

society for armenian studies Newsletter

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From the Society

Opening of SAS Office

The Administrative Council of the Society for Armenian Studies is pleased to announce the opening on July 1, 1986 of offices for the Society at UCLA, with Mr. Aram Arkun as office manager. The address is:

Society for Armenian Studies
Department of Near Eastern Languages
University of California
Los Angeles, CA 90024

This is now the business office of the Society, replacing the Divinity Avenue address in Cambridge. Orders and payment for all SAS publications, including the journal, should be directed to this address. General mailings to the membership will emanate from here and this office will be the repository for SAS files and records. The Society's officers and members of the Administrative Council will continue to carry out their business in the accustomed manner and questions of policy will remain their concern.

Notice of Annual Business Meeting

The annual business meeting of the Society for Armenian Studies will take place on Thursday, November 20, 1986 at the Sheraton-Boston Hotel, Prudential Center, Boston, Mass. 02199. As of this writing, it is anticipated that the meeting will take place from 5 p.m. to 7 p.m. in room Beacon-C. Please check the MESA program to confirm time and place.

We urge a full attendance at this important meeting. Following the discussion of issues concerning the future of the Society, there will be the opportunity to introduce the newly elected members of the Administrative Council for 1987, who will take office at the conclusion of the meeting.

1986 Elections

As reported in the March 1986 Newsletter, the Chairman informed the membership at the annual business meeting in November 1985 of the Council's decision to revise the timetable and method for elections to the Administrative Council. Elections will take place by mail ballot prior to the November annual business meeting, in order to eliminate the three-month hiatus that prevailed under the previous system. Retiring Administrative Council members will vacate their positions at the end of the annual business meeting, to be succeeded at that time by the newly elected members.

In accordance with this plan, the 1986 Administrative Council appointed a Nominating Committee composed of George Bournoutian, chairman, Artin Arslanian, and Levon Chorbajian. After an extensive search, the committee nominated the four candidates named in the ballot mailed in August to replace the four members whose terms will expire at the end of this year. The names of write-in candidates may be added, if the nominee is qualified and has consented to have his/her name entered in nomination. At the 1986 annual business meeting, members will have an opportunity to nominate candidates for the elections to take place next year.

Continuing members of the Administrative Council, whose terms will expire at the end of 1987, are: Lucy Der Manuelian, Levon Marashlian, and Eliz Sanasarian.

Members whose terms will expire at the end of 1986 are: Dickran Kouymjian, Arpema S. Mesrobian, Nikola Schahgaldian, Barlow Der Mugrdechian (completing Artin Arslanian's term).

Roster: Corrections and Changes

The new membership roster has been completed and mailed. Many thanks to John Greppin who prepared it. As the roster is not revised every year, members are encouraged to send in corrections and changes for posting in the Newsletter. First correction received: Lucy Der Manuelian writes that her name should be listed exactly that way (without the extra initial as in the new roster). Secondly, Anny Bakalian's address, listed as 230 W. 55 St., NYC, is now 425 E. 79 St., #14E, NYC 10021 (212) 737-7286.

Arpema S. Mesrobian
Secretary, Administrative Council
September 1986

MESA Panels

The SAS will hold its annual meeting in conjunction with the MESA meeting at the Sheraton Hotel in Boston, November 20-23.

Four panels will be presented:

1. Armenia and the West in the Crusader Period: Interactions in Art and Liturgy. Sat. Nov. 22, 2:30-3:30. (Dalton B) Chair: Kevork Bardakjian.
A. M.J. Connolly
Confiteor and xostovanim: Liturgy between Armenia and the West.
- B. Helen C. Evans
Cilician Manuscripts and their Sources in the Crusaders' Era.
- C. Lucy Der Manuelian
Carved Images in Armenia and the West: Relationships and Influences.
- D. Sylvie Merian
Armenian Medieval Bookbinding: Description and Comparisons
2. Armenian Music from Antiquity to the Present. Fri. Nov. 21, 10:30-12:00. (Dalton A). Chair: Nikola Schahgaldian
A. Gabriele Winkler

The Early Form and Evolution of the Sharakan
 B. Ohannes Salibian
 The Advent of Professional Music in Armenia
 C. Krikor Maksoudian
 The Armenian Hymnal (Sharaknots)

3. Response to Repression and Trauma in Armenian Literature. Fri. Nov. 21, 2:00-3:30. (Liberty D). Chair: Avedis Sanjian.
 A. Gia Aivazian
 Paganism in Daniel Varoujan's Poetry
 B. Rubina Peroomian
 Jewish and Armenian Literary Responses to Trauma.
 C. Abraham Boghogian
 Maloyan's Influence on the *Menk'* Generation.
 D. Hasmig Tashjian
 An Interpretation of Frik's Poem "Reproaches".

4. Responses to Genocide: The Armenian Case. Sat. Nov. 22, 8:00-10:00 a.m. (Beacon F)
 Please note: Dates, times, and room assignments are tentative and subject to change.

SAS Publications

As Chairman of the SAS Publications Committee, R. H. Hewsen has taken steps to increase the outreach of the Society by extending the distribution of the *Newsletter*.

At the present time, 500 copies of each issue of the *Newsletter* are being printed. Of these, some 170 are sent to members, 40 to subscribing non-members, and about another 200 to individuals, institutions, organizations, and publications which the SAS feels are in its interests to reach. The latter category now includes:

- All universities in the United States and abroad with Armenian programs, or with major centers for Middle East and/or Soviet studies.
- All Armenian foundations world-wide (Manoogian, Gulbenkian, etc.).
- All major Armenian ecclesiastical centers (Etchmiadzin, Antelias, Jerusalem, Bzommar, the Istanbul patriarchate, and the Mekhitarist monasteries of Venice and Vienna).
- All major Armenian organizations and cultural societies (NAASR, AGBU, ARS, ALMA, Bibliotheque Noubar, etc.).

All Armenian outlets and book distributors (including Radio Nairi in Los Angeles).

• The British Museum Library, Bibliotheque Nationale, Library of Congress, Lenin Library, Vatican Library, and the national libraries and universities, academies of science and manuscript repositories of Erevan, Tbilisi and Baku.

• All major societies devoted to the study of the Middle East and the USSR (MESA, AAASS, AOS, AHA, etc.).

Plans are now being formulated to distribute some of the remaining copies to major Armenian newspapers both here and abroad. Members are welcome to suggest other individuals and institutions or organizations to which the *Newsletter* might profitably be sent. Members should know that these unsolicited mailings do not increase the costs of the *Newsletter* to the Society. Printing costs remain the same whatever the number of copies printed up to 500, and the Society enjoys a substantial savings by mailing enough copies

to take advantage of the benefits of bulk mailing. The last issue, for example, cost \$0.08 to send bulk, whereas the regular mailing charges would have been \$0.39 per copy.

As of now, the *Newsletter* does not have a permanent editor; this issue and the last have been compiled by R. Hewsen and produced by E. Antreasian. The Publications Committee, on behalf of the Society, would like to thank Dr. Michael J. Connolly of Boston College for his good work in editing the *Newsletter* over the past three years. While comments concerning the organization and content of the *Newsletter* have usually been quite positive, the editors are keenly aware that the Society's membership is diverse and that its interests vary. If any members would like to see the *Newsletter* shift its emphases or move in new directions, they have only to submit material of their choice.

Krikor Maksoudian and Lorne Shirinian have agreed to take on the responsibility of editing the *SAS Annual Bibliography* now several years in arrears. Vol. III, edited by R. Hewsen, is currently in press. It indexes the articles for the calendar year 1980.

Newsletter Format

With this issue, readers of the *Newsletter* will note an expansion of the format developed over the past few years and formalized by the last editor, Michael Connolly. Hereafter, the various section departments will be arranged as follows:

1. From the Society.
2. Conferences and Lectures.
3. From Our Members: This will be strictly limited to news of the activities of SAS members and will be subdivided into 'Books', 'Articles', 'Papers', and 'Announcements', the last category containing news of awards, grants, special activities and projects, promotions, appointments, etc.
4. At Large. Miscellaneous news relevant to the field of Armenian studies. Information about the activities of various organizations, institutions, chairs, etc. engaged in Armenian studies or related fields.
5. Publications. Information on new books and other publications by non-members.
6. Notices and Squibs. As with 1 and 2 above, this section will remain the same.

Conferences and Lectures

1985-3-23: *Changing Perceptions of the Armenian Genocide*, a one-day conference co-sponsored by the Armenian Center at Columbia University and the Armenian Assembly of America. Participants included Levon Chorbajian, Girard Libaridian, Levon Marashlian, Dennis Papazian and Ronald Suny.

1985-4-18/20: *The National Conference on Genocide and Human Rights*, held at Bentley College, Waltham, Mass. The theme of the conference, which was co-sponsored by Bentley College and NAASR, was "Seventy Years After the Genocide: Lessons from the Armenian Experience." The conference attendees came from all over the United States and Canada, as well as from London and Tel Aviv. Massachusetts Governor Michael S. Dukakis served as honorary co-chairman of the conference, and the speakers included Nobel Prize Laureate George Wald, U.S. Holocaust Coun-

cil member Set Momjian, and Senator William B. Proxmire. Papers were presented *inter alia* by Lucy Der Manuelian, Richard Hovannisian, Levon Marashlian, Vahe Oshagan, Frank A. Stone, Christopher Walker and Puzant Yeghiayan.

1985-5-17/18: *Le Nouveau Paysage Interieur. Fragments du Monde Armenien 1975-1985*, a seminar devoted to the study of recent Armenian militancy, in Paris. The program is reproduced below.

Premiere Seance

D. Kouymjian (Fresno), 1975-1985: Les militants arméniennes, synthèse historique avec esquisse de périodisation.

J. Perera (Londres), Les organisations militaires clandestines.

Débat.

J. Perigaud (Paris), Contradictions internes aux communautés arméniennes et retournement de la violence sur le monde.

Débat.

Samedi 18 Mai, 9 heures

Deuxième Séance

J. Altounian (Paris), L'implosion d'une lecture. Un contact mortel pour la vie. Discutante: H. Piralian (Paris)

Débat.

V. Yeghicheyan (Aubusson), Les événements de la décennie 75-85, la répétition et le bien-dit.

Débat.

Déjeuner

Samedi 18 Mai, 14 heures

Troisième Séance

L. Daronian-B. Sakayan (Paris), 1972-1985: Groupes, mouvements et mouvances politiques, arméniens, non-traditionnels.

E. Dadrian (Londres), Ambivalence d'une politique régressive.

Débat.

M. Nichanian (Paris), Eschatologie de la violence.

Débat.

Samedi 18 Mai, 20 heures

Quatrième Séance

Débats prospectifs (*): quelles perspectives pour les communautés arméno-diasporiques?

1985-10-25: A seminar, *De Armeniers in de Diaspora. Identiteit en Assimilatie. Een Verkenning*, held in Amsterdam. Speakers included SAS members D. Kouymjian (Fresno); B. Zekian (Venice).

1986: The Fresno Metropolitan Museum presented a series of lectures entitled *Weavers, Merchants, and Kings: The Inscribed Rugs of Armenia*. The series included the following speakers and topics (as per exhibit program):

Feb. 16, Sunday, 2:30 PM (Lyles Theatre)

Illustrated lecture

“Diamonds, Dragons and Crosses: The Art of Armenian Rug Weaving” Dr. Lucy Der Manuelian, Professor, Department of Fine Arts, Tufts University.

Dr. Der Manuelian is an art historian, an authority on Armenian Rugs and co-author of the exhibition catalogue.

Feb. 16, Sunday, 7:30 PM (Lyles Theatre)

“Lost Treasure: The Story of Armenian Art.” Illustrated lecture by Dr. Lucy Der Manuelian, Department of Fine Arts, Tufts University.

Feb. 22, Saturday, 3:00 PM

Special gallery tours of exhibition with Douglas Martin. Mr. Martin is a scholar and authority on Near Eastern Rugs, has published in *Hali* and is co-author of a forthcoming book, “Gabbeh, The Mystery Weavings of The Persian Gulf.”

Feb. 23, Sunday, 2:30 PM (Lyles Theatre)

“Armenians and the Oriental Rug.” Illustrated talk by Leymel Amirian, collector and connoisseur from Palo Alto, California.

March 1, Saturday, 3:00 PM

Special gallery tours of exhibition with Douglas Martin. Admission is free.

March 2, Sunday, 2:00 PM (Lyles Theatre)

Live performances by “Arax Armenian Folk Dancers” and oudist, Richard Hagopian and his ensemble.

4:00 PM (Lyles Theatre)

“Inscriptions in Armenian Art.” Illustrated lecture by Dr. Dickran Kouymjian, Armenian Historian and Coordinator, Armenian Studies, School of Social Sciences, California State University, Fresno.

March 9, Sunday, 1:00 to 3:00 PM (Lyles Theatre)

Rug Owners Clinic, Philip M. Jolley, Jr., Director, Appraisal Services, and James Ferrell, Oriental Rug Department, Butterfield and Butterfield Auction House, San Francisco, will authenticate and give value estimate on rugs brought to the museum.

7:30 PM (Lyles Theatre)

“An Evening with Armenian Poetry,” special poetry reading with New York poet, Peter Balakian and Fresno poet, James Baloian.

March 16, Sunday, 1:00 to 3:00 PM (Lyles Theatre)

Film: “The Making of Oriental Carpets” and “Rug Information Session.” Learn about your treasured rug with Fresno rug dealer, Charles Attarian.

March 23, Sunday, 2:00 PM (Lyles Theatre)

“Collecting Rugs - A Connoisseur’s Perspective,” lecture by Arthur Gregorian, Boston, President, Armenian Rug Society of America. Mr. Gregorian was instrumental in the research and organization of the Weavers, Merchants and Kings Exhibition and is an international authority on Armenian rug weaving.

April 6, Sunday 2:00 PM (Lyles Theatre)

“Armenia Today.” Illustrated lecture by Dr. Arra Avakian of Fresno, noted authority on Armenian history and culture. Former Director of Armenian Studies, California State University, Fresno.

April 13, Sunday, 2:00 PM

“Armenian Rugs: A Comparison Between Nineteenth Century Examples and The Classic Rugs of the Seventeenth and Eighteenth Centuries.” Illustrated lecture by Dr. Murray L.

Eiland, author, noted authority on Oriental rugs and co-author of the exhibition catalogue.

1986-6-8/28: The Armenian Relief Society held its fourteenth *Summer Studies Program* at Roger Williams College, Bristol, Rhode Island, June 8-28, 1986, under the direction of Nora Nercessian of Harvard University. The faculty and program included:

Resident Faculty

Robert Hewsen, Glassboro State College, Glassboro, New Jersey; Armenian History

Raffi Setian, Pasadena, California; Armenian Language; Armenian Literature (2 weeks)

Margaret Der-Bedrossian, University of California, Davis; American-Armenian Literature (1 week)

Visiting Faculty

Kevork Bardakjian, Harvard University, Cambridge, Mass; Self-Image in Armenian Literature

Diana Der Hovanessian, Cambridge, Mass; Poetry Reading
Aram Gharabekian, Sinfonova, Boston, Mass; Armenian Music and its Reception

Gerard Libaridian, Zoryan Institute, Cambridge Mass; The Armenian Diaspora

Neery Melkonian-Ourfalian, University of California, Los Angeles; History of Contemporary Armenian Art

Father Oshagan Minassian, Watertown, Mass; The Worship of the Armenian Church.

Arby Ovanessian, Paris, France; Discussion and Screening of Armenian Films.

Levon Sarkisian, A.N.C., Waltham, Mass; The History of Hai-Tad.

Khachig Tololyan, Wesleyan University, Middletown, Conn; Maintaining Authority and Creating Culture in the Armenian Diaspora.

1986-8: The 17th quadrennial International Byzantine Congress held at Dumbarton Oaks, Washington, D.C. Armenian studies were represented by a number of papers besides a special panel devoted to the Byzantine expansion into Armenia in the 11th century, at which Dr. N. Garsoian read a paper for V. Arutiunova-Fidanyan, of Moscow, who was unable to attend in person.

1986-9-10/14: An international symposium on *Armenian Literature in the Middle Ages (V-XVIII centuries)* convened in Erevan. A number of SAS members attended as guests of the Armenian Academy of Sciences including N. Garsoian, J.A.C. Greppin, R.H. Hewsen, R.W. Thomson, and Gabriele Winkler, etc.

1986-1987: The *Association Internationale des Etudes Arméniennes* held its third international conference in Brussels in September of this year. Founded in 1982, the AIEA now has about 150 members and so has reached the size of the SAS. The next major activity of the organization (whose current president is SAS member Michael E. Stone of the Hebrew University of Jerusalem) will be a workshop entitled *Les Arméniens Face à l'Occident et la Question de la Modernité 16ème à 20ème siècles*, to be held in Paris 19-21 June, 1987.

1987-4: A workshop on *Patristics in Armenian Studies* is

being organized by Dr. H. Lehmann in Denmark.

1987-5: The Center for Balkan and Slavic Studies and the Society for the Study of Caucasia have announced their joint sponsorship of the Third Biennial Conference on the *Cultures of Caucasia*, to be held Saturday, 16 May, 1987. This conference will take place at the University of Chicago and will immediately follow the *Fifth International Conference on the Non-Slavic Languages of the USSR*, scheduled for 13-15 May, 1987. Under the guidance of Dr. Howard I. Aronson, the CBSS at the University of Chicago is rapidly becoming the major center for Caucasian studies in the United States.

From Our Members

Books

Krikor Maksoudian's annotated translation of John the Catholicos and **Levon Avdoyan**'s annotated translation of Zenob of Glak have both been accepted for publication by Columbia University. **Nina Garsoian**'s annotated translation of the *Buzandaran Patmutiwnk'* formerly attributed to P'avstos of Buzanda, will be published by Harvard University.

Articles

Hovannessian, Richard G. 'Denial of Genocide and the Armenian Question' (in Arm.), *Hask*, N.S. 4-5 (Antelias, 1985).

Hewsen, Robert H. 'The Road to Nuarsak' *The Armenian Review* 38 (3) (1985).

Papers

Astourian, Stephan. 'Remarks on the Role of the Armenians in the Economy of Cilicia at the Turn of the Century,' MESA Conference, New Orleans, Nov., 1985.

Hewsen, Robert H. 'Aspects of the Byzantine Expansion into Armenia in the IXth-XIth Centuries,' *17th International Byzantine Conference*, Dumbarton Oaks, 8 August, 1986; 'The Literary Genius of Moses of Khoren' *Symposium on Armenian Literature in the Middle Ages*, Erevan, September 10-14, 1986.

Mahe, Jean-Pierre. 'The Cultural and Economic Importance of Early Armenian Printing,' Watertown, MA, May 5, 1986.

Shahmasian, Vahram. 'The Exodus of the Armenian Remnants from Anatolia to Syria, 1922-1924,' MESA Conference, New Orleans, Nov., 1985.

Announcements

Richard G. Hovannessian, gave a two-part lecture on "The Republic of Armenia in Historical Perspective," Columbia University, October 16 and 30, and directed a seminar on the Republic of Armenia, San Francisco, November 9, under the auspices of the Bay Area Armenian Professional Society. He also attended the Third World Congress for Soviet and East European Studies, Washington, D.C., October 30 to November 4, and the annual meeting of the American Historical Association, New York, December 27 to 30.

Dr. Dickran Kouymjian, coordinator of the CSU Fresno Armenian Studies Program, has been named the Outstanding Professor for 1986 at CSU Fresno.

Dr. Kouymjian will be the university's candidate for statewide honors awarded by the Board of Trustees of the CSU system. The Board annually selects two California State University faculty members for the Outstanding Professor of the Year award.

Kouymjian has been a member of the CSU Fresno faculty since 1977, devoting his energies to making the Armenian Studies Program a vital force in the life of the Armenian community.

Dr. Kouymjian is currently chairman of the Administrative Council of the Society for Armenian Studies, a position which he has held for two years. Under his leadership the SAS has expanded its range of activities seeking to involve more of its membership.

Kouymjian, who resides in Paris, is presently on leave completing work on several projects. He is correcting final proofs of three books including *Etudes Armeniennes/Armenian Studies*; *In Memoriam Haig Berberian*, in honor of the late editor of the *Revue des Etudes Armeniennes*; *The History of Armenia by Ghazar P'arpetsi*, a re-edition of the critical text from the work of the 5th-century historian; and *William Saroyan, An Armenian Trilogy: Three Plays on the Armenians*, a book to be published by The Press at CSU Fresno.

Arpena S. Mesrobian, Director Emeritus of Syracuse University Press, has received a citation from The World Education Fellowship United States Section. This is only the third time that this national award has been made. Given on April 4, 1986 at the School of Law, The University of Connecticut, Hartford, the citation reads "for meritorious service to cross-cultural understanding and international education" and "in recognition of a distinguished career."

Avedis K. Sanjian, NELC, was chosen "Man of the Year" for 1985 by the Armenian Professional Society, Los Angeles, for his outstanding contributions to the advancement of Armenian studies. The Conference of Editors of Learned Journals selected *The Journal of the Society for Armenian Studies*, which Sanjian edits at UCLA, as the best new journal of 1985.

At Large

Bedi Karthlisa

The journal of Georgian and Caucasian studies, *Bedi Karthlisa*, founded and edited in Paris by Mme. Nino Salia, has ended its long and pioneering career. Begun as a nationalist publication of Georgian emigres in the Georgian language in the 1950's, *Bedi Karthlisa*, "La revue de Karthvelologie," gradually became an increasingly respected learned journal publishing articles in English, French and German on every aspect of Caucasian culture, and often contained articles relevant to Armenian studies.

Armenists will be pleased to learn that the place of *Bedi Karthlisa* has been taken by the new *La Revue des Etudes Georgiennes et Caucasiennes* (REGC) under the editorship

of SAS member Bernard Outtier, who has just returned to Europe after several months spent in Jerusalem studying the Georgian Bible. The secretary of the REGC is Mme. Dominique Gauthier-Eligoulachvili, 47 rue de Tournelles, 75003, Paris France.

Armenian Studies at the University of Pennsylvania

The resignation of Dr. Vartan Gregorian from the faculty of the University of Pennsylvania in 1984 brought to a close the Tarzian Chair of Armenian Studies which had been funded there on a year-to-year basis. Armenian studies at the University, in so far as they will still exist, will be subsumed within the Middle East Center or the recently established Center for Soviet Studies.

Encyclopedia USA

Peter von Wahlde of Academic International Press, (Box 1111, Gulf Breeze, FL 72561) is seeking contributors of articles relevant to United States involvement with Caucasia and Armenia for his new *Encyclopedia USA*. AIP publishes the *Modern Encyclopedia of Russian and Soviet History* (MERSH) and the *Modern Encyclopedia of Russian and Soviet Literature* (MERSL) as well as several other contemporary reference works including the *USSR Facts and Figures Annual* which contains considerable material concerning the Armenian Republic.

Armenian Films Available

Bebo, the first Armenian talking film (1935), produced by Arofilm Studios, directed by Hamo Bek-Nazaryan and starring Hrach Nersisyan in the title role, is now available on video-cassette from Parseghian Video and records (4900 Santa Monica Blvd, Hollywood, CA 90029; \$34.00). A surprisingly sophisticated and entertaining film, *Bebo* is based on the play of the same name by Gabriel Sundukian (1872), and has been brilliantly 'opened up' for the screen. Several characters have been added to the cast, and a sincere effort was made to recreate the life of the Tiflis Armenians of the mid-nineteenth century. Parseghian Video also offers a wide selection of other Armenian motion pictures on video cassette including *Nahabed*, *Mekhitar Sparabed*, *Khatabala*, *Kaos*, *Promise of Love*, *The Soldier & the Elephant*, *A Debt of Happiness*, *Baghdasar Aghpar*, *Sons of Sassoun*, *Djvgig*, the opera *Anush*, and various tapes of the Armenian State Song and Dance Ensemble. The value of these cassettes for classroom instruction needs no elaboration.

Armenian Library and Museum of America (ALMA)

Founded in 1974, the Armenian Library and Museum of America (P.O. Box 147, Belmont, MA 02178) is one of the two or three centers in the United States devoted to the preservation of Armenian books and artifacts in the United States. In its latest prospectus its stated goals are to:

Establish a library of books, periodicals, manuscripts, theses, indexes of resource materials located elsewhere, archival materials, microfilms, tapes of oral interviews, audio-visual materials.

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Krikor Maksoudian.

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SAS members and subscribers of all categories receive the *Newsletter* as part of their annual membership. Direct all inquiries concerning SAS membership and publications to the Secretary. Address editorial matters for the *Newsletter* to the Editor.

Administrative Council of the SAS (1986):

Chairman: Dickran Kouymjian, Armenian Studies Program,
CSUF, Fresno CA 93740.

Vice-Chairman and Secretary: Arpena Mesrobian, 4851 Pembroke Circle, Syracuse NY 13215.

Treasurer: Levon Marashlian.

At large: Lucy Der Manuelian, Barlow Der Mugrdechian, Elise Sanasarian, Nikola Shahgaldian.

Establish a museum of artifacts, relics, stamps, coins and currency, costumes, works of art, memorabilia, photographic and other visual exhibits which illustrate Armenian life, history and culture.

Create an environment conducive to research, study and informal exchange of ideas.

Prevent further dispersion and loss of existing books and objects.

Maintain cooperative relations with libraries and similar institutions everywhere and exchange information on the existence and location of books and materials.

Purchase new books relating to Armenia and the Armenians and encourage public and institutional libraries in America to do likewise.

Develop an exchange program for books from Armenia. Serve as a reference and information bureau.

The Chairman of the Board of Trustees of ALMA is currently Mr. Arthur T. Gregorian; the Museum Administrator is Mr. Vigen Der Manuelian. SAS members Paul Bedukian and Lucy Der Manuelian also serve on the administration, and Dr. Krikor Maksoudian acts as advisor to the institution. Currently housed in pleasant but somewhat cramped temporary quarters at 380 Concord Ave. Belmont, the museum and library eventually hope to construct a suitable building of their own. Memberships in ALMA are available for \$10.00 (\$3.00 for students).

Bibliotheque du Caucase

The Bibliotheque du Caucase, founded and directed by SAS member Bernard Outtier, has a new address: Lavau, St. Martin de la Mer, 21210, Saulieu, France.

Radio Nayiri

Radio Nayiri, an independent information and entertainment broadcast service founded by Vartkes Nargizian, made its debut in Southern California on October 7, 1985.

Broadcast live in Armenian from 8 to 9 PM Monday through Friday on KFOX 93.5 FM, Radio Nayiri offers daily communication with Armenians throughout the greater Los Angeles area and, is the only daily Armenian radio program currently operating in the United States.

Radio Nayiri provides a daily digest of local, national and international news and information, as well as reviews, interviews, commentaries and editorials. Radio Nayiri also airs selections of music, poetry and drama especially chosen for their cultural appeal.

Radio Nayiri regularly deals with thought-provoking issues concerning Armenians. Every Thursday Radio Nayiri is a listener's forum, with the audience invited to call in their thoughts on various subjects and discuss them live, on the air. Recent topics have spanned a wide range including health-related issues such as AIDS, the use of Armenian language in Armenian schools, and the re-election of Governor George Deukmejian. Tuesday evening programming features classical Armenian music hosted by Professor O. Salibian of USC.

For more information contact Nayiri Enterprises Inc. 15010 Ventura Blvd., Suite 336, Sherman Oaks, CA 91403. (818) 906-9966.

Publications

Dictionary of the Middle Ages, Editor-in-Chief J.R. Strayer N.Y. (Charles Putnam's Sons, 1980-).

The first five volumes of this major new reference work have now appeared and the publishers have released an interim index to facilitate their use (1985). The Armenian entries from this index are listed below. SAS member Nina G. Garsoian is a member of the Editorial Board of the *DMA* and has seen to it that Armenia and Caucasia are well represented. Besides her own five articles, the following contributions have been made by various SAS members: Robert Bedrossian (1 article), Lucy Der Manuelian (2), R.H. Hewsen (4), Krikor Madsoudian (5), James Russell (6), Ronald Suny (7) and Robert Thompson (8).

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The Encyclopedia of World Literature in the Twentieth Century
The second edition of the encyclopedia, edited by Leonard S. Klein (New York, 1981), has a four-page (8 columns) article on Armenian literature written by Diana Der Hovanesian and Marzbed Margossian. The first edition ignored Armenian literature.

Aramco World
Although largely devoted to activities in the Arab-speaking parts of the Middle East, the following illustrated articles relevant to Armenia and to the Armenians have appeared in *ARAMCO World Magazine*:

- K. Carmichael, 'Ani' (Sept.-Oct., 1967).
- J. Noonan 'Van' (Mar.-Apr., 1973).
- A. & D. Kouymjian, 'The Museum that Calouste Built' (Sept.-Oct., 1974).

Back issues of *Aramco World* are readily available and may be had free of charge from: Aramco World, 1667 K Street, Washington, D.C. 20006

British Documents on Ottoman Armenians, Vol. I, 1856-1880 (Ankara, 1981); Vol. II, 1880-1890 (Ankara, 1983). Bilal N. Simsim (ed).
These volumes emanating from the Turkish Historical Society, are recent additions to the academic arsenal in the multi-faceted attempt of the Turkish government to demolish the

Armenian case. Needless to say, the documents chosen for publication are those which support the Turkish view, and are hardly flattering to the Armenians. The questions which must be addressed by specialists in modern Armenian history are 1) are the documents authentic, and 2) if so, how representative are they of the content of the corpus of British documents on the subject?

University Publications of America Department C-F286, 44 North Market Street, Frederick, MD 21701.)

University Publications of America continues its series of confidential documents on microfilm. Although the sets of reels are too expensive for any but major libraries, the following series contain items of interest to armenists: *OSS/State Department Intelligence and Research Papers, The Soviet Union, 1941-1949.*

• The Nationality Problem and Morale in Caucasia (1942). Confidential U.S. State Department Files: Soviet Foreign Affairs.

• Russo-Turkish Relations: Turkish Reaction to Soviet Termination of Treaty of Friendship and Neutrality. (1945).

• Turkish Prime Minister Saracoglu Discusses Soviet Territorial Claims. (1946).

• Turkey's Willingness to Fight Russia (1946).

• Status of Turkish-USSR Bilateral Treaties and Agreements (1952).

Idem. Soviet Internal Affairs.

• The Armenian Revolutionary Federation (1948)

U.S. Military International Reports.

• Political Conditions in the Caucasus (1920).

Confidential U.S. Diplomatic Post Records.

• The Political and Military Situation in the Caucasus (1917).

• Russian influence in Persian Azerbaijan (1925)

• Kurdish Disturbances on the Perso-Turkish Frontier (1930).

• The Kurdish Situation in Iraq (1928).

• Kurdish Nationalist Group Requests American Intervention on Behalf of the Kurds in Iraq (1944).

The Parthian Period, Malcolm A.R. Colledge, (Leiden, E.J. Brill, 1986, 47 p., \$35.75).

A fascinating interplay of cultures and religions took place in western Asia, from Anatolia and Syria eastwards across Mesopotamia and Iran to north-west India, c. 330 BC to AD 272, as the local Semitic and Iranian populations felt the impact of conquests by Alexander the Great and his Greek successors, by the Iranian Parthians who retook the east to the Euphrates, and by the Romans who later incorporated Anatolia and Syria into their empire.

This study outlines political history, the religions (Semitic, Iranian, Greek and those which impinged from the Indian and Roman fringes), religious intermingling, religious and funerary architecture, the meaning of 'Parthian' art, and the contribution of the varied figured monuments.

It should interest all concerned at any level with the religions, architecture and art history of ancient Mesopotamia, the empires of the Achaemenid Persians, Alexander the Great and the Parthians, and the Greek and Roman east.

Palestine in the Late Ottoman Period, Political, Social and Economic Transformation, David Kushner (ed.), (Leiden, E.J. Brill, 1986, 434 p., \$59.50)

The late Ottoman period (late 18th century to early 20th century) in Palestine stands out as a time of particularly dramatic changes. It was a time of foreign penetration and foreign involvement, making the country the scene of acute rivalry between the European powers; a time of economic development and of increasing links between the country and the world market; a time of growing population, new settlements and expanding towns; a time of significant changes in the methods of government and in the administrative structure, a time of emergence of new social forces; and a time of "opening up" toward Western cultural influences. These and other contemporary developments have left their mark on the country to this very day and can be viewed as the Ottoman legacy in present day Palestine.

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Government and Administration

Carter V. Findley, The Evolution of the System of Provincial Administration as Viewed from the Center

Haim Gerber, A New Look at the Tanzimat: The Case of the Province of Jerusalem

Ruth Kark, The Contribution of the Ottoman Regime to the Development of Jerusalem and Jaffa, 1840-1917

Robert Eisenman, The Young Turk Legislation, 1913-1917, and Its Application in Palestine/Israel

Engin D. Akarli, Abdulhamid II's Attempt to Integrate Arabs into the Ottoman System

Society and Economy

Butrus Aby-Manneh, The Husaynis: The Rise of a Notable Family in 18th Century Palestine

Gabriel Baer, Jerusalem's Families of Notables and the Wakf in the Early 19th Century

Geographica Byzantine, Helene Ahrweiler et al, Paris, Sorbonne, 1981.

Although published five years ago, this work contains two articles relevant to Armenian studies, which, like so many articles included in anthologies, have tended to escape our attention:

Dejanira Potache, 'La theme et la forteresse de Charsianon: recherches dans la region d'Akdagmedeni, 107-118.

Jean-Michel Thierry, 'Les sources du Tigre oriental selon la tradition hellenistique', 131-138.

Notices and Squibbs

The *All-Union List of Architecture of Soviet Armenia* includes a total of 89 architectural complexes in the Republic comprising some 500 monuments from the Bronze Age to the modern period.

The 41st annual competition of ceramics conducted by the World Academy of Ceramics, held at Faienza, Italy in 1983, gave first prize to the Soviet Armenian ceramicist Van Soghomonian.

In 1984 the population of Soviet Armenia was estimated at c.3,250,000. The birthrate presently stands at 23 children

per 1000 inhabitants per annum or 75,000 annually, and the divorce rate at 10%.

The "Brother City" of Erevan is Antananarivo, Madagascar.

In 1980 the Czech composer Joseph Matei completed an opera based on Franz Werfel's *Forty Days of Musa Dagh*. With a libretto by Frantishek Leafat and Jarmila Krubisheva, the work has already been performed at the Juilliard School of Music in New York.

The Matenadaran in Erevan is planning to publish its catalogue in twenty-five volumes.

The Armenian Bibliocide

Tucked away in two rooms of the Diocesan complex, there are shelves and boxes full of books. At present, these books are not accessible to the public. In the past they were, in the Diocesan library.

When it was open, very few Armenians came to the library to make use of it. Perhaps it was not widely known that the library existed. Perhaps it was because people don't read as much as they once did. Or perhaps it was because a majority of the books are written in the Armenian language.

The Diocese is not the only place where one can find these caches of books. The AGBU has a few stashed here and there. NAASR has a library and collection down in its basement. ALMA also has a collection somewhere, from what I've heard, though I've never seen it. In Massachusetts, there are at least three private collections, and undoubtedly there are others.

In some cases the books are catalogued, but in most they are not. Someone probably began the task of sorting and chronicling these collections, but it is a giant task. It is often left to one volunteer. More often than not, little money is ever available for this kind of effort.

Recently I went through the books at the Diocese to try and find some information. By luck I came across some material I could use—Ormanian's "The Armenian Church," and a book on Armenian Church Canons. Down the aisle I found one or two useful books, after about 30 minutes of hunting.

These books were written in Armenian, making the reading tedious and time-consuming, but not impossible. But what if someone didn't read Armenian? First of all, he wouldn't even know the books were there, let alone exist. Needless to say, he wouldn't be able to use them. Therefore, these works and many others in Armenian would be of absolutely no value to that person.

One can argue that if the person had learned Armenian, he would not lose out. That may be true, but even those with a working knowledge of the language would have difficulty reading, particularly some of the books like Raffi's works, Ormanian's "Askababoum," the book of Canons, and others.

My wife and I will make a conscious effort to teach our children Armenian. But whether those children will be fluent enough or determined enough to work their way through reading these books is another matter. It will be enough for today's children to read in English, with all the temptations

not to read, let alone read some heavy material in Armenian.

There is another solution. If you can't teach the people the language, then get those people who know the language to translate the books. I found at least ten books I would have liked to read, but I knew that I would never have the time to read them in Armenian. The thought that those who have the interest and desire to read our history, about our church, or to read the works of our great literary figures would be denied that privilege has angered me. For the majority of my generation and those which will follow, our identity will be watered down; for many it will be almost nil.

There are thousands of books tucked away, with all kinds of information and beauty about the Armenians. Twice removed from those books and their contents are most Armenian-Americans. The next line in this thought pattern is devastating: *Never the two shall meet!*

There are a handful of scholars and translators working hard to bring the Armenian works to the English-reading Armenians. But it is not enough and will not be fast enough. We need an army of translators. We need to tap our elderly, who can draw from resources other than the words to capture the spirit of these works. The elderly are human commentaries; they can take from their own memory, their own first-hand experience. The translator did not know the artist, but there are people living out the rest of their lives who grew up with Tekeyan, Zarlan, Charentz and Mahari. Theirs is a vital ingredient and it would be a tragedy if we failed to capture it.

There are knowledgeable people who are retired that could do some of this work. There are immigrants who are fluent in Armenian who have to seek work as unskilled laborers. Their talent could be utilized in translations; they could work with younger people, students perhaps, proficient in English. All we have to do is come up with the funds that will pay them enough to live, so they can give all their energies to the mission.

We often talk about the genocide and its impact. But there is another genocide going on within us, one we could easily prevent. Down in those basements, the dust is collecting on those books and the pages are turning yellow. Someday the younger generation will need the space. They will be cleaning out those cellars and bookshelves and come across those books, not knowing what they are. *And they will throw the books away.*

When that day comes, we will be throwing away our past and a vital part of ourselves. The Armenian bibliocide, a tragic form of genocide, will have been carried out.

Who will be to blame for the bibliocide? Those who had the money to spend on the task of translating and cataloging and didn't. Those who had the time and the knowledge to translate and didn't. Yes, even those who say "If someone really wants to learn they can learn Armenian and read the books." No matter how rich a language is, or how precious, it is primarily a means by which we communicate. How a message gets passed on is important, but it is far more essential that the message and meaning do get passed on.

Michael Zeytoonian
Bema October 1983
Diocese of the Armenian Church

A Syriac Account of the Conversion of Armenia

In the large but relatively little known corpus of Syriac literature there exists a text entitled *From a Reply to the Nine Questions of Jesus Habishi (the Recluse), a Presbyter of the Town of Banab*, by George, an Arabian Bishop. This George, who lived in the early eighth century, and who appears to have been a bishop among the Arab Christians, addresses this work to a friend at Banabe near the Euphrates in Mesopotamia. It includes, among nine short chapters, an account of the acts of "Gregory, the bishop, who taught the Armenians."

Although this treatise was published in the original by Lagarde, and was translated into English by Cowper as early as 1861, it appears to have escaped the attention of some armenists who have devoted their time to the study of Agathangelos, to the other documents of the Gregorian Cycle, and to the conversion of Armenia to Christianity in general. The value of this account, brief as it is, lies in its own peculiarities for although it refers more than once to a "history" of Gregory, it is singularly devoid of the miraculous element which characterizes the other lives of St. Gregory and those other documents of the Gregorian Cycle which have come down to us. For this reason it is reprinted here in Cowper's original translation with no further commentary.

George, An Arabian Bishop

From the Reply to the nine questions of Jesus Habishi (the recluse), a Presbyter of the town of Banab.

Chap. 5. On Gregory, the bishop, who taught the Armenians.

O lover of learning, Gregory, who taught the Armenians, as may be known from the words of the history about him, was by race a Roman, who came while he was a youth to the country of Armenia, either because of the persecution which Diocletian raised against the Christians, or for some other reason which we know not. And when he was educated in Armenia, and learned its letters and its tongue, his name spread and was famous, until he was of the attendants and domestics of King Tiridates, who then reigned over the provinces of Armenia, and this while he held his Christianity, and was not known except by a few, through whom it was made known to the King Tiridates. And he called Gregory to him, and asked him, and learned of him that it was so. And he used towards him blandishments and threatenings and various tortures, that he might be turned from his Christianity, and he would not. At last he took and cast him into a certain pit which was full of deadly reptiles and corruption(?) After he had been thirteen years in the pit, as his history says, but we, if you please, will put three years only, the King went out for pleasure and the hunting of wild beasts, when God suddenly sent an evil spirit upon him and he was mad and went out of his mind and gnawed his own flesh. And he remembered the holy man, through the solicitude of his wife, and sent and brought him up out of the pit, and he prayed over him and he was healed. When this took place, by command of the King and the solicitude of the holy man, the provinces of Armenia came to Christianity. Then, because on all accounts bishops were needed, the King called some of his honourable men and committed to them Gregory, and sent them to Leontius, bishop

and metropolitan of Caesarea, a city in Cappadocia, that he might appoint Gregory bishop. He having received the men, and done what they desired, dismissed them in peace and joy. Therefore, when the holy man had authority in the provinces of Armenia, he built churches and convents with the order of the King and the zeal of his nobles. And he appointed and set in them presbyters and deacons, giving to them also laws and rules as seemed good to him. Afterwards, when the holy Synod met at Nicea, he also went up to the Synod, with holy Leontius, who made him Bishop. This is the simple and summary history of Gregory, the instructor of the Armenians.

Now we think it needful for further confirmation of our account, to set down a few words from the history of this man, to this effect. When Diocletian held the government of the Romans, Tiridates was holding the government of the Parthians and Armenians. Tiridates was informed that in his palace there was a certain man whose name was Gregory, who feared not his gods, but was of the religion of the Christians. Having summoned him, he thought by many blandishments to move him.

And a little after, then the king began to say to him, "Thou camest unto us a stranger and without a country, and thou hast been thought worthy by us of honour and great glory. How now darest thou reverence a God whom I do not venerate?"

And much further on: "Now the blessed one remained in the pit of noisome reptiles wherein he fell, thirteen years, being preserved from the noxious reptiles by the grace of God."

And further on: "And the king commanded his host to be assembled, that he might go out hunting. When this was done, and the chariots were yoked, and he went up to sit upon the chariot of his kingdom, the wrath of God was sent upon him, and an evil spirit smote him, and he was thrown from his chariot upon his face to the ground, and began to be mad, and to bite and devour his flesh with his teeth."

And further on: "Now the holy Gregory bent his knees upon the ground, and prayed to Almighty God to give health to the king. And behold, a voice from heaven was heard by him, saying, 'Gregory, be strong and manly, for I am there to the end. Thou shalt build to me churches, and shalt erect to me a house for the dwelling of my saints, and lift up their horn. And for this that thou hast prayed before me, lo, I have heard thee, and lo, I grant thee the request thou hast asked of me.' And when this was said to the saint, he turned to the king and touched his hands and his feet, and restored him to the stable nature of men by the power of our Lord Jesus Christ."

And again after other things: "Now when the king heard he rejoiced and glorified God; and commanded that those who were famous, and the elders, among the satraps and nobles, should assemble, and go with blessed Gregory to the country of Cappadocia, to the city of Caesarea, that the blessed one might forthwith receive the sacerdotal degree, and return to the land of Armenia. And after they went and entered Caesarea, they appeared before the blessed Leontius, the bishop there, and when these things were told to him, he made Gregory a bishop, having assembled and brought to him the bishops who were under his hands."

So much, in brief, from the long history of Gregory, we have here to set down.

Now that he was one of the 318 bishops at the Synod of Nicea, is known by the Acts of the Synod, wherein it is written also of Leontius, of Caesarea, of Cappadocia, that he was convened at the Synod. Holy Gregory Theologus also attests this of Leontius, for in the discourse upon the funeral of his father, he says, "That when the great Leontius passed through Arianzi to go to Nicea against the madness of Arius, he taught his father, and baptized him and made him a Christian."

Since these things are said of Gregory the Armenian, the time is also known wherein he was. Moreover, this also is known as we think, that he was not one of the three holy Gregories, we mean Gregory the miracle-worker (Thaumaturgus), the bishop of Nysa and the Divine (Theologus). His time was more recent than the Thaumaturgus, but older than the other two. Thus Gregory Thaumaturgus, who was bishop of Neocaesarea, a city in the country of Pontus, was famous in the time of King Aurelian, and was one of the bishops that met in the city of Antioch against Paul of Samosata; and Eusebius shows this, saying in Chapter 27 of Book VII., of his Church History; "The pastors who were in other churches, assembled from every place, because of this wolf, the destroyer of the flock of Christ. And all of them were assembled and met in the city of Antioch. Among these were especially celebrated, Firmilian of Caesarea, of Cappadocia, Gregory and Theodorus (Athenodorus?) who were brothers and pastors of the Churches of Pontus: and Helenus of the Church of Tarsus; and Nicomas of Iconium; and Hymenaeus of the Church of Jerusalem; Theotecnus of Caesarea of Palestine; Maximus, who gloriously conducted the brethren at Bostra; and many others whom no man could number."

From chapter 28: "When Gallienus had stood in the government fifteen years, Claudius arose one year. After him Aurelian received the kingdom, in whose days met many bishops at a Synod at Antioch, and the strange doctrine of Paul, who was chief of that evil heresy, was made known and contemned by every man expressly."

Now from Aurelian the king, and the Synod which expelled Paul the Samosatene, to the faithful King Constantine and the Synod at Nicea, were fifty-five years. Thus, Aurelian reigned six years; Taticus (Tacitus), six months; Probus, six years; Corus (Carus) and his sons, two years; Dioclesian, twenty years; Constantine to the Synod at Nicea, twenty years; all which years collected are nearly fifty-five as we said. So also from the Synod at Nicea to the holy Synod of 150, which met at Constantinople in the days of the great king Theodosius (at which was that godly pair, we mean Gregory, bishop of Nysa, and Gregory Theologus, the bishop of Sasima and of Nazianzum) there are again fifty-five years. Thus: We take eleven years of Constantine the Conqueror, after the Synod of Nicea; twenty-five years of Constantine and Constantius, and Constans his sons; two years of Julian, one year of Jovian; fourteen years of Valentinian and Valens with Gratian; one year of Gratian and Valentinian the Little; all which collected are 55 years, as we said.

It is known therefore most clearly that this Gregory, the Armenian was different from the other three named, as also we said above.

As to the last thing thou saidst, that if Gregory was faithful, what is this opinion which he taught the Armenians, not to put water with the wine in the cup of the Eucharist. Know that it was in his power to order them who were under his hands not to put water in the wine: whether he was faithful or not faithful, for ordering them to put water in the wine or not to put it does not prove him faithful or unfaithful: for even now there are many unfaithful who put water in the wine of the Eucharistic cup. But further, Gregory did not command them by no means not to put water in the wine; or that no one should receive the Eucahrst but at the holy festival of the resurrection except elders and deacons and the bishop (babus); or that they should not make pictures in the churches, even if they report these things of him. But even if Gregory gave them this law as they say, they ought to consider that their Gregory is not greater and better than the holy Apostles, who delivered in almost all the churches under heaven to put water with the wine in the cup of the mysteries: Peter and Paul at Antioch and Rome and their provinces; Paul and John at Ephesus and Byzantia and their jurisdictions; Luke and Mark at Alexandria and Egypt and the places round about them; and of these the tradition was borne, and flowed and came to all other churches of Christians to this day.

There are therefore four seats of Patriarchs which attest the putting of water in the wine in the cup at the Eucharist; but for them there is not even one witness, except a custom which obtains among them. And since an Armenian asked thee where it is written that thou mayest prove to him from the Gospel that there was water in the cup which our Lord gave to his disciples, or that we ought to put water in the cup, let him be also asked to show from the Gospel that there was not water in the cup, or that we ought not to put water in the cup of the mysteries. But perhaps he says, it is written in the Gospel that our Lord said to his disciples, "Verily, verily, I say unto you, I will not drink again of this product of the vine until I drink it anew with you in the kingdom of God." And by this, that he says "product of the vine," it is known that the cup was living wine, and not wine mingled with water. But let him return and hear. What then, in the kingdom of God, that is the period after his resurrection, when our Redeemer ate and drank of his own free will with his disciples to verify his resurrection, when he tarried with them forty days, where is it written he and his disciples drank unmixed wine whenever they ate and drank? And who is so foolish as to say this, but he that says that the cup which our Lord took, and gave thanks and blessed upon it, and his disciples drank of it, had no water in it but only wine? But if a man would refute this perverse opinion as he ought, and those other matters of theirs which I put down above, there would be need of many words and a special treatise. But we, leaving this for the present, will come to another chapter of thy inquiries.

(I am indebted to SAS member John Thomas, who kindly brought this text to my attention.)

Robert H. Hewsen

CORRECTION:

Prof. M.J. Connolly calls to our attention that Volume XI, No. 2 (27) (July, 1986) of the SAS Newsletter has erroneously listed him as Editor of that issue and has given Boston College as the editorial address for the Newsletter. As previously announced, Prof. Connolly completed his three-year term as Editor with the publication in March 1986 of the double issue Vol. X, No. 3 (25)/ XI, No. 1 (26) and was not involved in any way in the preparation, editing or printing of issue 27, and bears no responsibility for its content. As a transitional service to the SAS Publications Committee, Professor Connolly graciously arranged the bulk-mailing of the copies of issue 27 to American addressees, and this has constituted the full extent of his involvement with that issue. The Society regrets this error, which was due to an oversight in the carrying over of material from a previous issue.

Issue 27 of the Newsletter was edited by Prof. Robert H. Hewsen and Ms. Elise Antreassian.

Additional information on the SAS Office at UCLA

The director of the office, Mr. Aram Arkun, will be present Monday, Wednesday, and Friday from 11-1 Pacific Standard Time to answer any inquiries by telephone. The telephone number of the office is 213-206-1386.

Contributions of material for the archives of the Society are welcomed.

P.S. Don't forget to make your reservations for the SAS Gala Banquet in Belmont, Massachusetts on Friday, November 21. Send \$30 for members or \$40 for non-members to Levon Marashlian, 5807 Edmund Ave, La Crescenta, CA 91214 by October 20.