

society for armenian studies

Newsletter

Vol.IX, No.3 (22) / Vol.X, No.1 (23) May 1985
ISSN: 0740-5510

From the Society

Financial Statement

September 1, 1983 to August 31, 1984

Balance in hand September 1, 1983 \$12,548.97

Income

Interest on bank accounts:	
Cambridge Trust Co	232.30
Fidelity Cash Reserves	<u>433.76</u>
Members' subscriptions	666.06
Manoogian Fund Grant	1595.23
Gift, United Armenian Cultural Fund	5000.00
of Chicago	<u>1200.00</u>
	\$8,461.29

Expenditures

JSAS expenses:	
Printing (partial payment)	2500.00
Editing	<u>1515.00</u>
Other printing expenses:	4015.00
SAS Roster of Members	434.00
SAS Newsletter (3 issues)	<u>1120.00</u>
Postage	1554.00
Telephone, stationery, duplicating	413.12
Massachusetts filing fees	240.98
Travel expenses:	45.00
Council meeting (Chicago)	1244.00
Council meeting (Ann Arbor)	1250.00
Conference (MESA Chicago)	1641.25
Conference (Arm. community, Chicago)	470.00
Conference (AHA, SanFran.)	<u>1913.02</u>
	6518.27
	\$12786.37

Balance of expenditure over income -4325.08

Balance in hand August 31, 1984 \$8223.89

Gia Aivazian, Treasurer

1984 General Meeting

The General Meeting of the Society for Armenian Studies (SAS) took place on 27 November 1984 at the Sheraton Palace Hotel, San Francisco, beginning at 3.20 PM. The Chairman, Ronald G. Suny, read his report of the year's activities, noting the programs on the genocide and on terrorism at the 1983 MESA annual meeting in Chicago and

the papers read at the American Historical Association meeting in San Francisco. Suny was also able to note happily that two new Occasional Papers had been issued and that sales of these papers has been gratifyingly large. Further, three issues of the *Newsletter* had been mailed and, to our delight, the first issue of the *SAS Journal*, edited by Avedis Sanjian, had appeared.

The Society again expressed its willingness to support with travel grants (at the super-saver rate) any Armenological *panels* being held at scholarly meetings. This support is contingent upon there being adequate funds available, of course, and is valid *only* for SAS members.

The Treasurer's report [reprinted in this issue] was read and approved, and our balance as of 31 August 1984 was \$8,223.89, with much of those funds scheduled to pay for the *Journal*, which is funded through a special grant from the Manoogian Foundation.

Richard Hovannissian's *Armenian History* textbook project is making steady progress, and although no completion date can yet be set, all views are sanguine.

Kevork Bardakjian commented on the awaited Bibliographies: 1980, prepared by Hewsen and ready for press in January; 1981 and 1982, in preparation by Bardakjian and Thomson.

Comments were solicited from the floor. Professor Dickran Kouymjian asserted that the Society was not visible enough and that more publicity in the Armenian press was needed. This would help the Society in its fund-raising efforts. Dr Kouymjian also suggested that an annual report on the work and status of the various Armenian chairs would be of great interest.

Arpena Mesrobian wondered if perhaps more members could be involved in committee work.

Vahé Oshagan stated that he felt the Society meets its obligations and noted metaphorically that scholars are like cats: they meet rarely, and then only briefly and intensely.

Ronald Suny spoke about the need again to stage a major Armenological conference. Such conferences, with a broader base of correspondents, tend to produce new ideas, new scholarship, and to encourage valuable friendships.

Avedis Sanjian returned to the discussion of the use of SAS travel funds and proposed that a policy be adopted and publicly stated the the "SAS [would] provide travel funds for SAS members to read papers of significance at non-SAS-sponsored meetings provided there are funds available and that prior approval is gained". This motion was seconded by Dickran Kouymjian, and approved by a voice vote of all members present at the Meeting.

Panels for the 1985 meeting were discussed. The Council put forth three for consideration:

1. Turkish-Armenian cultural relationships in the 19th century (Oshagan);
2. The Young Turks and the Armenians (Bardakjian);
3. Medieval Armenian medicine (Greppin).

These panels were approved in principle by the members at the Meeting. The Council will review the proposals in greater detail at the March Council meeting and fund what it can.

Professor Sanjian suggested that additional funding might be sought through our membership itself, and that direct fund-raising be attempted when the 1985 dues are billed. He also suggested that a special one-time-only assault be prepared for the Society's tenth anniversary. It was requested that a history of the Society be prepared for that event, and Nikola Schahgaldian agreed to prepare the text.

A motion in three parts was made, seconded, and passed by a voice vote from the floor:

1. There be a fund-raising committee;
2. There be other standing committees;
3. The Society's tenth year be marked by a promotional booklet.

*John Greppin
Secretary (pro tem)*

Administrative Council

In a mail ballot the SAS membership has elected four new members of the Administrative Council from a slate of six nominees. The new members for 1985 are: Artin Arslanian (St Olaf College, History), Dickran Kouymjian (California State University at Fresno, Armenian Studies), Arpena Mesrobian (Syracuse University Press), and Nikola Schahgaldian (Rand Corporation, Political Science). Continuing their terms on the Council from 1984 are: Gia Aivazian, Krikor Maksoudian, and Vahé Oshagan.

The new Council has chosen as its officers: Dickran Kouymjian (Chairman), Gia Aivazian (Treasurer and Acting Chair), Arpena Mesrobian (Secretary). The Council members express gratitude to their predecessors, Profs Bardakjian, Bournoutian, Suny, and Greppin, and thank all who participated in the electoral process as voters and as candidates.

Membership Roster

The Society welcomes the following new members:

Hovhannes Bezzazian
CRD, 917 Country Club Road
Binghamton NY 13901

Marco Brambilla
1030 Winchester Ave
Glendale CA 91201

George B. Goshgarian
21 Park Avenue / 3
Venice CA 90291-3248

Ronald C. Jennings
Department of History
309 Gregory Hall
University of Illinois
Urbana IL 61801

Isabel Kaprielian
10 Riverside Crescent
Toronto ONT M6S 1B6
Canada

Thomas Markey
Department of Linguistics
1076 Frieze Building
University of Michigan
Ann Arbor MI 48109

Robert Melson
Department of Political Science
Recitation Hall
Purdue University
West Lafayette IN 47907

Ared Misirliyan
Dept. of Slavic Languages and Literatures
3040 Modern Languages Building
University of Michigan
Ann Arbor MI 48109

Lillian B. Murad-Bablanian
147 Anstice St
Oyster Bay NY 11771

Rita Vorperian
5400 Yarmouth Ave / 322
Encino CA 91316

Krikor Yeretzian
PO Box 11-9077
Beirut
Lebanon

The Treasurer would like to acknowledge, with thanks, a donation of \$100 to the work of the Society from an SAS member from overseas who has asked to remain anonymous. Such special contributions from our members and friends are always most welcome.

The next edition of the *Roster of members*, currently in preparation by Profs Hewsen and Greppin, will incorporate the numerous address changes reported since December 1984. Please send all changes directly to the Treasurer.

Occasional Paper 4

The Society announces the release of its fourth Occasional Paper, *Russian-Armenian relations, 1700-1828* by Robert H. Hewsen. Compiled over a period of twenty years and drawing upon an impressive number of sources, many of them little-known, this study brings together a treasure-trove of facts and information not otherwise available in one place in a western language. Dr Hewsen, a professor of History at Glassboro State College (New Jersey), has taught Armenian history at

the University of Michigan, University of Pennsylvania, and in the ARS summer institutes at the University of Connecticut.

Last year Prof Hewsen was a research professor at the Universität Tübingen, where he prepared six large-scale historical maps of Armenia for the new *Tübinger Atlas des vorderen Orients*. Dr Hewsen's paper (\$2.00*, 48pp, fully annotated) is available from the:

Department of History
Glassboro State College
Glassboro NJ 08028

The other Occasional Papers in print, available from the same source, are:

2. Robert Megerdichian: *The Armenian churches in North America: Apostolic, Protestant and Catholic, a geographical survey*. (\$6.70*, 140pp);
3. R.D. Wilkinson: *An introduction to the history of pre-Christian Armenia*. (\$3.50*, 87pp).

*Due to a recent decision of the Administrative Council, prices for the Occasional Papers will be increased significantly. Until official notice of these changes becomes available, but only until then, the prices given here remain in force.

SAS Translation Series

At its November annual meeting, the SAS authorized the inauguration of a translation series on the order of its already successful Occasional Papers series.

The SAS invites scholars to submit translations of articles, documents, or other sources which they believe would be useful to Armenian Studies if they were made available in English. Such translations may be made from any language (except French) but preference will be accorded to those made from Armenian, Russian, Turkish, Arabic or other 'exotic' languages not usually accessible to Western scholars.

Send translations to Dr Robert H. Hewsen, Department of History, Glassboro State College, Glassboro NJ 08028, who will refer them to two readers. Should the readers disagree on the advisability of publication, a third reader will be called upon for consultation.

When the SAS has accepted a translation for publication, the author shall submit the piece in camera-ready form. It will then be xerographically reproduced, advertised, and distributed on order in a handsome SAS binder.

The Society hopes that the inauguration of this new SAS publication series will encourage some less active members to participate more fully in the Society's work by making use of their language skills. Many articles, documents, etc lie buried

in Armenian, Russian, and other languages. These would be useful to Armenologists and to scholars in related fields who lack ability in those languages and would also interest certain segments of the general public. Translations may be of any length and may include translations of classical Armenian texts which for one reason or another (e.g. lack of annotation, lack of access to the best original editions) might not be suitable for formal publication.

SAS members who have strength in less common languages (e.g. Hungarian, Georgian, Persian) should communicate this fact to Dr Hewsen, who may then commission translations in those languages for the series.

Statement on Membership Activity

Some members at the recent SAS meeting have expressed a feeling that the Society is not sufficiently active in the development of Armenian Studies, or, put more positively, that the Society could be doing more. The Administrative Council feels obliged to present to the membership at large its response to these pointed comments.

Perhaps one need do no more than cite the large number of activities in which the SAS is engaged: the numerous panels sponsored at academic conferences, the *Newsletter*, the *Annual Bibliography* (admittedly somewhat delayed), the Occasional Papers series, the new *Journal of the SAS*, the affiliation of the Society with three major national academic organizations (MESA, AHA, AAASS), and the sponsorship of a textbook on Armenian history under the editorship of Richard Hovannian. All of these demonstrate that the SAS has been remarkably and increasingly active in its ten-year history.

It might also be fruitful to point out certain realities in regard to the Society which explain the limitations on its activities and which might point the way toward a broader scope for its future efforts and more variety in its program:

1. The SAS, to begin with, is a relatively small organization with 166 members as of November 1984. This is a definite limiting factor.

2. Our membership is scattered all over the United States and Canada, and many members live in Europe and even the Middle East. The Society thus lacks geographic cohesion, and coordination of its activities provides difficulties. This limits, for example, the frequency with which the Administrative Council can meet (currently twice annually), how often the membership at large can meet (currently once per year), and how many members can actually attend the annual meeting.

3. As with any organization only a small percentage of the SAS membership is truly active in the conduct of the Society's affairs. Less than twenty percent of the total membership has been involved in SAS activities, and only about a dozen are working on some aspect of the Society's work at any given time. Criticism that the same people serve on the Administrative Council over and over again are not only incorrect, if one simply examines the list of Council members since 1974, but are also hardly fair when one considers that any member is free to nominate himself or any other member.

4. The SAS works with limited resources. Its annual budget is less than \$10,000 per year, there is no support staff, the Administrative Council members receive no compensation beyond reimbursement of their travel expenses, and all those who are active have their own professional responsibilities in addition to SAS engagements.

These points having been made, it would appear nonetheless that the SAS leadership could be more varied and the SAS program made more extensive if the following, already existing procedures were taken full advantage of:

1. Any SAS member may at any time nominate himself or any other member for election to the Administrative Council simply by requesting in writing at the annual meeting that he Secretary do so.

2. Any SAS member is free to propose and to organize any conference or panel he chooses and to submit his proposal to the Administrative Council for SAS sponsorship. Criticism of the relevance of previously sponsored SAS panels are pointless when the interests of SAS members are so varied and anyone may organize any panel that he feels is relevant to his own area of Armenian Studies.

3. SAS members are at liberty to propose any new SAS activity, venture, or project for the Administrative Council to consider. The Council, for example is currently considering a project for a translation series on the order of its successful Occasional Papers project, and it has authorized a feasibility study for an Armenian encyclopedia.

In conclusion let it be said that the Society for Armenian Studies *per se* does nothing and never has. Only the membership can propose projects, plan activities, establish priorities, set goals, and accomplish ends. If the members of the SAS involve themselves in the organization, they will find that the accomplishments of the Society will have increased accordingly. We have founded the SAS, and it is us. It is up to us to make of it what we will.

*Robert H. Hewsen
for the Administrative Council
December 1984*

SAS MESA Panels

For the 1985 annual meeting of MESA in New Orleans (22-26 November) the Society has scheduled two panels: *Cultural relations between Turks and Armenians in the 19th century* (Oshagan) and *Medieval Armenian medicine* (Greppin). The actual dates and times for these panels will be made known in the fall, when MESA releases its conference schedule. In addition to these panels, the SAS will be holding its annual meeting, where issues concerning the Society are discussed. After this meeting members usually adjourn to a gala dinner at an appropriate restaurant.

SAS Newsletter

ISSN: 0740-5510

Society for Armenian Studies Newsletter
Vol IX, No.2/Vol X, No.1 (22/23)

May 1985

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The *SAS Newsletter* is published by the:

Society for Armenian Studies, Inc.

6 Divinity Avenue / Room 103

Cambridge MA 02138 (USA)

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 \$10.00 (US) for three successive numbers. This fee includes the current issue of the *Annual Bibliography of articles on Armenian Studies* published by the SAS.

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 (1985):

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

Secretary: Arpena Mesrobian, 4851 Pembridge Circle, Syracuse NY 13215.

Treasurer and Acting Chairman: Gia Aivazian, University Research Library, UCLA, Los Angeles CA 90024.

At large: Artin Arslanian, Nikola Schahgaldian, Krikor Maksoudian, Vahé Oshagan.

Conferences & Lectures

1985-02-20/03-21: Exhibition: "Weavers, merchants, and kings: The inscribed rugs of Armenia". (Organized by the Kimball Art Museum and the Armenian Rugs Society). Virginia Museum of Fine Arts, Richmond VA.

1985-04-18/20: Conference: "70 years after the Genocide: Lessons from the Armenian experience". National Association for Armenian Studies and Research (NAASR) and Bentley College, Waltham MA. [The *Publications* section of this issue lists the papers from the conference].

1985-05-05: NAASR Bedikian Memorial Lecture: The cultural and economic impact of early Armenian printing (Jean-Pierre Mahé, Sorbonne). 7:30PM, St James Armenian Church, 465 Mt Auburn St, Watertown MA.

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, 1010 East 59th St., Chicago IL 60637. (312) 962-9522.

1985-05-18: Second Conference on Georgian and Caucasian Cultures. *Tentatively scheduled.* Univ. of Chicago, Center for Balkan and Slavic Studies & Department of Linguistics, 1010 East 59th St., Chicago IL 60637. (312) 962-9522.

1985-07: I/COM conference: 'Il caucaso medievale: Società, religione e cultura tra oriente e occidente'. Milano.

1985-07-13/09-15: Exhibition: "Weavers, merchants, and kings: The inscribed rugs of Armenia". (Organized by the Kimball Art Museum and the Armenian Rugs Society). Worcester Art Museum, Worcester MA.

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. US participation being organized through the AHA Committee on International Historical Activities, 400 A Street SE, Washington DC 20003.

1985-09: I/COM conference: 'L'oriente cristiano: Origini, spiritualità, storia e struttura delle chiese d'oriente'. Milano.

1985-10-17/1986-01-05: Exhibition: "Weavers, merchants, and kings: The inscribed rugs of Armenia". (Organized by the Kimball Art Museum and the Armenian Rugs Society). Textile Museum, Washington DC.

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. (206) 543-1566.

1985-11-22/26: Middle Eastern Studies Association (MESA). Annual meeting. New Orleans LA. SAS panels on the history of Armenian medicine and on the 70th anniversary of the massacres.

1986-08-03/09: 17th International Byzantine Congress: "Crisis and continuity in Byzantium". Convened by the United States National Committee for Byzantine Studies on behalf of the Association internationale des études byzantines (AIEB). Dumbarton Oaks and Georgetown University, Washington DC.

Scheduled morning plenary sessions include: The Christianization of the Empire, Transformations of urban life in Byzantium, Byzantium and the Arabs, Byzantium and the Slavs, Retrospection and invention in the ninth and tenth centuries, The Mediterranean world in the thirteenth century. Afternoons will be devoted to simultaneous sessions with

short papers grouped by subject and to interdisciplinary colloquia on clearly defined topics.

Further information: Details, Inc., 1100 17th Street NW, Suite 330, Washington DC 20036.

1986-08-11/17: XXVIth International Congress for the History of Art. Georgetown University, Washington DC.

Details: CIHA XXVI, Center for Advanced Study in the Visual Arts, National Gallery of Art, Washington DC 20565.

Publications & Papers

AArmL = *Annual of Armenian linguistics. Volume 6 (1985).*

[Papers presented to G.B. Djahukian on the occasion of his 65th birthday].

Abcarian, Gilbert: Ambiguous legacy: Genocide and political romanticism. [NAASR Gen].

[AIEA 84] = Association internationale des études arméniennes. Conference. 25-28 September 1984. Trier (BRD).

Aghayan, Edward: On the chronology of Indo-European *ō* and *ō* (*ōm*, *ōn*) > Armenian *u* sound shift. *JSAS* 1.21-25.

Alishan, Leonardo: Secularization and the impact of genocide on Armenian artists. [MESA, SAS panel B].

Arak'elyan, Babken: Archaeological excavations in Soviet Armenia...*JSAS* 1.3-21.

[Arménie-Géorgie] = XXIIe session des journées des orientalistes belges, journée Arménie-Géorgie, 6 juin 1984, Musées royaux d'art et d'histoire, Bruxelles.

Ashton, Richard: Experiences and observations during 1915-16 and the outlook. [NAASR Gen].

Atamian-Bournoutian, Ani: Armenian Catholics in Safavid Iran: The diocese of Nakhjewan. [MESA, SAS panel A].

Bailey, H.W.: Armenian *sin* and *zger* (*zker*). *JSAS* 1.27-30.

Bardakjian, Kevork B.: Baronian's debt to Molière. *JSAS* 1.139-162.

Bardakjian, Kevork B.: Literary reactions to Armenian massacres. [MESA, SAS panel B].

Bolognesi, Giancarlo: Arménologie contemporaine: Lexicographie. *AIEA Newsletter* 4 (December 1984), 4pp.

Bolognesi, Giancarlo: Arm. *erdemaker* e *erdumn utel*. *JSAS* 1.31-37.

Bolognesi, Giancarlo: La tradizione dei testi greci in Armenia. [Brescia].

Bournoutian, Ani: *The Archdiocese of Naxjewan in the 17th century*. PhD dissertation (European History), Columbia University, 1984.

Bournoutian, George: Irano-Armenian relations under Agha Mohammad Khan and Fath 'Ali Shah. *Encyclopedia iranica*, 1985.

Bournoutian, George: The Persian documents in Armenian archives and their value in studying the socioeconomic history of Safavid Iran. [MESA, SAS panel A]

Boyajian, Levon Z. / Haigaz M. Grigorian: Children of survivors of the Armenian genocide: A psychological study. [NAASR Gen].

[Brescia] = Seminario: Recupero di testi classici attraverso recensioni in lingue del vicino e medio Oriente. 21 novembre 1984. Università Cattolica del Sacro Cuore, via Trieste 17, Brescia.

Chahin, M.: Some legendary kings of Armenia: Can they be linked to authentic history? *JSAS* 1.45-67.

Chaliand, Gerard: Armenian terrorism and the moral dilemma. [NAASR Gen].

Cox, Claude E.: Manuscript groupings in the text tradition of the Armenian Bible. *JSAS* 1.69-77.

Dekmejian, R. Hrair: *Islam in revolution. Fundamentalism in the Arab world. [Contemporary issues in the Middle East]*. 224pp. (Syracuse UP) Syracuse NY, 1985. \$26.00 (2329-1, cloth), \$12.95 (2330-5, paper).

Demerguerian, R.: *La langue arménienne en Arménie soviétique. L'évolution du vocabulaire*. (Univ. de Provence) Aix-en-Provence, 1984. FFr 100. [diffusion par Jeanne Lafitte, 1, Place Chirat, F-13002 Marseille].

Der-Manuelian, Lucy / Murray L. Eiland: Weavers, merchants and kings. The inscribed rugs of Armenia. Edited by Emily J. Sano. (Kimbell Art Museum) Fort Worth TX, 1984. 0-912804-18-1 (bd), -17-3 (pb). 211pp.

Der Manuelian, Lucy: The impact of the Armenian genocide on Armenian art and scholarship. [NAASR Gen].

[Djahukian, G.B.]: Bibliography. Works by Academician G.B. Djahukian. *AArmL* 6.9-12.

Edwards, Robert W.: On the supposed date of Yilan Kalesi. *JSAS* 1.23-33.

Esbroeck, M. van: Le *De fide* géorgien attribué à Hippolyte et ses rapports avec la Didascalie arménienne de Grégoire l'Illuminat. [Arménie-Géorgie].

Esbroeck, M. van: Une version différente arménienne des actes de Paul et Pierre. [AIEA 84].

Falk, Richard: Significance of a legal assessment decades after the main acts of atrocity: The Armenian case. [NAASR Gen].

Fein, Helen: The 19th century protest movement and 20th century genocide: Implications for transnational human rights movements today. [NAASR Gen].

Gittelman, Sol: Stereotypes as a prelude to genocide. [NAASR Gen].

Goshgarian, Geoffrey: Avetik' Isahakian: An introduction to his poetry. *JSAS* 1.163-181.

Greppin, John A.C.: An etymological dictionary of the Indo-European components of Armenian [I: A]. *Bazmavep* 141.1-4(1983[1985?]) .235-323

Greppin, John A.C.: Early Greek historical fragments pertinent to Armenian matters. *JSAS* 1.35-43.

Greppin, John A.C.: Some further comments on Armenian bird names. *JSAS* 1.45-50.

Gulbekian, Edward: The attitude to war in the 'Epic of Sasoun'. *Folklore* 95 (No. 1).105-112. [second listing, with apologies for an earlier misspelling].

Gulbekian, Edward: Movsès Khorenatsi's remarks to his patron. *Le Museon* 97 (1984).59-79. [second listing, with apologies for an earlier misspelling].

Gunter, Michael M.: The historical origins of the Turkish-Armenian question. [NAASR Gen].

Hamp, Eric P.: Greek *pt-* and Armenian. *JSAS* 1.51-52.

Hewsen, Robert H.: Artsrunid house of Sefedinian: Survival of a princely dynasty in ecclesiastical guise. *JSAS* 1.123-137.

Hewsen, R.: The Tübinger Atlas maps of the Caucasus. [AIEA 84].

Hewsen, Robert H.: *Russian-Armenian relations, 1700-1828*. [SAS Occasional papers, 4]. 48pp. Available from Department of History, Glassboro State College, Glassboro NJ 08028. \$2.00.

Hovannissian, Richard G.: The Armenian question, 1878-1923. [NAASR Gen].

Hultgard, A.: Artavazd, démon ou saveur? [AIEA 84].

Job, M.: La sémantique de quelques verbes performatifs de l'arménien. [AIEA 84].

JSAS = *Journal of the Society for Armenian Studies. Volume 1* (1984).

Kasparian, Alice O.: The massacres in Angora and Western Turkey. [NAASR Gen].

Khachaturian, Amalia: The phonology of the Armenian ē vowel in Modern East Armenian. *JSAS* 1.53-58.

Kortlandt, Frederik: Arm. *artawsr* 'tear'. *JSAS* 1.59-61.

Kortlandt, F.: The syncretism of nominative and accusative singular in Armenian. [AIEA 84].

Kouymjian, Dickran: Le cinéma arménien aux États-Unis. *Armenia* (June 1984).44-48.

Kouymjian, Dickran: Dated Armenian manuscripts as a statistical tool for Armenian history. in Samuelian/Stone: *Medieval Armenian culture*, 1983, pp. 425-439.

Kouymjian, Dickran: The destruction of Armenian historical monuments as a continuation of the Turkish policy of

genocide. *Bulletin of the Zoryan Institute* 2.2 (Summer 1984).4-5, 8.

Kouymjian, Dickran: Ethnic origins and the "Armenian" policy of Emperor Heraclius. *REA* XVII (1983).635-642.

Kouymjian, Dickran: Foreword. in Alice Odian Kasparian: *Armenian needlelace and embroidery*. 1983. pp.13-14.

Kouymjian, Dickran: The genocide and Armenian political violence: Attitudes of Armenian militants to the 1915 massacres. [NAASR Gen].

Kouymjian, Dickran: The last of the Armenian plays [of William Saroyan]. *Ararat* XXV.2 (Spring 1984).24-28.

Kouymjian, Dickran: Monetary circulation in southeastern Caucasia and Azerbaijan in the 12th-13th centuries. *Proceedings of the 9th International Congress of Numismatics, Berne, September 1979* (publ. Louvain-la-Neuve, Luxembourg, 1982), pp. 883-4.

Kouymjian, Dickran: Preface. in David Stephen Calonne: *William Saroyan: My real work is being*. (North Carolina UP) Chapel Hill NC, 1983.

Kouymjian, Dickran: Reflections on Armenian painting on the occasion of an exhibit. *Five West Coast artists of Armenian ancestry*. Fresno Arts Center, 1983. pp.6-10.

Kouymjian, Dickran: "The good job" de William Saroyan. *Armenia* (June 1984).48-49.

Lafontaine-Dosogne, J.: Les industrie d'art de la Géorgie médiévale. [Arménie-Géorgie].

Lafontaine-Dosogne, J.: Trois ceintures arménienes en argent du XIXe siècle aux Musées royaux d'art et d'histoire à Bruxelles. [AIEA 84].& [Arménie-Géorgie].

Lamberterie, Charles de: Arménien *apak'ēn**. *JSAS* 1.39-44.

Lehmann, H.: "The Hebrew", the Syrian", and "a certain Hebrew" in Eusebius of Emesa. [AIEA 84].

Leloir, L.: La sagesse des sentences arménienes. [Arménie-Géorgie].

Libaridian, Gerard: The Armenian genocide as a paradigm for "political" genocide. [NAASR Gen].

Lindeman, Fredrik Otto: Armenian *cnav*. *JSAS* 1.63-65.

Marashlian, Levon: Population statistics, politics, and the Armenian question. [NAASR Gen].

Mawet, F.: Les noms arméniens en *-at*. [AIEA 84].

Mekhitarian, A.: La sagesse populaire chez les trouvères arméniens. [Arménie-Géorgie].

Merguerian, Barbara J.: The US response to the Armenian massacres of 1895: A foreign policy dilemma. [NAASR Gen].

[MESA 84] = 18th annual meeting, Middle Eastern Studies Association, Sheraton Palace Hotel, San Francisco, 28 November - 1 December 1984. SAS panel A = "Topics in Armeno-Persian history of Safavid Iran" (Chair: Ani Atamian-Bournoutian); SAS panel B = "The survivor's art: the impact of the Genocide on Armenian literature" (Chair: Kevork Bardakjian).

Miller, Donald E.: The impact of the Turkish massacres on the survivors. [NAASR Gen].

Milton, Sibyl T.: Armin T. Wegner's observations and experiences during the Armenian genocide. [NAASR Gen].

Minassian, M.: Une traduction littérale de l'Évangile arménien selon Marc. [AIEA 84].

Missir de Lusignan, L.: Réflexions sur l'Arménie: ethnie et religion. [Arménie-Géorgie].

Morani, Moreno: La traduzione armena di Nemesio di Emesa. Problemi linguistici e filologici. [Brescia].

[NAASR Gen] = National Conference on Genocide and Human Rights, sponsored by Bentley College and the National Association for Armenian Studies and Research (NAASR), Waltham MA, 18-20 April 1985.

Nishanian, J.: La littérature arménienne contemporaine. [AIEA 84].

Nogaret, M.: Tigranocerta: Recherche d'un site. [Arménie-Géorgie].

Oshagan, Vahé: The genocide as theme in diaspora prose. [MESA, SAS panel B].

Oshagan, Vahé: The image of the Turk in modern Armenian literature. [NAASR Gen].

Outtier, B.: An unpublished homily on Easter attributed to John Chrysostom. *JSAS* 1.115-121.

Papazian, Dennis R: Misplaced credulity: Contemporary Turkish attempts to refute the Armenian genocide. [NAASR Gen].

Parnassian, Nevard A.: On the formation of ashkharhabar. *JSAS* 1.67-73.

Périkhanian, Anahit: Arm. *dašxuran* et arm. *vsestak*. *JSAS* 1.75-80.

Pisowicz, A.: Armenische Entlehnungen in türkischen Dialekten. [AIEA 84].

Proxmire, William B.: Genocide convention and prevention of genocide. [NAASR Gen].

Reid, James J.: Armenians in the primary sources of the Safavid period. [MESA, SAS panel A].

Russell, J.: A poem of Grigor Narekac'i. [AIEA 84].

Salerian, Allen J.: Long term psychological effects of the 1915 genocide on Armenian survivors. [NAASR Gen].

Sanjian, Avedis: The Armenians in Byzantine Jerusalem. [Fourth international conference on the history of Bilad al-Sham, 15-21 October 1984, University of Jordan, Amman]

Saradjeva, Ludwiga: The Indo-European sources of Armenian law terminology. *JSAS* 1.81-84.

Schmidt, Karl Horst: On aspect in Old Armenian and Proto-Kartvelian. *JSAS* 1.85-90.

Schmitt, Rüdiger: Zu den alten armenischen Monatsnamen. *JSAS* 1.91-100.

Sieger, F.: Philons Fragment De Deo. [AIEA 84].

Stone, Frank A.: Young people caught up in a catastrophe: Experiences of children and youth who survived the Armenian genocide. [NAASR Gen].

Stone, M.: "History of Adam, his sons and grandsons": Another Adam book. [AIEA 84].

Stone, N.: Birds in Paradise? [AIEA 84].

Ternon, Yves: The crime of state: On the subject of the genocides of the Armenians and the Jews. [NAASR Gen].

Tessier, Andrea: I frammenti di Menandro in Armeno. [Brescia].

Thierry, M.: L'itinéraire en Asie mineure des vierges Hripsimienne d'après le Pseudo-Moise de Khorène. [AIEA 84].

Thierry, N.: A propos d'un portrait de Jean Tzimishès en Cappadoce. Les compagnons arméniens de Nicéphore Phocas. [AIEA 84].

Tölöyan, Khachig: The genocide as theme in the work of two diaspora poets. [MESA, SAS panel B].

Tumanyan, Eteri: G.B. Djahukian as an historical linguist. *JSAS* 1.13-19.

Wald, George: Genocide in the twentieth century. [NAASR Gen].

Wall, Fred: Critical thinking and teaching about the Armenian genocide. [NAASR Gen].

Weitenberg, J.J.S.: Additional *-n* in Armenian. *JSAS* 1.101-106.

Weitenberg, J.: A problem of Armenian etymology. The case of *kotimn*. [AIEA 84].

Winkler, Gabriele: The Armenian night office I: The historical background of the introductory part of *Gišerayin žam*. *JSAS* 1.93-113.

Winkler, G.: Armenische Symbolstudien. [AIEA 84].

Yeghiyan, Puzant: Historical references and comparative statistics of the Armenian population in Turkey. [NAASR Gen].

Yovhannēs Erznkatsi: Hawak'umn meknut'ean k'erakani. (A collection of the commentaries on the Grammatician). Edited by Levon G. Khachelian. Los Angeles. \$15.00. 391pp. [Reviewed by John A.C. Greppin in the *Times* (London) *Literary Supplement* (August 24, 1984). 940].

At Large

From our members

After defending her dissertation on "The Archdiocese of Naxjewan in the 17th century" Ani BOURNOUTIAN has received her PhD (European History) from Columbia University. George BOURNOUTIAN's paper on "The arts in early post-revolutionary Russia: The posters of Vladimir Mayakovsky" was presented at a Columbia seminar on *The role of art in disseminating political propaganda* and will be published with the proceedings of that symposium. He has also completed chapter 15 (Emancipatory pioneers and Russo-Armenian relations until the annexation of Eastern Armenia) for Richard Hovannisian's Armenian history textbook project. This year Ararat will be publishing his *Introduction to Armenian revolutionaries and their role in the first Persian revolution*.

At a ceremony held in November 1984, Vartan GREGORIAN, Director of the New York Public Library, accepted from Dr Anne Paolucci, President of the Council on National Literatures, the first copy of the *Armenia* issue of the annual *Review of World Literatures*. In December the CNL also cited Dr Gregorian at its 10th-anniversary awards dinner at the National Geographic Society Headquarters in Washington DC. For information on the *Armenia* issue (\$40-- hardcover, \$20-- paper) write to the CNL at PO Box 81, Whitestone NY 11357.

In December 1984 Robert H. HEWSEN lectured in Bridgeport CT and in New York on the Armenian nobility and in February 1985 he lectured at UCLA on The David Beg and the Armenian meliks. In August he returns to Germany to the Universität Tübingen, where he will prepare four additional maps of Armenia and the Caucasus for the on-going *Tübinger Atlas des vorderen Orients*.

Richard G. HOVANNISIAN has been appointed Associate Director of the von Grunebaum Center for Near Eastern Studies at UCLA under the newly appointed Director, Prof Georges Sabagh. In April and May of 1984 he lectured in Australia on modern Armenian history, presented two historical lectures in July in the Boston area, and spoke in July in Montebello CA on "The Permanent People's Tribunal and the Armenian genocide". In August the Armenian Educational Foundation honored him at a recognition banquet for his scholarship, public service, and leadership. In September he attended meetings as a member of the Board of Directors of the Facing History and Ourselves Foundation (Brookline MA) and the Zoryan Research Institute (Cambridge MA).

From January through August 1985 Dickran KOUYMIAN will continue his work on Saroyan in Paris (30, rue Chevert, F-75007 Paris). Some of his recent lectures include: 'Le cinema arménien dans le diaspora' (Décines, France, Oct 1983), 'Where are today's Vartans?' (Fresno CA, March 1984), 'Armenian political activism on US campuses' (NAASR, Cambridge MA, March 1984), 'A report on the Armenian

Genocide from the Permanent Tribunal of the People's Paris Session' (USC/Fresno CA, Apr 1984), 'The consequences of the verdict of the Permanent Tribunal of the People's Session on the Armenian Genocide' (Fresno CA, Apr 1984), 'The destruction of Armenian historical monuments as a continuation of the Turkish policy of genocide (Los Angeles, May 1984), and 'The Nativity in Armenian miniature painting' (Fresno CA, Dec 1984).

Among recent honors, Gary A. KULHANJIAN has been appointed to the Governor's Advisory Council on Holocaust Education in Public Schools for the State of New Jersey, the Advisory Board of the Holocaust Center at Brookdale Community College, Lincroft NJ, and has been elected Council Advisor to the New Jersey Council of Holocaust Professors. His study "Armenians in the United States" has appeared in a recent volume from Academic International Press.

As Director and Editor of Syracuse University Press, Arpena S. MESROBIAN was among seven faculty and staff members of the University honored as recipients of the Chancellor's Citation for 1985. She received her citation for her role in increasing the scholarly reputation of Syracuse University Press and the development of an acclaimed series of scholarly publications.

Throughout her thirty-one years in scholarly publishing, Mrs Mesrobian has been active within the Association of American University Presses, where she served as vice-president in 1976-77. She has been a reviewer for the National Endowment for the Humanities. From 1979 to 1983 she was one of 12 appointed members of the Marketing Task Force of the Office of Special Education, US Department of Education. In 1983-84 she was one of six appointed members of the Marketing Task Force, Office of Human Development Services, US Department of Health and Human Services.

In March Mrs Mesrobian retired from her position at Syracuse University Press and is now a publishing consultant and freelance editor.

Some of the recently reported literary activities and lectures of Vahé OSHAGAN include: *Khoudjab* (Panic) a book of poetry published by Voskedar Press (New York) in 1984; "About Hagop Oshagan" (*Hairenik*, 17 Dec 1983); "On Vahe Hayg and other matters" (*Asbarez*, 30 Dec 1983); a special supplement to *Ararat* (XXIV.1) devoted to Hayg Oshagan; "The Armenian-American contribution to America" (*Hromgla* 2, 1983); "The telephone" (short story, *Horizon* [Montreal], 2 Sept 1983); "Mnatzortatz, on the 50th anniversary of its publication" (*Hairenik*, 31 Mar 1984); a lecture tour in Europe at the invitation of the Hamazkain Cultural Association of France with talks in Paris, Lyon, Brussels, and Marseille, and a lecture on "The nature of poetry" in the Ecole des hautes études en sciences sociales (Paris). In February 1984 also delivered a public lecture at Fairleigh Dickinson University (Teaneck NJ) on "The treaty of Nvarsag and modern times".

The Tekeyan Foundation in London honored Avedis SANJIAN on the publication of his book, *Vahen Tekeyan: The private letters* (Los Angeles: Abril Press, 1983), which received the

Haygachen Ouzunian Literary Prize for 1984. In May he functioned as principal speaker at a jubilee celebration and special symposium at the Armenian-American International College. He also lectured last fall in Los Angeles on "Literary criticism in the Armenian diaspora" and "Armenian manuscripts with silver plaques".

CSU Courses

The Armenian Studies Program at CSU/Fresno for 1984/5 included the following courses:

Introduction to Armenian studies
Armenian architecture
Armenian films
Armenian history
Armenian miniature painting
Armenian painting
Elementary Armenian
Intermediate Armenian
Life and writings of Saroyan
Saroyan films

Dickran Kouymjian notes a marked increase in enrollments and the enlightening fact that one third of the Armenian Studies students are non-Armenian.

Armenian abroad

According to a survey conducted by the AIEA, the following institutions outside of the US and the USSR presently teach Armenian language courses: Bologna, Geneva, Bonn, Haigazian College (Beirut), Hebrew University (Jerusalem), Jagiellonski University (Kraków), Leiden, Leuven (Louvain), Lyon, München, Oxford, Ecole pratique des hautes études (Paris), Saarbrücken, São Paolo, Tübingen

Armenian newspapers

Dr Vrej Nersessian of the British Library (Library of the British Museum) reports that the BL has placed onto microfiche all of its non-current Armenian newspapers, thereby insuring the preservation of the priceless repositories of information for modern Armenian history, culture, and literature. The Library's holdings on microfiche include: from Constantinople *Buzandion*, *Taraz*, *Artarut'ean tzain*, *Droshak*, and *Aptak*, the last of which is especially rare; from Smyrna *Arevelean mamul* (complete!) and *Murj*; from Tiflis *Mshak* and from Ejmiacin *Ararat*. This is only a partial listing of the BL's holdings, and Armenian institutions should undertake to purchase copies of these microfiche collections so that there will be access to them in the US as well.

† Prof Peter Charanis

A Byzantine historian, well known to members of the Society for his important 1963 monograph on *Armenian emperors of Byzantium*, Prof Peter Charanis, emeritus from Rutgers University, died on 23 March 1985 in New Brunswick NJ.

Armenian Macintosh fonts

The Macintosh font development project at Boston College (Prof M.J. Connolly, Slavic & Eastern Languages, Boston College / Carney 236, Chestnut Hill MA 02167) has the following fonts available for distribution:

Eznik 10 and 20 (Geneva/Seattle Armenian, 2.14);

Mesrob 12 (Chicago Armenian);

Pskov 10 and 20 (Geneva/Seattle Cyrillic, v2.3 including OCS and South Slavic);

Vladimir 12 (Chicago Cyrillic, v1.8, Russian only);

Tech 9/10/12/18/20/24 (Roman/Greek/Econometrics);

Lunt 10/12 (hybrid Pskov 10 and Vladimir 12, mapped to a QWERTY keyboard layout).

The project will provide one copy free of charge to academic requesters (including SAS members) who provide:

a self-addressed, stamped return envelope/mailer;

a covering letter/note with return address;

two (2) blank, new, best quality Macintosh diskettes with labels.

The Project returns one diskette with fonts and documentation (in MS Word). The second diskette is kept as a token commission.

Armenian Review

In a recent letter Gerard J. Libaridian, Editor of the *Armenian Review*, invites colleagues to consider the journal, which now enters its thirty-eight year (148 volumes), for publication of their research. The *Review* has developed guidelines for the focussing of themes for their issues, with an emphasis on a multidisciplinary approach to Armenian Studies. The editorial offices of the *Review* are at 212 Stuart St, Boston MA 02116.

Notices & Squibs

Episcopal lists as sources for Armenian history

R.H. Hewsen
Glassboro State College

A relatively untapped resource for Armenian studies is to be found in the lists of Armenian episcopal sees scattered throughout various documents and historical texts. Not only are these lists useful in that they show the structure of the Armenian Church in different epochs, but they also have value as sources of sociological and demographic data. For example, the earliest lists make plain what Adontz nearly eighty years ago called "the naxararization of the Armenian Church". By this process episcopal sees became established not in cities, as in the highly urbanized world of the Romano-Byzantine empire, but rather were attached to the major princely dynasties, and thus reflected the sociopolitical realities of the country. On the other hand, in later lists we can see the decline in the number and power of the *naxarar* families

reflected in the way in which episcopal sees were increasingly attached to towns or, more usually, to monastic centers. Similarly, it is clear from the later lists that the growth of an increasingly large and diffuse Armenian diaspora led the Church to establish increasing numbers of episcopal sees outside of Armenia proper, and the establishment of an ecclesiastical eparchy at a given town can only point to the existence of a sizeable number of faithful in that locality. Thus, we find Armenian episcopal sees established in Georgia and Mesopotamia (and, moreover, Georgian and Syrian sees being established in Armenia).

The following lists of Armenian episcopal sees have come to my attention:

1. Council of Aštišat (450AD).
2. Council of Dvin I (505).
3. Council of Dvin II (555).
4. Council of Dvin III (607).
5. Council of Dvin IV (644).
6. Council of Manzakert (726), of which a Syriac version also exists.
7. The list of archiepiscopal and episcopal sees of Cilicia found in Smbat the Constable, which reflects the situation at the time of the coronation of Lewon II in 1197.
8. The Council of Ejmiacin (1441) found in Thomas of Mecob's *History of Timur and his successors*.
9. The sees subject to Ejmiacin in 1670, found in Moni's *Histoire de la créance & des coutumes des nations du Levant* (Frankfurt, 1684), based on data collected from Bishop Oskan, Procurator general of the Holy See of Ejmiacin and abbot of Uckilise. Oskan had been sent to Amsterdam by the Catholicos to supervise the publication of the first printed copy of the Armenian Bible, the famous Oskan edition of 1666.
10. The Structure of the Armenian Apostolic Church as reported by the Russian Ministry of the Interior in 1843 and published in an English translation by Rev Mason Neale in his *A history of the Holy Eastern Church* (London, 1850) and quoted (with many errors) by E.F.K. Fortescue in his *The Armenian Church founded by St Gregory the Illuminator* (London, 1872; repr. New York, 1976).
11. The Structure of the Armenian Church subject to the Patriarch of Constantinople in 1830. Also published in Neale, this list reflects the reorganization of the Armenian dioceses of the Ottoman Empire at a council held in Constantinople for this purpose on 20 November 1830.
12. The organization of the Armenian Church in 1910 found in Malachia Ormanian's *L'eglise arménienne* (Constantinople, 1910). This is the first attempt to give a complete outline of the structure of the entire Armenian Church. It not only lists every diocese subject to the entire hierarchy of the Armenian Church -- both patriarchates (Constantinople and Jerusalem) and all three Catholicates (Ejmiacin, Cilicia, and Ałt'amar) -- but also the number of parishes, clergy, faithful, and churches in each, and the number of Protestant and Catholic Armenians to be found there.
13. The list of 1954 in the updated English translation of Ormanian (London, 1954). This reflects the appalling devastation visited upon the Armenian Church by the events of 1914-21 and the Soviet anti-religious policies of the Stalin

era, after which the total number of Armenian dioceses was reduced from 100 (1910) to 26, and the number of churches in the former Russian Empire alone decreased over 90% from 1429 to 89.

14. The latest available list of Armenian episcopal sees found in Friedrich Heyer's *Die Kirche Armeniens* in the series *Die Kirchen der Welt*, Bd. XVIII (Stuttgart, 1978). While not as detailed as Ormanian's list, this gives much useful up-to-date information such as names of current incumbents, addresses and telephone numbers of the episcopal residences, and the (estimated) number of faithful in each diocese. From Heyer we learn that the number of Armenian dioceses, down to 26 in 1954, has risen to a present number of nearly 50 worldwide. This does not include the recently established Diocese of Canada.

Some lists are easy of access, others more difficult to come by. The first six lists, all of them more or less complete though scattered through various sources, have been assembled by N. Garsoian in the appendices to her English translation of Nicholas Adontz' *Armenia in the period of Justinian* (Lisbon, 1970).

Information on the number and location of Armenian Catholic dioceses is less easy to come by. Studies on Roman Catholic missionary activities in the fourteenth through seventeenth centuries give the sees for that period; Fortescue lists those for 1870, while the Armenian Catholic equivalent of Ormanian's list is that found in the *Dictionnaire d'histoire et de géographie ecclésiastique* (Vol. 4, 1936) gives statistics for the period just prior to the First World War. In the text of the *DHGE*, moreover, one can ferret out the dates at which the various sees were established, beginning with the establishment of the Armenian Catholic Patriarchate in the eighteenth century. More recently, Heyer's work referred to above includes the latest information on the Armenian Catholic diocesan structure. Finally, as this notice is being written, word has reached us that a third edition of Ormanian's work has appeared. If its episcopal list has been updated again, we shall have a useful supplement to Heyer's data.

Please bring additional lists to my attention (Prof R.H. Hewsen, Department of History, Glassboro State College, Glassboro NJ 08028).

Ottoman weights and measures*

Charles Issawi

As in other parts of the Middle East (EHME, pp. 517-19, EHI, pp. 389-90), weights and measures in Turkey were very diverse in the past. They varied not only from place to place but often also according to the nature of the object being weighed or

measured. The following were the units most commonly used in the nineteenth century.¹

WEIGHTS

For precious metals and stones: the *denk*, 0.05 grams; *kirat* 4 *denks* or 0.2004 grams; *dirhem* (dram), 16 *kirats* or 3.2074 grams; and the *miskal*, 1.5 *dirhems* or 4.811 [grams].

For merchandise, the basic unit was the *okka* (*oke*), 400 *dirhems* or 1.282 kilograms (2.83 lbs.); the Adana *okka* equalled 1.212 kilograms. Another unit was the *ritl* or *rotol*; the Istanbul *ritl* equalled 876 *dirhems* or 2.81 kilograms; the Orfa *ritl*, 2,400 *dirhems* or 7.698 kilograms and the Sivas *ritl*, 1,440 or 4.619 kilograms.

The *batman* equalled 6 *okkas* or 7.698 kilograms; the Adana *batman* equalled 4.848 kilograms.

The *lodra* or *londra* equalled 176 *dirhems* or 564.432 grams.

The *kintar* or *kantar* equalled 44 *okas* or 100 *lodras*, i.e., 56.44 kilograms; a less commonly used *kintar* in Anatolia equalled 180 *okkas* or 230.922 kilograms; in Izmir the *kintal*, or *quintal* as it was called by foreigners, varied according to the kind of merchandise from 39 *okkas* or 50.033 kilograms for British goods to 180 [okkas] or 230.922 kilograms for special goods, the most common being 80 *okkas* or 102.616 kilograms for ordinary merchandise and 78 *okkas* or 100.066 kilograms for European goods.

Another highly variable unit was the *çeki*, usually 176 *okkas* or 225.79 kilograms, but ranging from 100 to 195 *okkas* or 128 to 250 kilograms; for gold and silver, the *çeki* equalled only 100 *dirhems* or 320 grams, for opium in Izmir 763 grams and for mohair 4.564 kilograms.

LENGTH

The *parmak* (inch) equalled 3 centimeters and the *ayak* or *kadem* (foot) 12 *parmaks* or 36 centimeters, both measures being used for heights.

The main unit of length was the *dira* or *zira* (ell) or *arşin*, also known to Europeans as the *pic*. The *çarsi arşını*, or market ell, used for measuring cloth, equalled 68 centimeters. The *mimar arşını*, or architect's ell, equalled 75.8 centim[ete]rs. The subdivision of the *çarsi arşını* were the *rub* (1/8 or 8.5 centimeters) and the *gire* (1/16 or 4.25 centimeters).

Distances were measured in *mil* (mile) of 2,500 *mimar arşını* or 1,895 meters or in *fersah* (parasang); the *Iran fersahı* equalled 6,232 meters; the *Arap fersahı*, 5,763; and the *Misir fersahı*, 2,250 meters.

AREA

The square *mimar arşını* was equal to 576 square *parmaks* or 0.575 square meters.

¹ For fuller details, see Young, 4:367-75, Hinz, *passim*, and Eldem, pp. 321-23, on which this account is mainly based. I have checked the conversions into metric units and found minor inconsistencies but have reproduced the figures in Young.

* Reprinted from *The economic history of Turkey, 1800-1914*, pp.374f. (Appendix), by Charles Issawi, by permission of the University of Chicago Press. © 1981 The University of Chicago Press.

The *evlek* equalled 400 square *dira mimaris* or 229.825 square meters.

The *dönüm* varied but was eventually standardized at 4 *evleks* or 1,600 *mimar argını*, equal to 918.667 square meters.

CAPACITY

For liquids, the most widespread measure was the *binlik* or gallon, equal to 1,000 *dirhems*; the same name was also applied to a unit used to measure cereals, being equal to 100 *okkas* or 128.2 kilograms for maize and 111 *okkas* or 141.1 kilograms for wheat.

Other measures of capacity used for cereals were the *kile* (bushel) and the *mudd*, with their subdivisions. The Istanbul *kile* was equal to 4 *siniks* or 8 *kutus*, or 36.8 liters; its weight varied as follows: barley, 17 to 20 *okkas*; wheat, 22 to 26; oats, 14 to 16; maize, 23 to 25; beans, 19 to 20, rye, 23 to 24.² In addition, there was a wide array of local *kiles*, ranging from 17 *okkas* in Izmir to 240 in Mardin; the Rumelian *kile* was equal to 4 Istanbul *kiles*.

The *mudd* was equal to 18 liters; it was subdivided into *nisf-i mudd* and *rubuye*, or a half and a quarter *mudd*, respectively.

A neglected passage in Strabo

R.H. Hewsen

Glassboro State College

In the *Geography* of Strabo († c. 20 AD) we find, tucked into the latter part of his description of Media, the following passage concerning Armenia (11,13,5) which has not received the attention it deserves:

In ancient times Greater Armenia ruled the whole of Asia, after it broke up the empire of the Syrians, but later, in the time of Astyages, it was deprived of this great authority by Cyrus and the Persians, although it continued to preserve much of its former dignity...

The placing of this passage into its historical context requires that by 'the whole of Asia' we understand 'much of Asia Minor' and that by 'Syrians' we understand 'Assyrians', because the reference to Astyages, King of Media (585-550), and to King Cyrus of Persia (559-530) makes it clear that the passage concerns neither the Kingdom of Urartu (7th-9th centuries BC) nor the Empire of Tigranes the Great (95-56 BC) but rather a large Armenian state which must have existed at some period between these two.

Obviously what we are being told by Strabo is that after the fall of Assyria and Urartu -- the former obviously having been overthrown with hitherto unattested Armenian aid -- the Armenians briefly established their rule over a substantial portion of the northern Middle East, 'the whole of Asia' in Strabo's passage. Further, we are told that this short-lived Armenian state was not conquered by Astyages or held by the Medes, as usually supposed, but rather remained independent

until Cyrus made it a part of his realm after seizing the Iranian Empire from the Medes. It would thus appear that the Orontid Kingdom was the second, rather than the first, Armenian state and that the first was formed between the fall of Assyria in 612 BC and the triumph of the Persians over the Medes in 550 BC.

We can only speculate as to what territories were included in this short-lived Armenian state during its some sixty years of existence, but it doubtless included all the later Lesser Armenia as well as a substantial portion of Greater Armenia -- perhaps its entire western half -- together with much of northern Mesopotamia and Kurdistan, which would have been taken from the defeated Assyrians. Most enlightening of all is the clear implication of this passage that the Armenians not only took part with the Scythians, Medes, and Babylonians in the destruction of Assyria, but that they were sufficiently numerous, organized, and self-aware to have founded a state of their own at such an early though obviously opportune moment. This negates the view that the proto-Armenians emerged from the tribal stage and began to amalgamate with the local population of the Armenian plateau only under Median and Persian rule. Clearly the Armenians must have been a recognizable and highly organized people-state well before the emergence of either of these Iranian empires.

It is in this context that we may place the unnamed 'King of Armenia' and his sons Tigranes and Sabaris (*Savars) of the *Cyropaedia* of Xenophon (4th century BC). Although it may be a didactic romance, Adontz, Manandyan, and Toumanoff all agree on the probability of its containing many historical threads, and a rereading of Xenophon's account of Cyrus' relations with the King of Armenia in the light of the above communication might well be worthwhile.

The passage quoted from Strabo may also be used as another source in support of research on the origins of the earliest Armenian kingdom presented by: S.T. Eremyan (Haykakan arajin petakan Kazmavorumnerë, *PBH* 3, 1968), E.V. Gulbekian (The five kings of the *Primary history of Armenia*, *JAOS*, 1969); L.P. Sahinyan (Movses Xorenac'u "Patmut'yun mej hišatakval Vahei masin", *PBH* 4, 1973); E.V. Gulbekian (The significance of the narrative describing the traditional origin of the Armenians, *Le Museon* 86, 1973); R.H. Hewsen (*The primary history of Armenia: An examination of the validity of an immemorially transmitted historical tradition*, *History in Africa*, Oct. 1975); M. Chahin (Some legendary kings of Armenia: Can they be linked to authentic history?, *JSAS* 1, 1984).

² For somewhat different figures, Quataert, p. 364.