

NEWSLETTER No 28
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Letter of Condolence By AIEA President on the Passing of Academician Gagik Sarkissian

August 27, 1998

Academician Faddei Sarkissian, President,
National Academy of Sciences of Armenia
Barekamutyun 24,
Yerevan

Dear Academician Sarkissian,

It was with profound sorrow that I received a message from Prof. N. Hovhanissian bearing the dire news of Gagik Sarkissian's passing.

The loss for you and the academic world of Armenia is most immediate, but Gagik was much beloved and respected the world over, in circles both of Armenologists and Assyriologists. He was a scholar of great international reputation, and his warm and energetic personality contributed greatly to the community of which he formed a part. He will be sorely missed both as a man of learning and as a man of wisdom.

Our Association had just elected him Patron member, which was an expression of our high estimation of his scholarly and personal standing. On behalf of Association Internationale des Etudes Arméniennes I extend our formal condolences to the Academy and the scientific community of the Republic of Armenia.

Sincerely yours,

M.E. Stone,
President

Association Internationale des Etudes Arméniennes

**AIEA Committee Elections
Call For Nominations**

Two seats on the AIEA Committee have become vacant as the terms of Prof. Bernard Coulie and Prof. R. Thomson came to an end on 31 December 1998. The Committee asked Prof. C. Burchard of Heidelberg and Prof. R. Schmitt of Saarbrücken to act as a sub-committee to monitor the election to fill the two vacancies. The term of office is three years. The outgoing Committee members are re-eligible.

Prof. Thomson declared that he is not available because of other obligations. Prof. Coulie stated his willingness to stand for re-election. In addition, the Committee proposes Dr. Valentina Calzolari Bouvier of Geneva, at

present Secretary of AIEA and a co-opted Committee member whose term of office will expire this year, as a candidate for election.

Full members in good standing are invited to propose further candidates. It is required that each proposal has the support of a seconder and that the candidate agrees with it, e.g. by his or her signature on the letter of nomination.

Nominations should be sent to Prof. C. Burchard, Kisselgasse 1, D-69117 Heidelberg, Germany, to arrive no later than Saturday, 13 March 1999.

Prof. C. Burchard

**AIEA VIII. General Conference
Vienna 29.9 - 1.10 1999**

The VIII. AIEA General Conference will be held September 29th - October 1st 1999, at the University of Vienna, Austria in cooperation with the "Information centre for Central Asia and South Caucasia" Vienna.

Any full member is invited to participate and to contribute a paper on an armenological topic.

The conference's languages are: German, English, French (Armenian). Topic and a short abstract of your paper should be sent together with the registration form until the latest April 15th, 1999 to:

Dr. Jasmine Dum-Tragut; Mitterfeld 44; A-5101 Bergheim/AUSTRIA.
Fax: ++43/662/45 08 75
e-mail: dum-tragut@salzburg.co.at

The conference fee is ATS 750,- , for students ATS 350,-. You are kindly asked to remit the fee until August 31st, 1999 to the following account:

Jasmine Dum-Tragut/AIEA General Conference Vienna.

Raiffeisenkasse Bergheim. Bank No. 35008
Account No. 00036012

More details on lodging in Vienna and on the closing banquet are given in the enclosure.

Details on conference's program and more information will be given in the next circular.

A Registration Form is included with this Newsletter.

**Lola Koundakjian and Lee Avdoyan AIEA Newsletter Editors
Note on Editorial Addresses and the AIEA Library**

The Spring issue of the AIEA Newsletter will be the first one edited by Lola Koundakjian (New York) and Levon Avdoyan (Library of Congress, Washington), who have agreed to be joint editors for one year. Mrs. Koundakjian, who holds an MA in Armenian Studies from Columbia University works as Technical Analyst at Time, Inc.'s Health Magazine Group, and is in charge of the network, email and all other computer-related matters for its New York offices. She has been most active for AIEA in setting up and maintaining its web site. Dr. Avdoyan is Armenian and Georgian Area Specialist at the Library of Congress. He has published, amongst others Pseudo-Yovhannēs Mamikonean's The History of Tarōn (with a historical investigation, critical translation and historical and textual commentaries). He regularly posts highly valuable bibliographical notes on the AIEA list.

We thank them very much for their readiness to take on the work and wish them success.

**Mail for Editors of the
Newsletter; AIEA Library**

Publications which are sent to the editor of the Newsletter are deposited in the AIEA Library, which is held in Leiden under the responsibility of Prof. Weitenberg and dr. Van Lint. In order not to disperse the Library, it is desirable that publications continue to be sent to Leiden. The AIEA Library is open for consultation by AIEA members *in situ*.

It is kindly requested to send members' reports on their new publications, as well as all other mail to:

**R.H. Lola Koundakjian
282 Cabrini Bvd, Apt 6C
New York, NY 10040-3618
USA**

<http://www.mindspring.com/~koundakjian>

**Narekatsi Chair in Armenian Studies
UCLA Search for Successor to Avedis K. Sanjian**

The University of California, Los Angeles announces an international search to fill the Narekatsi Chair in Armenian Studies, effective July 1, 1999. The appointment to this endowed chair, formerly held by the late Avedis K. Sanjian, is reserved for a senior scholar of the highest distinction.

Applicants to the position should, therefore, display a distinguished and extensive record of research and teaching in the field of Armenology. While their primary research focus may vary, they should show a command of both Classical and Modern Armenian and evidence of scholarly work in both. Teaching and mentoring duties include a wide array of undergraduate and graduate courses in Armenian language(s), literature, and culture

**Sixth International Conference of Armenian Linguistics
Paris, July 5-9, 1999**

The Sixth International Conference on Armenian Linguistics will be held in Paris, July 5-9, under the auspices of the Institut Nationale des Langues et Civilisations Orientales (INALCO), with the collaboration of the Ecole Pratique des Hautes Etudes and the Société des Etudes Arméniennes.

Papers will not be restricted in terms of topic or theoretical approach. Workshops will be organized according to paper proposals. We invite papers on the

as well as the supervision of doctoral students.

Applications containing a curriculum vitae, a list of publications and the names of three referees, should be directed to the Chair of the Narekatsi Search Committee, Department of Near Eastern Languages and Cultures, UCLA, Box 951511, Los Angeles, CA 90095-1511. Deadline for applications is January 1, 1999.

The University of California is an equal opportunity employer.

Nota bene

After consultation with Mrs. Isgouhi Kassakhian, who announced the search, we learned that "the deadline for application is January 1st, but that is flexible. If good candidates apply later than that, they will be considered for sure".

following topics (the list is not exhaustive)

- Typological and descriptive Armenian linguistics (morphology, syntax, phonetics, pragmatics, semantics; synchrony, diachrony and dialectology)
- History of Armenian linguistics; Armenian and theoretical linguistics
- Sociolinguistics and language policy ; psycholinguistics
- The Computer in Armenian linguistics

- Comparative grammar and Indo-European studies
- Study of texts and translation questions (only from a linguistic point of view)

Deadline for submission of proposals: 30 SEPTEMBER 1998

Proposals for presentations should be sent to:

Anaid Donabedian,
57, Bd Jourdan,
75014 Paris, France
Fax +33 1 44 15 10 61
e-mail: donabed@ext.jussieu.fr

Submissions sent by fax or email are welcome, if followed by copy by post.

Proposals should include:

1. Participation form; see the form below.
2. An anonymous abstract (three copies) indicating clearly the author's theoretical assumptions and, methodology, and showing how the research represents original work in the field of Armeni-

Seminaire Interdisciplinaire de la Société des Etudes Arméniennes

Les deuxièmes jeudis du mois, de 17h30 à 19h30, salle 214, Maison des Sciences de l'Homme, 54, Bd Raspail, 75006 Paris
Premières séances 1998-99

12 novembre 1998
Lucie AKKUS, Etudiante en histoire à l'EHESS
Présentation d'un corpus d'entretiens sur la migrations des Arméniens de Turquie vers la France

an linguistics or linguistics generally. The abstract should include a brief bibliography.

(Total 1-2 page A4 ; languages: French, English, Armenian)

The conference may provide financial support for transportation and/or room and board fees for participants who reside permanently in Armenia or other Eastern Bloc Countries, whose papers are accepted for presentation. Participants from other countries who have no institutional backing may also apply for support. Preference will be given partly to young scholars.

The fee for participating in the conference will be 500 FF (roughly US\$100) (students : 150 FF) Comfortable lodging (shower, WC, telephone) at reasonable rates (150-200 FF a night) will be available at the Cité Internationale Universitaire de Paris.

Good hotel accomodation will be negotiated around 500-600F a night at the Palais Royal (near the INALCO).

10 décembre 1998
Dzovinar KEVONIAN, Chargée de cours Université du Mans
Réfugiés et diplomatie humanitaire : les acteurs européens et la scène proche-orientale dans l'entre-deux guerres

14 janvier 1998
Armen AGHABALIAN, docteur Paris 8

La presse en Arménie depuis l'indépendance, de L. Ter Petrosian à R. Kotcharian.

Dr. Anaid Donabedian-Demopoulos, Responsable de la Section d'arménien

Institut National des Langues et Civilisations Orientales (INALCO)
2, rue de Lille
75343 PARIS CEDEX 07
email:
Anaid.Donabedian@inalco.fr

1999 Armenian Language Summer Institute in Yerevan

Intensive Introductory Courses in Classical, Eastern, and Western Armenian.

The Armenian Studies Program at the University of Michigan, Ann Arbor is pleased to announce the 1999 Armenian Language Summer Institute to be held in Yerevan, Armenia from June 25 to August 23, 1999. The program is open to all undergraduate, graduate, and professional school students who wish to learn Classical Armenian, as well as Modern Eastern and Western Armenian. A series of lectures on Armenian culture and history and an extensive program of excursions and cultural events will supplement the courses. European students take the course for a non-credit certificate.

In addition to high quality intensive language instruction, the program offers the opportunity to live and learn in Armenia. The program is directed by Dr. Kevork Bardakjian, Marie Manoogian Professor of Armenian Language and Literature and Director of the Armenian Studies Program at the University of Michigan, Ann Arbor.

The program costs for European students is 2,000 (US\$) which covers tuition and fees, board and lodging, course materials, and cultural excursions. European students must cover their own travel expenses. The Armenian Studies Program will coordinate the obtaining of visas for all students, but European students will have to go to the Armenian embassy in their home country to pick up the visas once they are ready.

For more information or application packet, please contact:

Eric Hanne, Coordinator
Armenian Summer Language Institute
1080 S. University, Suite 2660
The University of Michigan
Ann Arbor, MI 48109-1106

Phone: 734/ 763-9156
Fax: 734/ 763-9154
e-mail: ehanne@umich.edu

Philantropist Suren D. Fesjian Makes Donation To Hebrew University Of Jerusalem Armenian Studies Program

Thirty Years of Armenian Studies
Hayagitow'tean ampioni eresnerord taredarjē

Hebrew University of Jerusalem
1969-1999

The Hebrew University of Jerusalem's Armenian Studies Program takes special pleasure in announcing that the temporary position of Visiting Lecturer in Medieval Armenian Studies at the Hebrew University is being in large part underwritten by the well known Armenian philanthropist and friend of Armenian education, Mr. Suren D. Fesjian of New York. Mr. Fesjian has kindly agreed to provide an annual donation of \$10,000 for at least three years, in support of the Lectureship. Mr. Fesjian's generous enthusiasm for Armenian learning has made him a beloved figure world wide. He is a long-time member of the AGBU's International Central Board of Directors, and is presently its Life Director Emeritus. He has also served for many years as Chairman of the Armenian Church Endowment Fund. Mr. Fesjian's \$450,000 fund administered by the AGBU provides scholarships for worthy young students, and he has been deeply involved in the support of the St. Nerses Seminary in New York and the St. Tarkmanchatz School in Jerusalem. He is also a trustee of the Dolores Liebmann Fund, whose income is designated for educational purposes.

In addition to his work in support of education, Mr. Fesjian has long been a pillar of the Armenian Church, underwriting projects and programs in both the Eastern and Western Dioceses. He founded the Friends of the Armenian Patriarchate of Jerusalem, and has contributed to the Patriarchate greatly over the years.

Mr. Fesjian also financed the building of the Suren and Virginia Fesjian Ambulatory Surgery Pavilion at New Rochelle Hospital Medical Center, where he has also recently paid for the new Virginia Fesjian Memorial Emergency Department.

Mr. Fesjian's contributions to American society and to Armenian culture were fittingly recognized by the American government, which awarded Mr. Fesjian the Ellis Island Medal of Honor in 1992. He was also honored by the late Catholicos His Holiness Vasken I with the Holy Illuminator Medal, the highest honor a layman can receive from the Church.

The Hebrew University of Jerusalem's Armenian Studies Program is happy to announce the opening of the new academic year. The start of studies was delayed to a lengthy student strike; classes began in late November, and

the first semester will end in March.

This year the Program is offering the following courses:

Elementary Classical Armenian, Advanced West Armenian Conversation, History of Armenian Art, The History of Armenia Under Arab Domination (7th-11th centuries), and Armenian

Mystical Interpretation of the Song of Songs.

Related courses in Georgian Language, Persian Language, and Caucasian historiography are also being taught in the Department of Indian, Iranian and Armenian Studies.

December 24, 1998.

Two Hitherto Unnoticed Armenian Gospels in Chillicothe, Ohio?

Sometime in the summer of 1998 I thumbed through the catalogue of the unique private book collection once owned by D.M. McKell of Chillicothe, Ohio, which had come to the Ross County, Ohio, Historical Society in Chillicothe (The David McCandless McKell Collection: A Descriptive Catalog of Manuscripts, Early Printed Books, and Children's Books, by Frank B. Fieler assisted by John A. Zamonski and Kenneth W. Haas, Jr., Boston, MA: G.K. Hall & Co., 1973; thanks for this reference are due to my assistant, Carsten Burfeind, M.A.). I was trying to ascertain the present whereabouts of an illuminated Greek manuscript of the apocryphal story of Joseph and Aseneth acquired by Mr. McKell in 1950, but given to a grand-daughter after his death in the early sixties. As was to be expected, the catalogue does not mention it. The search was nevertheless rewarded by the discovery of two Armenian codices, both gospels, among the 23 medieval manuscripts included in the collection. Neither the McKell collection nor,

as far as I can see, the two gospels are recorded by Erroll F. Rhodes, *An Annotated List of Armenian New Testament Manuscripts*, Tokyo, Japan: Rikkyo (St. Paul's) University, 1959, and Bernard Coulie, *Répertoire des bibliothèques et des catalogues de manuscrits arméniens*, Turnhout, Belgium: Brepols, 1992, supplemented in *Le Muséon*, 108, 1995, pp. 115-130. They may or may not be referred to elsewhere; in any case here are some details to permit identification.

1) McKell 17 (Catalog, p.4), 302 leaves, 27 x 18.2 cm, glazed paper, bolorgir, 2 columns of 21 lines, some full-page miniatures, marginal figures, ornaments at the beginning of each gospel, red chapter heads and initials. According to the colophon on f. 301r-302r the manuscript was written by the priest Abraham for Khodja Hovannes and his family in 944 = A.D. 1495 in Constantinople, Church of the Holy Virgin now called Sulu Manastir. Two leaves containing parts of a homily on baptism from a 10-11th century manuscript in

middle-uncial script were used for the front and back endpapers.

2) McKell 23 (Catalog, pp. 5 and 7), 286 leaves, 20.3 x 15.2 cm, parchment, bolorgir, 2 columns of 22 lines, many full-page and marginal miniatures, red chapter heads and initials. According to the colophon the manuscript was written by the scribe Hovannes for Khatcho and his family in 1095 = A.D. 1646 and deposited as a memorial in the Church of the Holy Virgin.

Mr. McKell's correspondence concerning his books is kept with the collection and references to it are noted for the individual items

Morgan Library Acquires Armenian Manuscript with Rare Silver Binding

An Armenian Gospel Book written in 1700, with rare, magnificent covers, was acquired in 1997 by the Pierpont Morgan Library, New York.

Copied in 1700 by the scribe Georg and illuminated by his father, Mik'ayel, the manuscript's splendid silver repoussé and enameled plaques - which adorn the front and back covers - are of particular note. Made in the Kayseri silversmith workshop around 1700, the front scene portrays the Presentation of Christ in the Temple, framed by twenty-four Old Testament prophets in niches. The back cover depicts the Ascension of Christ with the Virgin and Twelve Apostles. Surrounding the scene are the Apostles holding their attributes; each appear in a niche as on the front cover. With this acquisition

(Catalog, p. viii). This is not the case for nos. 17 and 23.

If anyone is aware of further mentions of the two gospels in the relevant literature will he or she please inform Prof. Dr. B. Coulie who is preparing a second supplement to his *Répertoire* (Institut Orientaliste, Collège Erasme, place Blaise Pascal 1, B-1348 Louvain-la-Neuve, Belgium).

Christoph Burchard
University of Heidelberg
Kisselgasse 1
D-69117 Heidelberg

(M.1108), the Morgan Library now owns three Kayseri bindings.

The Gospel Book was purchased on funds provided by the L. W. Frohlich Charitable Trust, in memory of L. W. Frohlich and Thomas R. Burns, in recognition of their interest in and contributions to the art of the written word. The manuscript's binding is featured on the cover of the Morgan Library's recent publication, *Treasures in Heaven: Armenian Art, Religion, and Society*, which comprises papers delivered at a 1994 symposium at the Library, organized by Thomas F. Mathews and Roger S. Wieck.

Dr. Sylvie Merian
Reference Librarian
The Pierpont Morgan Library
29 East 36th Street

New York, NY 10016-3403

Fax: 212 685-4740

Net: smerian@morganlibrary.org

Tel: 212 685-0008, ext. 376

Morgan Library Acquisition of Illuminated Leaf of Marshal Oshin Gospel

The Pierpont Morgan Library is pleased to announce its most recent acquisition (M.1111), a 13th-century Armenian illuminated manuscript leaf. This leaf, a family portrait of the donor Marshal Oshin and his sons Kostandin and Het'um presented to the Virgin and Child, is of particular significance to the Morgan Library because it originally formed the donor page of its prized Cilician manuscript, the Marshal Oshin Gospels from Sis, produced in 1274 (M.740). The manuscript was featured on the cover

the Morgans 1994 catalogue, *Treasures in Heaven: Armenian Illuminated Manuscripts*. Although fundraising is continuing in order to complete the purchase of this leaf, the Morgan Library is grateful to the Manoogian Simone Foundation, the L. W. Frohlich Charitable Trust, and Professor Nina G. Garsoïan for their generous contributions towards its purchase. Further details will be available in the next Newsletter.

Dr. Sylvie Merian

Morgan Library Announces Publication of Symposium Papers "Treasures in Heaven: Armenian Art, Religion, and Society."

The Pierpont Morgan Library's new publication, *Treasures in Heaven: Armenian Art, Religion, and Society*, comprises the series of papers delivered at a two-day symposium held in conjunction with the Library's 1994 exhibition entitled *Treasures in Heaven: Armenian Illuminated Manuscripts* (May 4 - August 7, 1994). The enthusiasm with which the public embraced the exhibition and the symposium led the Library to publish these papers, which represent the work of a dozen internationally prominent specialists. The resulting volume is a fresh

and original picture of Armenian culture that fills in many historical gaps and makes a number of unprecedented connections among various aspects of art, religion, and society. Featuring twelve papers, divided among historical, art historical, and religious subjects, *Treasures in Heaven: Armenian Art, Religion, and Society* presents topics as diverse as the late flowering of Armenian culture in seventeenth-century Iran, the history of the Armenian rite of the Eucharist, the painting of the Cilician period and its relationship to Byzantine

art in the eastern Mediterranean area, and the relationship of Armenian and Islamic art in the Mongol period. Beginning with a preface by Charles E. Pierce, Jr., Director of the Morgan Library, and an introduction by Thomas F. Mathews, guest curator of the project, and Roger S. Wieck, Curator of Medieval and Renaissance Manuscripts, the Morgan Library, the publication includes essays by Helen C. Evans; Nina G. Garsoïan; Vazken Ghougassian; Robert H. Hewson; Father Krikor H. Maksoudian; Thomas F. Mathews; Ina Baghdiantz McCabe; James R. Russell; Priscilla P. Soucek; Robert F. Taft, S.J.; Alice Taylor; and Annemarie Weyl Carr.

The twelve essays intersect on many points, returning to examine the same critical issues and key masterpieces from different perspectives, and constitute an important milestone in the study of Armenian civilization. In addition to being an indispensable contribution to the field, the volume will prove to be a revelation for students and scholars alike.

Copies of *Treasures in Heaven: Armenian Art, Religion, and Society* (192 pages, with 83 black-and-white illustrations, paperbound \$35) may be ordered by contacting the Morgan Library Shop at (212) 685-0008, ext. 385 or (800) 861-0001 or FAX at (212) 685-4740.

Dr. Sylvie Merian

Venice Mekhitarists Manuscript Catalogues Volumes 1-8 Available

The Mekhitarist Congregation of San Lazzaro (Venice) is pleased to announce that volumes 4 through 8 of their Armenian manuscript catalogues are now published and available for purchase. Over three thousand Armenian manuscripts in their library have now been catalogued.

Volume 1 (printed in 1914), vol. 2 (1924) and vol. 3 (1966) are still in print and are also available.

Although the monastery is presently closed to visitors until approximately November 1999 because of extensive renovations, the manuscript catalogues can be

ordered by sending a FAX to the monastery to the attention of Father Vrtanes Uluhogian at (39) (041) 52-68-690. You may also telephone him for further information at (39) (041) 52-60-104. A check in US dollars drawn on a US bank can be used for payment, but they cannot accept credit cards. Checks should be made out to "Casa Editrice Armena." The prices are as follows: Vol. 1 is \$150, Vol. 2 is \$160, Vol. 3 is \$100, and Volumes 4 through 8 are \$150 each. Postage is additional.

Dr. Sylvie Merian

Armenian Colophon Project Publications

There are two publications available as a result of the INTAS sponsored colophon project:

G. Jahukyan, *Barbařayin erevuytner haykakan hiřatakaran-nerum*, E 1997, 56 pp.

Liana Hovsepyan, *ŽG Dari hayeren jeragreri hiřatakaranneri lezun*, E 1997, 103 pp.

Both are in Armenian. Nice booklets. I have a limited set here at Leiden and am willing to send a free copy to persons, libraries etc interested. If my supply runs out,

I can place your name on a list; fresh copies will be brought from Erevan in July 1999 and you then will receive one.

A third volume, by dr. A. Matevosyan is in print and possibly is available by July, also.

For late-comers: there are still five copies of the *Proceedings of the Second International Conference on Armenian Linguistics* awaiting the eager eyes of a reader; they are the very last; free.

22-12-1998

Jos Weitenberg

Further Additions to Robert W. Thomson Bibliography of Classical Armenian Literature to 1500 AD

BARTIKJAN, R.M.
"Armjanskje istochniki dlja izučenija istorii pavlikianskogo dvizhenija", PS 1959 4 (67), 133-146

Gives three sources: 1. Yovhannēs Ojnc'i; 2. Lewond; 3. Grigor Magistros.

BARTIKJAN, R.M.
"Otvetnoe poslanie Grigorija Magistroa Paxlavuni sirijskomu katolikosu", PS, 1962, 7 (70), 130-145.

Introduction, translation and notes of Kostaneanc' 1910, No 67. Partly translated earlier by K. Ter-Mkrtschian, *Die Paulikianer im Byzantinischen Kaiserreiche und verwandte Erscheinungen in Armenien*, Leipzig, 1893, 140-150; used by Conybeare in his *The Key of Truth, a Manual of the Paulician*

Church of Armenia, Oxford 1898, 143-149.

BARTIKJAN, R.M.
"Dva poslanija Grigorija Magistroa Paxlavuni (XI v.) otnositel'no eretikov-Tondrakitov", PS 1962, 9 (72), 133-140.

Introduction, translation and notes of Kostaneanc, Nos 68 and 69.

K.V. Ajvazjan et al. [ed.] *Russkaja i armjanskaja srednevekovye literatury*, [AN SSSR, Institut russkoj literatury (Pushkinskij dom); Erevanskij gosudarstvennyj universitet; Institut literatury im. M. Abegjana AN ArmSSR], Leningrad: Nauka, Leningradskoe otdelenie, 1982.

Contains:

1) Introduction by D.S. Lixachëv

2) 19 articles, 16 of which on medieval Armenian literature and Armenians in Slavic literature or lands;

3) Bibliography of medieval Armenian literature (Vth-XVIIIth c.) in Russian translation, from 1786 to 1979; 213 items, with the title of each poem and translator; compiled by a group of authors under the direction of A.V. Kalashjan; used are Petrosian 1941 and part I of K.N. Grigorjan, *Armjanskaja literatura v russkix perevodax 1786-1917 gg.*, Erevan 1969; does not claim to be exhaustive.

K.V. Ajvazjan et al. [ed.]

Armjanskaja i russkaja srednevekovye literatury, [AN Arm SSR; Institut literatury im. M. Abegjana;

Institut russkoj literatury AN SSSR (Pushkinskij dom); Erevanskij gosudarstvennyj universitet], Erevan: Izd AN Arm SSR, 1986.

Contents:

1) D.S. Lixachëv, Introduction;

2) 26 articles, 15 of which deal with medieval Armenian literature or Armenia in Slavic literature and lands;

3) Bibliography of literature in Russian on Medieval Armenian Literature (Vth-XVIIIth century), containing 613 items, divided in two parts: general works (1-213) and works on individual authors (214-613), followed by an Index of Names and a List of Periodicals.

Th.M. van Lint

The Armenians in Poland in the Twentieth Century

A Book by Gregorz Pelczynski

and Other Publications of the
Kolo zainteresowan kultura ormian

The Society of People Interested in the Culture of the Armenians consists of a productive group of scholars who chart the history of the Armenians in Poland. The circle was established in 1980 under the auspices of the Cracow branch of the *Polskie Towarzystwo Ludoznawcze* (Polish Ethnographic Association). It has branches in Warsaw and Gdansk, the former of which is well known for its series of publications. It helps to enhance awareness in Poland of matters Armenian by original contributions as well as by translations of foreign items on Armenia and the Armenians into Polish.

The book under discussion is written by a young Polish scholar and member of AIEA, and contains a summary in English. It addresses the problem of the ethnicity of the Armenians in Poland in the twentieth century.

A thriving artisan and merchant community in the later Middle Ages, with its own legal system based on the *Datastanagirk* written in 1185 by Mxitar Gosh, the Polish Armenians rapidly assimilated after the union with the Catholic Church in 1667.

At the beginning of the century Armenians lived in Galicia and the Bukowina, in the Ungaro-Austrian Empire. They numbered

about 2000 families, with a disproportionately high representation in parliament. After World War I most of the Armenian Lvov Archdiocese, headed since 1902 by Josef Teodorowicz, fell to Poland. The Czerniowce parish in the Bukowina became part of Rumania.

Many of the Armenians of these parishes had established themselves in central Poland and went to Polish catholic churches. On the other hand Poles went to the Armenian Catholic Church for its high liturgical standard and because mass was conducted, besides Armenian, also in Polish rather than in Latin.

However, language retention was very low, and Armenian was preserved best in the town of Kutu, where more Armenian customs were jealously kept intact.

The position of the Armenian language was moreover strengthened by the coming of about a thousand refugees from the 1915 genocide. These settled mainly in Vilnius (Wilno), Warsaw, and Lodz, outside of Eastern Galicia, where the larger part of the older community lived.

In 1930 the Archdiocese Union of Armenians was formed in Lvov, with the active support of archbishop Josef Teodorowicz. This influential political figure desired a measure of Armenian awareness among the Armenians in Poland, who, like Teodorowicz himself, had assimilated to a large extent.

Teodorowicz died in 1938, and the outbreak of World War II precluded the appointment of a new

archbishop. After the war Lvov came under Soviet sway.

The division of Poland between Germany and the Soviet Union in 1939 resulted in the occupation by the latter of the areas where most Armenians lived. In 1941 the Germans took over, and Armenians had to face German invitations to collaborate with the Third Reich. Garrisons consisting of Armenians were set up near Lvov, but contacts with the local Armenians were limited due to lack of fluency in the language. The Armenians were caught between several fires: to patrolling German soldiers they had to prove that they were no Jews, while the Ukrainians considered them as Poles, their principal enemy in view of Ukrainian nationalistic aspirations.

After World War II most of the Armenians from Bucowina and Galicia settled in big urban centers in Poland. In Cracow, Gliwice and Gdansk Armenian Catholic Churches were created, but these just sustained themselves. Marriages with non-Armenians became common. Signs of stemming the decline were the establishment in 1980 of the above-mentioned Association, followed in 1990, after the collapse of communism in Poland, of the Cracow based *Ormianskie Towarzystwo Kulturalne* (Armenian Cultural Association).

Pelczynski gives several examples of Armenian traditions from Kutu, in the Bukowina, ranging from ecclesiastical customs and the folklore surrounding them to cooking, as well as responses in

Polish literature to the Armenian presence in Poland.

Except for Armenologists, this book is also of interest to anthro-

pologists and scholars of Polish history, as well as to historians of the culture of Middle and Eastern Europe.

List of Publications by the Kolo Zainteresowan Kultura Ormian

1. K. Stopka, *Poczatki organizacji Kosciola Ormianskiego na Rusi*, [The Beginnings of the Organization of the Armenian Church in Russia] Warsaw 1983, 11 pp.

2. Hagop Krikor, *Ormianie znani i nieznan* [Armenians Known and Unknown], Warsaw 1986, 111 pp.

3. Bohdan Gebarski, *List do starego tureckiego znajomego. Rzecz o Ormianobojstwie 1915 roku* [Letter to an Old Turkish Friend. Speech about the Armenocide of 1915], Warsaw 1987, 19 pp.

4. Robert Bedrosjan, "Dajekut'iun", *Institucja rodziców zastępczych w rodach książecznych i królewskich w starożytnej Armenii* ["Dajekut'iwn" the Institution of Foster Parents among Princely and Royal Families in Ancient Armenia], Warsaw 1987, 38 pp.

5. ks. Stanisław Gawlik CMF, *Zycie i dzialalnosc ks. abpa Jozefa* [Life and Work of Priest Abbot Joseph], Wydawnictwo Michalium, Cracow-Warsaw, Struga 1988, 48 pp. + 16 tables of color illustrations.

6. Jerzy Szkwowski [wybral] *Armenica w prasie polskiej lat 1987-1988* [Armenica in the Polish

Press in the years 1987-1988], Warsaw 1988, 53 pp.

7. Krzysztof Mojzesowicz, *Ormianie w Polsce* [Armenians in Poland], 13 pp., and Dr hab. Andrzej Chodubski, *Ormianie w Polsce* [Armenians in Poland], 4 pp., Warsaw 1988.

8. Dr Hab Andrzej Chodubski, *Glowne ogniw kontaktów polsko-ormianskich do poczatku XX wieku* [Main Centers of Armeno-Polish Contacts until the Beginning of the XXth Century], Warsaw 1988, 23 pp.

9. Zbigniew Kosciów, *Wiadomosc o Ormianach Kuckich* [Note on the Armenians of Kutu], Warsaw 1989, 36 pp.

10. ks. Jan Pasiiecznik OFM, *Mlodosc i zycie zakonne ksiedza infulata Dionizego Kajetanowicza* [The Youth and Monastic Life of Priest Dyonisius Kajetanowicz], authorised reprint from *Studia Franciszkańskie*, 2, 1986, 205-237, Warsaw 1988.

11. Zbigniew Kosiów, *Hekiatner, albo opowiesci Ormian Polskich* [Hekiatner, or Tales of the Polish Armenians], Warsaw 1989, 35 pp.

12. Juliusz Glodek, *Arcach /Gorski Karabach/*, [Artsakh /Mountainous Karabakh] Warsaw 1989, 37 pp., 5 maps and 1 design.

13. Leon Ter-Oganjan i Katarzyna Raczkowska, *Bibilografia "Ormianie w Polsce"* [Bibliography "Armenians in Poland"], Part 1, Warsaw 1990, 90 pp.

14. ks. Zdislaw Obertynski, *Historia kościoła Ormiańskiego w Polsce* [History of the Armenian Church in Poland], Warsaw 1990, 68 pp.

15. Bronisława Wójcik-Keuprulian, *Ormianie Polscy* [The Polish Armenians], Warsaw 1990, 36 pp. Reprint of the edition Lwow 1933.

16. Anahid Ter-Minasjan i doc. dr. L. Grigorian, *Ormianie w ZSRR 1979-1989* [The Armenians in the USSR 1979-1989], Warsaw 1990, 55 pp.

17. Aleksandr Checko, *Armenia na własne oczy* [Armenia seen with one's own eyes], Warsaw 1991, 179 pp.

18. Eugeniusz Słuszkiewicz, *Literatura ormiańska* [Armenian Literature], Warsaw 1991, XIV, 48 pp.

19. Zbigniew Kosciów [wybrał i tłumaczył], *Z "Zapisków podróży"* Simeona Lehacego [From Simeon Lehaci'c "Travel Notes"], Warsaw 1991, 71 pp.

20. Krzysztof Bogusz Ostapowicz, *Chaczakary* [Khachkars], Warsaw 1991, 42 pp.

21. Zbigniew Kosciów, *Rozmaitosci polsko-ormiańskie* [All Kinds of Things Polish-Armenian], Warsaw 1992, 41 pp.

22. Andrzej Pisowicz, *Słownik pisarzy radzieckiej Armenii Sovehtahay grotneri baġaran Writers of Soviet Armenia. A Dictionary*, Warsaw 1992, 194 pp.

23. Gregorz Pelczynski, *Status etniczny Ormian polskich w wieku XX* [The Ethnic Status of the Polish Armenians in the 20th Century], Warsaw 1994, 40 pp.

24. Bohdan Gebarski, *Morituri. Opowieść o 1915 r.* [Morituri. A Tale about 1915], Warsaw 1992, 107 pp.

25. Mariusz Gizowski, *Ormianie na Wybrzeżu Gdanskim* [Armenians on the Coast of Danzig], Warsaw 19.., xx pp.

26. Iszchanuhi Helena Amatuni [tłumaczyła] *Narod zdradzony przez historie* [trad. de: "Un peuple trahi par l'histoire", Vivant Univers, Nr 362 Mars-April 1986 (Belgique)], Warsaw 1994, 23 pp.

27. Grzegorz Pelczynski, *Ormianie Polscy w XX wieku* [Polish Armenians in the XXth Century. Problem of Ethnic Independence], Warsaw 1997, 184 pp.

28. William Saroyan, *Obłęd w rodzinie* [Madness in the Family], Leon Hamalian, (choice and redaction), Leon Ter-Oganjan (translation); Brian Darwent, "Zycie i dzieło Williama Saroyana" [Saroyan's Life and Work], from Leo Hamalian (ed.) William Saroyan. *The Man and the Writer Remembered*, London and Toronto, 1987, 23-35]; Warsaw 1998, 77 + X pp.

29. William Saroyan, *Na imię mi Aram* [My Name is Aram], Leon Ter-Oganjan (translation), with David S. Calonne, "William Saroyan i wielokulturowość" [William Saroyan and Multicultu-

ralism, JSAS 6, (1992-1993), 107-117]; Warsaw 1998, 107 pp.

According to information dating August 1998, the following items are still available: nos 6, 8, 9, 12-13, 16-29.

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Armenian Forum A Journal of Contemporary Affairs

1998 saw the establishment of a new journal, *Armenian Forum*. As its subtitle makes clear, it focuses on contemporary matters, often viewed from a methodologically recent point of view. Next to topics as feminism, sexuality and nationalism, there is ample attention for modern means of expression, such as film, video and other pictorial arts. So far two issues have appeared.

Edited by Vincent Lima and Ara Sarafian, Armenian Forum is published quarterly by the Gomidias Institute, Post Office Box 208, Princeton, New Jersey 08542-0208.

Telephone: (609) 883-9222
Subscriptions: \$34 per year; \$24 for students; \$68 for institutions; add \$5 to all rates for addresses outside the United States. Single

copies are \$12 for individuals and \$24 for institutions. All payments must be made by money order or check in United States currency drawn on a US bank.

Volume 1 Number 1 Contents

Commentary
Levon Avdoyan, "The Past as Future: Armenian History and Present Politics"
Linda Ganjian, Mayr Hayastan in Modern-Day Yerevan (polaroids)

Exchange
Anahid Kassabian and David Kazanjian, "You Have to Want to be Armenian Here:" Nationalisms, Sexualities, and the Problem of Armenian Diasporic Identity."

H. Aram Veaser, 'International Nationalism: Living Lack, Muzzled Cohort: Most at Home When Farthest Abroad'

Arlene Voski Avakian, "Validated and Erased: A Feminist Views 'Back to Ararat'"
Conversation

Arthur Martirosyan and Robert Krikorian, "Caspian Oil and Gharabagh."

Report

The Next 1.5 Million: A Panel Discussion on Armenian Studies in the United States

Reviews

Kevork Imirzian, Mannik Grigorian, "Vân: Armenian Folk Songs"

Martin Haroutunian, Arsen Grigorian, "Mrro"

Elyse Semerdjian, Janset Berkok Shami, "Cages on Opposite Shores"

Articles arménologiques parus dans la revue

Le Muséon

1994-1997

— B. Coulie, "Répertoire des bibliothèques et des catalogues de manuscrits arméniens. Supplément I", dans *Le Muséon*, 108 (1995), p. 115-130.

Cet article est une première liste d'additions au *Répertoire* publié en 1992. Il faut noter, en particulier, les compléments relatifs aux bibliothèques d'Allemagne et la concordance des anciennes et nouvelles cotes des manuscrits de Jérusalem provenant du

Hilmar Kaiser, Justin A. McCarthy, *The Ottoman Turks: An Introductory History to 192*"
David Stephen Calonne, Peter Balakian, *Black Dog of fate: A Memoir*

From the contents of Volume two: Ronald Grigor Suny devotes an article to answering the question why the Young Turks set out to annihilate the Armenian people, followed by responses from three scholars: Engin Akarli (Joukowsky Family Professor of History at Brown University); Selim Deringil (Professor of History at Bogazici University in Istanbul); and Vahakn N. Dadrian, the renowned specialist of the history of the genocide.

It further features a research study on foreign aid, infant nutrition and breastfeeding in Armenia. The journal publishes book and CD reviews.

monastère du Saint-Signe de Sébaste.

— S.P. Cowe, "The impact of time and place on Grigor Narekac'i's theology, spirituality and poetics", dans *Le Muséon*, 108 (1995), p. 85-102.

Le début du Xe s. marque en Arménie un renouveau culturel et artistique, dont témoignent notamment des fondations de monastères, entre autres celui de Narek (935), où va s'illustrer le

célèbre Grégoire de Narek. P. Cowe met en évidence combien la règle de vie de ce monastère, où alternent culte, contemplation et étude, va exercer une profonde influence sur la spiritualité et sur la perspective théologique du poète Grégoire. Celui-ci connaît bien la langue et la culture grecques, sans être chalcédonien pour autant; ses écrits sur le Christ et sur l'Esprit sont représentatifs du courant majeur de pensée en Arménie à cette époque.

— J.A.C. Greppin, "Some probable new Syriac vocabulary", dans *Le Muséon*, 107 (1994), p. 23-27.

L'influence des langues sémitiques sur l'arménien retient l'attention de J. Greppin: il identifie quatre nouveaux termes arméniens d'origine sémitique, non attestés en syriaque ou en arabe, mais seulement en akkadien, que l'arménien a empruntés au syriaque.

— N. Manukyan, "Interrelations Between Scholarship and Folklore in Medieval Armenian Culture", dans *Le Muséon*, 110 (1997), p. 81-89.

La tradition des exempla dans le monde occidental a exercé son influence jusqu'en Arménie, par le biais des versions arméniennes d'oeuvres latines, particulièrement du Sermonaire du frère Uniteur Bartholomée de Bologne. N. Manukyan montre comment plusieurs fables du recueil de Bartholomée se retrouvent dans le sermonaire de Grégoire de Tathev (1346-1409), bien que celui-ci se déclare opposé à

l'action des Uniteurs. Ce type d'oeuvres témoigne d'une interaction entre littérature savante et folklore.

— J.R. Russell, "On the Origins and Invention of the Armenian Script", dans *Le Muséon*, 107 (1994), p. 317-333.

Peu de questions relatives à la langue arménienne font l'objet d'autant de débats que celle de l'origine de l'alphabet arménien. J. Russell y apporte une réponse novatrice. Plusieurs écritures, dont l'araméen et le grec (en Bactriane, l'alphabet grec a même été adapté au langage iranien local) étaient déjà utilisées sur le plateau arménien avant l'apparition de l'écriture arménienne. Au IIIe s., Mani, pour assurer la diffusion de ses doctrines, développe une adaptation de l'araméen capable de noter le moyen-iranien, et qui servira à répandre en Arménie aussi les thèses manichéennes. J. Russell met ainsi en lumière l'origine araméenne des modèles de plusieurs lettres arméniennes, peut-être par l'intermédiaire d'une écriture manichéenne. Il insiste également sur le caractère religieux, voire extatique, que les sources confèrent à l'action de Maštoc'.

— J.R. Russell, "Sound as Symbol: The Case in Pagan and Christian Armenian Poetics", dans *Le Muséon*, 109 (1996), p. 113-126.

Explorant le thème de la création dans la poésie arménienne, J. Russell y décèle une récurrente

association des concepts de mer, de divinité et de création, basée notamment sur des similitudes phoniques entre les termes arméniens désignant ces idées: dans la poésie arménienne, Dieu et la création sont décrits au moyen d'une symbolique des sons, qui ajoute une musique au texte. L'A. explique encore comment la poésie arménienne exploite une tradition antique sur le pouvoir magique des lettres, entre autres du groupe des sept voyelles.

— J.R. Russell, "Scythians and Avesta in an Armenian Vernacular Paternoster and a Zok Paternoster", dans *Le Muséon*, 110 (1997), p. 92-114.

L'Auteur analyse un court poème en arménien médiéval, du genre dit hayrën, souvent rattaché au troubadour du XVI^e s., Nahapet Kuč'ak, qui n'est rien d'autre qu'une variante folklorique du Notre Père: au noyau originel (Matth. 6, 9) s'ajoute une bénédiction inspirée du Psaume 133 (arm. 132), qui donne ensuite lieu à une série d'images et de développements tirés de la tradition arménienne.

— A.B. Schmidt, "Die zweifache armenische Rezension der syrischen Chronik Michaels des Großen", dans *Le Muséon*, 109 (1996), p. 299-319.

L'Auteur analyse les rapports entre le texte syriaque et la version arménienne de la Chronique de Michel le Syrien. La version arménienne a connu deux éditions (Jérusalem, 1870, et Jérusalem, 1871), représentant non pas

deux rédactions d'une traduction unique, mais deux textes différents remontant à deux traductions distinctes. La première version, datée de 1246, est l'oeuvre de Vardan Arewelc'i (+1271) aidé du prêtre et médecin syrien Išok'; la seconde traduction a été réalisée par Vardan seul, en 1248. Ces deux versions, loin d'être littérales, sont plutôt des paraphrases ou des adaptations du texte syriaque, et présentent des développements absents du modèle syriaque; A. Schmidt établit que ces parties originales sont différentes dans les deux textes arméniens, et l'illustre par une très utile table de concordance des matières entre le syriaque et les deux versions arméniennes.

— M. Shirinian, "Notes on some syntactic, lexicological and morphological particularities of the Armenian translation of Socrates Scholasticus' *Ecclesiastical History* [the Longer Socrates]", dans *Le Muséon*, 108 (1995), p. 79-84.

L'A. examine quelques traits caractéristiques de la version arménienne longue de l'H.E. de Socrate qui permettent d'y voir une production de l'École Hellénophile.

— A. Sirinian, "La versione armena dell'Orazione 7 di Gregorio di Nazianzo", dans *Le Muséon*, 107 (1994), p. 55-106.

A. Sirinian, qui collabore au programme international d'édition des oeuvres de Grégoire de Nazianze (Louvain-la-Neuve), donne ici l'édition critique et princeps de la version arménienne du dis-

cours 7, l'homélie funèbre en l'honneur de Césaire, frère de Grégoire. Le texte est basé sur une collation des six témoins conservés; les variantes significatives sont présentées dans un appareil clair et détaillé. Les notes abondantes sont pour l'essentiel consacrées à une comparaison entre l'original grec et sa version. Avec cet article, ce sont maintenant quatre homélies du Nazianzène qui ont été publiées dans leur version arménienne (cfr *Corpus Christianorum, Series Graeca*, 28. *Corpus Nazianzenum*, 3: discours 2, 12 et 9).

— M.E. Stone, "The Textual Affinities of the Epitome of the Testaments of the Twelve Patriarchs in Matenadaran No. 2679", dans *Le Muséon*, 108 (1995), p. 265-277.

M. Stone étudie le texte du Test. XII Patr. conservé dans le manuscrit 2679 du Matenadaran d'Erevan (daté de 981); cette version est en fait un epitome, mais bien antérieur aux plus anciens témoins du texte complet en arménien. Ce résumé fait remonter la date de la traduction arménienne au VIII^e s., et témoigne d'un état du texte grec plus ancien que les premiers manuscrits grecs conservés.

— M. Thierry, "Le pays de Saḥik", dans *Le Muséon*, 108 (1995), p. 103-113.

L'A. identifie et localise le pays de Saḥik mentionné par deux colophons arméniens du XIII^e s. (mss Jérusalem, Saint-Jacques, 336, et Antélias, Catholicoscat,

223) dans la vallée de la branche nord de l'Euphrate, au nord-est de Ličk'; les sources conservées parlent du village d'Adma, de la forteresse de Saḥik berd, du couvent de Saḥiki Noravank'] et de l'ermitage de Saint-Onuphre de Žlik. Le principat de Saḥik fut dirigé, aux XIII^e-XIII^e s., par deux dynasties chrétiennes d'origine byzantine: la famille des Katakālōn (nom arménisé en Kamen /Kamenas) et la famille princière d'Anatolie, les Gavras. M. Thierry insiste sur l'intérêt de l'étude de ces régions, situées à cette époque à l'intersection du monde chrétien et de l'Islam.

— G. Traina, "Materiali per un commento a Mowshs Xorenac'i, 'Patmut'iwn Hayoc', I", dans *Le Muséon*, 108 (1995), p. 279-333.

Au sein de la littérature arménienne, peu d'auteurs soulèvent autant de questions et de controverses que le célèbre Moïse de Khorène: G. Traina se propose de livrer périodiquement au public savant un status quaestionis détaillé de la bibliographie relative au "père de l'histoire" arménien. L'A. examine ici les nouvelles tendances de la recherche: l'analyse du genre littéraire de l'oeuvre de Moïse de Khorène et sa place dans un environnement littéraire plus large, notamment byzantin; l'utilisation des sources par Moïse, et les parallèles grecs et syriaques; la question des "archives" que Moïse dit avoir utilisées; l'influence de modèles grecs et l'"hellénisme" de l'histoire de Moïse, dans la langue, dans le style et dans la structure

cyclique de l'oeuvre. G. Traina montre en particulier comment Moïse associe le discours de l'historiographie classique "hellénisante" à celui de la chronographie d'origine orientale, surtout hébraïque. Enfin, G. Traina relève que l'oeuvre de Moïse de Khorène exprime une idéologie de la cité, alors que la structure de la société arménienne de l'époque était plutôt féodale ou dynastique, et il y voit un autre aspect de l'hellénisme de l'auteur.

— J.J.S. Weitenberg, "Linguistic Continuity in Armenian Hellenizing Texts", dans *Le Muséon*, 110 (1997), p. 447-458.

L'Auteur étudie quelques caractéristiques des traductions

arméniennes hellénophiles sous l'angle de la continuité, partant de l'idée que la langue helléno-phile ne s'est pas développée isolément, mais progressivement à partir de l'arménien du Ve s. Il analyse successivement: 1) les composées en *apa-* et en *ar-*, qui existent dès le Ve s. et se généralisent à l'époque helléno-phile; 2) les représentations d'un concept unique au moyen de plusieurs termes (un mot grec traduit par deux ou plusieurs mots arméniens, juxtaposés ou en relation de dépendance), déjà présentes chez les auteurs dits "classiques"; 3) le génitif absolu, dont les racines apparaissent dès le Ve s.

Bernard Coulié

From NAASR's List of Books on Armenian Topics Published in 1998

From the NAASR news release of December 7, 1998, compiled by Marc A. Mamigonian, we took the following survey of works published in the course of this year. NAASR's Armenian Book Clearing House was enlarged by 70 titles in English. The list does not give full details on the place of publication and the size of the works, we publish the information as received, including part of the compiler's comments.

Mamigonian's list includes:

Historical works

Cosroe Chaqueri, *The Armenians of Iran: The Paradoxical Role of a Minority in a Dominant Culture: Articles and Documents*, Harvard University Press. [Articles by a.o.

Vardan Gregorian, George A. Bournoutian; documents, reports, correspondence in English translation]

Vazken S. Ghougassian, *The Emergence of the Diocese of New Julfa in the Seventeenth Century*, University of Pennsylvania Armenian Texts and Studies, Scholars Press, Atlanta, GA.

Seta B. Dadoyan, *The Fatimid Armenians: Cultural and Political Interaction in the Near East*, Brill, Leiden. [Under-studied topic: complex relationship between Armenians and the Fatimid Caliphate in the 11th and 12th centuries; much background information

extending centuries back before that period].

Michael Foss, *The People of the First Crusade*, Arcade Publishing.

Gabriele Winkler, *Studies in Early Christian Liturgy and its Context*, Ashgate. [Examines the origins and traces the history of aspects of Armenian Church practices from the earliest times].

Documentary works

Vatche Ghazarian [ed], *Armenians in the Ottoman Empire: An Anthology of Transformation - 13th - 18th Centuries*, Mayreni Publishing. [More than 200 accounts of Western travelers in Historic Armenia, the largest collection of its kind].

For Bournoutian, *Russia and the Armenians of Transcaucasia*, see elsewhere in this Newsletter.

Anita L.P. Burdett, *Armenia: Political and Ethnic Boundaries, 1878-1948* (Archive Editions). [Collection of documents and maps from the British Foreign Office].

Hilmar Kaiser, *Imperialism, Racism, and development Theories: The Construction of a Dominant Paradigm on Ottoman Armenians*, Gomidas Institute.

Ronald Grigor Suny, *The Soviet Experiment: Russia, the USSR and the Successor States*, Oxford University Press.

Armen Baghdoyan, *Armenia and Nagorno Karabagh: Problems of*

Security and Development [Revised collection of essays which originally appeared in the Armenian press].

Thomas W. Miller [ed.], *Children of Trauma: Stressful Life Events and Their Effects on Children and Adolescents*, International Universities press. [Contains a chapter on the 1988 earthquake in Armenia and its aftermath].

H. Martin Dorian, *Worcester Is America: The Story of Worcester's Armenians - The Early Years*, Ben-nate. [Many photographs, in depth study].

Christopher H. Zakian, *The Torch Was Passed: The Centennial History of the Armenian Church in America*, St. Vartan's Press, New York.

George Thomas Kurian, *The World As It Should Be: Reversing History's Mistakes*, UN Studies Forum. [Also on Armenia and Turkey].

Memoirs and Survivor Accounts

Peter Balakian, *Black Dog of Fate*, Broadway Books/ MacMillan Books, is now available in paperback and in Dutch translation, entitled *Het land van mijn grootmoeder* (De Boekerij, 1998).

Anthony Slide [comp.], *Ravished Armenia and the Story of Aurora Mardiganian*, Scarecrow Press. [re-edition of the 1918 original, with material from the now lost film based on the book.]

Hovhannes Mugrditchian, *To Armenians With Love: The Memoirs of a Patriot*, PaulMart. [Genocide survivor from Cilicia comes to the United States, moves to Armenia after WWII, eventually returns to the US].

Ben H. Bagdikian, *The Memoir of Lydia Bagdikian: A Childhood in Two Countries*.

Ben Bagdikian, *Double Vision*, now also available in paperback.

Florence M. Soghoian, *Portrait of a Survivor*, Christopher Publishing House.

Leonidas Koumakis, *The Miracle: A True Story*, Greek Institute. [Destruction of the remainder of the Greek community in Turkey after WWII; contains information also on the Armenians and the Kurds].

Mehdi Zana, *Prison No. 5: Eleven Years in Turkish Jails*, Blue Crane Books. [The Kurdish position; preface by Elie Wiesel]

George Nersessian, *For Love and Honor*. [Armenian from Genocide survivor family in Greece put by Germans through forced labour in WWII]

Andrew Boyd, *Baroness Cox: A Voice for the Voiceless*, Lion Publishing. [Biography of this member of Britain's House of Lords who has provided so much humanitarian and moral aid to Armenia and Karabagh, as well as to other places in the world]

Carolann S. Najarian, *A Call From Home: Armenia and Karabagh - My Journal*, Arpen Press. [Chronicles a decade of personal experience of an American doctor's efforts in earthquake and war-torn Armenia and Karabagh.

Criticism, Fiction and Poetry
Nona Balakian, *The World of William Saroyan*, Bucknell University Press. [In-depth study by New York Review of Books critic]

Donald Rayfield, *The Literature of Georgia: A History*, Oxford: Clarendon Press. [Covers the material from the earliest period to the 20th century; extensive references to Sayat Nova]

Clint Kelly, *Deliver Us From Evil*, Bethany House. [Historical novel set in the days of the Genocide]

Nancy Kricorian, *Zabelle*, Atlantic Monthly Press. [Tells a woman's life from the Genocide to her adult life in Watertown, Mass.]

David Kherdian, *Chippecotton: Root River Tales of Racine*, Gatehouse. [poetic reminiscence and history]

Helene Pilibosian, *At Quarter Past Reality*, Ohan Press. [personal collection of poems; American Armenian experience in Greater Boston]

Ara Baliozian, *Definitions: A Critical Companion to Armenian History and Culture; Unpopular Opinions;*

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Th.M. van Lint.

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