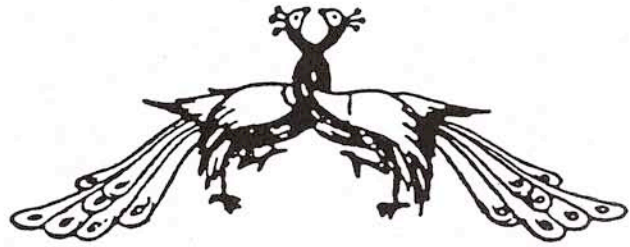


SOCIETY FOR ARMENIAN STUDIES

NEWSLETTER

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From the Society

Annual Meeting on November 11

The Annual Meeting of the Society for Armenian Studies has been scheduled for Thursday, November 11, 1993, from 8 to 10 p.m., in Crown B, Sheraton Hotel and Convention Center, Research Triangle Park (RTP), North Carolina, in conjunction with the 27th Annual Meeting of the Middle East Studies Association (MESA).

As reported in the last *Newsletter*, two panels submitted by SAS have been accepted. *Armenia in the Period of the Ottoman-Safavid Wars*, chaired by Levon Avdoyan and including papers by James J. Reid, T. A. Sinclair, Edmund Herzig, Robert H. Hewsen, and Dickran Kouymjian (discussant), will be held on Friday, November 12, from 8 to 10 a.m., while the panel on *Armenians in Jerusalem*, chaired by Barbara J. Merguerian and including participants Avedis K. Sanjian, Abraham Terian, Roberta R. Ervine, Malcolm B. Russell, and Levon Avdoyan (discussant), will take place on Saturday, November 13, from 4 to 6 p.m.

The workshop on *The Caucasus at the Crossroads*, with Shireen T. Hunter (Impact of Regional Politics), Stephen F. Jones (Georgia), Nora Dudwick (Armenia), Farzin Sarabi (Azerbaijan), Richard G. Hovannisian (Chair), and Joseph Kechichian (discussant) is scheduled for Saturday, November 13, from 8 to 10 a.m.

Also of interest to SAS members will be papers by Ernest Tucker on The Ottomans in the Caucasus (1722-1750), by Houri Berberian on Armenian Participation in the Iranian Constitutional Revolution, by Thabit A. J. Abdullah on Jewish-Armenian Rivalry in Eighteenth Century Basra, and by Garay Menicucci on Radical Politics and the Armenian Refugee Community in Aleppo in the 1920s.

As usual at MESA meetings, a large number of papers and panels deal with topics in the recent history and current issues in Turkey, Iran, and Transcaucasia. A filmfest and large book exhibit are continuing features. Special and plenary sessions will be devoted to such topics as "Teaching the Public About the Middle East: The Responsibility Is Ours," "In Appreciation of the Work of Albert Hourani," "Strategies for Feminist Scholarship in the Middle East," and "Women and

Human Rights in the Middle East."

This year's meeting site, as the *MESA Bulletin* points out, represents "a departure from the steel and concrete downtown locations of meetings past." Research Triangle Park is "nestled amongst the Carolina pines, with green grass below, crystal blue skies above, and (in November) fabulous Fall foliage all around." The site is centrally located between three universities: the University of North Carolina in Chapel Hill, about a 10-mile drive to the west; Duke University in Durham, 10 minutes to the northwest; and North Carolina State University, 15 minutes to the east in the capital city of Raleigh.

Report from the Chair

Approaching Our 20th Anniversary

Elsewhere in this *Newsletter* you will find a detailed account of the Tenth Anniversary meeting of our sister organization, the Association Internationale des Etudes Arméniennes, held in London early in September. The AIEA was formed eight years after the Society for Armenian Studies and was inspired by it. Today it has more than 200 members and is a vibrant force in Armenian studies. One of the reasons for its success is the AIEA "Committee" or executive board, which has been led by virtually the same scholars—Michael Stone, president; Jos Weitenberg, secretary; Christoph Burchard, treasurer—since its founding. This has given the organization great continuity and cohesion, something our Society has at times lacked. The shifting of the SAS secretariat from Columbia to Harvard to UCLA and now the University of Michigan-Dearborn has denied the Society the luxury of centrality. The complete renewal of the Administrative Council every three years, due to the two-year staggered terms of its seven members, and the change of officers every two years, sometimes every year, places an inordinate burden on each new Council. I am not sure the solution is longer terms for officers, but a fixed secretariat would certainly help the transition from one executive to another.

On the other hand, the achievements of the Society are impressive: over 200 members, nineteen annual meetings since 1974 held in the context of the Middle East Studies Association meetings; some forty panels at MESA and other meetings of the professional organizations of which we are a part; nearly 200 papers presented by our mem-

bers at these same meetings; forty issues of the Society's *Newsletter* representing some 600 pages of organizational news and scholarly information on Armenian studies; an annual bibliography of Armenological literature which is soon to be brought up to date; eight volumes of the Society's *Occasional Papers*; and of course five volumes of our *Journal of the Society for Armenian Studies*, with volume 6 in preparation. Armenian studies have been established as a recognized academic discipline in American university life. Scholars in related disciplines recognize the Society as the sole representative of research and scholarship on Armenia and the Armenians.

As we approach the Society's 20th anniversary next year, should we not concentrate on the achievements accumulated year by year rather than dwell on the occasional shortcomings? We would all be delighted to receive publications more regularly and communications more often. The Administrative Council believes this will be happening soon. Levon Avdoyan of the Library of Congress has taken over the publication of the *Annual Bibliography* and promises a cumulative volume (1982-1991) very soon. James Russell, the new editor of the *SAS Journal* and the newly appointed chair holder at Harvard, is ready to issue volume 6 as soon as he has enough material from members (see his appeal elsewhere in this issue). Barbara Merguerian has been doing a splendid job getting out the *Newsletter*, the second in six months. There are again two official SAS panels at this year's MESA meeting and a workshop on the Caucasus organized and chaired by Richard Hovannisian. The Society for Armenian Studies is quite alive and very healthy.

For the Society to continue its traditional activities there are three things that every member should feel obliged to do: (1) pay his or her dues promptly (1993-1994 is now payable); (2) submit articles and reviews to the *Journal* and news of your publications and activities to the *Newsletter*; and (3) participate in the annual business meeting (this year on November 11 at MESA in Triangle Park) and the panels sponsored by the Society.

Next year, to commemorate our 20th anniversary, the Council hopes to organize a major Armenological conference outside the context of and in addition to our normal participation in the MESA meeting. Already there has been a tentative offer by a major university with an Armenian program to host it. I would urge each of you to think about participating in, or at least attending, such an event and ask you to please communicate any suggestions concerning its organization or specific problems in Armenian studies such an anniversary conference might address to any of the members of the SAS Administrative Council.

At about the same time you receive this *Newsletter* you will have also received a ballot for election of four new Administrative Council members and a notification of dues (both current and past) which each of you owes.

Your promptness will help us formulate a clear future policy at the annual meeting. Let us try to make 1994 as exciting as 1974, the year SAS was established.

Dickran Kouymjian
Chair, SAS Administrative Council

Letters

On Transliteration Difficulties

In his interesting review of Armenia-related developments at the Library of Congress (*SAS Newsletter*, Spring 1993), Levon Avdoyan refers to "the thorniest and most divisive issues" that arise from the current transliteration schemes. I know well the problem he faces, from the same uncertainties and frustrations that persisted through the twenty years that I directed the Armenian Architectural Archives Project at Rensselaer Polytechnic Institute. The difficulties go much beyond the *-ian* and *-yan* to which Dr. Avdoyan refers, however.

The specialists who were Advisors to the Archives Project urged the exclusive use of the formal Hübschmann-Meillet-Benveniste transliteration scheme. But one university group had me understand that they would accept only the Library of Congress scheme. Finding some comfort in the beautiful writings of Sirarpie Der Nersessian, I decided to utilize both schemes, with some favor toward the LC scheme in the captions of the photographs. Being a non-specialist myself, there was great sympathy for the many more non-specialists who would be referring to the photographs and would have difficulty with the HMB scheme.

I wonder if the time has come for the Society for Armenian Studies to become involved with the subject, to find means for a restudy that may reduce the conflicts of transliteration. I have the impression that at the time Hübschmann undertook the task of developing the first scheme there were not available to him Armenian scholars in the two languages to help with the work. A restudy of the subject would require that the team include a majority of Armenian scholars who are also very comfortable with the second language, because a native Armenian is more likely to have the required sensitivity to the Armenian sounds that are involved. The differences of Eastern and Western Armenian will make the task more difficult, but an effort that brings the several groups of scholars together may be able to reduce these differences. The task may require that we first help to develop the scholars for the work, since I am not sure that we now have scholars with these particular skills.

Some years ago I proposed to Professor Victor Hambartsumian, President of the Armenian Academy of Sciences, that the Academy undertake this task. He agreed that the restudy should be attempted, especially toward reducing the difficulties between Eastern and

Western Armenian; but as far as I know nothing has been attempted along that direction. Perhaps the SAS should take up the subject with the new President of the Academy, toward making it a joint project. This could be the means for the SAS to rise to the next level of scholarly interests even though ten years would be required to complete the task.

Vazken L. Parsegian
Brunswick Hills, Troy, NY

Two Cases of Plagiarism

The following publications have appeared in Russian under the name of Z. M. Bunyatov (Buniatov) of the Azerbaijani Academy of Sciences:

Z.M. Bunyatov, *Mxitar Gosh, Albanskaya xronika: predislovie, perevod i kommentarii Z.M. Bunyatova* (Baku, 1960).

Z.M. Bunyatov, "O xronologicheskome nesootvetstvii glav Istorii Agvan Moiseya Kagankatvatsi," *Doklady Akademii Nauk Azerb.SSR* (Baku, 1965), pp. 65-67.

In actual fact, these publications are Russian translations of English-language works by two other authors:

C.F.J. Dowsett, "The Albanian Chronicle of Mxitar Gosh," *Bulletin of the School of Oriental and African Studies*, University of London, XXI, part 3 (London, 1958), pp. 472-90.

Robert H. Hewsen, "On the Chronology of Movses Dasxuranc'i," *Bulletin of the School of Oriental and African Studies*, University of London XXXVII, part 1, (London, 1954), pp. 151-53.

Robert H. Hewsen
Rowan College of New Jersey

Publication Available

Monthly Digest of News from Armenia is published by the Office of Research and Analysis of the Armenian Assembly of America. The following topics are covered in the *Digest*: Government, Political Affairs, Foreign Relations, Trade Relations, Foreign Aid, Economy, Energy, Internal Affairs and Conditions, Border Situation, Nagorno-Karabagh Political Affairs, Nagorno-Karabagh Regions, Azerbaijan, Nakhichevan, and Turkey. Material is gathered from newspapers and news agencies in Armenia. A summary and a section reproducing significant documents are included.

Members of the SAS who wish to receive the *Monthly Digest* or to place their institutions on the mailing list should contact Dr. Rouben Adalian, Director, Office of Research and Analysis, Armenian Assembly of America, 122 C Street, N.W., Suite 350, Washington, DC, 20001; (202) 393-3434. Back issues are not available, as the stock has been exhausted.

Armenian Studies Programs

Columbia University

Two courses are being offered in the 1993 Fall Semester: Introduction to Armenian Civilization, taught by Robert H. Hewsen, and Elementary Western Armenian, taught by Patricia Constantinian.

Harvard University

James R. Russell, newly appointed Mesrob Mashtots Professor of Armenian Studies, is teaching a course in the Armenian language of the classical period (5th-10th centuries), a course of classical Armenian culture and civilization, and a course in Armenian dialectology. Next year he plans to do more undergraduate teaching and hopes to offer a Core course called "The Classical World and the East."

University of Chicago

The tradition of Armenian studies is being continued with visiting appointments of scholars in the Spring quarter of each year. In 1993 Dr. Ina McCabe offered two courses in Armenian history. In 1994 S. Peter Cowe (Columbia University) will offer two courses in Armenian literature, his main affiliation on campus being with the Department of Near Eastern Languages and Civilizations. Funding comes from the Armenian Endowment at the University and from generous gifts from the Dumanian Foundation. The library collections have recently been enhanced by the private gift of an Armenian book fund.

California State University, Fresno

The Armenian Studies Program once again has record enrollment for the Fall 1993-94 semester, even though overall university enrollment has been forced down some 15 percent by the severe budget cuts the CSU system has suffered the past three years. There are 170 students enrolled in eight sections of six different courses. Barlow Der Mugrdchian is teaching Elementary Armenian, Armenian History (ancient and medieval), and a section of Introduction to Armenian Studies; Dickran Kouymjian, Berberian Professor of Armenian Studies, is offering a new course entitled "The Arts of Armenia" and two sections of Introduction to Armenian Studies. In addition there are weekend and independent studies courses.

The student newspaper, *Hye Sharzhoom*, sponsored by the Armenian Studies Program, begins its 15th year of publication. The Eighth Annual Banquet of the Program featured Vartan Gregorian, President of Brown University, as speaker. The Armenian Lecture Series sponsored a talk by Archbishop Goriun Babian on "Armenians in Iran and New Julfa Today"; in November Vahagn Dadrian will present the results of his latest research on the Armenian Genocide.

At Large

AEIA Marks Its 10th Anniversary

The 10th Anniversary Conference of the Association Internationale des Etudes Arméniennes brought scholars from Armenia, the Middle East, Europe, and the United States to the School of Oriental and African Studies (SOAS) of the University of London from September 1 to 5, 1993.

The Anniversary itself was marked on September 3, 1993, by ceremonies at the Ashmolean Museum, Oxford University, at which Robert W. Thomson, newly appointed Gulbenkian Professor of Armenian Studies at the University, served as host. A Conference Dinner at Manchester College, Oxford, followed in the evening.

Michael Stone (Hebrew University, Jerusalem), AIEA President, cited the accomplishments of the Association over the past decade, particularly in the field of conferences, workshops, newsletter, and publications, and expressed the hope that the organization would continue its progress over the next decade.

Greetings from the Academy of Sciences of Armenia were read by the Academy's Vice President, Galoust Galoyan. Zaven Yegavian, representing the Gulbenkian Foundation in Lisbon (which helped to underwrite the Conference), noted the significance of the fact that this 10th Anniversary Conference was being held in England, the land of Lord Byron, and referred to the significant support provided by the Foundation to advance Armenian studies; for example the Foundation has funded the publication of 70 books, several of them the result of efforts by the AIEA.

Dickran Kouymjian (California State University, Fresno), SAS President (and also a member of the AIEA board), congratulated the Association for the fine work it has done in providing a focal point for Armenian scholarship in Europe and also in fostering ties with the Academy of Sciences in Armenia. The AIEA provides scholars with an *ambiance* that scholars in America have not always been able to achieve, Kouymjian said, due to the strength of the executive and also the solidarity of scholars in Europe.

The Conference, which was organized by John Wright

of the SOAS, consisted of 13 plenary sessions and sections. Distinguished Lecturers were: in Ancient Armenian Culture, *Nina Garsoian* (Columbia University), Iranian Elements in Paleochristian Armenia; in Medieval Armenian Culture, *J.J.S. Weitenberg* (University of Leiden), Middle Armenian; in Modern Armenian Culture, *B. Levon Zekiyan* (University of Venice), Some Basic Trends between Continuity and Change, Specificity and Universality.

Participating scholars from the United States included *Aram Arkun* (Zohrab Information Center), The Fate of the Armenians of North Cilicia, 1919-1921; *David Bundy* (Christian Theological Seminary, Indianapolis), Religion and Politics in the Life of Het'um II; *David Calonne* (University of Michigan, Ann Arbor), Telling Time by the Sundial: Mandelstam's *Journey to Armenia*; *S. Peter Cowe* (Columbia), Eghishe's "Armenian War" as a Metaphor for the Spiritual Life; *R. H. Lola Koundakjian* (New York), Computers in Armenian Studies: Information Retrieval, Storage, and Archiving; *Dickran Kouymjian* (California State University, Fresno), Response to the Distinguished Lecture in Modern Armenian Culture; *Barbara J. Merguerian* (Tufts University), "Like a Policeman in a Mob": The Establishment of the U.S. Consulate in Kharpert, Turkey, 1901-1905; *Dora Sakayan* (Montreal), Folk Belief in Armenian Proverbs; and *Bert Vaux* (Harvard) The Phonology of Voiced Aspirates in the New Julfa Dialect.

At the closing session, participants reported on the following major research projects: Bernard Coulie (Louvain-la-neuve), preparation of a database with information on all extant Armenian manuscripts in the world; Dickran Kouymjian and Michael E. Stone, publication of an album of Armenian paleography which will trace the development of Armenian script from the oldest texts to the 19th century, with approximately 200 plates to represent the range of Armenian manuscript hand over the centuries; Michael E. Stone, publication of a three-volume series (two have already been published) containing 9,000 epigraphs, many of them Armenian, from the Sinai, Christian Holy Places, and Judaic desert; Dickran Kouymjian, preparation of an Index of Armenian Art as well as publication of information on bindings and textiles preserved in Armenian manuscripts; Abp. Shahé Ajemian (Jerusalem), publication of a new critical edition of the Armenian Bible, being prepared by a team at the Madenataran in Erevan; J.J.S. Weitenberg, an ongoing project at the University of Leiden to enter Armenian texts into the computer.

John Wright announced that SOAS, along with the Gulbenkian Foundation, had agreed to underwrite the publication of the Conference papers, and he expressed the hope that the Conference might herald at the University of London a resurgence of Armenian studies, which have been in decline there since the retirement of David Marshall Lang in 1981-1983.

TRANSLITERATION NOTE

For the sake of consistency, contributors to the *SAS Newsletter* are encouraged to use the Library of Congress transliteration system in rendering Armenian words into English. It has been impracticable, however, to edit all of the material submitted to conform to LC. The editor regrets the resulting inconsistencies in transliteration, but is assured that the readers are flexible enough to decipher the systems used.

Armenian Psychologists Convene in Toronto

The Armenian Behavioral Science Association (ABSA) met on August 20, 1993, at the Sheraton Center in Toronto, Canada, in conjunction with the 101st annual meeting of the American Psychological Association (APA).

The gathering of Armenian scientists was chaired by Shaké Toukmanian, a professor at York University and an authority on techniques of psychotherapy, who reported on her site visit to the Republic of Armenia in May. Guest of Honor at the gathering was Edward Vartan Malcom of Maine, whose distinguished career in applied psychology goes back 50 years, when he was inducted as one of the 26 original members of the U.S. Office of Strategic Services in 1943. His wartime service as a U.S. intelligence officer in occupied France and Belgium was recognized by the government of Belgium in 1945 when he was named Chevalier de l'Ordre de Léopold. Dr. Malcom gave an Invited Address on "Precursor to assessment psychology in the OSS—Personal reflections" at the APA convention.

Malcom was one of three individuals presented with ABSA's Certificate of Recognition for "outstanding contributions to the behavioral sciences." The others were Levon Melikian of Canada, who since the 1950s has been one of the most prolific social psychologists of the Middle East, and Dr. Toukmanian.

In separate sessions, some 15 Armenians gave talks at the meeting. Among these, Raymond Paloutzian of Westmont College in California spoke on "Doing psychology of religion in the year APA 101," his Presidential Address to the 1,460-member association of Psychologists Interested in Religious Issues.

ABSA is a nonprofit group formed in 1987, linking the 500 behavioral scientists of Armenian ancestry in North America. To date it has published three directories: *Behavioral Scientists in North America* (1989, 1991), *Psychologists in Armenia* (1989, 1991), and *Sociologists in Armenia* (1991, 1992). Those interested in receiving a free copy of the current *ASBA Bulletin* can send a stamped, self-addressed, business-size envelope to Dr. Harold Takooshian, Social Sciences Division, Fordham University, New York, NY 10023; tel: (212) 636-6393.

Social Scientist One of Four IREX Scholars

Samuel Jeshmaridian, a social psychologist and senior researcher in the Armenian Academy of Sciences, arrived in New York City in late August to begin his eight-month stay as an IREX visiting scholar at the Department of Psychology at Fordham University.

Fluent in English, Russian, and Armenian, Dr. Jeshmaridian is particularly interested in family and cross-cultural psychology, social psychology, and specific social issues in modern Armenia. He completed his college diploma in foreign languages in 1974 and his doctorate in psychology at Abovyan Pedagogical Institute

JSAS SOLICITS SCHOLARLY ARTICLES

Scholarly articles are being solicited for the *Journal of the Society for Armenian Studies*. Editor James R. Russell reports that as yet he has received insufficient material for a new issue. Submissals may be sent to James R. Russell, Department of Near Eastern Languages and Civilizations, Harvard University, 6 Divinity Avenue, Cambridge, MA 02138; (617) 496-9049.

in 1990 and is a charter member of the newly-formed Armenian Sociological Association and the Union of Psychologists of Armenia. The Armenian Behavioral Science Association will host a reception for Dr. Jeshmaridian in New York City in November.

Dr. Jeshmaridian is one of four (out of 55 IREX scholars in the United States from the post-Soviet nations this year) from Armenia. The others are Arusiak Gevorkian (Linguistics, University of Texas at Austin), Hripsimé Haroutunian (Orientalist, University of Chicago) and Anahit Ordian (Economics, University of Illinois).

ALMA's Building Is Dedicated

Exhibits of the Kurabian Kutahya Ceramics Collection and of recent archaeological excavations in Horom, Armenia, continue on the First Floor Gallery. A show of ceramic art by Jerusalem artist Marie Balian has been scheduled for November 7, 1993, through May 31, 1994. The Balian tiles were recently exhibited at the Smithsonian Institution in Washington and, following the exhibit at ALMA, will be shown at the Los Angeles County Museum of Art and the Israel Museum in Jerusalem.

A selection of Armenian Inscribed Rugs from the Arthur T. Gregorian Collection were on display at the Aderman Arts Center of Tufts University, in Medford, Massachusetts, from September 23 to October 31, 1993.

The Watertown-Square building which houses ALMA was formally dedicated as the Stephen P. and Marian G. Mugar Building on Sunday, October 17, 1993.

NAASR Assembly Scheduled in November

The National Association for Armenian Studies and Research (NAASR) opened its 1993-1994 series of programs with a lecture and reception featuring Ara Edmond Dostourian (West Georgia College), whose translation, *Armenian and the Crusades: The Chronicle of Matthew of Edessa*, was recently co-published by the University Press of America and NAASR's Armenian Heritage Press.

NAASR's 39th Annual Assembly of Members and Luncheon has been scheduled for November 20, 1993, at the Association's Belmont Headquarters. On November 21, 1993, NAASR will sponsor a banquet in honor of James R. Russell, new occupant of the Mesrob Mashtots Chair in Armenian Studies at Harvard University.

News from London

Robert Curzon Exhibit

Five Armenian manuscripts from the collection of the British Library were displayed at an exhibition on "Robert Curzon (1810-1873) and the Levant" at King's Library from May to October 1992.

A noted author and collector, Robert Curzon had become interested in Biblical manuscripts and the history of handwriting while a student at Oxford University. In 1833 he began a tour of research among the monasteries of Egypt and the Holy Land and, continuing his research in 1837, he toured Egypt and the monasteries of Asia Minor. In 1841 he was appointed attaché at the British embassy at Constantinople and private secretary to the ambassador, Sir Stratford Canning. His work took him to Erzurum in 1842 to attend a conference on the establishment of the frontier between Turkey and Persia; his book, *Armenia: A year at Erzeroum, and on the frontiers of Russia, Turkey, and Persia* was a result of that assignment. Curzon's most popular book, *Visits to Monasteries in the Levant*, went through three editions in its first year (1849) and the ninth edition was published in 1983. He died in 1873.

Curzon's daughter gave her father's collection of manuscripts to the British Museum in 1917, comprising 128 manuscripts in all, ten of them Armenian and the rest representing other Eastern Churches. It is believed that most of the Armenian manuscripts were collected while Curzon was at the Embassy in Constantinople. For nine of the Armenian manuscripts, Curzon had requested and received descriptions from two authorities at the Armenian Mekhitarist Congregation at Venice: Father P. Leone Alishan and Father Eduard Hyurmuzian (Hurmuz).

The five Armenian manuscripts on display in the collection included a *Psalter*, dated 1751; *Hymnal*, 1487; *The Four Gospels*, 1630; *Bible*, 1646; and *Menologium*, 14th century.

"Curzon had a genuine scientific curiosity and a definite plan of research that gave impetus and shape to his activities as a collector," wrote Vrej Nersessian in the descriptive brochure for the exhibit.

Curzon himself had written: "It is remarkable how the manners and customs of all nations of mankind resemble each other..." After describing the development of writing implements and ink stands, Curzon concluded: "If we may judge from the given and earnest countenances of most of the scribes of the middle ages, as they have been handed down to us, in painted glass or on the pages of illuminated volumes which they wrote, it would seem that the *hauscuphon* of a book must have been usually considered as a desperate undertaking, amply accounting

for the invariable and probably heart-felt exclamation of *Laus Deo, Finis*, which the weary scribe concluded his work, and in which the reader may possibly sometimes have cordially agreed with him."

British Library Acquires Frédéric Feydit's Armenian Collection

The British Library has announced the purchase of the Armenian library of the late Armenologist Frédéric Feydit, who died in Paris on May 13, 1991.

This private collection of some 3,500 books and periodicals was purchased for the sum of £10,000, a part of which was recouped by the Library through the sale of duplicates to the University of Manchester and the Zohrab Armenian Information Center in New York City.

The collection contains both monographs and serials and also a set of offprints contributed by a wide range of Armenological scholars, providing in all a continuous and complete picture of the development of Armenian studies in France in the 19th and 20th centuries.

Born in Paris in 1908, Feydit lived in the French capital for the greater part of his life. He received his early education at Versailles. From 1931 to 1933 he studied Armenian at the Ecole Nationale des Langues Orientales Vivantes, the principal center for Armenian language courses in France. While pursuing these studies, he was engaged to teach French at the Samuel Murad Armenian School in Sèvres and later, between 1933 and 1936, he taught at the Murad Rafayelian School in Venice. Here in 1935 he met his Armenian wife, Hermine Feslikenian.

In 1940 he graduated and from 1949 to 1977 was in charge of Armenian studies at the Sorbonne's department of oriental languages and civilizations and at the Ecole Nationale des Langues Orientales Vivantes. Feydit's writings included numerous articles and five monographs, many of them on the Armenian language.

Armenology in France

The study of the Armenian language at the Ecole Nationale des Langues Orientales Vivantes began in 1789, intensifying under the aegis of the Armenian Jacques Chahan de Cirbied between 1812 and 1827. In 1812 M. Bellaud published his *Essai sur la langue arménienne* (Paris, Imprimerie Impériale); the condition of the copy in Professor Feydit's collection leaves little doubt that it was much used by its owner. The list of notable French Armenologists includes such names as Paul Le Vaillant de Florival, Jean Paul Dulaurier, Auguste Carrière, Antoine Meillet, Emile Benvenist, Frédéric Macler, and Georges Dumézil. In 1926 a chair of classical Armenian was established at the Institut Catholique, which was held first by Louis Mariès and then by Charles Mercier.

Linguistics (exemplified by Feydit's own *Manuel de langue arménienne: arménien occidental moderne*, Paris, 1948, 1969), history (exemplified by H. Thorossian's

teaching manual *Histoire de l'Arménie and du peuple arménien*, Paris, 1957), and literature (exemplified by the latter's *Histoire de la littérature arménienne, des origines jusqu'à nos jours*, Paris, 1951) were all studied by French scholars. The translation into French of the works of Armenian historians of the classical and medieval periods played a large part in the development of Armenian studies in the two institutions.

The *Collection des historiens anciens et modernes de l'Arménie* published by Victor Langlois and the two magnificent volumes of *Recueil des historiens des Croisades* consisting of *Documents arméniens* served as the basis for several historical studies. Books include René Grousset's *Histoire de l'Arménie des origines à 1071* (first published at Paris, 1947), Hrant Pasdermadjian's *Historie de l'Arménie depuis les origines jusqu'au Traité de Lausanne* (Paris, 1949), and Nicolas Adontz's *Histoire d'Arménie...* (Paris, 1946) covering the period from the 10th to the 6th centuries B.C. The Arab-Byzantine era is treated by J. Laurent in *L'Arménie entre Byzance et l'Islam, depuis la conquête arabe jusqu'en 886* (Paris, 1919), while Marie-Louis Chaumont's *L'Arménie entre Rome et l'Iran* (Berlin, 1976) and *Recherches sur l'histoire de l'Arménie* (Paris, 1969) between them cover the Sassanian period up to the conversion of Armenia to Christianity in the first quarter of the fourth century.

French scholars also studied and published classical and medieval Armenian texts: Louis Mariès published *Eznik de Kolb, De Deo* (Paris, 1959), H. Berbérian *Géographie de Vardan Vardapet* (Paris, 1960), and Luc-André Marcel *Grégoire de Narek et l'ancienne poésie arménienne*, (Paris, 1950), which was followed by Isaac Kéchichian's translation of the author entitled *Le livre de prières* (Paris, 1961). The Catholicos Nerses IV Shnorhali's *Jésus unique Fils du Père; Contre les hérésies* by Iranaeus, Bishop of Lyons; *Commentaire de l'Evangile concordant ou Diatessaron* [of Tatian] by Ephraïm the Syrian; and *Quaestiones in Genesim...* by Philo of Alexandria are a few of the texts published in the series *Sources chrétiennes*, edited respectively by Kéchichian, Adelin Rousseau and others, Louis Leloir, and Charles Mercier.

As well as those of Macler, books from the library of Mrs. Margarit Babayan (1874-1968) are included in the collection. The major modern dictionaries (Adjarian, Malkhasyan, Aghayan) form the collection's backbone, among them *Nor bargirk Haykazen lezui* (Venice, 1936) and *Bargirk i barbar Hay ew Italakan* by Sukias Soma-lean (Venice, 1837), *Bargirk Haykazeen lezui* by Grigor Peshtimaldjan (2 vols, Constantinople, 1844, 1846) and *Bargirk i Gallieren lezui i Hayeren* by Norayr N. Biwandatsi (Constantinople, 1884).

Among the periodicals two titles, both from the Babayan library, are of singular value: a complete run, bound in leather, of *Azgagrakan handes*, the journal of

the Armenian Ethnographic Society, edited by Ervand Lalayan (Tiflis, 1896-1916), and *Die Sammlungen des Kaukasischen Museums*, edited by Gustav Radde (Tiflis, 1899-1905).

Most of the monographs in the collection bear the signatures of their authors, among them famous scholars like K. Kostaneants (1853-1920), Garegin Hovsepeants (1867-1952), Ervand Ter Minaseants (1879-1974), and Norayr Biwandatsi (1844-1916); and the authors and poets Zabel Esayan (1878-1943), Levon Shant (1869-1951), Siamanto (1878-1915), Nairi Zaryan (1900-1969), and Paruyr Sevak (1924-1971).

Among the substantial number of earlier printed books the most pleasing are two small anthologies, published in Calcutta in 1830 and 1846. The first is entitled *Sirakarkaj vor e handisaran Hayeren, Parskeren ew Hndstanc'eren ergoc'*, compiled by Step'annos Jnt'lumean Awetean'. In this work the first 79 pages are devoted to Armenian songs, the remainder to Persian and Hindustani songs in Armenian transliteration. No other copy of the second anthology, *Nuagaran zbosanac' ar i pets azgayin xraxcanut'ean*, printed at the Araratian Press, is known to exist. The little book (ii, 95, ii p.; 14 x 19 cm.; wanting the original covers) begins with an unsigned preface, in which the editor says that, since the anthology *Sirakarkaj* (mentioned above) is out of print and scarce, he has compiled this new anthology of "tasteful songs" (*axorzeil ergs*) for "no other purpose than to promote peace, sweet and friendly relations, as a parent of love and cultivator of friendship."

(Based on an article in the *British Library Newsletter*, No. 47, Winter/Spring 1991-92.)

Lectures, Conferences, Meetings

SECOND ARMENIAN INTERNATIONAL SCIENTIFIC CONGRESS, September 7-10, 1993, UNESCO Palace, Paris, sponsored by the Ararat International Academy of Sciences.

Themes: The Armenian cultural patrimony, basic and applied sciences, the environment, and education. Included was a technological, industrial, and cultural exposition, a socio-cultural and artistic program, and a general discussion on scientific and professional cooperation between representatives of the diaspora and Armenia.

COLLOQUIUM, "LES LUSIGNANS et L'OUTRE MER," October 20-24, 1993. Poitiers-Lusignan, France. Commemoration of the 600th anniversary of the death of King Levon V of Cilicia.

Catherine Asdrache, Les Lusignan à Chypre: langue et osmose culturelle; *Michel Balard*, La place de Farmagousté génoise dans le royaume des Lusignan (1374-1464); *Laura Balletto*, Les Gênois dans la Chypre des

Lusignan au bas moyen âge; *Hratch Bartikian*, Les relations ecclésiastiques entre la Cilicie Arménie et Byzance et leurs implications politiques; *Azat Bozoyan*, Les monuments juridiques de l'Arménie Cilicie; *David Bundy*, Les gestes des Chypriotes, perspectives sur l'Arménie Cilicienne; *Francesco de Caria* and *Donatella Taverna*, Lusignan et Savoie: le mariage entre Anne de Chypre et Louis II (1432);

Jean-Claude Cheynet, Chypre à la veille de la conquête franque; *Nasa Christofidou*, Images de la vie à la cour du roi Janus; *Krijnie Ciggaar*, Chypre centre littéraire: les Lusignan et les nobles de l'île; *Nicholas Courreas*, La papauté et l'Arménie dans la première moitié du XIV^e siècle; *Gérard Dedeyan*, Les Arméniens à Chypre de la fin du XI^e à la fin du XII^e siècle; *Patrick Donabedian*, Entre Orient et Occident: l'architecture militaire en Cilicie; *Peter W. Edbury*, The aftermath of defeat: Lusignan Cyprus and the Genoese, 1374-1385; *John France*, Armenians and the Strategy of the First Crusade;

Gilles Grivaud, Les Lusignan et leurs archontes chypriotes, 1192-1354; *Aneta Ilieva*, L'image des Lusignan dans l'historiographie chypriote: héros et anti-héros; *Gohar Karagheusian*, Les Lusignan de la Petite Arménie dans les romans chevaleresques français; *Raymond Kevorkian* (Paris), Les migrations arméniennes en Méditerranée après la chute du royaume de Cilicia; *Dickran Kouymjian*, La cynocéphale sur les miniatures de Pentecôte dans les évangiles ciliciens; *Jean-Pierre Mahé*, Le thème du roi-serpent dans les traditions arméniennes;

Maurice Maupilier, Les Cadets Lusignan du Bas-Poitou (Vendée) and l'Outre-Mer; *Alvida Mirzoyan*, L'influence de l'art cilicien sur la miniature arménienne du XVII^e siècle; *Claude Mutaflan*, Léon V Lusignan: un preux chevalier et/ou un piètre monarque?; *Akaby Nassibian*, Zabel, Queen of Cilician Armenia and her time; *Vrej Nersessian*, Nerses IV Shnorhali: His philosophy and theology; *Catherine Otten*, La politique étrangère des derniers Lusignan;

Jacques Paviot, Les ducs de Bourgogne et les Lusignan de Chypre au XV^e siècle; *Jean Richard*, Des Lusignan mythiques au mythe des Lusignan: un "petit Lusignan" du XV^e siècle; *W. Rudt de Collenberg*, Janus and Jean de Lusignan, les fils de Jacques II, dans la lumière de documents récemment découverts et la fin des Lusignan; *Denis Sinor*, La description des Mongols chez Hayton: réel et imaginaire; *Mustaph Skalli*, Voyage en Cilicie: une mission du group RAA; *Doris Stockli*, Hommes d'affaires, armateurs et diplomates vénitiens à Chypre: un seul groupe d'intérêt?; *Gevorg Ter Vardanian*, L'intérêt historico-philologique de la traduction en arménien du rituel latin effectuée en Avignon (1347-1350); *Vahan Ter-Ghevondian*, Les relations entre le royaume du Cilicie et l'Eglise romaine (fin XII^e-début XIII^e siècle).

Karen Yuzbashian, L'identité cilicienne et chypriote

chez les auteurs arméniens (XII-XIV^e siècle); *Lilith Zakarian*, La miniature cilicienne entre l'Orient et l'Occident; *Levon Zekian*, Les querelles religieuses du XIV^e siècle.

19th ANNUAL BYZANTINE STUDIES CONFERENCE. November 4-7, 1993. Princeton University. Information: Slobodan Curcic, Department of Art and Archaeology, Princeton University, McCormick Hall, Princeton, NJ 09544.

Copies of the Byzantine Studies Conference *Abstracts of Papers* may be ordered by sending a check — \$8 each for 1990-1994, \$7 each for 1985-1989, \$5 each for 1980-1984, \$7 each for 1977-1978 — payable to Byzantine Studies Conference, c/o Dumbarton Oaks, 1703 32nd Street, NW, Washington, DC 20007.

THE ARMENIAN KINGDOM OF CILICIA, November 12-13, 1993. Alliance Française, New York City. Sponsored by the Prelacy of the Armenian Apostolic Church of America.

November 12, three panels: Links with Byzantium; Links with Crusaders; Religion and Culture.

November 13, three panels: Cilicia and Greater Armenia; Culture; the State.

CALLS FOR PAPERS

Ideology, Politics, and Social Change in Contemporary Iran, 12th Annual Conference of the Center for Iranian Research and Analysis, Villanova University at Villanova, Pennsylvania. April 29 - May 1, 1994.

The central focus will be the nature of ideologies, intricacies of politics, and legacy of social change in contemporary Iran. Panels on economic and foreign policy performance, ethnic identity, gender issues, literary criticism, and acculturation are also welcome.

Abstracts of proposed papers (300-400 words) should be sent by November 15, 1993, to Dr. Mehrzad Boroujerdi, Program Chair, Department of Political Science, 302 Maxwell Hall, Syracuse University, Syracuse, NY 13244, Tel: (315) 443-5877. Fax: (315) 443-5339.

Mount Athos, 28th Spring Symposium of Byzantine Studies, University of Birmingham, England, March 25-29, 1994. For details contact the Symposiarch, Anthony Bryer, Centre for Byzantine, Ottoman, and Modern Greek Studies, University of Birmingham, B15 2TT, England.

News of Members

Rouben Adalian (Armenian Assembly of America) published *From Humanism to Rationalism: Armenian Scholarship in the Nineteenth Century* (University of Pennsylvania Armenian Texts and Studies 10: Scholars Press, Atlanta). He has recently held appointments as Assistant Professorial Lecturer in International Affairs at

George Washington University; Adjunct Professor, Russian Area Studies Program, Georgetown University; and Adjunct Lecturer, Prince George's Community College, Largo, teaching courses on the Transcaucasus and Western Civilization. His recent articles include "The Armenian Genocide: Context and Legacy," *Social Education* 55 (1991, 2), reprinted in *The Sociology of Genocide/The Holocaust: A Curriculum Guide*, Jack Nusan Porter, ed. (American Sociological Association Teaching Resources Center) and *Congressional Record* 138:56, April 26, 1992; "Armianskia Assambleia Ameriki" entry in *Armianskii Vopros Entsiklopediia* (Erevan, 1991); "The Armenian Genocide: Revisionism and Denial," in *Genocide in Our Time: An Annotated Bibliography with Analytical Introductions*, Michael N. Dobkowski and Isidor Wallimann, eds. (Pierian Press, 1992); and "From Scripture to Text to Icon: The Armenian Bible in View of Modern Technology and Scholarship" in *Armenia and the Bible: Papers Presented to the International Symposium Held at Heidelberg, July 16-19, 1990*, Christoph Burchard, ed. (University of Pennsylvania Armenian Texts and Studies 12: Scholars Press, Atlanta).

Joseph Alexanian (Trinity College, Deerfield, Illinois) has published a review of S. Peter Cowe, *The Armenian Version of Daniel*, in *Armenian Review*, Summer 1993; and "The Profile Method and the Identifying of Textual Groups Within the Armenian MS Tradition," *Armenian Texts, Tasks and Tools: Papers of an AIEA Workshop on Priorities, Problems, and Techniques of Text Editions*, edited by Henning J. Lehmann and J.J.S. Weitenberg (Aarhus, Denmark: Aarhus University Press, 1993).

Carnegie Samuel Calian, president and professor of Theology at Pittsburgh Theological Seminary, has just published the book *Theology Without Boundaries: Encounters of Eastern Orthodoxy and Western Tradition* (Westminster/John Knox Press, Louisville, Kentucky). Recently he taught a seminar on Contemporary Eastern Christianity, covering social and political dimensions within Eastern Christianity, as well as theological and cultural aspects, for graduate students from Pittsburgh Theological Seminary and the University of Pittsburgh.

S. Peter Cowe (Columbia) published "An Armenian Job Fragment from Sinai and Its Implications," *Oriens Christianus* 72 (1992); "The Art of Actuality: Contemporary Dastan of an Armenian Ashugh," *Edebiyat N.S.* 4 (1993); and "Problematics of Edition of Armenian Biblical Texts," *Armenian Texts, Tasks and Tools: Papers of an AEIA Workshop on Priorities, Problems and Techniques of Text Editions*, Henning J. Lehmann and J.J.S. Weitenberg, eds. (Aarhus, Denmark: Aarhus University Press, 1993). He presented a paper on "Models for Medieval Poetry" at a Workshop on New Approaches to Middle Armenian Language and Literature in Leiden, Holland, and "Narekac'i and Narekavank," International

Symposium on St. Gregory of Narek, New York City.

John A. C. Greppin (Cleveland State University) spent the spring 1993 semester as visiting professor of linguistics at Philipps University, Marburg, Germany, teaching courses in Armenian language and a seminar on Armenian loan substrata.

Robert H. Hewsen (Rowan College of New Jersey) has been invited to teach the course in Armenian Civilization at Columbia University for the Fall 1993 semester. He is preparing all of the six maps for the exhibition and catalogue of Armenian manuscripts to be held at the Pierpont Morgan Library in New York and the Walters Gallery in Baltimore in 1994 and is presently engaged in the preparation of the map of Caucasia for the new *Historical Atlas of the Greek and Roman World*, a project sponsored by the American Philological Association.

Dickran Kouymjian (CSU Fresno) published "Les Arméniens aux Etats-Unis," *Les Dossiers d'Archéologie*, no. 177 (December 1992); "The Evolution of Armenian Gospel Illumination: The Formative Period (9th-11th Centuries)," *Armenia and the Bible*, edited by Christoph Burchard (University of Pennsylvania Armenian Texts and Studies 12: Scholars Press, Atlanta); "Inscribed Armenian Manuscript Bindings: A Preliminary General Survey," *Armenian Texts, Tasks and Tools*, edited by Henning J. Lehmann and J.J.S. Weitenberg, (Aarhus University Press); and "Les Arméniennes et le cinéma américain," *Le Cinéma Arménien* (Centre Georges Pompidou, Paris; he was also one of the editors of this volume). His talks included "Armenian Gospel Illumination and the Classical Tradition" at the Symposium on the Armenian New Testament in Southfield, Michigan, in May 1992; "April 24, 1992 and the Paradox of Genocide" (reprinted in several Armenian newspapers); "Armenia in the Age of Columbus," Haig & Isable Berberian Chair of Armenian Studies Annual Lecture and the Columbus Quincentenary Lectures in December on the CSU Fresno campus. In February he presented the Armenian epic at a pre-concert discussion of the San Francisco Musi Players' World Premier of Michele Ekizian's opera, *David of Sassoun*; and in May he organized and chaired a mini-Symposium "How I Remember Willy," about William Saroyan and presented a series of three-twenty minute introductions to a complete radio broadcast of the three plays in his *William Saroyan: An Armenian Trilogy* on KFCF, Pacifica Radio (Fresno).

Dennis R. Papazian (University of Michigan, Dearborn) published "'Misplaced Credulity': Contemporary Turkish Attempts to Refute the Armenian Genocide," *Armenian Review* 45:1-2/177-178 (Spring/Summer 1992). He continues frequent radio and television appearances in connection with current events in the former Soviet Union not only in the Detroit area but with stations in New York, Kansas, and Texas.

Publications

● **Armenia: World Bibliographical Series**, by Vrej Nerses Nersessian (Clio Press, Oxford, England). A selective, multi-disciplinary, critically annotated bibliography covering all aspects of the nation's history, geography, politics, and culture. Includes bibliographies, index, and map of Armenia.

● **Armenia and the Crusades, 10th to 12th Centuries: The Chronicle of Matthew of Edessa**, translated, with introduction and commentary by Ara Edmond Dostourian (University Press of America, Lanham, Michigan, co-published by the National Association for Armenian Studies and Research). A basic source on the Crusades and the struggle for domination in the Near East between the Christian West, the Byzantine Empire, the Arabs, and the Seljuk Turks. Translated for the first time from Armenian into English. Preface by Krikor H. Maksoudian.

● **Computers in Armenian Philology**, edited by Suren Simonyan and Jos Weitenberg (Erevan: Armenian Academy Press, 1993). A collection of articles reflecting the cooperation between the Institute of Linguistics of the Armenian Academy and the University of Leiden Database project. Designed for scholars working in Applied and Mathematical Linguistics.

● **Imperialism, Evangelism, and the Ottoman Armenians, 1878-1896**, by Jeremy Salt (Frank Cass & Co., London). The author of this study contends that missionaries, especially the Americans, played a key role in shaping European attitudes and policies toward the Ottoman Empire and its Armenian subjects and, consciously or unconsciously, supported the imperialist ambitions of the Great Powers.

● **Literary Responses to Catastrophe: A Comparison of the Armenian and Jewish Experience**, by Rubina Perroomian (Scholars Press, Atlanta). An analysis of the Armenian and Jewish traditional responses to catastrophe, the impact of the Western renaissance on the paradigm of Armenian responses, and specific consideration of the works of writers Zapel Esayan, Suren Partevian, Aram Antonian, and Hakob Oshakan.

● **Minorities in Wartime: National and Racial Groupings in Europe, North America, and Australia during the Two World Wars**, Panikos Panayi, ed. (Berg Publishers, Oxford). Includes article by Vahagn Dadrian on "The Role of the Special Organization in the Armenian Genocide During the First World War."

● **The Newly Independent States of Eurasia: Handbook of Former Soviet Republics**, by Stephen K. Batalden and Sandra L. Batalden, Foreword by Sergei A. Arutiunov, Chair, Department of Caucasian Studies, Institute of Ethnology and Anthropology, Moscow (Oryx, Phoenix, Arizona). A reference source combining historical narrative, geographical description, and statistical data on the states of the former Soviet Union.

● **Répertoire des Monastères Arméniens**, by Michel Thierry, published under the auspices of the Association Internationale des Etudes Arméniennes (Brepols-Turnhout, 1993). A listing and brief description of known Armenian monasteries, with a summary of their major features.

● **Theology Without Boundaries: Encounters of Eastern Orthodoxy and Western Tradition** by Carnegie Samuel Calian (Louisville, Kentucky: Westminster/John Knox Press). An inquiry into Eastern Christian spirituality and tradition as a

neglected dimension in Christianity today. The author, who is president and professor of theology at the Pittsburgh Theological Seminary, looks at the history of and contemporary challenges to Eastern Orthodoxy in an attempt to demonstrate the breadth and diversity of the Christian faith.

● **The Armenian Genocide in the U.S. Archives, 1915-1918**, Rouben Adalian, compiler and editor (Chadwyck-Healey, Inc. 1991-1993). The complete set of microfiche has been issued by the publisher and has been delivered to some 20 major institutions across the country who have purchased the set. The collection holds 37,000 pages of material from the National Archives and the Library of Congress. An index of the documents is being prepared presently. Those wishing to consult the collection can contact Rouben Adalian at the Armenian Assembly to identify the closest repository.

New Publications in French on Armenian Subjects

By DICKRAN KOUYMIJIAN

● **Le Cinéma Arménien**, by Jean Radvanyi with the collaboration of Garegin Zakofan, Claire Mouradian, Arby Ovanessian, and Dickran Kouymjian (Paris: Centre Georges Pompidou, 1993). 191 pages, over 200 photos. 245 francs.

Issued to coincide with the major six month (May-October 1993) retrospective of Armenian film organized by the French government through the Georges Pompidou Center, the volume is the most thorough treatment of the history of Armenian film ever published in any language. Includes special articles by J. Radvanyi, G. Zakofan, S. Asmekian, S. Paradjanov, M. Stamboltsian, G. Gvakharia, F. Niney, I. Hakobian, M. Roukhanian, D. Kouymjian, and A. Ovanessian; a 30-page time-line of Armenian cinema, culture, and society prepared by Mouradian and Radvanyi; the particulars of 77 Armenian films, a dictionary of Armenian directors with a listing of their films and a second dictionary treating Armenian filmmakers in the diaspora; a vast bibliography; and an index of films and directors.

This book is indispensable for anyone with even the slightest interest in Armenian films. The Centre Pompidou along with the director of its Cinémathèque, Jean-Loup Passek, and his collaborator, Jean Radvanyi, are to be praised for undertaking the vast retrospective of Armenian cinema and the encyclopedic catalogue which accompanies it.

● Chaillot, Christine, **Rôle des images et vénération des icônes dans les églises orthodoxes orientale—syrienne, arménienne, copte, Ethiopienne** (Geneva: Dialogue entre Orthodoxes, 1993). 110 pages, 26 illustrations.

A well documented monograph with a chapter subtitled "Was There Icon Worship in the Armenian Church?" which relies heavily on Sirarpie Der Nersessian but uses all information available including Armenian primary sources and a careful examination of the Armenian liturgy. The author concludes that the Armenians adored the cross more than icons as such, while suggesting the reverence toward manuscripts of the Gospels on the part of the Armenians was equivalent to forms of icon-worship in the Byzantine tradition. A very well informed examination of the place of images in the eastern orthodox churches both historically and in current practice.

● Khatchatrian, Shahan, editor, **National Gallery of Armenia** (Paris: Friends of the Museums of Armenia, 46 avenue d'Iéna, 75116). 263 pages, with 200 color illustrations. 300 francs.

A beautiful catalogue of the paintings in the National Gallery of Art of Armenia with text in Armenian, English, and French and including an introductory chapter on the history of Armenian art. The book is divided into sections according to the rich collection of the Museum: popular art, modern and contemporary Armenian painting, Armenian painters in the diaspora, sculpture, and Russian and Western paintings in the collection. Khatchatrian is the well known and dynamic director of the National Gallery and former curator of the Martiros Sarian Museum in Erevan. Proceeds from the sale of this elegant catalogue will go directly to the Gallery.

● **Arménie, Il y a mille ans, Ani** (Paris: The Mayor of Paris, 1992). 120 pages, illustrated throughout.

This lavish large format album was issued on the occasion of the formal reception held in the City Hall of Paris for the Armenian community by Mayor Jacques Chirac in celebration of the 1000 anniversary of the medieval Armenian capital of Ani. The layout and printing were undertaken by the Mayor's staff, the Armenian information and coordination was done by Gérard Bedrossian. After introductions by Mayor Chirac and by Levon Ter Petrossian, President of Armenia, there are articles on Armenian history, culture, literature, art, politics, and the Genocide by noted specialists such as G. Dédéyan, C. Mutafian, J.-M. Thierry, J.-M. Mahé, J.C. Kebabdjian, K. Bélélian, S. Der Nersessian, B. Outtier, and L. Zekian. The layout, printing, and photography are stunning. Available through the Center for Armenian Research and Documentation (CRDA), which initiated the project (26 Rue de Tréville, 75009 Paris).

● **Cazals, Patrick, Serguei Paradjanov** (Paris: Cahiers du Cinéma, 1993). 175 pages, illustrated throughout, with a complete filmography. 140 francs.

The best book yet on the brilliant filmmaker of Armenian origin who spent more than five years in Soviet prisons during the height of his talents and who after was forbidden for years to make movies. This is a sympathetic portrait by one of Paradjanov's close French friends and admirers, himself a filmmaker. Cazals' 26-minute film "Sergei Paradjanov, A Portrait," is certainly among the most moving documentaries on the artist. The book is filled with photographs of Paradjanov on film sets, with his family, from his films, and of his famous collages. The text is a carefully argued critical analysis of Paradjanov's art and a gracefully presented biography. Long sections are devoted to his four famous films: "Shadows of Our Forgotten Ancestors," "Sayat Nova or the Color of Pomegranates," "The Legend of the Fortress of Surami," and "Ashik Kerib." Of particular use are the short synopses of the films made by him and the fourteen films about him as well as a summary of the scenarios he wrote but was never able to make.

● **Kévonian, Arménouhie, Les noces noires de Gulizar**, translated from the Armenian by Jacques Mouradian with historical background essays by Anahide Ter Minassian and Kéram Kévonian (Marseille: Edition Parenthèses, 72 Cours Julien, 13005, 1993). 166 pages. 120 francs.

Another in the elegant series on Armenian subjects by Editions Parenthèses, this book offers the amazing story of the kidnapping of Gulizar Der Garabedian of Mush as related to her daughter, Arménouhie Kévonian. The Armenian original was published in Paris in 1946. Arménouhie Kévonian is known for her long series of articles on life in Mush published regularly in *Harach* newspaper. The edition is graced by historical essays by her daughter, Professor Anahide Ter Minassian of the Sorbonne and her son Kegham (Keram) Kévonian, research scholar with the CNRS (National Center for Scientific Research) in Paris.

● **Sarafian, Nicolas, Le Bois de Vincennes**, translated from Armenian by Anahide Drézian with an introduction by Marc Nishanian. (Marseille: Editions Parenthèses, 1993). 92 pages. 70 francs.

One of the major figures of the Paris school of Armenian diasporan literature, Sarafian was born in Varna in 1902 and died in Paris 70 years later. In this lyrical essay-memoir, Sarafian uses the famous park in Paris, the Bois de Vincennes, to encompass Armenian diasporan life, especially in Europe. The original version was published in Antranik Zarougian's literary periodical *Nairi*.

● **Icones Grecques-Melkites-Russes, Collection privée du Liban**, Virgil Căndeia and Sylvia Agémian, editors (Geneva: Albert Skira, 1993). 411 pages, 140 color illustrations.

This splendid and massive volume is the catalogue of the sumptuous collection of icons of Georges and Freddy Abou Adal exhibited at the Musée Carnavalet in Paris from May to July 1993. The erudite volume covers those areas of icon painting particular to the collection: Byzantine and post-Byzantine with text by Manolis Chatzidakis, Melkite icons (Arab icons of Syria and Lebanon) with text by Sylvia Agémian, Russian icons by Miroslav Lazović and Krassimira Platchkov, and Romanian icons by Virgil Căndeia. Each icon is carefully described. There is an elaborate index and a fine bibliography. A major addition to the vast literature on icons.

● **Kévorkian, Raymond H. and Paul B. Paboudjian, Les Arméniens dans l'Empire ottoman à la veille du Génocide** (Paris: Les Editions d'Art and d'Histoire, ARHIS, 54 avenue d'Iéna, 75116, 1992). 603 pages, 4^e, with 935 photos and 30 maps. 485 francs.

This monumental work finally supplies the badly needed compendium of Armenian settlements in the Ottoman Empire at the end of the 19th and the beginning of the 20th centuries. It is beautifully printed and intelligently arranged. A penetrating and long introductory section comprising six chapters provides the social, cultural, and political background to Armenian life in the Ottoman Empire before the Genocide destroyed it. This is followed by the body of the study, a province-by-province description of Armenian centers, emphasizing population figures, listing the churches and other monuments in each locality, and explaining the fate of the inhabitants during the successive massacres of 1894-96, 1908-9, and 1915-23. In all 2,925 separate localities inhabited by Armenians are presented. Detailed footnotes document all facts and figures, while a massive index offers over 7,000 proper names. The volume has the meticulous organization that distinguishes the work of Kévorkian, who is director of the Nubar Armenological Library of the AGBU in Paris, teacher of Armenian history at the Institute of Oriental Languages, and curator in the department of oriental books and manuscripts at the Bibliothèque Nationale. Paboudjian is a scientist.

● **Hovanessian, Martine, Le lien communautaire: Trois générations d'Arméniens** (Paris: Armand Colin, 103 boulevard Saint-Michel, 75005). 321 pages.

The book is a detailed study on the Armenian diaspora community of the Paris suburb Issy-les-Moulineaux. Inspired by the author's doctoral thesis in sociology, it relies heavily on interviews, some of them of great length. The inner solidarity of the Armenian community of this typical Paris suburb with its small houses and gardens is a central theme. How the community was constructed by survivors of the Genocide and how it evolved over the years and through three generations is examined against the background of relationships to the larger French community surrounding it. The study is strongly

anchored in sociological theory and thus will be of interest to cultural anthropologists, psychologists, and sociologists as well as the Armenian public.

● Donabédian, Patrick and Claude Mutaian, *Artsakh, Historie du Karabagh* (Paris: Sevin Press, 6, rue Bellart, 75015, Paris, 1991). 174 pages with 17 illustrations. 120 francs.

Two active scholars have teamed up to present a historical, artistic, and political study of the autonomous Armenian area located in the Republic of Azerbaijan. Art historian Donabédian, Cultural Attaché of the French Embassy in Armenia, presents the history of Karabagh from the earliest times through the 19th century, while historian Mutaian (professor of mathematics at the University of Paris) deals with the 20th century. The book is well documented with footnotes and a thorough bibliography, and there are a number of maps including two showing Armenian historical monuments in Artsakh. Fourteen annexes provide the major documents on the formation and control of Artsakh-Karabagh from 1919 to September 1990.

● Mahari, Gourgan, *Les barbelés en fleurs*, translated by Pierre Ter-Sarkissian (Paris: Messidor, 146 rue de Faubourg-Poissonnière, 75010). 192 pages. 95 francs.

Ter-Sarkissian has given us another one of his elegant translations from among the modern classics of Armenian literature. Mahari, a legendary figure of Soviet Armenian literature, who was born in Van in 1903 and died in Lithuania in 1969, spent 25 years in the Stalin Gulag (1931-1956). This poignant work is about a love story in the camps in Siberia. Daily life is described in all its miserable details, but with all the love between those who shared its daily hardships. The original Armenian version was published in the literary periodical *Nairi* of the late Antranik Zarougian in Beirut in 1971-72.

SAS Newsletter

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Editor: Barbara J. Merguerian
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The Editor of the *SAS Newsletter* invites readers to submit articles relating to Armenian Studies, news items about their activities, opinion pieces, or letters to the editor. The deadline for the next issue (Spring 1994) is February 15, 1994.

SAS members receive the *Newsletter* as part of their annual membership. Inquiries concerning SAS membership should be directed to the Secretary, and inquiries concerning SAS publications to the Treasurer.

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