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ASSOCIATION INTERNATIONALE DES ÉTUDES ARMÉNIENNES

NEWSLETTER No 24

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Դրսխանն աղանց և սայծուս հոգիքն ի նաև և սասանյ լեքանն զ



Դրսխանն

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Letter to Dr. Babgen Chugasdzian

At its meeting of September 1995 in Neuchâtel the Committee of AIEA decided to send a letter to Dr. Babgen Chugasdzian, the former vice director of the Matenadaran in Erevan, to express its admiration for the important role which he has played in Armenian studies. Numerous Armenologists

have benefitted from his counsel and assistance over the decades. In November 1995 the secretary of AIEA visited Dr. Chugasdzian at the Matenadaran and read the letter to him in the presence of the Director of Matenadaran Prof. S. Arewshatian and a number of other scholars.

Dr. Babgen Chookaszian
Halabian St. 3, apartment 40
Erevan, Armenia
tel: 39-10-25

Dear Babgen,

At its meeting on 17th September the Committee of the Association Internationale des Etudes Arméniennes discussed your role in the forwarding of Armenian Studies in this generation.

The Committee resolved that this letter be sent to you in which the Association express to you its profound appreciation of all you have done over the years to advance and strengthen the Matenadaran, making it a great centre of Armenian Studies. In addition, each of us who has worked in the Matenadaran or corresponded with the Matenadaran over the years, has had the unfailing and essential support which you offered. Your unfailing openness, helpfulness and kindness are treasured by the many overseas Armenologists who have encountered them. For this too we thank you most sincerely.

On this occasion, we wish you a fruitful and healthy period of retirement from your administrative burdens and hope that in this period of your life and work you will find further fulfillment and contentment. Of your continued contribution to the field we are certain.

On behalf of the Committee and Members of the Association Internationale des Etudes Arméniennes, I send you warmest greetings,

Sincerely yours,

M.E. Stone
President, AIEA

Elections

The terms of two members of the Committee came to an end in December 1995, Professor Christian Hannick and Professor Robert Thomson. The Elections committee, composed of Professor Chr. Burchard and Professor Henning Lehmann posted a Call for Nominations in the Newsletter which was sent to all members. The Elections Committee, as is its custom, also prepared two names for nomination. Prof. Hannick indicated that he would not stand for reelection.

There were no responses from members to the Call for Nominations. Accordingly, the Elections Committee declared its two nominees to have been elected. These are Professor Bernard Coulie and Professor Robert Thomson.

Note from the President.

I wish to call the attention of members to the gravity of the situation evidenced by the above communication from the members of the Elections Committee.

Dr. Claire Mouradian Coopted AIEA Committee Member

Doctor Claire Mouradian, of the Centre d'Études du Monde Russe, Soviétique et Postsoviétique (EH-ESS), Paris, has kindly consented to become member of AIEA Committee. She was coopted to

Dr. Claude Cox Chairman, AIEA Publications Committee

Dr. Claude Cox has kindly accepted the position of Chairman

Our Association is an association of its members; the proper functioning of the Association implies that its members will take an active and interested role. It has been and remains the policy and practice of the Committee to do all it can to involve the members in the running of the Association. It is most regrettable that the membership has not taken an active role in the presentation of candidates for elections as members of the Committee. It is my profound hope that this is a mere chance and that in the coming years the participation of the membership in this process will be active and lively.

In conclusion I cite words by Professor Christoph Burchard, Chairman of the Nomination Committee, in his letter to the Committee of 26 October 1995:

"I urgently repeat the appeal for the full members' cooperation in the nominating process as expressed by last year's Nominating Committee in the Newsletter No 21, p.3f."

the committee by the sitting committee members. A Bibliography of her work is published as an appendix to the section *Publications by Members* in this Newsletter.

of AIEA Publications Committee. He is successor to Professor

Coulie, who was elected AIEA Committee Member.

Treasurer's Report 1994-1995

This report on the receipts and expenditures of AIEA is based on the reports submitted to, and approved by, the Committee of AIEA on 17-18 September 1994 in Leiden and on 11 September 1995 in Neuchâtel. It is published here in accordance with the Constitution.

I. DM (Postbank Karlsruhe, Germany, 440 09-756, C. Burchard)

Balance of account per 30 July 1993	3.242,12
+ Membership Fees	<u>+ 4.779,15</u>
	8.021,27

- Committee meetings London 1993, Leiden January and September 1994	2.943,65
- Expenses Distinguished Speakers London 1993 (reimbursed to AMRO)	769,54
- Office expenses Committee members	582,60
- Fees IUOAS 1993,1994	471,59
- Bank Charges	328,02
- Gifts etc. London 1993	95,--
- Unknown	<u>10,--</u>
	5.200,50 > <u>-5.200,50</u>
Balance of account per 1 August 1995	2.820,77

II. Lire (Italian Postgiro 13581434, G. Uluhogian)

Balance of account per 10 March 1993	355.920
+ Membership fees	2.435.500
+ Interest	<u>+ 21.420</u>
	2.456.920 > <u>+2.456.920</u>
	2.812.840

- Committee meetings London 1993, Leiden September 1994	1.019.050
- Tax	1.600
	<u>+1.020.650</u> > <u>-1.020.650</u>
Balance of account per 1 June 1995	1.792.190

III. BF (CCP Belgique 271-7228768-69, B. Coulie/AIEA)

Balance of account per 15 July 1993	51.131
+ Membership fees	12.080
+ Interest	<u>+ 3.366</u>
	15.446 > <u>+15.446</u>
	66.577
- Committee meeting Bologna 1990	7.076
- Postage	<u>+ 886</u>
	7.962 > <u>-7.962</u>
Balance of account per 1 March 1995:	58.615

IV. Hfl. (AMRO Bank Leiden, 44.19.58.524, AIEA)		
Balance of account per 7 July 1993		18.922,99
+ Gulbenkian grant 1994 \$5000	9.503,75	
+ Gulbenkian grant 1995 \$5000	7.756,25	
+ Refund from BSOAS London (expenses Distinguished Speakers, London 1993; advance to Shirinian, see below)	1.890,16	
+ Membership fees	1.470,--	
+ Interest	331,79	
+ Generous rounding off	+ 0,35	
	20.952,30 >	+ 20.952,30
		39.875,29
- Office expenses Committee members	6.169,30	
- Committee meetings London 1993, Leiden January and September 1994	5.661,50	
- Newsletters 19, 20, 21	3.764,48	
- Travel President to Switzerland prep. Workshops	1.150,--	
Advance to Shirinian (see above)	1.000,--	
- Membership Roster (Supplement to Newsletter)	928, 25	
- Fee Chamber of Commerce, Leiden, 1994, 1995	138,15	
- Bank charges	136,53	
- Owed by Secretary	28,50	
- Unknown	+ 10,--	
	18.986,71 >	- 18.986,71
		20.888,58

V. (Bank of Boston, New Haven CT, 1091-96693, M. Stone -AIEA)		
Balance of account per 26 June 1993		496,20
+ Membership fees and interest		465,27
Balance of account per 13 April 1994: 961,47 >		+ 961,47

VI. Members unable to pay
About 10 members, mostly from countries where economical conditions are poor, find themselves unable to pay membership fees. If calculated in terms of the fee for associates this constitutes a loss of DM 300,- per annum.

Thanks are due to Prof. Coulie and Prof. Uluhogian for the management of the Belgian and the Italian accounts.
Heidelberg, 30 December 1995
Signed,
Prof. Dr. Christoph Burchard
Treasurer, AIEA.

AIEA General Conference Louvain-la-Neuve September 1996

Lieu du congrès

Le congrès se tiendra dans les auditoriums -240 et -242 du Collège Michotte, Place Blaise Pascal, à Louvain-la-Neuve (bâtiment no. 20 sur le plan). Le bureau du congrès sera installé dans le hall d'entrée de ces auditoriums.

Dates du congrès

Le congrès commencera le mercredi 4 septembre 1996, au matin, et se terminera le samedi 7 septembre 1996, à midi.

Accueil

L'accueil des participants au congrès se fera **uniquement**:

-le mardi 3 septembre 1996, de 14h00 à 22h00 aux Halles universitaires, Place de l'Université (au-dessus de la Gare: no 19 sur le plan);

-le mercredi 4 septembre, dès 9h00, dans le hall des auditoriums du Congrès.

Sessions du congrès

Les sessions auront lieu les mercredi, jeudi et vendredi matin et après-midi, et le samedi matin. Elles seront interrompues par des pauses-café.

Les repas de midi et du soir (sauf banquet) sont libres: les participants trouveront sur le site de Louvain-la-Neuve un grand choix de restaurants et de self-services.

Logements

Les participants ont le choix entre:

-une chambre (single) d'étudiant de l'université, équipée avec literie, dans un ensemble de 4 ou 5 chambres avec sanitaires communs, à 740 FB la nuit;

-un flat de l'université, équipée avec literie, téléphone et sanitaires privés, à 1040 FB (single) ou 1650 FB (double) la nuit; possibilité de petit-déjeuner (100 FB petit-déj.); nombre limité: la priorité sera accordée aux premières réservations, les suivantes seront placées à l'Hôtel de Lauzelle;
-une chambre à l'Hôtel de Lauzelle***, avec téléphone, télévision et salle de bain privée, à 2400 FB (single) ou 2900 FB (double) la nuit, petit-déjeuner compris.

Activités

Le banquet aura lieu à Bruxelles, le soir du vendredi 6 septembre. Le transport (aller et retour) des participants sera organisé par le Congrès.

Inscription

Le droit d'inscription est fixé à 1500 FB. Il comprend le droit de participer aux activités scientifiques du Congrès, de recevoir le dossier individuel avec le programme détaillé, le résumé des communications, la liste des participants, l'invitation à la réception d'ouverture (mercredi matin).

Paiements

Seul le droit d'inscription doit obligatoirement être versé avant le 31 mai 1996

-par eurochèque

-par mandat postal international libellé en francs belges

-(pour les membres belges) par versement au compte

271-0619935-47 (B. Coulie/AIEA) de la Générale de Banque, avec mention "Congrès AIEA").

Les frais de logement dans les chambres de l'université et les

réservations au banquet seront payés au bureau du Congrès. Les chambres à l'hôtel de Lauzelle

seront payées directement par les participants à l'hôtel.

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AIEA members can subscribe to the list, which carries new information relevant to armenological research, teaching, conferences and other activities.

Professor Edmond Schütz at Eighty

AIEA extends its congratulations to Professor Edmond Schütz of the ELTE University in Budapest on the occasion of his 80th birthday. At this advanced age professor Schütz, who is foreign member of the Armenian National Academy of Sciences and member of AIEA, is still active in Armenology. A clear example of his vision is the program he was so kind as to send to the Secreta-

ry, concerning co-operation between the Hungarian and the Armenian Academies of Sciences in the field of Armenian history. This program is published elsewhere in this issue of the Newsletter.

We here reproduce the congratulatory letter sent to Professor Schütz by the Armenian National Academy of Sciences.

01.04.96

ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԳԻՏՈՒԹՅՈՒՆՆԵՐԻ
ԱԶԳԱՅԻՆ ԱԿԱԴԵՄԻԱ

ԷԴՄՈՆԴ ՇՈՒՏՅԻՆ

Մեծարգո ակադեմիկոս

Հայաստանի ազգային ակադեմիան, նրա նախագահությունը ջերմորեն շնորհավորում է Ձեզ ծննդյան ութսուսուներեքամյա պանծալի հոբելյանի առթիվ:

Դուք, գիտաստեղծագործական Ձեր ողջ կյանքը անմնացորդ նվիրել էք հայագիտությանը՝ հայ ժողովրդի միջնադարյան պատմության

ու մշակույթի, հայկական գաղթավայրերի ուսումնասիրութեանը: Մշտապես ակտիվ մասնակցութիւն եք ունեցել հայոց լեզուի, հայ ժողովրդի պատմամշակութային կարեւոր պրոբլեմներին նվիրված միջազգային գիտաժողովներին:

Մեծ է Ձեր ներդրումը երիտասարդ կադրեր պատրաստելու, ինչպես նաեւ արտասահմանյան երկրներում հայագիտութեան շուրջը հետաքրքրութիւն առաջացնելու ասպարեզում: Դուք տասնամյակներ շարունակ անձնակազմի ղեկավար եւ հետեւորակներին Եւրոպայում եւ Ամերիկայում դասավանդում ու քարոզում եք հայ ժողովրդի մշակույթը:

Ձեր մեծ վաստակի ու ազնիւ նկարագրի շնորհիւ է, որ Հայաստանի թե գիտական ոլորտում եւ թե մտավորականութեան լայն շրջաններում մեծապէս հարգված ու սիրված անձնավորութիւն եք: Պատվարժան հոբելյար, մաղթում ենք Ձեզ քաջաոտրջութիւն, երկար տարիների կյանք ու ստեղծագործական նորանոր հաջողութիւններ:

Խորին հարգանքներով՝

ՀՀ ԳԱԱ ՊՐԵՋԻԴԵՆՏ
ԱԿԱԴԵՄԻԿՈՍ ՔԱՐՏՈՒՂԱՐ

Ֆ. ՍԱՐԳՍՅԱՆ
Վ. ԲԱՐՆՈՒԴԱՐՅԱՆ

**Search Open for
Fresno State University
Kazan Professor of Armenian and Genocide History**

The search for the Henry S. Khanzadian Kazan Professorship in Modern Armenian and Immigration History is open. To fulfill the desire of Victoria and Henry Kazan to have the professorship they endowed fully operative by this fall semester, the History department and the Armenian Studies Program at California State University, Fresno, have begun a search for the first incumbent of the post. Since the appointment will be made in two units within two schools, a joint search committee has been composed to review applicants and choose the

most qualified scholar-teacher. The appointment will be made at the Assistant/Associate Professor level with placement on the salary schedule dependent upon academic preparation and professional experience. The successful candidate will teach two courses in the History Department and the same number in Armenian Studies. He or she will be expected to develop fresh offerings in modern Armenian, Immigration and Genocide studies. The normal teaching load at Fresno State is 12 semester units usually divided into four courses, ini-

tially on the undergraduate level. Primary responsibilities will be the teaching of modern Armenian history, U.S. immigration history, the diaspora experience, and the Armenian Genocide. Specific courses will be determined by consultation among the Armenian Studies Program, the History department, and the successful candidate.

The minimum requirement for appointment to the position is a Ph.D. (or near completion). The University is looking for an inspiring teacher with a promising record of scholarship. Candidates with a secondary teaching field in Middle Eastern History or related fields are desirable. Strong preference will be given to candidates with the ability to relate to an ethnically diverse student population.

Fresno State is one of 22 campuses of the California State University. Current enrollment is about 16,000 students, including more than 400 of Armenian descent, on a 1,400-acre site. Metropolitan Fresno, with a multi-eth-

nic population of over 800,000 is located in the heart of the Sierra Nevada Mountain Range. The community offers affordable housing, progressive schools, a breadth of cultural and recreational opportunities, and a pleasant social and physical environment. Centrally located, Fresno is within easy driving distance of San Francisco, Los Angeles, Yosemite, Kings Canyon, and Sequoia National Parks, the Monterey Peninsula, Lake Tahoe, beaches, sailing lakes, and numerous ski resorts.

Correspondence, applications and confidential papers should be sent to:

Chair, Kazan Professor Search Committee
Department of History,
California State University,
Fresno, California 93740-0021
Telephone: +1-209-278.2153
Fax: +1-209-278.2129

Applicants are encouraged to have application information on file or to have contacted the Search Committee by mid-May 1996.

Recent Ph. D.s in Armenian Studies

In October 1995, the first three Italian doctoral theses supported by funding for Armenian Studies were defended at the Università Cattolica in Milan. The defenders were Valentina Calzolari, now responsible, with Bernard Outtier, for the Armenian Program at the University of Geneva, Paola Pontani, of the Università Cattolica, and Anna Sirinian, of the Univerità degli Studi of Bo-

logna. Three more theses, research for which is made possible by the Milan funding for Armenian Studies are currently under preparation.

In January, at Leiden University Theo van Lint defended a thesis entitled *Kostandin Erznkac'i. An Armenian Religious Poet of the XIIIth-XIVth Century*. This is the first thesis in Armenian Studies in the Netherlands. Advisor was

Prof. Jos J. S. Weitenberg, external referent Prof. James R. Russell of Harvard University. We welcome any information available on theses defended in

Ökumenischer Lepsius-Festakt in Potsdam am 3. und 4. Februar 1996

Dr. Johannes Lepsius (1858-1926), "Anwalt der Armenier" in den Jahren der Vernichtung und Verelendung des armenischen Volkes, wurde anlässlich der 70. Wiederkehr seines Todestages in einem ökumenischen Festakt in Potsdam geehrt. Die Gedenkfeier stand unter dem Titel: *Zwischen Deutschland und Armenien: Pfarrer Dr. Johannes Lepsius*. Die Initiative kam von Prof. Dr. Hermann Goltz und seinen Mitarbeitern am Johannes-Lepsius-Archiv an der Theologischen Fakultät der Martin-Luther-Universität in Halle-Wittenberg. Beteiligt waren ausserdem die Deutsch-Armenische Gesellschaft (Frankfurt/M) und die Evangelische Kirche in Berlin Brandenburg. Der Festakt wurde am Samstag nachmittag in der evangelischen St. Nikolaikirche in Potsdam eröffnet, in jener von dem berühmten Architekten Schinkel im klassizistischen Stil errichteten Kuppelkirche, in der auch Lepsius gepredigt hatte. Unter den Anwesenden befand sich hochbetagt auch die letzte noch lebende Tochter von Lepsius. Die AIEA wurde durch Frau Prof. Andrea Schmidt (Louvain-la-Neuve) vertreten. Nach der Begrüssung hielt Prof. Goltz den Festvortrag über den gegen alle Widerstände und

Armenian studies. Please send name, title and supervisor's name, and if possible, a succinct summary of the thesis's contents to the editor of the Newsletter.

Ignoranzen unnachgiebigen Einsatz von Johannes Lepsius in der Zeit des Todesganges des Armenischen Volkes. Prof. Goltz leitet seit Jahren das Archiv und den Nachlass von Lepsius, der ihm von der Familie Lepsius anvertraut worden ist. Zusammen mit seinem Mitarbeiter Dipl. theol. Axel Meissner arbeitet er an der Erfassung und Ordnung dieser äusserst aufschlussreichen Materialien über die deutsche Kultur- und Theologiegeschichte und die deutsch-türkischen Beziehungen um die Jahrhundertwende. Tausende von Einzeldokumenten erhellen u.a. das Schicksal von Menschen aus den armenischen (orthodox, katholisch, protestantisch) und syrischen Kirchen (chaldäisch, syrisch-orthodox, syrisch-katholisch) während der Massaker. Für den Fortgang der Arbeit am Lepsius-Archiv hat Prof. Goltz um ideelle und finanzielle Unterstützung geworben. Er beabsichtigt, Mittel bei armenischen und deutschen Institutionen für die Publikation des Katalogs des Lepsius-Archivs zu beantragen. Das Lepsius-Archiv ist ein Bestandteil der Potsdamer Resolution für den Erhalt armenischen Kulturguts. Letztere wurde im Rahmen des Festaktes von den

Teilnehmern der Akklamation befürwortet.

Im Anschluss an den Festvortrag fand eine Gesprächsrunde über die gegenwärtigen deutsch-armenischen Beziehungen statt. Das Gespräch hat der stellvertretende Vorsitzende des DAG, Dr. Raffi Kantian geleitet.

Diskussionsteilnehmer waren Persönlichkeiten aus Kirche, Politik, und Wissenschaft: Bischof Karekin Bekdjian, (Armenische Kirche in Deutschland), Oberkirchenrätin Dr. h.c. Christa Grengel (Kirchenamt der Evgl. Kirche in Deutschland), der armenische Botschafter in Deutschland, Prof. Felix Mamikonean, und der deutsche Botschafter in Armenien, Herr Norbert Heinze, sowie Prof. Christian Hannick als Vorsitzender der Deutsch-Armenischen Gesellschaft.

Das gedenken an Lepsius, dessen schönes Portret vor der Rednertribune aufgestellt war, fand in einem musikalisch-literarischen Abend einen der Würde des Gedenkens angemessenen und beeindruckenden Ausklang. Dazu zog die Festgemeinde in die Friedrichskirche von Potsdam über, die durch ihren byzantinischen Schmuck auffällt. Das junge Erevaner *Saradschjan-Klaviertrio* spielte alte und neue Werke von armenischen und deutschen

Komponisten. Zwischen den Musikstücken haben Hermann Goltz und Axel Meissner Lesungen aus dem literarischen Werk Lepsius' vorgetragen.

Besonders aufschlussreich war dabei, dass die Passagen aus Werfels Roman *Vierzig Tagen des Musa Dagh* Lepsius' eigenen Tagebuchaufzeichnungen und dramatischen Theaterstücken (diese literarisch-dramatische Begabung in der Persönlichkeit von Lepsius ist den meisten unbekannt) gegenübergestellt haben. Im Dialog zwischen Realität und Nachdichtung ist die Begegnung zwischen Lepsius und Enver Pascha wieder lebendig geworden.

Am Sonntag wurde das Lepsius-Gedenken in der St. Nikolaikirche mit einem ökumenischen Gottesdienst beschlossen. Generalsuperintendent Bransch und Bischof Karekin hoben in ihren Predigten das wegweisende humanitäre Handeln von Lepsius hervor. Das Nizänische Glaubensbekenntnis, das Vater-Unser und der Segen wurden auf Armenisch und Deutsch gesprochen. Chöre der St. Nikolaikirche und der armenischen Gemeinde zu Berlin begleiteten die Liturgie mit armenischen und deutschen Hymnen.

Prof. Dr. Andrea Barbara Schmidt

Lecture on Genocide by Prof. Vahakn N. Dadrian

Prof. Vahakn N. Dadrian, internationally renowned expert on genocide in general and Armenian genocide in particular, delivered on Tuesday April 9 a lecture on

the comparative aspects of the Armenian genocide and the Jewish Holocaust at Texas A&M University in College Station, Texas. By

way of introduction Dr. Dadrian emphasized two points.

1. Single case studies on genocide have limited use since they do not lend themselves to generalizations in any form or to any degree; in fact they are self-contained discourses. Therefore, one needs to switch to comparative studies to be able to be analytical by way of comparison and thereby distill some limited generalizations.

2. Genocide is not an ordinary crime. Rather it is a calamity of gigantic proportions and as such it transcends in importance the case or the cause of a single victimization. It is and it should remain the prime concern of humanity at large. For this reason alone scholars should go beyond the limits of their academic objectives and develop a deeper penetration of the issues with a view to preventing future occurrences of genocide by way of anticipation and prognosis. After those introductory observations Prof. Dadrian proceeded to examine in a sociohistorical perspective the dissimilarities and the similarities of the two cases. By way of outlining the dissimilarities he noted that the Armenians were destroyed in their ancestral territories but that the Jews were destroyed as an immigrant victim population. Likewise, the Armenians were eliminated largely on account of their association with Christianity but the Jews on account of their dissociation from Christianity. Dr. Dadrian in this connection underscored the fact that both perpetrator leadership groups, the Nazis

and the Young Turks, were essentially irreligious, if not atheistic, people but that they exploited religion as an instrument for incitement. He then described the evidence of massive popular participation in the massacres in the Armenian case which, he argued, was not the case with the Jews in Nazi Germany. From the very inception the Nazis proclaimed their inveterate hostility to the Jews, with occasional avowals to want to destroy them whereas in the Armenian case the Young Turks concealed their intentions and designs by way of conspiratorial stealth in order to trap the targeted population. Another dissimilarity concerned the stockpiles of weapons which small Armenian revolutionary groups acquired to defend themselves against probable future massacres they anticipated. In explaining this condition the lecturer pointed out that the Armenian genocide was preceded by a series of episodic and intermittent massacres which throughout remained unpunished. There was no such history of German massacres against the Jewish population of Germany. Dadrian observed that these stockpiles of weapons which were desperate and utterly inadequate means of self-defense were used by the perpetrator regime as an excuse to torture multitudes of Armenian leaders of all strata as a prelude to genocide and as a basis for its claim of Armenian plans of rebellion. Finally, the lecturer pointed out that in terms of outcome, there was a measure of redemption for the Jews as the new

successor German regimes expressed guilt, contrition, assumed responsibility and dispensed massive indemnities to the victim population; all this attained a climax through the creation and ascendancy of the new state of Israel. None of these compensatory amends were extended to the Armenians who until today have to put up with the persistent and at times truculent denials of the Turks regarding the enormous crime of the Armenian genocide. In his coverage of the next section of the lecture, i.e. the convergent aspects of the two cases, Prof. Dadrian in sketchy form discussed these aspects: the historical legacy of persecution inflicted upon the Armenians and Jews throughout the course of their history; their sustained minority status vis-à-vis dominant groups bent on persecution; their internal and external vulnerabilities; the opportunity structures of two global wars, i.e., World War I and World War II; the use of repeat criminals as instruments of mass murder; and, "most importantly," he added, the cardinal role of two monolithic political parties which gained exclusive control of the

agencies and ministries of the two respective state organizations, subverted the latter's functions, imposed upon them their conspiratorial, secret party agendas and goals, and free from any accountability, proceeded to commit genocide by relying upon the resources of the secretive party structures, party discipline and party reward systems. He concluded the lecture offering the following sociological proposition as a limited form of generalization distilled from the comparative analysis of the two cases. Genocide emerges here as a means to an end, namely, an instrument to transform a heterogeneous system into a more or less homogeneous system. The Nazis achieved their goal of rendering Germany *judenfrei*. The Young Turks likewise achieved their goal of "Turkey for the Turks." The historically rooted Armenian presence in Turkey has been terminated swiftly and most effectively. In view of these facts the lecturer concluded with his principal generalization, namely: genocide is a function of social restructuring.

Hagop Barsamian.

Armenian Printed Bibles in the Collection of the Trask Library,
Andover Newton Theological School
Michael E. Stone
Hebrew University of Jerusalem

In the course of a visit to the Andover Newton Theological School in Newton Centre, Massachusetts, last October, I was informed that a large number of Armenian printed Bibles, and particularly of

printings of Modern Armenian translations, were in the library¹.

¹ See Manuel M. Jinbachian, "Modern Armenian translations of the Bible", *Armenia and the Bible: Papers Presented to the International Symposium held at Heidelberg, July 16-19, 1990*, ed. Ch. Burchard (University

My time there was short and so the following list is based upon the card catalogue listing of the Library. However, I was able to examine a number of particularly interesting printings and those I examined are marked by an asterisk. They are all in Modern Armenian unless noted. The first lines of each listing follow the card catalogue. It is very likely that there are some errors in this listing, but it may, in any case, be of service to those interested in the Armenian Bible. The assistance of Ms. D. Yount, Special Collections Librarian, is duly acknowledged.

A. Full Bibles

1. Zohrab, I vol., 1805 (*grabar*).
2. *Mechitar, St. Petersburg, 1817, 1126 p. (*grabar*) printed with the assistance of the Russian Bible Society. It has, at the end, the second translation of 4 Ezra, made from Latin and first printed in the Oskan Bible. It has full traditional Armenian Canon of Scripture.
- 3 *Smyrna, 1853, 1178 p. Translated from Hebrew and Greek; Protestant canon.
4. Constantinople, 1873, Riggs, 1401 p.
5. New York, 1859, 1010 + 314 p., NT translated by Rev. Mr. Adger and revised by Elias Riggs.
6. New York, 1862, 879, 274 p. with references.

of Pennsylvania Armenian Texts and Studies, 12; Atlanta: Scholars Press, 1993), 97-123.

7. New York, 1867, 879, 274 p. with references.
8. Constantinople, 1873, 1169 p.
9. Constantinople, 1883, 1010, 314 p.
10. Constantinople, 1895, 986, 280 p.
11. Constantinople, 1897, 1010, 314 p.
12. Constantinople, 1898, 1169 p.
13. Constantinople, 1899, 879, 274 p.

B. New Testament

14. Smyrna, 1838, 831 p.
15. Smyrna, Adger, 1842, 644 p.
16. *Smyrna, 1849, with references, 944 p.
Title page says: ՆՈՐ ԿՏԱԿԱՐԱՆ ՏԵԱՌՆ ՄԵՐՈՅ ՅԻՍՈՒՍԻ ՔՐԻՍՏՈՍԻ գրաբարէն հաւատարմութեամբ աշխարհաբառի թարգմանուած, ի Զմիւռնիա, ի տպարանի կուլիէլմոս կրիֆֆիթի, 1849.
- 17.*Constantinople, 1850, ancient and Modern Armenian in parallel Columns.
Title page says: ՆՈՐ ԿՏԱԿԱՐԱՆ ՏԵԱՌՆ ՄԵՐՈՅ ՅԻՍՈՒՍԻ ՔՐԻՍՏՈՍԻ, ըստ հարազատ նախնի թարգմանատութեան հանդերձ հաւատարիմ բացայայտութեամբ ի հասարակաց լեզուի, ի հայրապետութեան տեառն ներսեսի արժանընտիր Կաթողիկոս ամենայն Հայոց,

երկրորդ տպ., հանդերձ վկայութեամբ, ի Կոստանդնուպօլիս, ի տպագրատան Ն. Տէ Քասթրոի, 1850= ՌՄՂԹ.

The text is presented in two columns, one *grabar* and the other modern Armenian. The *grabar* text is according to the Moscow edition of 1834. The back has fallen off, and part of a page in Rashi script, but not in Hebrew, can be observed to have been used in the binding (? Ladino).

18. Smyrna, 1852, 851 p.
19. Constantinople, 1854, 724 p.
20. Constantinople, 1856, 934 p.
21. Constantinople, 1858, 755 p.
22. London, 1858, Riggs, 868 p.
23. London, 1859, 708 p.
24. New York, 1862, Riggs, 842 p., with references.
25. New York, 1863, 842 p., 2nd ed., with references.
26. New Testament and Psalms, New York, 1864, 842, 197 p., translated from the Greek.
27. New York, 1875, 678 p.
25. New York, 1867, 678 p.
29. Constantinople, 1882, 891 p., with references.
30. Constantinople, 1884, 693 p.
31. Constantinople, 1889, 842 p.
32. Constantinople, 1895, 647 p.
33. Constantinople, 1897, 314 p.
34. Constantinople, 1897, 662 p.
35. Constantinople, 1897, 842 p., with references.

36. New Testament and Psalms, Constantinople, 1903, 842, 197 p.

C. Gospels

37. Smyrna, 1837, Adger, 368 p.
38. Smyrna, 1838, Adger, 368 p.
39. Smyrna, 1841, Adger, 276 p.
40. John, Constantinople, 1890, (296)-349 p.
41. Mark, Constantinople, 1897, 107-168 p.

D. New Testament, Selections

42. Smyrna, 1843, Adger, 487 p.

E. Old Testament

43. Vols. 1-2, 4, Smyrna, 1847-50, translated from Hebrew.

F. Old Testament, Psalms

44. *Smyrna, 1840, 255 p. "Translated carefully from the Hebrew into clear Modern Armenian for brothers who do not understand *grabar*" at the press of William Griffith. A note in English inside the front cover says that the translation was made in Constantinople. That is not mentioned in the Armenian front-matter.
45. Smyrna, 1841, 258 p.
46. Smyrna, 1843, 275 p.
47. Smyrna, 1844, 274 p.
48. Smyrna, 1852, 250 p.
49. London, 1859, 255 p.
50. New York, 1864, 197 p.
51. New York, 1865, 192 p.

52. New York, 1865, 265 p.
 53. Constantinople, 1892, 197 p.
 54. Constantinople, 1897. 281 p.
 55. Constantinople, 1897, 197 p.

Armenian Studies at Oxford, Milano and Pisa

Professor M.E. Stone, President of AIEA has sent out a letter to several centers of armenology throughout Europe in order to make an inventory what facilities are available, such as courses, library holdings etc. We publish here three of the responses that were received so far. [TMvL]

Oxford

Interest in Armenian studies at Oxford goes back to the mid-nineteenth century, though only in 1965 was a Professorship specifically in Armenian established by the Gulbenkian Foundation. The present programme reflects Oxford's strenghts in the areas of Classical, Byzantine, Eastern Christian, Biblical, and Near Eastern Studies. The emphasis has always been on classical and medieval Armenian literature, in the widest sense.

Armenian may be taken at the undergraduate level as a subsidiary language - i.e. as a "minor" if the student is studying Greek, Arabic, Persian, or Turkish.

Most students, however, come to Oxford for Armenian at the graduate level. Many take classical Armenian as part of a doctorate in one of the fields mentioned above, but they may also special-

G. Old Testament, Psalms and Proverbs

56. Smyrna, 1852, 250, 86 p.
 57. Constantinople, 1892, 197, 81 p.

lize in Armenian if they so wish. There are several possibilities:

A. One year of intensive study leading to a Master of Studies (MSt) degree in Classical Armenian.

B. A general MSt in Oriental Studies, by examination, to mark the first year of research.

C. Two years of study leading to a Master of Philosophy degree (MPhil) in Eastern Christian Studies or in Byzantine Studies. This involves the study of Classical Armenian and Greek.

D. Research degrees: Master of Literature (MLitt) and the more advanced Doctor of Philosophy (DPhil), either in Armenian specifically or in a related field.

As in other institutions, the particular specialities of different chair-holders will vary over time.

Prof. R.W. Thomson
 The Oriental Institute

Università del Sacro Cuore Milan

My University has always been acquainted with Armenian Studies within the field of Comparative Linguistics since the beginning of my academic teaching in 1954.

As far as the teaching of Armenian is concerned, our Compara-

tive Philology course considers the main features of classical and medieval Armenian from the comparative and the historical point of view within the Indo-European languages.

Full-time research projects for Doctoral theses are available at my University. Three graduate students- Dr. Pontani, Dr. Calzolari, Dr. Sirinian - have already obtained their doctoral degrees and three more graduate students- Dr. Bais, Dr. Ferrari, Dr. Torelli- are working on their research projects, which are going to last three years from now.

I inform you that a lot of bibliographical material about the Armenian language and culture can also be found at the Braidense Library and the Ambrosiana Library where Mons. Prof. Enrico Galbiati, past-director, is a very serious and competent scholar of Oriental languages and has written some works about Armenian. Further information about library holdings and archival collections may be obtained from the Ambrosiana Library and the Braidense Library of Milan.

As far as the electronic network is concerned, my Institute of Comparative Linguistics is waiting for an Internet connection. Presently, all communications may be sent by electronic mail to GIRCSE:

Gircse@Mi.Unicatt.It

For a long time, I have been working on:

a. the particular relation between Armenian and Iranian;

b. the study of the Armenian old translations of Greek texts with regard to the *Yownaban dproc'*.

My disciples, such as Dr. Finazzi, Dr. Pontani, Dr. Sgarbi take an active part in all these activities.

Within my Institute in collaboration with GIRCSE, we started automatized contrastive researches on the Armenian and the Greek lexicon: we are in touch with Prof. Weitenberg and collaborate with him through the Leiden data base.

Prof. Giancarlo Bolognesi,
 Director of the Institute of Comparative Linguistics.

Pisa

Until ten years ago, at the University of Pisa, there was a course on Armenian language and Literature for University students and a course for post-graduate students of the Scuola di Perfezionamento in Scienze Linguistiche, but since that time professor Ajello, who held these courses, changed his field of teaching, while in 1986 the Scuola di perfezionamento was closed.

The library of my Department has under 300 books related to Armenian studies, while the University of Pisa owns a still lower number. Among these, however, are about ten books from the XVIIth and XVIIIth centuries, printed by Propaganda.

At Pisa's *Archivio Arcivescovile* there are some files of documents related to Armenians (specially on the Armenian colony in Livorno-Leghorn), generally written in Italian or Latin and going back to the XVIIth and XVIIIth centuries. Outside of Pisa, a very rich archive on Armenians is in the pos-

session of the *Congregazione de Propaganda Fide* in Rome.

Dr. Alessandro Orengo
Department of Linguistics
University of Pisa

University of Venice

Intensive Summer Course in Armenian Language and Culture- August 1996

Վենետիկի Պետական Համալսարան - Հայ լեզուի և

գրականութեան ամբիոն

Հայ լեզուի և մշակութի ամառնային խտացեալ դասընթացը

Օգոստոս 1996

Associazione Padus-Araxes

Պո-Արաքս Մշակութային Ընկերակցութիւն

The eleventh intensive summer course in Armenian Language and Culture, of the University of Venice, organized in collaboration with the Cultural Association "Padus-Araxes" will take place from August 1st to the 23rd, 1996.

Examinations will take place on the 24th. *Arrivals* only on July 30th-31st, *departures* on August 25th.

The course has five basic levels, from the Absolute beginners' to the Advanced. For the first time this year a special section of scientific Armenology will be added. Lessons will take place from Monday to Friday, five hours a day in the morning. Attendance is compulsory.

Applications must be done *personally* and *in writing* giving in any case a *phone* and a *fax* number. For acceptance it is necessary to be at least of eighteen years of age.

Cultural initiatives will be organized among participants. Excursions to sightseeing places around Venice will be organized as well.

Tuition fee is 1.000.000 (One million) Italian Lire or its equivalent in foreign currency according to the exchange rate of the moment. Of this amount 450.000 (Four hundred fifty thousand) Lit. must be sent as a *registration fee* upon acceptance within April 30th. After this date the amount of the registration fee will be 500.000 (Five hundred thousand) Lit. The total amount will be settled *on the arrival day*. Money once paid *will not be refunded* for any reason. A 10% *discount* is applied to those who have already attended the course with a good result, not however earlier than two years. International cheques or money-orders must be made out *only* to Associazione Padus-Araxes, and mailed to: Assoc. Padus-Araxes, c/o Dipt. Studi Eurasiatici, S. Polo 2035, 30125 Venezia, Italy. All are kindly requested not to do bank transfers for the high commission rate actually applied by the banks. In any case all bank expenses *will be charged* to the applicant.

Lodgement is offered to the participants at a Student Home, in the historic center of Venice. Accommodation fee for the whole period from July 30th to the 24th of August, included, is 510.000 (Five hundred ten thousand) Lit. for a double or triple room, and 820.000 (Eight hundred twenty thousand) Lit. for a single room.

A lunch or dinner will cost about 15.000 (Fifteen thousand) Lit. to be paid on place.

For urgent information call Fr. Levon Zekiyani at +39-41-52.07.737 from 9 to 10 p.m. according to Italian time. Be sure you have taken into consideration the time difference with your country. Call again or, in case of

absence, leave a clear, understandable message to the automatic answering device giving name and telephone number. You will be called back. Do not call the offices of the University of Venice. You can also send a fax to the given telephone number.

Corso intensivo di lingua armena
Università di Venezia
S. Polo 2035
30125 Venezia, Italy,
or call/fax: Fr. Levon Zekiyani
+39-41-52.07.737

Department of Armenian
Language and Literature
University of Venice

Venice Summer Course of Armenian Language and Culture: The First Decennium

The summer course announced above has been organized for ten years now by Boghos Levon Zekiyani, Professor of Armenian Language and Literature at the University of Venice. Many Armenians as well as scholars active in armenology, have profited from this course, which is felt by those who over the years have participated in it as a great stimulus in learning the Armenian language, as well as in getting more closely acquainted with Armenian culture. We congratulate Professor Zekiyani -or, on a more personal note, as participant of the 1986 course, Hayr Levon- and the teaching staff with the successful establishment of this tradition, and add with the expression of our thanks a remark

on their remarkable enthusiasm and dedication in making people, Armenian and non-Armenian alike (more) acquainted with the various aspects of the Armenian language and culture. To these congratulations AIEA adds its best wishes for the future.

Below we publish a retrospective article written by Professor Zekiyani as a Preface to a collection of articles from the press, dedicated to the Intensive Summer Course of Armenian Language and Culture. Given the nature of such a text, it touches on the contents of the volume, a copy of which is held by the secretary of AIEA at Leiden University, and expresses thanks to people and institutions for help in offered in many ways. We have reproduced

these with the other information as it gives an impression of the various efforts that have been

united in making the Venice Summer Course a success.

TMvL

Sulle olme di un decennio Uno sguardo retrospettivo

Il corso intensivo estivo di lingua e cultura armena, organizzato sotto l'egida dell'Università di Venezia- Dipartimento di Studi Eurasiatici- dall'Associazione Padus-Araxes in collaborazione con il Centro Linguistico Interfacoltà e l'E.S.U. celebra quest'anno [1995] la sua decima edizione.

Dei risultati conseguiti da tale corso parlino le informazioni, gli articoli di cronaca, e i vari commenti apparsi sulla stampa di cui il presente fascicolo offre una rassegna abbastanza completa.

Ciò che da parte nostra vorremmo aggiungere in questa note introduttive, poiché non facilmente reperibili altrove sono alcuni elementari dati statistici.

Il corso è stato seguito in questi dieci anni da 430 persone provenienti in gran parte dagli Stati Uniti e dalla Francia, ma anche da diversi altri paesi quale in Canada, l'Argentina, l'Irlanda, l'Inghilterra, la Spagna, l'Italia, la Svizzera, l'Austria, la Germania, il Belgio, l'Olanda, la Norvegia, la Svezia, la Polonia, l'Ungheria, la Romania, la Bulgaria, la Turchia, la Russia, il Libano, la Siria, l'Egitto.

I 430 corsisti hanno segnato complessivamente 569 presenze, molti avendovi partecipato più di una volta, fino ad un massimo di sei presenze.

Oltre agli studenti universitari, costituenti la maggioranza, il corso ha registrato pure un notevole afflusso di dottorandi di ricerca, di ricercatori, docenti universitari, professionisti, impiegati e funzionari, casalinghe, pensionati.

La maggioranza dei partecipanti (esattamente trecento sessantaquattro) era di ascendenze armene, immediate o remote, mentre sessantasei non avevano alcun rapporto di origine con la cultura armena.

Il corpo docente (volontari, cui l'Associazione Padus-Araxes offre il rimborso delle spese di viaggio, vitto e alloggio) ha contato complessivamente 30 persone, provenienti soprattutto dalla Francia e, inoltre, dall'Italia, dall'Armenia, dalla Grecia, dal Libano, dalla Siria, da Israele, dagli Stati Uniti, dal Canada. Dodici di essi sono stati presenti solo in un unico ciclo.

Diversi docenti hanno inoltre tenuto delle conferenze su temi specifici. All'uopo sono stati, ogni anno, invitati pure degli specialisti oltre che dai detti paesi anche dalla Germania.

Si può certo riempire un volume con simili dati statistici, ma già questi dati essenziali saranno sufficienti, credo, a dare un'idea della mole del lavoro svolto. Della sua qualità, invece, saranno validi testi gli scritti in armeno raccolti

nell'ultima parte di questa rassegna, che vengono pubblicati quasi senza ritocco e i cui autori avevano iniziato il corso da principianti assoluti.

Per quanto riguarda infine il "quinto" livello, quello dei proficienti o di perfezionamento, il fascicolo pubblicato nel 1987 a cura del docente di letteratura Marc Nishanian, noto scrittore diasporico, dal titolo "Letteratura e mitologia", può essere considerato quale un parametro dei risultati che detto livello, in linea di principio, si prefigge di raggiungere. L'impegno della Padus-Araxes, tra il 1988 e il 1993 nella produzione, a fianco dell'Università, di un Corso audiovisivo di lingua armena che ha effettivamente assorbito non solo le energie, ma anche le già esili possibilità economiche dell'Associazione, non ha permesso la pubblicazione di altri simili fascicoli.

Il corso audiovisivo di lingua armena, in tre videocassette dalla durata complessiva di 147 minuti, prodotto nelle versioni televisive PAL, SECAM, NTSC, deve essere qualificato a buon diritto, accanto allo stesso corso intensivo, come la realizzazione più importante di questo decennio. E' facile valutare quanto detto, solo se si considera che corsi linguistici audiovisivi di analoga qualità non sono ancora disponibili se non per alcune delle maggiori lingue internazionali.

Il presente fascicolo è composto di quattro parti: I. Il corso intensivo; II. Il corso audiovisivo; III. Il seminario-convegno del 1990 sui problemi attuali della lingua ar-

mena; IV. Un' antologia di alcuni scritti significativi di corsisti che vi parteciparono a partire da principianti assoluti.

A conclusione di queste righe il nostro maggiore auspicio è che l'opera iniziata possa continuare. A tale auspicio si congiunge un sincero e cordiale grazie verso tutti, individui e istituzioni, che in qualsiasi modo -economicamente, moralmente, per collaborazione di concetto o di amministrazione- hanno contribuito alla realizzazione dei sopradetti progetti e iniziative.

Un ringraziamento del tutto particolare ci sia permesso però di esprimere in questa sede alle Autorità accademiche e amministrative dell'Università di Venezia, alla Fondazione Alex e Mari Manoogian dell'Unione Generale Armena di Beneficienza (U.G.-A.B.), alla Fondazione Stefano Serapian di Milano, al Sig. Arthur Garapetian.

Un particolare grazie vada pure a Anahid e Ara Abrahamian, Arsine Nazarian, Haiganush Chiara Meghjian alla cui generosa collaborazione molto deve questo corso.

Boghos Levon Zekiyan

Associazione Padus-Araxes

Պո-Արաքս Մշակութային Ընկերակցութիւն

Պո-Արաքս Մշակութային Ընկերակցութեանը նախաձեռնութեամբ 2 Դեկտեմբերի 1995-ին տեղի ունեցաւ, Պատովա, առաջին խորհրդակցական հանդիպումը Իտալիոյ մէջ Հայագիտութեամբ զբաղող, ինչպէս նաև Հայեցի նութերով հետաքրքրուած ուսումնասէրներու, մտաւորականներու, գրողներու և ղեկավարական կամ մագիստրոսական աստիճանի ուսանողներու: Հանդիպման նպատակն էր փոխադարձ ծանօթացում և գործունեութիւններու ընդհանուր համակարգման ծրագիր մը մշակումը: Ներկայ էին շուրջ քառասուն հոգի, մինչ տասնեակ մը ուրիշներ գիրով հայտնուած էին իրենց մասնակցութիւնը: Ժողովի բացուեցաւ յոտնակայս յարգանքի տրիտուրով մը հայ արուեստաբանութեան վերջերս անդարձ մեկնած երկու վաստակաշատ դէմքերու՝ Արմէն Զարեանի և Պաոլո Կունէնոյի յիշատակին: Ապա կարծիքներ փոխանակուեցան գիտական, հրատարակչական, ժողովրդականացման աշխատանքներու մասին: Որոշուեցաւ կազմել յանձնախումբ մը՝ գործնական ծրագիրներ ուսումնասիրելու նպատակով: Վենետիկ, Դեկտեմբեր 1995

Venice Conference on Relations Between Armenia and the Diaspora

15-18 օգոստոսին, Վենետիկի պետական համալսարանի մշակութային ընկերակցութեան Հայ Լեզուի և Մշակոյթի ամառնային խտացեալ դասընթացքի ծիրին մէջ տեղի ունեցաւ գիտազրոյց մը, նուիրուած՝ Հայաստան սփիւռք փոխյարաբերութիւններ հարցադրումներ ներթիւն:

Դիվան Պո-Արաքս Մշակութային Ընկերակցութեան

On the initiative of the Cultural Association Po-Araxes a meeting of armenologists and of people interested in Armenian studies and culture, active in Italy, took place on December, 2nd, in Padua. This meeting, the first of its kind, aimed mainly at mutual acquaintance and at a general co-ordination of programs and activities. About forty persons were present, and some others expressed their participation by mail. The meeting opened with a minute of silence to the memory of two worthy specialists of Armenian Art, Armen Zarian and Paolo Cuneo, who recently left us forever. Then an exchange of ideas took place on how to plan and coordinate scholarly, organizatory and popularizing activitites. A committee was formed to further study such questions.

Venice, December 3rd, 1995 Secretariat of the Association Padus-Araxes.

Գիտազրոյցին մասնակցեցան Հ.Հ. Իտալիոյ մօտ հաւատարմատար Տիար Գաբիկ Բաղդասարեան, խտացեալ դասընթացքի ուսուցչական կազմը, ուսանողութիւնը, վենետիկաբնակ և իտալաբնակ ազգայիններ, մամուլի ներկայացուցչութեամբ՝ Արժ. Ս. Նաչատուր ԲՀՆյ.

Պօղոսեան, Բաֆֆի Հերմոն Արաքս:

Զրոյցի երեք օրերուն ներածական զեկոյցներ կատարեցին՝ Հ. Լևոն Զէքիեան, Գրիգոր Պլյտեան, Կարապետ Սաքեսեան: Իրենց նիւթերը եղան՝ «Ընդհանուր ակնարկ Հայաստանի և Սփիւռքի մէջ և հարցադրումներու ներկայ վիճակին», «Հայ ինքնութիւնը հարազատութեան և օտարութեան միջև», «Սփիւռքի մէջ դպրոցական և կրթական հարցերը, մասնաւոր նկատառութեամբ Փրանսայի իրավիճակին»:

Յետ զեկոյցներու տեղի ունեցաւ ազատ վիճարկում՝ զեկոյցներու մէջ շօշափուած, նաև չշօշափուած հարցերու մասին, միշտ Հայաստան-Սփիւռք առնչութեամբ: Վիճարկումը կը վարէր Հ. Լևոն Զէքիեան:

Երեք օրերու վիճարկումներու ընթացքին երևան եկան հետևեալ գլխաւոր Հայեցակէտերն ու բաղձանքներ, զորս գիտազրոյցին մասնակցող հասարակութիւնը կը փափաքի հրամայեցնել ուշադրութեանը առ հասարակ Հայ Հանրութեան, և յատկապէս Հ.Հ. իսխանաւորներուն, Հայաստանի և Սփիւռքի եկեղեցական, քաղաքական, մշակութային և այլ ամէն կարգի հաստատութիւններուն, գործիչներուն, ներկայացուցիչներուն.

Ա- Հայ ժողովուրդը մէկ է իր ազգային ինքնութեամբ և մշակոյթով, և անոր բոլոր անդամները՝ իբր հայ՝ հաւասար են:

Բ- Բաղձալի է, որ ըստ կարելոյն, աւելի սերտանան Հայաստան-Սփիւռք փոխյարաբերութիւնները, և սփիւռքահայութիւնը Հայաստանի առնչող մասնաւոր դիրացումներ ընծայուին:

Գ- Հայաստանի վերջին տարիներու յեղաշրջումները թէ՛ երկրին Հայութիւնը և թէ՛ սփիւռքահայութիւնը դրին նոր հար-

ցերու և իրադրութիւններու դիմաց: Այս հարցերուն միջև կառանձնանայ ինքնութեան հարցը, թէ՛ տարբեր ներառումներով, տարբեր տարողութեամբ և այլ իմաստահարտակներու վրայ՝ Հայաստանի և Սփիւռքի համար:

Դ- Յատկապէս կրթական և դպրոցական հարցերու առնչութեամբ, նկատի ունենալով մասնաւոր դասագիրքերու պատրաստութեան հարցը, բաղձալի կը թուի որ Երևանի մէջ կազմուի կրթական և ուսուցողական մեթոտներու և դասագիրքերու փորձարկման կեդրոն մը, որ մնայուն և շարունակական կապեր զարգացնէ Հայրենի և սփիւռքի մտաւորականներու և փորձագէտներու միջև: Նման կեդրոնի մը կամ կեդրոններու կազմութիւնը բաղձալի կը թուի համազգային բնոյթ կրող նաև այլ հարցերու նկատմամբ, ինչպէս օրինակ լեզուական հարցը:

Ե- Սփիւռքի մէջ ուսուցման և ուսուցիչներու վերաբերեալ հարցերուն լաւագոյն և անվաշկանդ հետապնդումին համար՝ բառձալի է որ գոյանայ, նոյնիվն ուսուցիչներու նախաձեռնութեամբ, տարբեր երկիրներու մէջ ցրուած ուսուցիչները, անկախաբար արտուսուցիչական ազդակներէ, համախմբող ներկայացնող և շղկապող շարժում մը կամ միութիւն մը:

Զ- Ինքնութեան և յարակից բոլոր հարցերու մասին գիտական, մեթոտիկ հետազօտութիւնը, որ համեմատաբար նոր երևոյթ է, ջերմօրէն ողջունելի է: Բայց պէտք է նաև որոշուի սա խոր իրողութիւնը՝ որ Հայ ժողովուրդը գոյատևած է երեք Հազարամեակ յաղթահարելով դժնդակագոյն պայմաններ, և այս կերտելով ազգային հաւատարմութիւնը:

Զ- Ինքնութեան և յարակից բոլոր հարցերու մասին գիտական, մեթոտիկ հետազօտութիւնը, որ համեմատաբար նոր երևոյթ է, ջերմօրէն ողջունելի է: Բայց պէտք է նաև որոշուի սա խոր իրողութիւնը՝ որ Հայ ժողովուրդը գոյատևած է երեք Հազարամեակ յաղթահարելով դժնդակագոյն պայմաններ, և այս կերտելով ազգային հաւատարմութիւնը:

ապահովագրոյն երաշխիքը պիտի կազմեն նաև դիմագրաւելու ներկայ հարցերը, և յոյսով նայելու ապագային:

Incontro con l'Armenia: History And Art In Perugia

The City of Perugia, through the Biblioteca Comunale Augusta and the Università di Perugia, Facoltà di Magistero, Istituto di Storia organize a cycle of lectures entitled *Incontro con l'Armenia*. We received invitations for the following two lectures, kindly issued by the mayor of Perugia, Gian-franco Maddoli.
Martedì 26 marzo 1996, alle ore 16.30, presso la Sala della Vacara - Palazzo dei Priori

Դիվան Պո-Արաքս Մշակու-թային Միութեան

Marina Falla Castelfranchi (Università di Chieti)
L'Architettura dell'Armenia medioevale
(con proiezione di diapositive)

Martedì 23 aprile 1996, alle ore 16.30, presso la Sala della Vacara - Palazzo dei Priori
Giusto Traina (Università di Perugia)
La presenza armena nell'Umbria medioevale

L'église arménienne

Journée d'études: La religion comme référent identitaire: exemple de minorités ethico-religieuses. CNRS, Strasbourg, le 6 octobre 1995.

Mme Martine Hovanessian (CNRS, Strasbourg): *La religion comme référent identitaire: la notion d'Eglise nationale chez la minorité arménienne.*

J. Paul Getty Museum Lectures on Armenian Culture

The J. Paul Getty Museum (17985 Pacific Coast Highway, Malibu, California) organized the following two lectures:

Turban and Topography: Cultural Exchange in the Julfa Armenian Trade Diaspora

October 26, 1995
Edmund Herzig (Senior Research Fellow, Russian and Congress of Independent States Program, Royal Institute of International Affairs, London)

November 16, 1995
Alice Taylor, (Instructor in Art History, West Los Angeles College, and Guest Curator of the Isfahan Exhibition)
A Portable Past: Armenian Manuscript Illumination in Isfahan.

Society of Armenian Studies Annual Meeting

The Society for Armenian Studies, a professional society composed of scholars interested in

Armenian Studies, held its 21st annual meeting as part of the *Middle East Studies Association*

Annual Conference in Washington, D.C. from December 6-10. The Society held its annual membership meeting on Wednesday, December 6. Elected to Administrative Council positions were: President, Joseph Kechichian (Rand Corporation), Vice-President, Barlow Der Mugardehian (CSU Fresno); Treasurer, Dennis Papazian (University of Michigan at Dearborn); Secretary, Robert Krikorian (George Washington University). Serving as advisors are: Artin Arslanian (Belmont Abbey College), Ann Lousin (University of Chicago), Peter Cowe (Columbia University). In addition to the panels which were presented, members of the Society were invited to two Washington, D.C. area events. On Thursday night, members were invited to the offices of the Armenian National Committee of America for a reception. SAS members and guests enjoyed the warm hospitality of the evening. On Friday night, St. Mary Armenian Apostolic Church hosted members at the Church for a dinner followed by an informative discussion with SAS members. Fr. Vertanes Kalaydjian, pastor of St. Mary church, invited SAS members to individually address the attendees and to present their areas of research interest. His Excellency and Mrs. Rouben Shugarian, Ambassador to the United States of the Republic of Armenia, were present for the evening. Highlighting the scholarly activities of the week was a roundtable discussion held on *The Karabagh Conflict and Armenian-Azerbaijan*

Relations: The Quest for Regional Stability. The panel presented various viewpoints on the political situation in Nagorno-Karabagh, with a lively exchange taking place between participants. Guests included His Excellency Rouben Shugarian, Ambassador of the Republic of Armenia; His Excellency Hafiz Pashayev, Ambassador of the Republic of Azerbaijan; David Nissman (Washington, D.C.) and Joseph Kechichian (Rand Corporation). Discussants were: Tadeusz Swietochowski (Monmouth College) and Levon Marashlian (Glendale Community College). Richard G. Hovannisian (UCLA) chaired the discussion which was co-sponsored by the International Society for Azerbaijani Studies and the Society for Armenian Studies. Four panels organized around specific Armenian themes were presented during the four day conference. The panel *Shiraz, Isfahan, Tehran-Persian or Armenian Art?* consisted of four papers delving into various cultural and ethnic communities in general and into the Armenians in Iran in particular. The scope of the presentations covered three geographical regions of Iran; from Shiraz (south) to Isfahan (center) to Tehran (north). The panel covered a period of time over three hundred years, from Safavid times to the early 20th century and addressed a wide range of scholars: historians, art and architectural historians, and social and ethnic studies groups. The panel received the attention of a large body of scholarly institutions such as the

Society for Iranian Studies, the North American Historians of Architecture and others. It was very well attended and it reached groups never addressed before by the Armenian panels. The papers clearly showed the impact of the Armenian community and its intricate relationship within Persian society over a long period of time, from the church of Shiraz, to the multicultural society of Isfahan to the modern day Tehran, where Armenian architects created the 'school' of modern architecture in Iran. The speakers represented also a wide range of ethnic and academic backgrounds. The diverse papers included: *Jews and Armenians in Safavid Iran-Their Self Definitions Contracted in Images*, Alice Taylor (West Los Angeles College); *The New Julfa Style of Armenian Manuscript Bindings*, Dickran Kouymjian (California State University, Fresno); *The Armenian Church of Shiraz: An Armenian-Safavid Monument*, Marco Brambilla (DOMUS); and *Armenian Architects in Tehran: Persian Architecture of Early 20th Century*, Mina Marefat (Smithsonian Institution). Lucy Der Manuelian (Tufts University) chaired the panel. The Society for Armenian Studies sponsored a two-part panel called *The Armenian Genocide: An Eighty Year Perspective. Part I: Historical Dimensions* had as its chair/discussant Richard G. Hovannisian of UCLA. The panel focused on the Armenian Genocide of 1915 and papers presented were: *Some Comments About Decision Making*, Stepan Astourian (UCLA);

Finishing the Genocide: Angora's Elimination of Armenian Survivors, 1920-1923, Levon Marashlian (Glendale City College); *Resistance to Genocide: The Armenian Experience, 1915-1995*, Roger Smith (College of William and Mary); and *The Role of Historical Memory in Interpreting Current Events in the Republic of Armenia*, Donald Miller (University of Southern California). The second of the two part panel was titled *Armenian Literature and Catastrophe* and focused on the literary production of Armenians in America and in the Diaspora in order to assess the impact of the Genocide of 1915. The papers dealt with a variety of genres and different periods to study the way the Genocide is inscribed in the texts. Works originally written in Armenian and in English were examined, using various methodologies to analyze them. The works encompassed the spectrum of Armenian literary production. The panel, chaired by Lorne Shirinian, included: *Across the Chasm: From Catastrophe to Creativity*, Barlow Der Mugerdechian (California State University, Fresno); *William Saroyan and the Armenian Genocide*, David Calonno (Siena Heights College); *Literary Response to Catastrophe*, Rubina Perroomian (UCLA); and *Survivors Memoirs of the Armenian Genocide*, Lorne Shirinian (Royal Military College of Canada). The fourth of a series of panels, *Armenian in the Age of the Il-Khans*, was designed to focus attention on the more neglected periods of Armenian history, in this case the

century following the Mongol conquest of Armenia in 1239, during which Armenia was ruled by Hulagu Khan and his successors, the Ilkhans of Iran. Chaired by Barlow Der Mugerdechian (California State University, Fresno) the panel consisted of four papers each approaching the period from a different point of reference. S. Peter Cowe (Columbia University), who has centered much of his research around Armenian literary and social topics in the later Middle Ages, spoke on *The Seljuk-Ilkhanid Conflict and the Armenian Confraternity of Erzrnka*. Robert H. Hewsen (Rowan College of New Jersey), who has written extensively on the Armenian nobility, especially in regard to those of Karabagh, discussed the Armenian response to Mongol rule by focusing on *The Reign of Hasan-Jalal-Daula, Armenian Ally of Hulagu Khan*. T.A. Sinclair (University of Cyprus), whose field is late medieval and early modern history of Eastern Anatolia (with special attention to economic and social history), addressed *The Economy of Armenia in the Ilkhanid Period*. The fourth paper by D. Stark, a doctoral candidate at the University of Chicago, whose dissertation concerns the reign of King Hetum II of Cilician Armenia, would have surveyed *King He'tum's Alliance with the Mongols: A Mutually Beneficial Relationship* but was cancelled when Mr. Stark was unable to attend the conference. Armenians both with in and without the Armenian clergy, attempted to guide their peo-

ple through the stresses brought about by wars, invasions, and changes of master; merchants, in spite of all the difficulties, continued to carry on their trade, developing new routes to replace the ones that were now disrupted; Armenian princes steered their tiny ships of state through increasingly troubled waters; and rulers such as Hetum II, attempted to turn the Mongol invasions to the national advantage. Dickran Kouymjian (California State University, Fresno) served as the discussant for the panel, which, scheduled at 8:00 p.m. was still well attended and well received. The final panel was *The Armenian Community in 20th Century Iran* co-sponsored by the Society for Armenian Studies and the Society for Iranian Studies. A large number of scholars were in attendance. The chair/discussant for the panel was George Bournoutian (Iona College). Papers included: *The Role of the Armenian Revolutionary Federation in the Iranian Constitutional Revolution*, Hourii Berberian (UCLA); *Krikor Eghikian, The Jangalis, and the Armenians*, Aram Arkun (Zohrab Institute); *The Armenians of Iran and the Communist Movement in Iran*, Cosroe Chaqueri (Columbia University); and *The Armenian Diaspora in the Islamic Republic of Iran, 1979-1989*, Eliz Sanasarian (USC).

Barlow Der Mugerdechian, Armenian Studies Program California State University, Fresno Fresno, CA 93740-0004

NAASR 40th Anniversary Conference

On November 3-5th the National Association for Armenian Studies and Research [NAASR] celebrated its 40th anniversary. On November 3th and 4th a conference was held in Belmont, focussing on *Armenian Studies in the Twenty-First Century*. On November

5th a festive banquet was held in the Westin Hotel in Boston, where NAASR's founding members were recognized and honored along with the scholars who were the first occupants of their university chairs in Armenian Studies.

Armenian Studies: Looking towards the 21st Century

NAASR Centre for Armenian Studies and Research
395 Concord Avenue, Belmont, Mass.

Abraham Terian, Sterling College
Bert Vaux, Harvard University

Friday, November 3

9.30 a.m. -12.30 p.m. First Session:

Early and Medieval Period

Chairman: Richard G. Hovannisian, U.C.L.A.

Participants:

James R. Russell, Harvard University

S. Peter Cowe, Columbia University

Theo M. van Lint, Leiden University

Lendrush Khurshudian, Erevan State University

1.30-5.30 p.m. Second Session:
Language and Literature

Chairman: James R. Russell, Harvard University

Participants:

Jean-Pierre Mahé, Ecole Pratique des Hautes Etudes (Sorbonne)

Garnik Ananian, Erevan State University

Kevork Bardakjian, University of Michigan, Ann Arbor

John A.C. Greppin, Cleveland State University

Saturday, November 4

9.30 a.m.- 12.30 p.m. Third Session:

History (Modern Period)

Chairman: S. Peter Cowe, Columbia University

Participants:

Richard G. Hovannisian, U.C.L.A.

Dickran Kouymjian, California State University, Fresno

Dennis R. Papazian, University of Michigan- Dearborn

George Bournoutian, Iona College & Rutgers University

Levon Marashlian, Glendale College

Aram Arkun, Zohrab Information Center

1.30 p.m. Fourth Session:
General

Chairman: Manoog S. Young, NAASR Board of Directors

Participants:

Lucy Der Samuelian, Tufts University

Babken Haroutiunian, Erevan State University

Robert Mirak, Boston University

Marc Nichanian, Université de Strasbourg & U.C.L.A.

3.30-5.00 p.m. *General Session and Discussion*

All Conference Participants

On Friday evening November 3 the opening of a photographic exhibit on *Armenia: Images of Endurance and Hope* took place.

George Bedirian, formerly of Wattertown and now of Washington State University, gave a gallery talk with slides.

In honor of NAASR's sustained effort over the past 40 years we restate the purposes of the organization and publish parts of its presentation folder, issued April, 1995.

1. To foster and promote Armenian studies through scholarship, research, and publication;

2. To work for the establishment of endowed professorships, fellowships, departments, and courses of instruction in Armenian studies at American colleges, universities and other institutions of higher learning;

3. To solicit and administer funds and to cooperate with universities, foundations, and similar organizations for the advancement of Armenian studies and research; and

4. To sponsor and promote educational, cultural, and other activities and projects for the realization of the purposes and objectives of the Association.

NAASR is a non-profit, non-partisan, and non-sectarian organization founded in 1955 by a repre-

sentative group of 60 prominent American Armenians and Harvard University professors in order to foster Armenian studies in America on an active, continuous and scholarly basis and to perpetuate the Armenian heritage.

Through NAASR's own fundraising efforts the first two endowed chairs in Armenian Studies in the United States were established at Harvard University in 1959 and at the University of California at Los Angeles in 1965.

NAASR also supported Armenian Studies programs at a number of other American universities, among them Columbia University, University of Massachusetts at Boston and at Amherst, Wayne State University, Tufts University, California State University at Fresno, University of Connecticut, Rutgers University, and Bentley College. Altogether there are now eight Chairs of Armenian Studies in the United States and over 20 other institutions of higher education offer programs or courses in Armenian history, culture, and/or language.

In pursuit of its basic purposes to promote Armenian Studies in America NAASR has established a number of programs and entities which are carried out at its Headquarters and Center for Armenian Studies and Research in Belmont, Mass., a 10,000 sq. ft. facility.

Armenian Information, Education and Documentation Center:

An informal center for students, researchers, and the print and electronic media; a clearing house

and coordinator for educational activities; and a repository for documentation on aspects and periods of Armenian history and culture.

Institute for Armenian Studies and Research: An independent research institute to foster research and studies, on and off site, on Armenian history, culture, and related subjects; to stimulate interchange and interaction among scholars; and to include a *Program for Armenian Genocide Studies* in order to encourage research and publications about the attempted genocide of the Armenian people in Turkey. Courses, seminars, and other programs will be offered.

Armenian Reference and Research Library: A valuable collection of 20,000 books pamphlets, periodicals, newspapers, clipping files, memoirs and personal papers (including micro-fiche and microfilm) available for research and reference purposes to scholars, students, and the general public.

Armenian Book Clearing House and Distribution Center: The world's largest distributor of books in English on Armenian and related subjects, offering substantial discounts to NAASR members as well as to libraries and booksellers. More than 1,800 titles have been distributed since 1960. Nearly 1,200 are currently available. A catalog of all current books is available for \$3.00 (to cover postage and handling; \$4.00 for foreign countries).

Antiquarian Book Service: A department of the Armenian Book

Clearing House offering for sale used, out-of-print, and mostly scarce and rare books on various aspects of Armenian history and related areas including the Byzantine Empire, Central Asia, Georgia, Transcaucasia, Kurdistan, Persia, Turkey and the Ottoman Empire and encompassing Art, Architecture, Poetry, Travel, Religion, Massacres, and Protestant Missions. Five descriptive catalogs are available at \$2.50 each (\$3.50 for foreign countries).

Armenian Heritage Press: Publisher of both popular and scholarly works as well as translations and reprints. The most recent publications are *Armenia and the Crusades, 10-12th Centuries: The Chronicle of Matthew of Edessa*, translated with commentary by Ara E. Dostourian; *Genocide and Human Rights: Lessons from the Armenian Experience*; *Hussenig: The Origin, History and Destruction of an Armenian Town* by Marderos Deranian; *Hannah's Story: Escape from Genocide in Turkey to Success in America* by Hannah Kalajian and Bernadine Sullivan; and *Winds of Destiny: An Immigrant Girl's Odyssey* by Serpoohi Christine Jafferian.

Other titles published include *The Armenian Holocaust: A Bibliography Relating to the Deportations, Massacres and Dispersion of the Armenian People, 1915-1923*, by Richard G. Hovannian; *A Graded West Armenian Reader: Selections from Armenian Literature* by James Etmekjian; *A Picture Book of Armenian Miniatures* by Robert and Zabel

Der Bedrosian; *Recent Studies in Modern Armenian History*, edited by Robert W. Thomson; *Neither to Laugh nor to Weep: A Memoir of the Armenian Genocide* by Abraham Hartunian; *Zoroastrianism in Armenia* by James R. Russell (co-published with Harvard University Press).

The Armenian Heritage Press is also the publisher of the semi-annual *Journal of Armenian Studies* consisting of scholarly and popular articles on Armenian history, culture, and related subjects.

Conferences: Over twelve national and international conferences have been sponsored, among them being *Identity and Assimilation: The Armenian Experience in America* in 1984 at Harvard University and *Genocide and Human Rights: Seventy Years after the Genocide* in 1985 at Bentley College. Conferences for 1996-1997 being planned are *Armenia and its Foreign Relations in Modern Times* and *Forgotten Centuries in Armenian History, 1375-1875*.

Other NAASR activities: Lecture series, discussion programs, symposia, forums, exhibits, book fairs, heritage tours, and other educational and cultural activities. Support for NAASR's programs is provided through endowment and quasi-endowment funds and through contributions and membership dues.

Membership is open to all persons- regardless of age, sex, or national origin- who wish to help further Armenian studies, re-

search, and publication through NAASR's programs.

Membership categories: Classes of membership are: Regular (\$50), Family- Mr. & Mrs. only (\$75), Senior Citizen (\$40), Full-time Student (\$35), Supporting (\$125), Sustaining (\$250), Sponsor (\$500) and Patron (\$1,000) (Members in the last four categories receive one or more bonus books.) Life membership is open to members of ten to more continuous years.

Membership benefits and privileges: All members in good standing receive free the *Journal of Armenian Studies* as well as the quarterly NAASR Newsletter (combined value of \$27.50), may purchase books from NAASR's Armenian Book Clearing House at discount prices, and can participate in NAASR's Annual Assembly of Members as well as in its activities on the national, regional, or local level.

The Executive Committee of NAASR consists of Manoog S. Young (Chairman), Raffi P. Yeghiayan (First Vice Chairman), Prof. Aram S. Karakashian, University of Lowell (Second Vice Chairman), Karen Kazarosian (Secretary), Armen Dohanian (Treasurer), Nancy R. Kolligan (Assistant Secretary), Leo Maghakian (Assistant Treasurer).

National Association for Armenian Studies and Research, Inc. 395 Concord Ave., Belmont, MA 02178. Tel. (617) 489-1610.

NAASR Grants to Erevan University

In 1995 NAASR made two grants to Erevan State University in order to aid the university's efforts in the field of Armenian Studies.

The grants have been designed to augment the university library's

collection of books in English on various aspects of Armenian Studies and to supplement the low salaries of those members of the faculty who are engaged in Armenian Studies. Each grant is for US \$5,000.

NAASR Lectures

April, 18 1996

Dr. Vahagn D. Dadrian

The Armenian Genocide in Historical Perspective

May 2, 1996

Nancy Kalajian

(teacher and free-lance writer)

Glimpses of Armenia

May 16, 1996

Prof. Dr. Levon Chookaszian

(Yerevan State University)

Mongol Influences on Armenian

Art

Deutsch-Armenische Gesellschaft

Festakt 11. Mai 1996

Am 11. Mai fand ein Festakt statt, organisiert von der DAG in Zusammenarbeit mit dem Armenischen Kulturverein in Hessen. Das Programm fing um 18.00 Uhr an in der Evangelischen Markusgemeinde, Bochenheim, Frankfurt/Main. Es gab zwei Vorträge: Herr Heinrich Lummer, Mitglied des Deutschen Bundestages, Berlin: *Armenien heute - aus der Sicht eines deutschen Politikers*. Herr Hacik Raffi Gazerian, Halle: *Unbekannte Entwicklungslinien deutsch-armenischer Geistesgeschichte im 19. und 20. Jahrhundert*.

Den musikalischen Rahmen gestalteten Frau Hasmik Mnatsakanian und Frau Melania Haroutounian. Für das leibliche wohl sorgte der Armenische Kulturverein in Hessen.

[Dr. Christoph Heger, Sekretar, DAG e.V., Kielsberg 43, D-50491 Overath, Germany].

Regards sur les Arméniens

Journée Etudes Arméniennes

INALCO et la Société des Etudes Arméniennes

Lundi 24 Juin 1996

L'INALCO et la Société des Etudes Arméniennes ont le plaisir de vous convier à la cinquième journée "Etudes Arméniennes", sous

la Présidence d'André Bourgey, Président de l'INALCO, lundi 24 Juin 1996 de 9h30 à 17h00 dans les salons de l'INALCO, 2 rue de

Lille, 75007 Paris sur le thème: Regards sur les Arméniens.

Cécile Zervudacki, INALCO *Pourquoi les croquemitaines des Grecs sont-ils arméniens?*

Marie-Christine Varol, Nancy II-INALCO *L'image des Arméniens dans les expressions populaires en judéo-espagnol de Turquie*.

Charles Urjewicz, INALCO *Le regard des Géorgiens*.

Gueorgui Sanikidze, Institut d'Etudes Orientales de Tbilissi *Les études orientales et arméniennes en Géorgie*

12h30 Cocktail-lunch

14h00

Workshop Armenologie im Rahmen der Österreichischen Linguisten Tagung vom 24-26. Oktober 1996 in Graz

Im Rahmen der österreichischen Linguistentagung vom 24. bis 26. Oktober 1996 in Graz, Österreich möchte ich einen armenologischen Workshop an einem Tag dieser Tagung veranstalten. Dieser Workshop soll sämtliche armenologische Themen umfassen, ob nun philologisch, orientalistisch oder linguistisch betrachtet, vom Altarmenischen, über das Mittelarmenische bis zu den heutigen Standardvarianten. Auch die moderne Armenologie, wie Soziolinguistik, Sprachpolitik, Sprachkontakt, Dialektologie bzw. Übersetzungswissenschaft können Arbeitsthemen sein.

Daneben soll der Workshop auch Gelegenheit zum Erfahrungs- und Wissensaustausch auf dem Gebiete der armenologischen Forschung bieten und die kleine Zahl von Armenologen einander näher

Martine Hovanessian, C.N.R.S. *La perception des Arméniens dans le champ d'une sociologie de l'émigration et de l'ethnicité en France*

15h00 Table ronde animée par Krikor Beledian: *Visages littéraires des Arméniens avec:*

Gérard Bedrossian, auteur de *Arménie, j'écris ton nom*.

Eva Berard, chercheur au C.N.R.S., les Arméniens dans les oeuvres de A. Bitov, Osip Mandelstam, V. Grossman.

Dmitri Seseman, traducteur d'André Bitov, *Un russe en Arménie*.

bringen und etwaige Zusammenarbeit planen.

Falls sie am Armenologie-Workshop teilnehmen möchten und mir auch einen Themenvorschlag für ein Referat/Arbeitsthema machen könnten, bitte ich Sie, mich bis spätestens **Anfang Mai 1996** in Kenntnis zu setzen.

Der Workshop wird in Zusammenarbeit mit der Armenisch-Apostolischen Kirche Österreichs organisiert.

Weitere Information wie beispielsweise Hinweise für Unterkünfte in Graz und Näheres zur Tagung folgt nach eingegangener Anmeldung.

*Vorträge und sprachwissenschaftliche Studien zum Alt-, Mittel- und Neuarmenischen.

*Vorstellung von armenologischen Forschungstätigkeiten an Universitäten in Mittel- und Westeuropa.

*Armenologie interdisziplinär: Sprachwissenschaft und Theologie.

*Round Table über Gegenwart und Zukunft der armenologischen Forschung in Mittel- und West-

europa sowie über geplante Kooperationen.

Dr. Jasmine Tragut;

Tel. +43-316-380-2419.

Karl Franzens Universität Graz

Institut für Sprachwissenschaft, Mozartgasse 8, A-8010 Graz.

Conference

The Caucasus: a Unique Meeting Point of Ancient Cultures

We would like to inform you that in September 1996 the Central European University (Budapest College) will hold a conference entitled 'The Caucasus: A Unique Meeting Point of Ancient Cultures (From the Early Middle Ages to the Caucasian Wars)'. We believe that the most appropriate contribution this university could offer for promoting peace and reconciliation in the Caucasus region would be to provide an opportunity for intellectuals representing various ethnicities of the Caucasus to meet at a neutral place and to discuss some topics which are not directly related to the tragic conflicts of the present. Therefore, we are inviting experts on history, philology, social anthropology, religious studies, art history, and folklore to present their papers on crosscultural approaches in the Medieval and early Modern Caucasus. At the Conference we intend to discuss both major nations and smaller communities of the region independently of their present-day political status.

One of the peculiarities of the conference is that it will be organized both for scholars living in the region and specialists from

other countries. In order to achieve this aim the Central European University is offering grants to 15 scholars of Caucasian residence, covering their travel and living expenses. The grants will be adjudicated on a competitive basis by an international committee. Applications for those grants must contain a Curriculum Vitae and an abstract of the paper to be read (up to 2,000 words). The present circular letter is being sent to the regional academic institutions of Transcaucasia, Northern Caucasus and Russia proper.

The official languages of the conference will be preferably English, French, or German. However, since we do not want to exclude valuable contributions because of the language requirement, papers and abstracts in Russian will also be accepted.

The following are five panels which the scholars could participate in:

1. *Historiography*

- a. Early Christianity in the Caucasus, IVth-VIIIth centuries AD;
- b. From the emergence of Islam to the rise of the Ottoman Empire, VIIth-XVth centuries;
- c. From the Ottoman and Persian dominations to the Russian ex-

pansion, XVth-XVIIIth centuries.

2. *Local Communities and Ethnic Groups throughout the Centuries*

a. Local communities within the major ethnic groups (e.g. Megreles, Khevsurs, Svans among Georgians, Irons and Digors in Ossetia, etc.);

b. Smaller ethnic groups (Abazynes, Assyrians, Batsbis, groups of Caucasian Greeks and Jews, Khemshins, Kurds, Shapsugs, Tالشيشي, Ubykhs, Udins, etc);

c. Religious diversity and cohabitation.

3. *Literatures and oral traditions*

a. Folklore and Mythology;

b. Religious and Secular Literature

4. *Arts, handicrafts, and music*

a. Monumental art;

b. Handicrafts;

c. Music

5. *Spirituality*

Theology, philosophy, liturgy, asceticism, mysticism among Christians, Moslems, and Jews.

The deadline for delivering the abstracts is June 1, 1996. Applications for the CEU grants are to be postmarked by May 15, 1996.

Budapest, January 16, 1996

Istvan PERCZEL

CEU - Medieval Studies

1051, Nador utca 9

Budapest, Hungary

Tel: (36-1) 327-30-24; (36-1)

327-30-49; (36-1) 327-30-51

Fax: 36-1-327-30-55

e-mail:

Aloianez@PICASSO.CEU.HU

1997 International Conference:

Alexander The Great in Eastern and Western Cultures from Antiquity to the Middle Ages

Alexander the Great, symbol of conquest, symbol of power, succeeded not only in being accepted by the cultures he encountered, but even in being idealized by them. These cultures incarnated in this foreign conqueror their most fundamental values: in what way? why? which values? Does such idealizing of a conquering enemy by cultures sharply different one from the other reveal something specific about each culture? Something shared by both cultures? A transcultural phenomenon?

These questions are addressed to historians, literary scholars, historians of art, and other scholars

whose specialties are related to Alexander the Great. One of the objectives of this International Conference is to bring together orientologists and "occidentalists" so as to open intersecting perspectives on these questions.

The conference, planned for 1997, will be held in two stages, the first at McGill University, Montreal, in the Spring, the second in Paris in the Fall. Organized by David Williams (McGill) with the collaboration of Claire Kappler (CNRS = Centre Nationale de Recherche Scientifique, Paris).

Please send proposals of up to one page to:

Professor David Williams, Dept.
of English, McGill University,

853 Sherbrooke west, Montreal,
Quebec Canada H3Y 1E5.

**Sailing to Byzantium: Approaches and Goals
The Tenth Conference of the
Australian Association for Byzantine Studies
April 1997**

To be held at the Australian National University in Canberra
Friday April 25th (Anzac Day) to
Sunday 27th

an Australian long weekend
Easter for the Orthodox
and Canberra's autumn leaves at
their glorious best

Guest. The Association's conference visitor will be Nancy Shevchenko, author of *The Life of St Nicholas in Byzantine Art* (1982) and co-author of a translation of the life of this saint who performed miracles at sea. She has published a catalogue of the illustrated manuscripts of the *Metaphrastian menologion* (1990) and was associate editor of the *Oxford Dictionary of Byzantium* (1991).

Conference theme. It is intended that everyone, including research students, should be able to navigate their way around this theme and present a paper if they wish. Either one hour or half-hour shifts at the helm will be the norm. The theme need not be interpreted literally. While nautical subjects, or a nautical twist, would be very appropriate, it may be treated allegorically, with the emphasis placed on the sub-title. In this case speakers are invited to give some explanation of how they are approaching any topic of their own choosing with reference to current research in that field, their

methodology and, where applicable, in relation to their own more distant goals.

Synopses of papers will be published in the *Byzantine Studies in Australia Newsletter*.

Sessions will be held on the Friday, from 2pm in the Haydon-Allen lecture theatre, and over the weekend in two theatres in the new Manning Clark Centre. All theatres are adjacent to the University Union. The conference will end at about 4pm on the Sunday afternoon.

Accommodation. A block booking has been made at Bruce Hall, a student residence five minutes' walk from the conference venue. The rates quoted are \$39, (students \$31) per person per day for a single room and breakfast, or \$55 (students \$45) full board. Accommodation should also be available either side of the conference for those who wish to make a holiday of it and see the attractions of the national capital. The city centre and several hotels and motels are within walking distance of campus. University House on campus has single and double rooms each with bathroom and is comparable to hotel/motel accommodation.

Registration fee: \$80 (students \$40) by March 1st, 1997; thereafter add \$10.

The conference is not exclusively for Byzantinologists; anyone interested may attend. A special welcome will be given to those visiting Australia for the conference.

To receive the second circular and registration form in November 1996 please contact the Convener:

Dr Ann Moffatt, Art History
Department, ANU, Canberra,
ACT 0200

Phone: +61-6-249.2901 (W)

or +61-6-247.4783 (H);

Fax: +61-6-249.2705

Email: Ann.Moffatt@anu.edu.au
[Between mid Aug. and mid Oct.
please direct any enquiries to
Margaret Brown at the same address and fax number.]

**Tenth International Non-Slavic Languages Conference
(formerly Non-Slavic Languages of the USSR)
University of Chicago
8-10 May, 1997
Call for Papers**

The Department of Slavic Languages & Literatures and the Department of Linguistics of the University of Chicago are pleased to announce that the Tenth International NSL Conference (Non-Slavic Languages Conference, formerly the Conference on the Non-Slavic Languages of the USSR), will take place on the campus of the University of Chicago, Thursday-Saturday, 8-10 May 1997. We solicit papers dealing with any linguistic aspects of non-Slavic languages presently or historically spoken on the territories of the successor states to USSR, i.e., the Baltic republics and the member republics of the Commonwealth of Independent States. 30 minutes will be allotted for presentation and discussion of each paper. Papers must be presented in English. We have no funds available to cover travel or housing costs. Funding permitting, we hope to publish papers presented at the Conference.

Those interested in participating should send a one-page abstract of their proposed paper to one of the addresses below. Faculty members are particularly requested to encourage graduate students to submit abstracts. Since we plan to have these abstracts available at the meetings, please also send a copy of your abstract on a floppy disk (preferably 3.5" (90 mm.)) or, ideally, submit your abstract by e-mail. The deadline for receipt of abstracts is 1 October 1996. You will be notified if your paper has been accepted for presentation by 1 November 1996. As in past years, the Conference will be followed by the Conference on the Cultures of Caucasia on Saturday and Sunday, 10-11 May 1997.

Howard I. Aronson - Bill J. Darden - Victor A. Friedman, Conference Organizers

In replying, please indicate:
*your name

- *address
- *affiliation
- *whether you are submitting/will submit an abstract
- *title of proposed paper
- *languages and linguistic families dealt with
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**35th ICANAS
 International Congress of Asian and North African Studies
 Budapest, 7-12- July 1997:
 Oriental Studies in the 20th Century: the State of the Art**

Organized by the Korösi Csoma Society & the Eötvös Loránd University. Oriental Studies in the 20th Century: the State of the Art [Great personalities, discoveries and new developments in the last hundred years]

Papers devoted to the general subject and to any other topic may be read in sections or panels.

The Sections:

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5. Urdu Studies
6. Ottoman and Turkish Studies

III The Caucasus

1. Armenian Studies
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1. Turkic Studies and related areas

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3. Manchu-Tunguz Studies
4. Tibetan Studies

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1. Sanskrit Studies
2. Indian and Hindi Studies
3. Tamil and Dravidian Studies
4. Buddhist Studies

VI South East Asia

1. Thai
2. Burmese
3. Vietnamese

4. Khmer Studies

VII East Asia

1. Japanese Studies
2. Chinese Studies
3. Korean Studies

VIII Recent History and Present of Asia and North Africa

Panels may be presented by three or more participants. Ideas and projects for panels are welcome. The Korösi Csoma Society and the Eötvös Loránd University, being the organizers of the 35th ICANAS, are therefore inviting

all institutions and scholars working in the field of Oriental studies to attend the Congress in Budapest and to contribute to its programme. If you wish to attend the Congress, please turn to the following address:

Gandzasar Theological Center

This communication by St. Andrew's College was taken from the internet in December, 1995. As it provides some information on the activities of Gandzasar Theological Center and the circumstances under which these activities are carried out, we thought it proper to bring it to the attention of AIEA members.

There is a monastery in Karabagh called Gandzasar. Literally, the word means the "mountain of treasure". And it is certainly an appropriate title. There, you will find a church which has endured for centuries, the aggression of enemies.

It was no wonder that a group of clergy and intellectuals have adopted this name, Gandzasar, for their monumental work. Four years ago, the Gandzasar Theological Center was formed and has operated ever since, under seemingly impossible conditions in Armenia. The center, which has 70 full and part time employees, is responsible for processing and disseminating the Armenian Church's spiritual treasures. Scholars and computer programmers work into the night, translating, formatting and providing

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Armenian manuscripts and hymns.

Last month St. Andrew was host to the founder and president of the Center, Fr. Mesrop Aramyan. His primary reason for coming to our area was to establish relations with the electronic industry. We were also able to give him opportunity to network with local Armenian high-tech professionals. During his brief visit, we were made aware of Gandzasar's efforts and work.

Ninety percent of the Armenian Church's literature (theology, prayers, hymns, etc.), says Fr. Mesrop, is in the form of handwritten manuscripts.

The importance of the Center's effort is that they are processing this literature and making it available to the public. To date, they have published 35 books, countless tracts and pamphlets. They are producing CD ROMs filled with Armenian Church literature and soon they will make the material available on the Internet.

Most striking about their efforts, is the level of commitment these engineers and scholars have for processing this information. Under relatively primitive circum-

stances, the Center is producing such a high quality of publications and material that they can easily compete in any market. Fr. Mesrop tells the story of how they have a mountain of car batteries stacked up to power their computers (because of undependable power supply). Their programmers

Industrial and Commercial Activity of the Armenian Diaspora in the East-European Countries During the 11-17th Centuries **Joint Research Program of the Hungarian and the Armenian Academies for the Years 1996-2000**

On October 16th, 1995 a Delegation arrived from the Armenian Academy of Sciences, consisting of Prof. Gagik Sargissian, the Academy's vice-president and director of the Oriental Institute of Armenia, and Prof. Vladimir Barxudarian, the Academy's academic secretary and deputy director of the Historical Institute of the Armenian Academy. The aim of the Delegation was not a mere complimentary visit to the Hungarian scholars, their close partners in a successful cooperation, but to sign a contract of scholarly cooperation for the coming five years, 1996-2000.

Following the initiation of Armenian linguistic, historical and cultural studies initiated in Transylvania during the previous century, some fifty years ago these were started also in Budapest.

From the 1940-ies on Professor Julius Németh and Louis Ligeti incorporated Armenian linguistic and historical studies into the ranks of Oriental studies. Armenian had been inserted into this group, not because of the geogra-

and engineers have to dissect systems because they have no access to the latest programming tools. They have written entire operating systems in Armenian so to create better work environments. From: Internet: dervaz@sain.org !amdahl.com!sain!dervaz

phical site of Armenia, the close neighbourhood of Near Eastern peoples, but because Armenian, a separate branch of the Indo-European languages at the same time was connected with several Oriental studies, practised at Budapest University.

Armenian historical literature underwent an amazing progress, very soon after Mesrop Mashtots constructed the unique Armenian script. The fifth and the following centuries already brought a very rich development in Armenian literature. The sequence of Armenian chronicles besides the history of the Armenians also gave a full picture of the neighbouring peoples and countries. These Armenian historical sources along the line of Armenian ecclesiastic culture extended also to the Cis-caucasian area, and herewith presented fundamental historical source material also to the Turkic people surrounding the Hungarians: the Onogurs, Sabirs and Khazars. Because of the considerable gap in Byzantine historical sources from the 7th-8th centuries, the Armeni-

an sources are of inestimable value for the early history of the Hungarians, who in these centuries were living in the Ciscaucasian area.

Although our countries were a thousand miles apart, all through the centuries invasions of Eastern Tatar nomad hordes inundated them, both along a northern line stretching as far as Hungary, as well as in the Southeast, to Armenia. In the North there were the troops of Khan Batu, while in the South the armies of Chormaghan and Baiju occupied all of Armenia.

Because of the unexpected death of Grand Khan Ögödei in 1241 the numerous hordes of the Tatars left Hungary very briskly. In 1256 the Ilkhanid Dynasty, a separate Tatar power, established its domination over the Near East.

But the Tatars were not the first Altaic people to intrude into the Southeast, into Armenia. At the beginning of the 11th century it was the tribal confederation of the Seljuqs which rushed along the southern routes and in less than a century occupied all Asia Minor. However, the desintegration of this Seljuq Empire did not bring about the liberation of the (former) Eastern Roman Empire. Several parts of the Seljuq Empire developed into independent emirates, and after that into the Khanate of Ikonium. In the 14th and 15th centuries, in the North-Eastern area of Asia Minor, the small emirate of the Ottomans developed into a huge, mighty empire extending their might to the Balkan peninsula. In this period

the Ottomans occupied all the Balkan states, and after the defeat of the Hungarian armies at Mohach (1526) the Ottoman armies began to inundate the whole territory of Hungary.

So Hungary and Armenia underwent the same catastrophe. In the 11th century the Ottoman tribe was a tiny fraction of the Seljuq Empire, but after the invasion of Egypt and the Near East, completed in 1517, Armenia had also been incorporated into the Ottoman Empire.

During the invasions of the Seljuqs and the Tatars the people of Armenia had to flee. In the early 11th-12th centuries the Armenians fled to the South, to Cappadocia, and later to Cilicia, and having passed the Taurus mountain range established the small principality, and later kingdom of Lesser Armenia in Cilicia (1080-1375). But in the 13th century, due to the repeated invasions of the Tatars they escaped by hundred thousands to the Volga estuary and the Crimean peninsula. Later on, after 1475, when the Ottomans extended their way into the peninsula, they fled further North: to Podolia, Moldavia, Roumania, Transylvania.

And here, because of their similar ill fate the two nations met each other. By their particular skill in trade and industry the Armenians very soon became the most important commercial power in Transylvania. Especially by their involvement in cattle-export to Austria they succeeded to acquire a great wealth. The emperor of the Austro-Hungarian Monarchy

bestowed several privileges upon them, and the dignity of nobles. The younger generations acquired a special attachment to an intellectual career and developed a special layer of Armenian literary intellectuals. After the dictate of Trianon (1921), which brought about the dismemberment of Hungary, the majority of the Transylvanian Armenians flooded to the small mother country and amalgamated into the Hungarian literary layer. The Armenians had been settling down in the country for centuries and therefore, by a 1994 decree of the Hungarian government they established the autonomous Armenian Community, and thus the Armenians did get their members in each organisation of the state and of the capital. Though Hungary and Armenia are a thousand miles apart, for the Western world, all through their history they served as a safeguard against the Eastern invaders. Following the Seljuq and Tatar invasions those Armenians who fled from their homeland settled down mostly in the Southeastern borderland of Europe: in the Crimea, in Podolia, Moldavia, Roumania and Transylvania, and during the 11th-17th centuries they exerted a successful activity in

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home-industry and trade all over this wide territory.

The research projects organised in cooperation between the Academies of Armenia, Ukraine, Moldavia, Roumania and Hungary make it their aim to elucidate the history of this commercial activity of the local Armenian minorities.

The Delegation of the Armenian Academy of Sciences paid a visit to the relevant Institutes of the Hungarian Academy: the Historical Institute and the Caucasological Research Group of the ELTE University of Budapest in order to get the necessary information about the work the abovementioned research groups carried out during the last decades, and in order to compose a plan for further activities in this field.

At the conclusion of their excursion to Budapest the Delegation of the Armenian Academy paid a visit to the Center of the Armenian Community. Here, of course, the main aim of their conversation was to get information about the activities of the Armenian Center in the field of teaching Armenian to the younger generation, and the editorial activities in the field of Armenian literature.

Professor Edmond Schütz.

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Présentation de Yeghiche Tcharents, *La maison de rééducation*

de Erevan - Souvenirs 1926-1927, traduit par Pierre Ter Sarkissian, Parenthèses, Marseille, 1992.

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Peter J. Grandstaff, *Interregional migration in the USSR: Economic aspects, 1959-1970*, Duke University Press, 1980, C.-r. in *The Armenian Review*, vol. 38, n° 3, fall 1985, pp. 58-61.

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Publications Received by the Secretary

Natalia Kozintseva, *Modern Eastern Armenian* (= Languages of the World - Materials 22) 1995 München-Newcastle (Lincom Europa), ISBN 3 89586 035 2, 57 pp.

From the introduction: A short sketch comprising "a general introductory information on Modern East Armenian phonetics and grammar. Verbs forms and constructions are discussed in more detail. The sketch is supplemented with an original Modern East Armenian text and a bibliography listing the most essential publications on Modern Eastern Armenian".

Alice Taylor, *Book Arts of Isfahan. Diversity and Identity in Seventeenth-Century Persia*, Malibu Ca. The J. Paul Getty Museum, 1995.

This volume was published on the Occasion of an Exposition at The J. Paul Getty Museum, Oct. 24 1995 - Jan.14, 1996. It deals also extensively with Armenian Manuscripts and Early Armenian Printing; with many illustrations) Available from the Bookstore of the Museum or contact Getty Trust Publication Distribution Center, POBox 2112, Santa Monica CA 90407. Tel. +1-800-223.3431. FAX +1-310-453.7966.

HASK

The Secretary received the following information from I. Chiftojian, editor of the journal HASK (Antelias, Lebanon): "The armenological yearbook HASK is the scientific publication of the Catholicosate of the Great House of Cilicia; it was founded in 1948 by the scholar and philologist Catholicos Garegin I Yovsep'eanc'. It appeared in 1948, 1949-50, 1957. The 'New Series' started in 1980 on the initiative of Catholicos Garegin II Sargisean (now Garegin I.) and appeared in 1980, 1981-1982, 1983-1984. This year the 1994 issue appeared. The redaction of the Old Series was headed by Garegin I Yovsep'eanc', assisted by Simon Simonean. The redaction of the New Series is chaired by Garegin II Sargisean. Redactor was the scholar Artašes Tēr Xač'aturean. The most recent volume was published under redaction of I. Č'iftojian."

Journal of the Society for Armenian Studies, Vol. 6 1992, 1993 [1995].

Sion 1995, 4-5-6; 7-8-9; 1996, 1-2-3.

Nor Ghiank, Bucarest 1995, 9; 1995, 12; 1996, 1; 1996, 2; 1996, 3; 1996, 4.

Banber, [Panpere] Jan-Febr. 1996, 1-2; Mars 1996, 3; Avril 1996, No. 4; Mai 1996, No. 5; Juin 1996, No. 6

Armenisch-Deutsche Korrespondenz, No.90, Dez. 1995; No. 91, März 1996.

Hye Sharzhoom. Armenian Action. The Newspaper of the CSU, Fresno Armenian Students Organization & Armenian Studies Program. Fresno, CA. March 1996, Vol. 17, No. 3 (53); May 1996, Vol. 17, No. 4 (54)

Armenian Voice
Centre for Armenian Information and Advice
Free Newsletter for the London Armenian Community
Winter 1996, No. 27.

Society for the Study of Caucasia
Newsletter, Vol. VIII No.3 (24)
December 1995.

SSILA Newsletter XIV:4, Jan 1996; XV:1, April 1996.)

GLOSSES The Bulletin of the Scriptorium [Center for Christian Antiquities, Grand Haven, MI]. 1996, first quarter, vol. 1, no. 1.

Hrand P'ap'azean Anuši ner-kayac'umners Vawergrer patmut'ean hamar Istanbul 1995 (16pp.).

Hrand P'ap'azean Ant'ologia Calkak'al ew husk bank' Istanbul, 1996.

Translations by Artashes Abeghian published.

In Newsletter No. 4 (1984) we published a bibliography of Artashes Abeghian (1878-1955). Among his activities was the translation of Goethe's literary works, intended to be published in six volumes. One volume appeared in Cairo (1953). Members will be interested to hear that now in Erevan a new part of these translations has appeared. This second volume has been printed by the Museum for Literature and Art, where Abeghian's archive is preserved:

Geōt'ē T'atergowt'iwinner (t'arg. A.A. Abelean), Goethe *Schauspiele* Übersetzt und erläutert von Artashes Abeghian 1995 (Verlag

des Museums für Literatur und Kunst /Grakanowt'ean ew arowesti t'angarani hrtr.), 288pp. ISBN 5-8079 1082-6.

A copy of this book was donated to AIEA by Mrs. Rusa Abeghian, daughter of Artashes, who lives in the USA.

Amongst others, the volume contains: Clavigo, Egmond, Iphigenien in Tauris.

A biographical sketch of Abeghian (by Henrik Baxč'inean) is added at the end of the volume (p. 272-285).

J.J.S. Weitenberg

New and Not-So-New Publications

The Proceedings of the Detroit Symposium on the Armenian New Testament:

M.E. Stone, and Ajamian, S., eds. *Text and Context: Studies in the Armenian New Testament*. University of Pennsylvania Armenian Texts and Studies, 13. Atlanta: Scholars, 1994.

Articles by: S. Ajamian, J. Alexanian, B. Coulie, S.P. Cowe, C. Cox, D. Kouymjian, M.E. Stone, R.W. Thomson, J.J.S. Weitenberg, A. Zeyt'unian.

Thamar Dasnabedian, *La Mère de Dieu: Etudes sur l'Assomption et sur l'image de la très sainte Mère de Dieu*. Antelias, 1995. French translations of three papers with publication of texts relating to the Theotokos.

M.E. Stone

Č'utik Halleakan. Kleine Sammlung armenologischer Untersuchungen.

Herausgegeben von Walter Beltz und Armenuhi Drost-Agbaryan (=Hallesche Beiträge zur Orientalwissenschaft 20), Halle (Saale) 1995 (Martin Luther Univ.), 194 pp.

Contents:

Vorwort 5.

Chatschik R. Lasarjan, *Ganjasar. Ein neues theologisch-philologisches Publikationszentrum*. 7-20.
Jürgen Tubach, *Johannes Urta-yas Muttersprache*. 21-26.

Manfred Zimmer, *Zum armenisch-lateinischen Lexikon, ULB Sachsen-Anhalt Yb 2 * 4*, 27-88.
Armenuhi Drost-Abgaryan, *Personen- und Ortsnamen im Theophanie-Zyklus des armenischen Šaraknoc' (Kanones I-XIII)*. 89-101.
Hermann Goltz, *Zum System der Illuminierung des Šaraknoc'*. 102-152.
Walter Beltz, *Religionswissenschaftliche Aspekte der armeni-*

schen Kirchen- und Frömmigkeitsgeschichte. 153-160.
Heiko Conrad, *Die "Schrift des Glaubensbekenntnis" des Nersēs Šnorhali im Geschichtswerk des Kirakos Ganjakec'i* 161-180.
Anhang: deutsche Übersetzung. 181-194.

J.J.S. Weitenberg

Armenian Books on the Web

The following Web Site has a large database of current and out of print books. The site's URL is: <http://www.amazon.com>
They will ship anywhere in the world via DHL and the prices are

listed along with the titles and the percentage of savings.

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Bruxelles, March 21, 1985

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Paris, June 19-21, 1986

Chrysostomyica and pseudo-chrysostomica
Aarhus, April 1987

Priorities, Problems and Techniques of Text Editions
Sandbjerg, July 16-20, 1989

The Armenian Bible
Heidelberg, July 16-19, 1990

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Leuven, Peeters, 1986

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