

society for armenian studies

NEWSLETTER

VOL. IV, No. 1 (8), Winter, 1979

The Chairman's Report for 1978

The chairman's report for 1978 is an optimistic one. The Society for Armenian Studies has made continued progress and enters its fifth year in healthy condition. Our number has increased, most notably by the addition of members in Europe. And although by the nature of the society and its goals membership can never be enormous, more and more interested persons and groups are subscribing to the *Newsletter* in order to keep informed about Armenian studies. The society's financial condition is also in good shape; hardly any members have defaulted on their dues. But more especially we are indebted to the Alex Manoogian Cultural Fund for generous support which has enabled us to sponsor a wider range of activities than ever before.

The basic aim of the SAS is to promote Armenian studies on the professional level. Here we have made a considerable advance in bringing Armenian scholarship to the attention of the academic world. Not only did the SAS sponsor two panels on themes of wide significance at the Middle East Studies Association conference this year, we have also begun to organize panels at the meetings of other learned societies where the Armenian contribution can be significant. This is a very valuable activity, for the exchange of information and ideas will only benefit both sides — the world outside which is still largely ignorant of things Armenian and the smaller group working in Armenian studies which must beware of becoming too narrowly specialized.

Within our own discipline another development has proven most worthwhile. For the second year running, the SAS has co-sponsored a day-long symposium preceding the MESA conference. This served a double function; on the one hand it enabled a group of scholars, senior and junior, to address themselves to a specific theme, thereby stimulating an academic exchange between people who rarely have the opportunity to discuss their work with colleagues in the field; on the other hand, it provided an opportunity for faculty and students from the local university as well as the interested public to hear the speakers in person and to challenge them in debate.

But the most important aspect of this report is to acknowledge those who have worked for us during the past year: our secretary, who handled the daily business; our treasurer, whose legal expertise gained us final confirmation of our status as a public foundation from the IRS; our editor, who is responsible for this *Newsletter*; the other members of the editorial board, who are responsible for much of the content, and not least the format, of what you are now reading; our Symposiarch at Ann Arbor. The SAS has no staff or Secretariat; it is solely due to the goodwill and selfless work of these and others that we have accomplished what we have. Their reward will be to see the SAS grow, not necessarily in numbers but in quality and influence.

So my final message is to urge members to participate in our meetings and discussions, to organize panels with their colleagues that we might be able to sponsor at MESA (in Salt Lake City 1979) and other learned societies' meetings, to contribute items of interest to the *Newsletter*, and to share generally in our activities. We have made a beginning as a force in the area of Armenian scholarship; our continuing success in the future depends on the committed involvement of as many members as possible.

R.W. Thomson

CALL FOR PAPERS

The Administrative Council invites members of the SAS to submit proposals for papers and panels for the 1979 MESA meeting (Salt Lake City) to the Council by April 1, 1979.

The MESA deadline for receipt of proposals is expected to be May 1979. But the SAS needs sufficient time to organize panels it wishes to co-sponsor with MESA and must forward to the MESA Program Committee.

The SAS Council also encourages its members to propose papers and panels to scholarly meetings other than MESA. All proposals should be forwarded to the Society for Armenian Studies, Inc., 6 Divinity Avenue, Room 103, Cambridge, Massachusetts 02138.

The Stanford University Armenian Language Project

by Hasmig Seropian

For more than a decade, the Institute for Mathematical Studies in the Social Sciences at Stanford University has been researching the efficacy and efficiency of using computers in language instruction. Russian, Bulgarian, Old Church Slavonic, and Mandarin Chinese have already been taught by the computer very effectively. Currently, this Stanford Institute has a project to develop a first-year, college-level Armenian language course taught almost entirely by the computer.

The purpose in developing a computer-based course is not to replace the teacher with the computer; it is, instead, to provide quality instruction in Armenian where a teacher is not available. A computer-based program can, however, be combined with a conventional class as an alternative mode of instruction and as a means of releasing the teacher from the more repetitive and tedious aspects of language teaching.

The instruction in a computer-based course takes place at a computer display terminal where the student receives instructions both on a screen and through headphones. What the student hears through those headphones is generated by the computer from a previous recording. This computer-generated sound is high-quality synthesized speech which eliminates the problems of cumbersome tapes; in particular, any word in the computer's vocabulary may be spoken whenever necessary: the computer is not limited to playing recorded phrases in a linear sequence. The student is also provided with an Armenian keyboard on which she or he types, upon instruction, Armenian words and sentences which are then checked by the computer for accuracy and for further instructions. Learning is completely self-paced and the problems of boredom, embarrassment, and imitation of classmates, errors, well-known difficulties in language learning, are avoided altogether. The one "difficulty" the computer has is that it "cannot hear", that is, it cannot process oral input. This, however, is believed to be a minor weakness offset by the much greater degree of individualized instruction provided by the computer.

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NEWS OF THE SAS

Annual Business Meeting

The Annual Business Meeting of the Society for Armenian Studies, Inc., took place as announced on November 8 and 10, 1978, in conjunction with the MESA meeting at the University of Michigan, Ann Arbor, Michigan. Chairman Robert Thomson presided over both sessions.

The chairman informed those present that the number of panels on Armenian studies organized or sponsored by the SAS had been increased this year and that the success of the panel at the AAASS meeting and the symposium at Ann Arbor invited a more systematic way of organizing them and a wider participation on the part of our members. (See the chairman's full report above.) Avedis Sanjian suggested that either the Council or the membership should decide on the themes and that a number of individuals be assigned to bring the panels together for presentation.

The chairman posed the problem of organizing an annual symposium on a regular basis. He pointed out, however, that because the MESA meeting is in Salt Lake City next year, there would be no Armenian community to support it, as in 1977 in New York and 1978 in Ann Arbor. Richard Hovannisian stated that it was important to hold such symposia in places where they can have visibility. After some discussion it was agreed that such panels should be held in scholarly surroundings and that they could be planned in conjunction with other scholarly meetings, as well as with MESA, to take advantage of opportunities to hold them in cities where there are large Armenian communities. Subsequently, Ronald Suny proposed that next year a symposium be organized in one of the large Armenian centers in California and suggested the topic "Armenia and its Neighbors".

The secretary, Arpena Mesrobian, reported that there were currently 140 members in the SAS and that the number of non-member subscriptions to the SAS *Newsletter* was increasing.

The treasurer, Haig Der Manuelian, provided a detailed report on the income and expenditures of the Society. He informed us that the balance as of August 31, 1978 stood at \$1,880.78.

The editor, Gerard Libaridian, reported on the *Newsletter*. He also informed the meeting that the publication of the projected *Bibliography* on Armenian studies had been delayed because of technical difficulties which would be resolved in further consultations with the Administrative Council and interested members.

The meeting rejected the idea of making the SAS membership list available for sale to commercial concerns. Instead, it suggested that such concerns be encouraged to place advertisements in the *Newsletter* to reach our members.

John Greppin reported on the SAS sponsored International Conference on Armenian Linguistics to be held in July 1979. Dickran Kouymjian announced a Symposium on David of Sassoun organized by the Armenian Studies Program at California State University, Fresno.

Richard Hovannisian suggested that a Council member be appointed public relations official to release notices about the activities of the Society.

The chairman announced that the terms of Council members Nina Garsoian, Richard Hovannisian, Arpena Mesrobian, and Robert Thomson had expired. The Administrative Council nominated Arpi Hamalian, Dickran Kouymjian, Loretta Nassar, and Robert Thomson. Artin Arslanian was nominated from the floor to the list of candidates.

Elections for SAS Administrative Council

Elections to fill the four vacancies on the Administrative Council were held through mail balloting. Seventy-five ballots were received through December 20, 1978. The results of the election are as follows: Artin Arslanian: 60 votes, ELECTED; Arpi Hamalian: 52 votes; Dickran Kouymjian: 61 votes, ELECTED; Loretta Nassar: 53 votes, ELECTED; and, Robert Thomson: 68 votes, ELECTED.

NEWS OF THE ADMINISTRATIVE COUNCIL

Second Council Meeting

The Administrative Council of the SAS, Inc., met for the second time in 1978 on November 9 at the University of Michigan, Ann Arbor. The following members were present: Robert Thomson, chairman, Haig Der Manuelian, Richard Hovannisian, Gerard Libaridian, Arpena Mesrobian, and Ronald Suny. The chairman had invited past members of the Council to attend portions of the meeting.

The Council reviewed current activities of the SAS and heard suggestions for the future. The Council agreed upon four nominees to replace those on the Council whose terms were to expire at the end of 1978.

The 1978 Council and past members discussed the meeting to be held the following day with the officials of the Alex Manoogian Cultural Fund.

Meeting with the Manoogian Fund

Members of the 1978 Administrative Council and past members met on November 10, 1978, with the Board of Trustees of the AGBU Alex Manoogian Cultural Fund. The meeting was arranged at the invitation of the Board and Mr. Alex Manoogian for the purpose of consulting with scholars in the field of Armenian studies on the most urgent needs of the field — projects which require immediate attention and should have priority for an organization such as the Manoogian Fund. In addition to specific recommendations, it was agreed that a more comprehensive review was needed. Ronald Suny was charged with the preparation of a report on the current status of Armenian studies in the United States and the major areas of concern.

The 1979 Council

The four new members of the Administrative Council and three continuing ones have already elected the officers of the Council of 1979. The new Administrative Council now consists of the following: Robert Thomson (chairman), Loretta Nassar (secretary), Haig Der Manuelian (treasurer), Artin Arslanian, Dickran Kouymjian, Gerard Libaridian (editor), and Ronald Suny.

SAS NEWSLETTER

The SAS *Newsletter* is published in the fall, winter and spring of every year by the Society for Armenian Studies, Inc., 6 Divinity Avenue, Room 103, Cambridge, Massachusetts 02138.

OFFICERS OF THE SAS

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Secretary

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THE INSTITUTE OF ARMENIAN MUSIC

The Institute of Armenian Music was founded in December 1976 as a Registered Charity in Britain, and was officially inaugurated on June 13, 1978 in a ceremony presided over by His Holiness Vasken I, Supreme Catholicos of All Armenians, and Patron of the Institute. The Institute has its offices in London and is run by a board of trustees (headed by the Iranian composer-conductor Loris Tjeknavorian) and a committee. Honorary Patrons include Alan Hovhanness from America, Arno Babadjanian and Edward Mirzoyan from Soviet Armenia, Dr. Alain Danielou, and Yehudi Menuhin. The aims of the Institute are clearly defined in its charter. It promotes and presents Armenian music and musicians, it provides grants and scholarships for comparative study, research, and higher education in Armenian music, it collects, translates, and publishes books on Armenian music and related topics, it produces records and cassettes, it maintains bibliographies and discographies, and it generally seeks to establish a center for the scholastic and popular furtherance of knowledge of Armenian music. The work of the Institute to date has been intensive and concentrated. Its library, for instance, includes a number of rare old books on Armenian music and the Armenian liturgy, as well as numerous scores and manuscripts. Currently one of its long-term plans, already under way, is the transcription and publication in Western notation of several major late nineteenth-century collections of sacred chants and songs written in the Neume system of Armenian music devised by Limonjian in 1813-15.

Another important area of work is the publication of books: the first of these, *Essays on Armenian Music*, edited by Dr. Vrej Nersessian of the British Library (and academic adviser to the Institute), appeared in July. This includes papers by Robert Atayan, Nikoghios Tahmizian, and Bernard Outtier.

In London the Institute has promoted or sponsored a number of critically acclaimed concerts featuring Armenian music and musicians, and it has also put on several lectures at major educational venues. A new series begins this fall. Among recordings available so far, one of Lousine Zakarian singing Armenian sacred music has aroused much interest. The Institute's major achievement to date, however, must be MusicArmenia 78, described as "a clarification no less than a celebration of Armenian music" and held with great success in London in August at the City University and St. John's, Smith Square. Attended by a host of internationally renowned Armenian composers and artists, and chaired by Dr. Grant Beglarian of the University of Southern California, the week comprised thirteen concerts, sixteen lectures, and two celebrations of Mass. Demonstrably the first festival of such scale and intensity devoted entirely to Armenian music, past and present, the speakers included such distinguished scholars and ethnomusicologists as Robert Atayan, Nikoghios Tahmizian, Edith Gerson-Kiwi, Hormoz Farhat, Gilbert Reaney, Simon Harris, and Jean Jenkins, all of whom presented specially commissioned papers. London audiences and critics welcomed MusicArmenia 78 without reservation, and the week was seen as an unprecedented triumph in which the case for the Armenian music was put forward in no uncertain terms. The conference proceedings of the week are currently being edited for publication by Ates Orga, the Institute's artistic director, and should be available early next summer.

Details of the Institute and its activities may be had from 82 Kensington High Street, London W. 8, England.

Editor's Note: The above article was submitted to the SAS Newsletter upon our own request in September 1978. For reasons beyond our control we were unable to place it in our last issue. For this, we apologize to the Institute and its artistic director, Ates Orga. Since the article was sent, the Board of Directors of the Institute has announced plans to move the Institute for Armenian Music from London to California. The Institute is to be associated with the University of Southern California in Los Angeles.

IN MEMORIAM

Haig Berberian (1887-1978)

With the death of Haig Berberian, Armenian scholarship has lost one of its giants, a man of profound erudition, remarkable memory, and piercing criticism. Yet, in the United States, few Armenians have known of him or his work; and even in Paris, his home for the past half-century, his value was appreciated only by a limited circle of friends and intellectuals. Most of his nearly ninety-two years were spent with books: reading them, writing them, collecting them. His insatiable quest for knowledge was matched only by his near total recall of learned information. There was hardly a question or problem in Armenian history, philology, or literature which he could not deal with immediately. Problems would possess him, and after offering a quick answer, he could continue to bring up other relevant data after days, weeks, and years.

Haig Berberian was from Constantinople, born in Ortakoy on April 18, 1887. His early schooling was at the Holy Translators' School, where he himself became a teacher in 1899. He continued his studies at the Armenian Central College at Galata, graduating with distinction in 1906. From 1907 to 1914 he worked as a translator in the English Embassy in Istanbul. During World War I he took a similar position in Egypt with the British and Allies. There, he was particularly useful on matters related to the Armenian Question. Upon his return to Istanbul he was appointed secretary to Boghos Nubar's National Delegation to the Paris Peace Conference by Patriarch Zaven. Following the signing of the Treaty of Lausanne, Berberian remained in Paris and accepted various positions with the A.G.B.U. and the Armenian Church.

Though a university professorship always seemed to elude him, Berberian joined such leading French Armenologists as Frederic Macler, Antoine Meillet, and Emile Benveniste in the publication of the *Revue des Etudes Armeniennes*, eleven volumes of which were issued in the first series, from 1920 to 1933.

At the age of 77, in 1964, with E. Benveniste as nominal director, Berberian revived the *Revue des Etudes Armeniennes* with the generous backing of the Calouste Gulbenkian Foundation. His new position, "secretary of editing", was to occupy every moment of the remainder of his life. And, once again, Armenian studies outside Armenia had a focal point and a distinguished voice. In fourteen years he brought out twelve volumes of a 500-plus-page annual journal, regarded by most scholars as the outstanding one in its field. The consistently high quality of the publication reflected Berberian's own view that marginal or general descriptive articles were simply not suited for it.

What is not often realized is the fact that this unique publication was due almost solely to the efforts of an octogenarian who had no assistants or secretaries. In his nineties he continued to type his own letters in Armenian and French, a voluminous correspondence with scholars all over the world. He never refused requests for assistance from colleagues who knew only Berberian could and would provide answers quickly and accurately. His letters were often long essays in themselves on complex issues.

Berberian was far more than an editor, of course. His own critical tests of Armenian writers; his studies on Mongol-Armenian relations; his long history of Sebastia, only parts of which have been published; and his many translations and hundreds of articles covering various aspects of Armenian studies displayed a mind which was not only organized and systematic but also supple, probing, and attuned to the unusual.

In the Diaspora, Haig Berberian was for many the final source of knowledge on Armenian history and philology. Unfortunately, there is no one to replace him. We are all very much the poorer for it.

D. Kouymjian

Note: Some months prior to the death of Haig Berberian, it was decided to prepare a long overdue volume in his honor. Such a volume of Armenian studies is now being prepared by long-time and younger associates of his in the Diaspora and Armenia. Scholarly articles are currently being solicited for this purpose. Those interested in contributing to the project should contact Professor Dickran Kouymjian, Armenian Studies Program, California State University, Fresno, California 93740.

CONFERENCES

Report on the Second International Symposium on Armenian Art

by Lucy Der Manuelian

Of particular interest to scholars in Armenian studies worldwide was the Second International Symposium on Armenian Art held September 12-18 in Yerevan, Soviet Armenia. Sponsored jointly by the Academy of Sciences of the USSR, the Academy of Sciences of Armenian SSR, and the Institute of Arts of the Academy of Sciences of Armenian SSR, the Symposium was the result of a long-standing scholarly collaboration between the Centro Studie Documentazione della Cultura Armena in Milan, Adriano Alpagò-Novello, Director, and the Institute of Arts of the Academy of Sciences of Armenian SSR, R. Zarian, Director; with the architect A. Zarian serving as Coordinator. Their cooperative efforts produced the publication series *Documenti di Architettura Armena* and spearheaded the First International Symposium on Armenian Art, which was held in Bergamo in 1975. The Second International Symposium, of wider scope, saw the participation of more than 150 scholars from 25 countries including Eastern and Western Europe, the Middle East, the United States, and six Soviet republics. Scholars invited from the United States included Ana Avakian, Fresno, California; V. Lawrence Parsagian, Rensselaer Polytechnic Institute; John Carswell, Oriental Institute of the University of Chicago; Nina Garsoian, Princeton University; Richard Hovannisian, University of California, Los Angeles; Walter-Eugene Kleinbauer, University of Indiana; Dickran Kouymjian, California State University at Fresno; Thomas Mathews, New York University; Avedis Sanjian, University of California, Los Angeles; and Lucy Der Manuelian Sidman, Boston University.

The Symposium program included two plenary sessions, and section meetings on the following topics: Ancient Armenian Culture and Art; Medieval Armenian Architecture; Medieval Armenian Art; Medieval Armenian Miniatures; and Armenian Art of the Modern and Soviet Periods.

Babken Arakelian, Director of the Institute of Archaeology and Ethnography of the Academy of Sciences, served as Section Chairman for Ancient Armenian Culture and Art. In its four sessions, papers were presented on sculpture, metalwork, paleography, and imagery in ancient Armenia. One session was devoted entirely to reports on Urartian culture.

Stephan Mnatsakanian, of the Institute of Arts, served as Section Chairman for Armenian Architecture. The six sessions included papers on the iconography and origins of architectural types in early medieval Armenian church architecture, secular medieval architecture, reports centering around the question of interrelationships between Armenian architecture and that of nearby cultures, notably Byzantine, German Romanesque, East European, Georgian, and Russian. In addition, there were reports on recent surveys of medieval Armenian monuments located outside Soviet Armenia.

Manya Kazarian, of the Institute of Arts, was Section Chairman of the six sessions on Medieval Art. The papers presented dealt with iconography and imagery, and with the media of sculpture, wall painting, and textiles. Medieval Armenian theater and ancient Armenian music were also discussed.

Levon Khachikian, Director of the Matenadaran, was Chairman of the four sessions on Medieval Armenian Miniatures. Questions of iconography, style, and attribution were discussed in these reports. As in the other sections, papers on interrelationships with Byzantine and other cultures were presented.

Nona Stepanian, of the Institute of Arts, served as Section Chairman of Armenian Art of the Modern and Soviet Periods. Reports dealt with twentieth-century Armenian architecture in Soviet Armenia and abroad, and with contemporary Armenian painting.

To facilitate discussion among the multilingual gathering, printed texts of each report were made available in two languages prior to each session.

Papers presented by SAS members were as follows:

- J. Carswell, "A Carved Door in the Armenian Cathedral of St. James, Jerusalem" (Medieval Art).
- Nina Garsoian, "Vahagn Vishapakagh" (Ancient Armenian Culture and Art)
- W.-E. Kleinbauer, "Tradition and Innovation in the Design of Zvartnotz" (Medieval Art).
- Dickran Kouymjian, "The Question of the Primitive Style in Armenian Miniature Painting" (Medieval Armenian Miniature).
- Thomas Mathews, "The Gladzor Gospel Book of U.C.L.A." (Medieval Armenian Miniature).
- Avedis Sanjian, "The Gospel Book of the Early Fourteenth Century at U.C.L.A." (Medieval Armenian Miniature).
- Lucy Der Manuelian Sidman, "Stylistic Ties between Armenian Architectural Sculpture and Manuscript Illumination of the 11th-14th Centuries", (Medieval Art).

The plenary sessions were addressed by A. Kirakosian, First Vice President of the Council of Ministers of Armenian SSR who was Chairman of the Organization Committee; Academician V. Hambartsumian, President of the Academy of Sciences of Armenian SSR; and R. Zarian, Director of the Institute of Arts of the Academy of Sciences of Armenian SSR.

One of the reasons for holding the Second International Symposium in Armenia was the opportunity it would afford scholars to see monuments of Armenian art firsthand. Accordingly, the Organization Committee planned a number of excursions which were executed with admirable efficiency. Over two hundred people were transported to monuments within several hours' travel from Yerevan on successive afternoons — to the Urartian fortress and museum at Erebuni; the early medieval churches of Etchmiadzin, Hripsime, and Zvartnotz; the newly reconstructed pagan temple at Garni; the thirteenth-century Monastery of Geghard; and the Sardarapat

Monument and its newly completed museum with exhibits of Armenian decorative and applied arts throughout the centuries. In addition, the Committee provided a special train for an overnight journey to monuments in northern Armenia generally inaccessible to visitors: the impressive monastic complexes of Haghpat, Sanahin, Goshavank, and Haghartsin as well as the early medieval cathedral of Odzun.

In Yerevan itself, the group was taken to the Historical Museum, the Matenadaran (Institute of Scientific Research on Ancient Manuscripts), and other museums. Several concerts were arranged in honor of the Symposium participants and guests by the National Symphony Orchestra, the Academy Choir of Armenia, and the State Dance Ensemble.

Possible sites in Europe or the United States for the next Symposium were discussed but no decisions were made. Scholars were enthusiastic about the prospect because they benefited greatly during the symposium from the opportunity to hear such a range and variety of reports, and to have an interchange with their colleagues from different countries. The success of this Second International Symposium on Armenian Art ensures an even wider interest on the part of scholars in furthering the study of Armenian art and culture.

AMERICAN-ARMENIAN WRITERS' ASSEMBLY

An American-Armenian Writers' Assembly was held in New York on November 25-26, 1978. The Assembly was sponsored and organized by the Armenian Literary Society of New York, and a special executive committee, Hagop Garabentz and Souren Manuelian, presidents. The following papers were presented.

Hagop Garabentz, "The Present Condition of Armenian Literature in the Diaspora".

Girair Attarian, "The Crisis of Diaspora Armenians in Literature".

Souren Manuelian, "Armenian Literature in America".

Osheen Keshishian, "American-Armenian Prose and Poetry in English".

Armen Donoyan, "American-Armenian Literary Criticism".

Hagop Asadourian, "Literary Relations between Armenia and the Diaspora".

Antranig Antreassian, "The Profile of Our Times in Literature".

Vahe Oshagan, "The Development of a Profile of Diaspora Literature".

Leo Hamalian and Nona Balakian, "The Question of English-written Literature".

Zareh Melkonian, "Means to Support Armenian Literature".

Aris Sevag, "The Question of Literary Translations".

Yervant Azadian, "The American-Armenian Press".

Magar Sharabkhanian and Lusik Melikian, "Elaboration of a Plan for a Publications Center".

Vahak Hovnanian, "The Question of a Publication Fund".

SYMPOSIUM ON DAVID OF SASSOUN

An International Symposium, entitled "David of Sassoun: The Armenian Folk Epic after a Century", took place on November 30, 1978 at California State University, Fresno. The Symposium was sponsored by C.S.U., Fresno and organized by the Armenian Studies Program on that campus on the occasion of the world premiere of Earl Robinson's folk opera *David of Sassoun*, presented in Fresno. The following papers were read:

Dickran Kouymjian (Fresno), "Introductory Remarks: The History and Enigma of the Armenian Folk Epic".

Chake Minassian (Montreal), "The Historical and Geographic Setting of the Armenian Epic".

Frederic Feydit (Paris), "Research on the Composition and Construction of the Armenian Folk Epic" (by title).

Aram Tolegian (Los Angeles), "The 'David Cycle' of the Armenian Epic: A Comparison of Versions".

Charles Dowsett (Oxford), "The Place of *David of Sassoun* in Epic Literature" (by title).

Leon Surmelian (Los Angeles), "*David of Sassoun*: A Great Epic Poem of World Literature".

Arpine Khatchadourian (Milwaukee), "The Significance of the Heroic Oath in the Armenian Folk Epic".

Earl Anderson (Cleveland), "Myth on the Way to Romance: The Sassoun Cycle".

Vahe Oshagan (Philadelphia), "A Century of David: The Effect of the Epic on Modern Armenian Literature".

Dickran Kouymjian, Professor of Armenian Studies at C.S.U., Fresno, has announced that the proceedings of the Symposium will be published.

INTERNATIONAL CONFERENCE ON ARMENIAN LINGUISTICS

The organizers of the ICAL meeting wish to advise members of the SAS that their presence at the conference is encouraged. Sponsored by the SAS, the meeting will be held at the University of Pennsylvania from Wednesday, July 11, through Saturday July 14, 1979. Over three dozen linguists have already stated that they plan to attend (USA 13, Western Europe 13, USSR 9, Eastern Europe 3, Iran 1). Special subvention for Soviet and East European conferees has been provided by the International Research and Exchanges Board, and the Manoogian Fund has also made a contribution.

Lodging will be provided by the University of Pennsylvania for about \$12 per night, and meals will be available through the university food service if desired. A registration fee of \$15 will be required of all guests attending the meeting (\$5 for students).

Interested persons should contact Professor John Grep-pin, Department of English, Cleveland State University, Cleveland, Ohio 44115.

NEWS OF INTEREST TO MEMBERS

ARMENIAN LINGUISTICS JOURNAL

A group of linguists here and abroad have announced a nascent journal, *Annual of Armenian Linguistics*, devoted entirely to problems of Armenian linguistics. The Editorial Board is composed of Prof. Dr. Giancarlo Bolognesi, Milan, Italy; Academician G.B. Djahukian, Yerevan, USSR; Prof. J.A.C. Greppin, Cleveland, Ohio; Prof. Eric Hamp, Chicago, Illinois; Prof. Dr. Rudliger Schmitt, Saarbrücken, Federal Republic of West Germany; and, A.A. Khachaturian, Yerevan, USSR.

The appearance of the first issue of 150 pages is projected for January 1980. Although a more elaborate announcement is expected toward the end of 1979, further details regarding the *Annual* can be obtained by writing to Prof. John Greppin, Department of English, Cleveland State University, Cleveland, Ohio 44115.

WAYNE STATE PRESS ANNOUNCES ARMENIAN STUDIES SERIES

The Editorial Board of Wayne State University Press has announced a cooperative publishing program with the AGBU Alex Manoogian Cultural Fund with an invitation to scholars to submit manuscripts in Armenian history, literature, art, history, culture, folklore, and civilization. The Editorial Board considers translations with the necessary scholarly apparatus eligible but will not consider dissertations.

Manuscripts (in English) should be sent directly to Bernard M. Goldman, Director, Wayne State University Press, Leonard N. Simons Building, 5959 Woodward Avenue, Detroit, Michigan 48202.

ALEX MANOOGIAN CULTURAL FUND TO SUBSIDIZE VISITING LECTURER

The Alex Manoogian Cultural Fund has expressed willingness to provide subvention for a guest lecturer in Armenian art at Cleveland State University for one quarter in the academic year 1979-80. Arrangements for the course were made by Professor Jan van der Meulen, chairperson of the Art Department at CSU, and by John Greppin, also of CSU. Mr. Yervant Azadian, secretary to the Manoogian Fund, stated that the Fund is interested in supporting undergraduate programs with specific reference to Armenian art, literature, and music if it is assured that the host university will energetically see to it that the course is made available to members of the Armenian community where the university is located.

ETHNIC STATISTICAL DATA SERVICE

A self-supporting National Ethnic Statistical Data Guidance Service is now ready to provide assistance to college instructors, curriculum planners, and others who wish to identify and use existing ethnic statistical data resources produced by the federal government. Publications and services offered by the Guidance Service have been developed by Data Use and Access Laboratories (DUALabs) through a grant from the U.S. Office of Education's Ethnic Heritage Studies Program.

The program components include two educational guides and a reference and guidance service staffed with information specialists ready to process requests for ethnic statistical information. The two guides, *Ethnic Statistics: A Compendium of Reference Sources* and *Ethnic Statistics: Using National Data Resources for Ethnic Studies*, have been designed for use in ethnic studies curricula. Order forms and detailed information about the publications and the reference/guidance service can be obtained from DUALabs, 1601 North Kent Street, Arlington, Virginia 22209.

ARMENIAN STUDIES IN PROGRESS

Current Research by Members

Aivazian, A.G., "Union Catalog of Armenian Materials in U.S. Libraries"; "Bibliography of Armenian Folklore and Mythology (Annotated)".

Cox, C., "The Textual Character of the Armenian Version of Deuteronomy" (Ph.D. Dissertation).

Essefian, S.A., "Comprehensive Index to Theological Yearbooks Published in Constantinople (1907-1927)".

Hewsen, R.H., "The Georgians", in the *Modern Encyclopedia of Russian and Soviet History* (MERSH).

NEW MEMBER

John Barron Knight-Smith, Luzac & Company, London, England; publishers of studies in Armenology.

NEWS ABOUT MEMBERS

Aivazian, A.G., completed (September 1978) a seven-month research trip in Yerevan and Leningrad; also attended Second International Symposium on Armenian Art in Yerevan as guest of the Committee for Cultural Relations with Armenians Abroad.

Garabedian, P., recently changed position to become a financial analyst at the U.S. Treasury Department's Office of Capital Markets Legislation in Washington, D.C.

Hewsen, R.H., appointed Visiting Professor of Armenian History at the University of Michigan, Ann Arbor, for winter semester 1979.

ARMENIAN LANGUAGE PROJECT

Continued from page 1.

The Armenian lessons thus taught by the computer are programmed units which introduce the student to the alphabet, to the sentence patterns, and to the grammatical rules of the language very gradually and with one item at a time. The semantic content of the initial units is intended to make everyday conversations possible for the student very early in the course. However, the student is also introduced to reading and writing from the very beginning, and the grammatical explanations are intended to provide for the more advanced learning of the language.

The Stanford Armenian Language Project has been reviewed for its educational validity by several Armenian educators, including Professors Avedis Sanjian and Richard Hovannisian (UCLA), Herant Khatchadourian (Stanford), and Krikor Maksoudian (Columbia). It has also been recommended very favorably on its technical aspects and its economic feasibility by Professor Alfred Bork (U.C., Irvine), an independent researcher in computer-assisted instruction; Dr. Carl Hammer, Director of Computer Sciences at UNIVAC; and Papgen Sassouni, a computer specialist at Computer Communications, Inc. The project has so far been funded exclusively by gift donations to Stanford University by Armenian philanthropists including Alex Manoogian, Mr. and Mrs. Mard Ploian, Haig Berberian, Hrair Hovnanian, Sarkis Tarzian, and Edward Mardigian. Although several applications for federal grants have been made, the major source of funds is expected to be the Armenian community, which will be the major beneficiary of such a large-scale language teaching program.

The Stanford Armenian Language Project has a three-year plan. At the end of the first year, the course will be available to Stanford students. At the end of the third year, the first-year course and possibly other courses will be available for use at other colleges, at elementary and secondary schools, and even at Armenian community centers. The latter possibility, however, is entirely dependent upon further funding. At the present time, the project is only 80 percent funded for the first year. Its completion and its success thus hinge upon its financial status, which in turn depends mainly on the Armenian community, as government sources for such funds are dwindling at a rapid rate.

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BOOK REVIEWS

Nersessian, Vrej, ed. *Essays on Armenian Music*. London: Kahn & Averill, 1978. 222 pp. Musical illustrations.

Academic interest in Armenian music in the West has been at best cursory in spite of the extended work being accomplished in the field of ethnomusicology. A quick glance at the current literature suffices to demonstrate this point: a few previously issued books and articles that are generally outdated or incidental in content and some recent publications about Armenian culture that are either inadequate or altogether tacit regarding this rich musical heritage. Consequently, any scholarly addition in a Western language to the scant body of information is always welcome, and *Essays on Armenian Music* is certainly a valuable endeavor.

The first modern studies in Armenian to investigate the nature of the national music may be dated back to the turn of the century when Komitas, the re-creator of Armenian music, began to publish several highly significant articles. Though these writings provided the framework and the inspiration necessary to push forward the examination of several ethnomusicological topics, the new studies by Armenian musicologists remain accessible only to those few specialists who are familiar with the original language.

In late 1976 The Institute of Armenian Music was founded in Great Britain, having as one of its aims the collection, translation, and publication of books on Armenian music and related topics. *Essays on Armenian Music* is the first such effort and worthy of much praise and serious academic consideration.

The present volume is a compilation of seven articles in three different languages — German, French, and English — all previously published in various journals. It also contains an introduction by the editor, Dr. Vrej Nersessian, Department of Oriental Manuscripts and Printed Books at the British Library, and abstracts in English of all German and French articles, save one. The book itself is of great interest to the student of Middle Eastern music because it discusses the nature of Armenian ekphonic notation (a method of indicating relative movement of pitch) and analyzes the structure of octoechos (a system of modal classification).

An article by Sirvat [sic] Poladian, *Komitas Vardapet and His Contribution to Ethnomusicology*, is essentially a translated summary of an original paper by Komitas in which he relates an eyewitness account of the creation of a folksong, both by a group and an individual. *Les anciens manuscrits musicaux arméniens et les questions relatives à leur déchiffrement*, by N. Tahmizian, examines the contents of various religious manuscripts of the Middle Ages; it discusses the ekphonic signs employed in these documents and follows their development through the centuries. A combined article, *Recherche sur la genèse de l'octoechos arménien*, by N. Serkoyan, N. Tahmizian and B. Outtier, is about the eight melody types used in the Hymnal and the Psalm-Book of the Armenian Apostolic Church.

A condensed version of a treatise by Robert Atajan (summarized by the author himself) on Armenian ekphonic signs, *Armenische Chasen*, traces the evolution of this particular notation from its initial form (simple signs calling for special inflections to bring out grammatical idiosyncrasies) to its later stages of development (elaborate patterns whose exact nature is not entirely clear). A second contribution by Atajan, *Die Armenische Professionelle Liedkunst des Mittelalters*, discusses various musical structures employed by professional musicians between the fifth and the twelfth centuries analyzing at the same time the architectonic design of these forms. In still another paper, *Elemente der Mehrstimmigkeit in der Armenischen Volksmusik*, Atajan examines elements of polyphony in Armenian folk music and presents, in musical examples, various forms of its popular use.

The final study in this collection is *Monodische Denkmäler Alt-Armeniens*, by N. Tahmizian. Here the author analyzes the monophonic masterpieces of the ancient Armenian sacred music and discusses the traditions in the Armenian psalmody.

Undoubtedly, all these papers contribute a great deal of information to our knowledge of Armenian music. And, it is outside the purpose of this review to offer a critical discussion of these studies. However, it is useful to comment on the editorial work since further volumes of this nature are contemplated by the Institute.

It is highly desirable in any work of this kind to achieve a uniformity of stylistic elements in order to avoid confusion and doubt, and assure clarity and precision. In the introduction by the editor, for example, it is quite disturbing to have one set of Armenian words transliterated according to the rules of scientific transcription and another following phonetic sound values (e.g., *xaz* vs. *khaz*). It is also confusing

for the reader not versed in Armenian to find *khaz* in one place and *khazes* somewhere else without realizing that they mean the same thing and that the first is the transliteration of the Armenian plural form of the word *khaz* and the second the Anglicized version. More serious than these are matters concerning content. For instance, the interchangeable use of the words *neume* and *ekphonic sign* when these terms are not synonymous, inaccurate translations (e.g., rewording *Les anciens manuscrits musicaux arméniens et les questions relatives à leur déchiffrement* as "Ancient Armenian Manuscripts and the Decipherment of Khazes" rather than translating it as "Ancient Armenian Music Manuscripts and the Related Questions of Their Decipherment"), incorrect contents of summaries (e.g., attaching an abstract to Atajan's *Elemente der Mehrstimmigkeit in der Armenischen Volksmusik* that is totally unrelated to the article), and poor usage of English language (e.g., "professional music" for music by professionals or "neumatic research" for research in neumatic notation) are matters all requiring closer attention and scrupulous editing.

Essays on Armenian Music is bound elegantly and contains reproductions of several manuscripts. It is hoped that this promising first volume will be followed by many publications of high quality.

Sahan Arzruni

Khorenats'i, Moses. *History of the Armenians*, Translation and Commentary on the Literary Sources by Robert W. Thomson. Cambridge, Mass.: Harvard University Press, 1978. 408 pp., index, and map. \$22.50

It is difficult to believe that it has taken nearly three hundred years since its first printing (Venice, 1695) for Moses of Khoren's *History of the Armenians* to find its way into English. The most important and enigmatic of all classical Armenian historical texts, it has long been available in Latin, German, and modern Armenian and in two Russian, two Italian, and two French translations. None of them, however, has been fully satisfactory even to readers of these languages. The present translation is thus not only a landmark in the availability of the work, but is also the most authoritative and useful translation to date. Based on the critical Tiflis edition of 1913, this rendition has had the advantage of access to the best readings from the available manuscripts, not to mention the commentaries of earlier specialists which Dr. Thomson has also been able to draw upon.

The *History* of Moses Khorenats'i consists of three books comprising, respectively, 32, 92, and 68 chapters. Book I, *Genealogy of Greater Armenia*, deals with the earliest periods of Armenian history down to the time of Alexander the Great and may be called "the legendary history of Armenia". Virtually nothing in it is historical, and what few facts it contains consist of shreds torn from their original context and woven into a fantastic tapestry. Moses is at great pains here to link the Armenians to biblical history and draws freely upon the chronicle of Eusebius of Caesarea for much of his evidence to support this.

Book II, *The Intermediate Period*, may be called "the garbled history of Armenia" and concerns the period from Alexander to the death of Tiridates the Great (330), first Christian King of Armenia. While filled with genuine historical data, there is a great deal of confusion as well as fantasy here, too, and fact is freely mixed with fancy in an attempt to weld isolated snippets of history into a coherent whole. The overall effect is to hang a heavy veil between the reader and what actually transpired in Armenia during this time.

Book III, *The Conclusion*, concerns the history of Armenia from the death of Tiridates until the fall of the monarchy a century later (330-428). This may be called "the distorted history of Armenia", for inadequate sources, faulty chronology, and deliberate bias greatly warp Moses' presentation of what actually occurred in this period. Altogether this *History of the Armenians* is a most puzzling work and as Thomson states in his lengthy, lucid, and enlightening introduction, it is difficult to accept anything Khorenats'i has to say without corroboration from other, more reliable sources.

Scholars seeking an elucidation of the many historical problems involved in the use of Khorenats'i's work will not find it in the otherwise rich annotation accompanying this translation, for the presentation of an elaborate historical apparatus is not Thomson's purpose here. Rather, he has confined himself to a much more fundamental and no less important task: an analysis of Moses' literary background; his sources, methods, and purposes; and the ultimate determination of the

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period during which his *History* was composed. This is essentially a much more difficult task but a necessary one which must precede any attempt to come to grips with the historical problems involved in an understanding of Khorenats'i's work. It requires, moreover, a highly specialized kind of knowledge and an unusual brand of scholarship. What the translator must be able to do, and what Thomson has done here, is to trace wherever possible whatever Moses has to say back to its original source. This involves not only a great deal of painstaking work but an almost uncanny ability to read a line of text and then to recall a similar line read once before in the various classical, ecclesiastical, and other ancient texts with which one has become familiar. While Thomson has had the work of his predecessors upon which to draw, this in no way diminishes his own contribution to this complex task. In one example of this specific type of erudition, Thomson demolishes the limited autobiographical details of Moses' account of his travels and studies by showing them to be a "patchwork of quotations" from the *Autobiography* of Ananias of Shirak, the Armenian version of the Alexander Romance, and the various homilies of St. Gregory of Nazianzus!

That Moses of Khoren was other than what he pretends to be and that there is far more to his work than meets the eye (or far less, depending on one's point of view) has been known for nearly a century. What Thomson does here, however, and he does it forcefully and convincingly, is to forever demolish Khorenats'i's self-touted reputation as a responsible historian of integrity. A compiler of legends, a distorter of fact, an inventor of tales, and a propagandist for the Bagratid dynasty, the national historian par excellence is shown to be both a plagiarizer of other people's work, which he does not hesitate to falsify, and a deviser of imaginary archives to buttress orally transmitted accounts and his own wholesale inventions. In Thomson's words he is "an audacious and mendacious faker", and one might add that to refer to him as "the Armenian Herodotus" is to do a distinct injustice to the true Father of History. It is also important to note that the writing of any new history of ancient Armenia is shown from Thomson's work to be decidedly premature at this time. Too many problems need to be resolved, not only in Khorenats'i but also in the works of Faustus, Elisaeus, et al., before any serious synthesis can be attempted.

This translation is completed with an appendix consisting of a translation of the enigmatic *Primary History of Armenia*, and also contains a list of the known manuscripts of Khorenats'i, a rich bibliography, and a full index. The few inconsistencies in the map do not detract from its value. The book is excellently printed and handsomely bound. The Armenian text (Tiflis, 1913) is available from University Microfilms, Ann Arbor, Michigan.

Robert H. Hewsen, Glassboro State College

Der Melkonian-Minassian, Chake. *Politiques litteraires en U.R.S.S.* Textes et Etudes Slaves, edited by Alexis Klimov, Vol. 3. Montreal, Quebec: Les Presses de L'Universite de Quebec, 1978. 410 pp.

Published as the third volume in the collection *Textes et Etudes Slaves*, edited by Alexis Klimov, this is a highly ambitious work in which Mme. der Melkonian-Minassian attempts to trace the literary history of the Soviet Union from the founding of the Soviet State in 1917 until the present time. The first seventy-two pages contain background material on the Russian literary world on the eve of the Revolution and during the highly eclectic Civil War and early NEP years which followed. Beginning with chapter IV, however, the book becomes what amounts to a highly detailed treatment of the history of the Communist Party line in regard to Soviet literature, the development and the application of the concept of "socialist realism", and the effect of both upon the course of Soviet literary history. There is a thorough discussion of the period known as "the Thaw" and some forty-five pages are devoted to a detailed analysis of *l'affaire Soljenitsyne*.

The value of this work to Armenists lies in the fact that since modern Armenian literature emanates almost entirely from Soviet Armenia, a study which explores any broad aspect of the Soviet experience cannot but shed light upon the matrix within which the bulk of the Armenian people now live and work. Being Armenian, the author has drawn upon Armenian sources for much of her material including *Garoun, Grakan, Tert, Sovetakan Grakanutium, Sovetakan grakanutian taregrutian*, and *Sovetakan grakanutian problemnere*. The style of the book is clear; the point of view, while generally balanced, is more right than left.

A group of prominent citizens in Massachusetts has recently formed an organization to establish a National Center for the Study of the Holocaust and the Armenian Genocide. This organization will promote the study of the Holocaust and the Armenian Genocide in the nation's schools. The Center is a nonprofit organization formed in October 1978. Its Board of Directors is composed of prominent clergy, educators, and philanthropists as well as survivors and activists from the Armenian and Jewish communities. The Board is chaired by Mrs. Kitty Dukakis, wife of the former governor of Massachusetts.

The Center is soon expected to be tax-exempt and to open offices at the downtown Boston campus of the University of Massachusetts. The Center's plans include the development of educational programs on genocide. Aided by the university's School of Education and other academic institutions, the Center will develop and disseminate curricula and audio-visual materials and will train teachers to teach about this sensitive topic. The Board of Directors has also announced plans to construct a small building for an educational resource center, a library, and a museum.

The organization sees as its immediate task the recruitment of a full-time Executive Director for the Center who will administer the organization and coordinate a planned publicity and fund-raising campaign. Persons interested in the position should write to the National Center for the Study of the Holocaust and the Armenian Genocide, c/o Mrs. Kitty Dukakis, 85 Perry Street, Brookline, Massachusetts 02146.

NOTICE OF REPRINTS

The Arno Press and the New York Times have been jointly publishing collections of reprints of out-of-print books relevant to different subjects. Several of the books in the collection *Russia Observed* contain material relevant to Armenian studies. Among the more important of these are:

Ezedeker's Handbook for Russia (1914; Arno, 1970).

Lyall, Robert, *Travels in Russia, the Crimea, the Caucasus and Georgia* (1825; Arno, 1970).

Parrot, Friedrich, *Journey to Ararat* (1846; Arno, 1976).

In the Middle East Series the following are important:

Fraser, J.B., *A Winter's Journey from Constantinople to Teheran* (1838; Arno, 1973).

Krusinsky, J.T., *The History of the Late Revolutions of Persia* (1740; Arno, 1973).

Naima, *Annals of the Turkish Empire 1591-1659* (1832; Arno, 1973).

Rycaut, P., *The Present State of the Ottoman Empire* (1668; Arno, 1971).

Sykes, Mark, *The Caliph's Last Heritage* (1915; Arno, 1973).

Ubcini, M.A., *Letters on Turkey* (1856; Arno, 1973).

Gregg International Publishers has also inaugurated a reprint series of which the following volumes are of interest to Armenists:

Fraser, J.B., *The History of Nadir Shah* (1742; Gregg, 1971).

Porter, Sir James, *Turkey: Its History and Its Progress* (1854; Gregg, 1971) 2 vols.

Wagner, Dr. Moritz, *Travels in Persia, Georgia and Koordistan* (1836; Gregg, 1971) 3 vols.

Wittman, W.A., *Travels in Turkey* (1803; Gregg, 1972).

Note: The deadline receipt of material for inclusion in the June 1979 issue of the Newsletter is May 1, 1979.