirty years before the First World War marked a unique phase, when a few promising scholars from Armenia received a German training and returned to their own land. The contribution of the Mechitarists was of course earlier and more sustained; but the imposition of a Soviet regime brought an end to the direct influence of Western scholarship on those being trained in Armenia.

This volume is a timely reminder of the great contribution made by a few clerics from the Academy in Ejmiatzin who had studied in Germany. Born in 1866, Karapet Ter-Mkrtsch'ean entered the Academy in 1880. In 1889 he was ordained deacon and sent to Germany; for five years he studied in Leipzig, Halle and Berlin, learning Latin, Greek, Hebrew and Syriac. In 1893 he presented a dissertation at Leipzig on the Paulicians. After traveling to Paris, London, Vienna, Venice and Constantinople, he returned to Ejmiatzin. Rapid promotion followed. In 1895 he became a *vardapet*, in 1899 Director of the Academy, in 1903 adjunct bishop of Erevan; and in 1909 he was consecrated bishop of Atrpatakan at Tabriz.

Sabine Stephan describes in detail the pastoral work of bishop Karapet, the difficult position of the Armenians in revolutionary times, and the intrigues and accusations brought against Karapet by those opposed to reform of the church. But readers of this *Newsletter* will be more familiar with bishop Karapet's scholarly work: the editions of the Armenian versions of Irenaeus and Timothy Aelurus (with Ervand Ter-Minasean), of the catena known as *The seal of faith*, of various early Armenian theological works, and the numerous articles and texts in the review *Ararat*. So of particular value are the 28 pages of bibliographical information covering the years 1894 to 1913.

Bishop Karapet died in November 1915, aged only

49. It would be a long time before Armenia proper became a center for Armenian studies in the international scholarly world. The role of Bishop Karapet and his few colleagues was a significant first step.

R.W. Thomson

Armenian journalism, 1794-1977.

The role played by the Armenian press in the history of the Armenian people over the past two centuries is so great as to be nearly unique, and the role which it still plays today in the rapidly changing communities of the Armenian diaspora remains one of considerable importance. By contrast a scholar working on the social and cultural history of a country like Switzerland would not find a book on the history of Swiss journalism to be particularly central to his efforts, because a stable country, endowed with solid institutions and able to take full advantage of the diverse media available over the past two centuries does not use its press for quite as many purposes as the Armenian people, particularly its intelligentsia, has done. Both in the homeland and in the diaspora, Armenians have made their history in contexts that have given the press an uncommon centrality in political and cultural life. Furthermore, the lack of universities and of institutional documentation in stable archives has made the Armenian press the best record of social history available to us. A yet to be published study by Jerair Gharibyan titled *Armenian journalism, 1794/1966* is not only a reference guide and a history of the Armenian press in that period, but also examines the tightly knit relationship between the Armenian press and its heterogeneous contexts, from Madras to Yerevan and from Tiflis to Fresno.

Gharibyan points out that, although Armenians began book printing far earlier (1512) than any other Middle Eastern nation, the printing of Armenian books was of necessity an unsteady activity, directed largely toward the production of almanacs, religious texts, and translations from the burgeoning literature of Europe. When an Armenian priest, Haroutune Shmavonian, obtained the support of patrons in Madras, India, and published the first issue of the periodical *Azatarar* on 16 October 1794, he launched a new kind of Armenian enterprise, distinguished by several features that were to become a recurrent pattern in the history of the Armenian press.

First, and perhaps most significantly, the periodical was published far away from the heartland of ancient historical Armenia. Until the establishment of the Armenian Republic in 1918, to be followed by the Soviet Armenian state and relative stability, the Armenian press flourished primarily in urban areas, away from the oppressed agricultural heartland. The significance of this has not always been fully acknowledged. It meant that the aim of writers and editors was not primarily to provide news in the Armenian language, since most readers were multilingual and had frequent access to foreign-

language sources. The exceptions to this would be early nineteenth-century Smyrna and Istanbul, where there was as yet no Greek or Turkish press when Armenian newspapers began publication. If we compare the situation with that of the United States in the nineteenth century, we can sense the dimensions of the difference: Virtually every small town in the US had its small newspaper in that period, whose main tasks were to present news for which the provincial residents had no other source, to editorialize on local mores, and to provide a chronicle of local events. The Armenian press shares some of these features, as Gharibyan's study indicates, but not others. Thus, for example, Shmavonian knew that his polyglot patrons would get news of cotton prices or European wars from the British "gazettes" and "broad-sheets" and early newspapers that were available in coastal India. He could not hope to compete with these in speed or accuracy of transmission, nor did he need to. Instead, his periodical provided retrospective summaries of such events, of which by far the most important was the ongoing French Revolution, whose tremors were felt even in India. Ultimately, Shmavonian and his backers had a different aim in mind: to make the local community of prosperous Armenians feel themselves linked to an Armenian nation that was so scattered as to be more concept than fact. They regarded *Azatarar* as a rallying point, a place for exhortation and for what we would now call moral propaganda.

As Gharibyan shows, the tendencies first manifested in *Azatarar* remained central to the development of the Armenian press until the 1920s. In the Diaspora it was not until the 1960s, and then only in the USA, that this began to change in important ways. Gharibyan nevertheless points to one important evolution within this general framework in the nineteenth century. Thanks to the effort of the Mekhitarist fathers in the West and due to the impact of Tzarist occupation in the East, the number of literate urban Armenians increased very rapidly after the 1820s. This increase was itself part of an economic change which led to the formation of the Armenian bourgeoisie. They, in turn, adapted the Armenian press to new needs and new functions, cultural, social, and political. In an unplanned, but historically inevitable way, their improvisations shaped a new concept of Armenian-ness, especially after 1860. In the decades after that the Armenian press was *both* the arena in which contending opinions struggled to establish a consensus about finding a culturally or geographically defined place for an Armenian nation in the new world order *and* the alembic in which the classical Armenian language and the dialects spoken by immigrants who had come to the cities were transformed into Western and Eastern Armenian. Gharibyan's narrative survey of the Armenian press allows us to have a chronological account of these important developments.

The Armenian press of the post-genocide diaspora is

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also surveyed in Gharibyan's study. He points out how extensively this press depended on political organizations and was, and to some extent continues to be, owned and supported by them. Such a press could not help being fragmented, so much so that even the literature of the diaspora, which depended heavily on periodicals for its outlets, began to develop as though it were under some degree of unofficial censorship – witness the extraordinary attacks on Vahan Tekeyan, Hagop Oshagan, Neshan Beshigtashlyan, and Shahan Shahnour, motivated at least partially by political, not aesthetic, reasons. Happily this has changed radically in the past two decades, and receives passing mention in Gharibyan's text, which encompasses the history of the press up to 1977.

A unique aspect of this study, which will increase its value as a reference source when published, is its detailed list of Armenian periodicals and newspapers. No such list

can be fully complete, because of the scattered and ephemeral nature of many publications, but Gharibyan has performed a real service in providing us with a guide that can tell us of a range of publications that include the *Sotsialist* from Baku in 1904, the *Gughadendesagan gyank* from Yerevan in 1922-29, dedicated to agricultural life in a resurgent Armenia, and more recent publications like *Foto-lraper* from 1969, published by the Soviet Armenian telegraphic agency and consisting primarily of illustrated news. Most Armenians in the diaspora will have no access to such publications, and the signal service performed by Gharibyan is to make us aware of the range and variety of functions which the Armenian press now carries out. No other work known to me does this in English. All those interested in the development of Armenian culture, which has been so deeply intertwined with that of the Armenian press, will find this a helpful and valuable study when it appears.

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