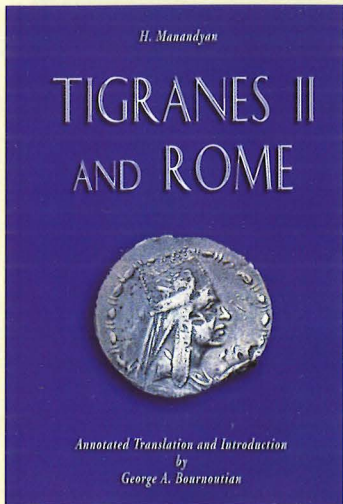




# The National Association for Armenian Studies and Research

## NAASR Helps Fund Translation of Book on Tigran the Great

The first English translation of an important work of Armenian historiography, *Tigranes II and Rome*, has been published by historian Dr. George A. Bournoutian as part of Mazda Publishers Armen-



ian Studies Series with a major grant from NAASR and other funders.

*Tigranes II and Rome* was written by Hakob H. Manandyan (1873-1952) in Armenian and published in Yerevan in 1940. Manandyan is revered as one of the major Armenian historians of his era but very little of his work has appeared in English. His book on Tigran represents the first serious attempt to examine the 1st century B.C. Armenian monarch without appealing to patriotic sentiments and with a grounding in Greek and Roman sources.

Tigran II, well-known to Armenians as Tigran the Great, is the sole Armenian monarch who not only succeeded in unifying all the see TRANSLATION, page 4

### MESSAGE FROM NAASR CHAIRMAN KOLLIGIAN:

## Capital Campaign Passes Halfway Mark

A \$300,000 bequest from the estate of the late Ethel Jafarian Duffett has put the NAASR 50th Anniversary Campaign over the halfway mark to its goal of \$2 million. Mrs. Duffett was a longtime NAASR supporter who gave generously to numerous Armenian causes, including most notably endowing the Darakjian/Jafarian Chair in Armenian History at Tufts University.

I would like to express our gratitude for the bequest and for the ongoing success of the fundraising campaign. We have to press on towards achieving our ultimate goal, but this is a very positive step. The strong response to this campaign is already showing results in NAASR's increased activities.

Since the celebration of NAASR's 50th anniversary in fall 2006, we have moved forward in a number of important areas. For example, the organization has:

- Continued to expand its program of lectures beyond the Boston area with events in New York City, Worcester, Hartford, Toronto, and a number of



NAASR Chairman Nancy R. Kolligian

cities in California

- Provided grants to Ph.D. candidates in Armenian Studies and related fields at the University of Oxford, Harvard University, and New York University
- Joined forces with the Knights of Vartan to administer their Fund for Armenian Studies
- Catalogued our Mardigian Armenian Reference and Research Library and made the catalogue available online
- Modernized bookstore operations with computerized sales and inventory tracking

For more than fifty years NAASR's hard work and pio-

neering efforts have advanced knowledge of Armenian history and culture, dramatically increased awareness of the Armenian Genocide, and firmly established Armenian Studies at foremost universities in the United States.

In calling your attention to the encouraging support from our members and friends, we also ask you to join with us and contribute to the 50th Anniversary Campaign. Your gift will help us reach our \$2 million goal.

## NAASR, Knights of Vartan Begin Joint Administration of Fund for Armenian Studies

NAASR and the Knights of Vartan have begun an arrangement under which the two organizations will collaborate on administering the Knights' Fund for Armenian Studies (FAS).

NAASR has itself for several decades provided grants for research and publication, and by administering the Knights of Vartan Fund in addition to its own grant program, it is hoped that a greater level of efficiency can be achieved.

The first grant under the new relationship was issued to Hasmik E. Khalapyan from Yerevan, currently a Ph.D. degree candidate in History at Central European University in Budapest, Hungary, where she is writing a dissertation on "The Women's Movement Among Ottoman Armenians, 1875-1914." Khalapyan received a grant to present a paper at the November 2007 Middle Eastern Studies Association (MESA) annual conference in Montreal as part of a panel on "Ottoman Women's Movements and Print Cultures."

All proposals received are reviewed by the Executive Committee of NAASR's Board of Directors, which decides whether the proposal should be reviewed by its NAASR Academic Committee as a potential Knights of Vartan grant. The Academic Advisory Committee consists of Prof. Richard N. Frye, Chairman (Harvard see ADMINISTRATION, page 5



## NAASR Board Member Steve Kurkjian Honored at *Armenian Mirror-Spectator* Banquet

NAASR Board Member and long-time *Boston Globe* investigative reporter Stephen Kurkjian was honored with the Excellence in Journalism Award at the *Armenian Mirror-Spectator's* 75th Anniversary Celebration on September 8.

In his speech at the gala banquet, Kurkjian stated "before the *Globe* there was the *Mirror-Spectator*. I can remember sitting at my grandmother's kitchen table as she read the *Mirror* and I read the *Boston Globe*. This was my introduction into how newspapers could shape and change people's lives. My career at the *Globe* has meant so much to me personally and professionally. But all along, you



were calling me there to tell me how much it meant to see an Armenian name in the paper. I learned from you what it means to be an Armenian."

NAASR Board Chairman Nancy Kolligian and Director of Programs and Publications Marc Mamigonian served on the *Mirror-Spectator* Anniversary Committee, and Mamigonian contributed a short history of the newspaper to the program book.

## Is NAASR In Your Will?

There are many ways you can help NAASR and its programs for the furtherance of Armenian studies and research. One of the most significant is including NAASR in your estate planning. There are many possibilities – please make an appointment with NAASR to discuss the best plan for you. Call us at 617-489-1610, e-mail us at [hq@naasr.org](mailto:hq@naasr.org), or visit us at the NAASR Center in Belmont.

## NAASR Chairman Emeritus Manoog Young Celebrates 90 Years

Following the October 11 lecture by Bedross Der Matossian, the crowd of NAASR members and friends observed a significant event: the 90th birthday of NAASR Chairman Emeritus Manoog S. Young.

Director of Programs and Publications Marc A. Mamigonian offered some remarks on this milestone occasion, noting that it was in part the inspiration of Young's lifetime of devotion to Armenian Studies that had influenced him in seeking a position with NAASR some ten years ago. Mamigonian also presented a copy of Young's Master's Thesis, "Russia and the Armenians, 1700-1923," completed at Clark University in 1952, to the NAASR Library.

through the years, saying "you can take pride in what has happened, because



Left to Right: Manoog S. Young, Sandra Jurigian, Barbara Young, Marc Mamigonian

you are responsible for it. I was one small cog in the wheel. We can be assured that with all the money and time that we have spent ... there is no end to the rewards that will come now and in the future. I'd like to be back here in a hundred years to see what has transpired."



Manoog Young in 1938

There followed a slide presentation of images from Young's life going back to the 1930s – with an emphasis on his activities as NAASR Chairman from 1955 to 2001.

Young thanked those who had come for the evening and paid tribute to the community for its support of NAASR



Manoog Young in 1989

He reflected on having reached this landmark age: "A lot of people ask me how did I get to be 90 years old, how did I make it? Part of it is genes, of course. Part of it is incredible medical attention, part of it is a loving family. And part of it is NAASR, because the purposes of NAASR kept me going." He declared, "I really don't feel 90 years old! I have a feeling I might be around for another ten years."



# Switching To Part Time, Administrative Director Sandra Jurigian Reflects on 45 Years of Service

As NAASR's Administrative Director for the past 20 of my 45 years of service, I have had an incredible journey. There has been constant growth, expansion, and change both organizationally and for me personally, and I am extremely grateful to have been allowed this experience.

Friends and members have often asked me what made me stay with NAASR for my entire career. My answer was always that it was very easy – I simply believed thoroughly in NAASR's purposes and goals. I knew that the organization was unique and that the pioneering individuals who had the vision to develop this organization in dedicating themselves to the advancement of Armenian studies, research, and publication deserved support.

I remember how I first learned about NAASR and its first Board Chairman, Manoog S. Young. In the late fifties, my best friend had just graduated from Radcliffe and had been hired by Manoog as NAASR's Executive Secretary. I had been working at Harvard University Press on Garden Street in Cambridge, so we were able to meet occasionally during our lunch hours. She would tell me about her boss, Manoog, and his expectation of 100% accuracy at all times. No errors were tolerated. Nothing less than 100% accuracy was ever acceptable in any aspect of her work performance. He had set the highest standards for NAASR.

Later, in April of 1963, I learned through Father Arten and Yeretzgin Mary Ashjian, then of St. James Armenian Apostolic Church in Watertown, that NAASR needed someone for its one-woman office. Yeretzgin arranged an interview with Manoog for me. I remember sitting across from Manoog at a small table when he said, "So, why do you want to work for NAASR?" I told him with no hesitation that I was looking for a challenge. He must have been pleased with my response because he hired me.

That was the beginning of four decades of working together, him at the other end of a telephone call either at Franklin Institute or later at his home, and me in the NAASR office. (He would go into the office in the middle of the night, be there for hours, and leave a daily priority list for me for when I arrived in the morning.) I certainly got my challenge. There were daily telephone fights and arguments along the way, but always with mutual respect. As Board Chairman, it was his privilege to give the orders, but he always encouraged me to express my ideas, and he listened to my comments. I know that he valued my opinions. Manoog's dedication, personal sacrifices, and devotion to the purposes of NAASR for over 40 years deserve our eternal gratitude. It was a privilege for me to learn so much from him. Thank you, my friend.

It was in the 1960s when we moved to 175 Mt. Auburn Street in Cambridge where we were able to hold lectures and other activities in our own facility. Years later, I remember the delivery of our first computer there. The box sat in my office for over a month waiting for some knowledgeable volunteer to come in and install the word-processing software. I lost patience with waiting, so I bravely opened the manual, followed the instructions step by step, and installed the software myself. To my amazement it worked, and I was so pleased that I printed out a two-sentence test letter addressed to Manoog to show him what I had accomplished. His note back to me said, "That's fine, but couldn't you have printed the date a little lower?"

I am so proud of the multi-service organization that NAASR has become since its move in 1989 to its current address at 395 Concord Avenue in Belmont with its Armenian Book Clearing House, its fully catalogued Armenian Reference and Research Library, its lecture se-

ries, seminars, conferences, symposia, tours, and Armenian Heritage Press publications program. Our financial systems have been fully computerized, bookstore holdings computerized, and books barcoded.

Our Board members, under the leadership of our current Board Chairman Nancy R. Kolligian, are highly involved in policy decisions and that which is in the best interests of NAASR. They deserve our gratitude for their own sacrifices. It has been a pleasure to work with Nancy since 2001. Thank you, Nancy, for recognizing my strengths and for allowing me to function independently.

The time is right for me to relinquish my major responsibilities here. I have complete confidence in our young talented staff, Peter Bogosian, Marc Mamigonian, and our new Administrative Director Catherine Minassian, and I so look forward to helping them as needed on a part-time basis.

I know I have been blessed in many ways, and I consider my association with NAASR one of my blessings. It has been a treasured gift.



Sandra Jurigian and Cathy Minassian

## Cathy Minassian New NAASR Administrative Director

Cathy Minassian began working at NAASR in December 2007 as full-time Administrative Director. Cathy has worked in technology, entrepreneurial and educational settings. Most recently she worked as a Customer Support Manager for CSC in Waltham. Prior to working at CSC, she worked at Genuity. She is proficient in desktop computer applications and use of the internet.

Her area of focus at NAASR will be bookstore operations, including the on-line shopping for books at [www.naasr.org](http://www.naasr.org). Cathy will be in the office full-time Monday through Friday, as Sandra Jurigian scales back to three days per week.

Cathy has been involved in the Armenian community in Boston for many years. She is currently a parish council member at Holy Trinity Armenian Church in Cambridge, MA, and also serves as an advisor to their ACYOA group. As the newest member of the NAASR office team, she looks forward to working at NAASR to continue its legacy of promoting Armenian studies, research, and publication.



COMMENTARY BY DR. DIKRAN ABRAHAMIAN

## George Bournoutian: Tigran the Great and Rome

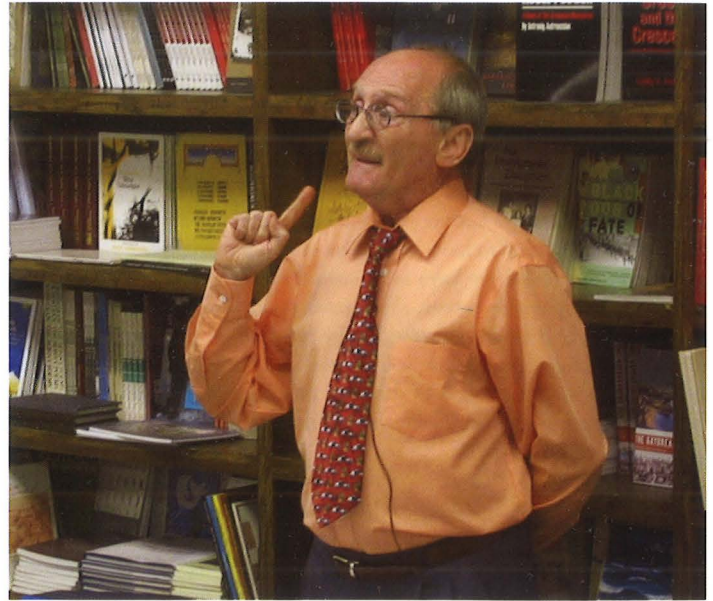
Communities and nations are often measured by their cultural contributions. Studying recorded history, analyzing how the present has evolved from the past is part of that endeavor and helps us to better understand ourselves. To this end, the creation of cultural and educational centres through philanthropy to promote such studies is a noble and enlightening cause.

I have been pondering this line of thought these past couple of months after attending two book presentations, a funeral of a person whom I knew only by name, and exchanging casual greetings with another person with whom my contacts were limited to emails. I sometimes wonder how the mind draws comparisons between events which seemingly have no relevance to each other.

For example, a few weeks ago I attended a lecture sponsored by NAASR and the local chapter of AGBU (Armenian General Benevolent Union) in Toronto. The one hundred and sixty kilometers journey was definitely worth the effort! George Bournoutian, recipient of IREX, NDEA, and Mellon Fellowships and a Professor of East European and Middle Eastern History at Iona College, captivated the audience like a performing artist. His skill in simplifying and presenting complex historical concepts promoted an intense mood. The experience was akin to being in front of the desktop and enjoying an interactive program which you don't want to end.

The first book he analyzed was *Tigranes II and Rome* by the eminent Armenian historian, Hakob Manandyan. The book, a new interpretation based on primary sources, describes the dealings ancient Rome had with the Pontic and Armenian kingdoms during the first century B.C. The parallels of regional control demonstrated between this classic period and the present was almost stunning! The audience, like me, was enthralled! Anyone studying this period will find this book a most valuable resource which I highly recommend.

Then Prof. Bournoutian analyzed *The Travel Accounts of Simeon of Poland*. Those who are interested in Ottoman History will be fascinated



Dr. George Bournoutian speaking at Abril Bookstore, Glendale, CA.

by this book. The lecturer underlined that European travelers have left numerous accounts on the various provinces of the Ottoman Empire in the seventeenth century, but this book differed from all others, because as the professor points out, Simeon's travels "not only span an uninterrupted period of twelve years, but his accounts are also most detailed on both the places he visited and the people he met." I myself can readily attest that the author's writing style makes you unable to put it down! I finished it in two nights! My humble recommendation would be to bring this book as a traveling companion and reference tool, to help you fully experience the history and flavor of Alexandria, Cairo, Jerusalem, Damascus, Aleppo, Antioch, Istanbul, and elsewhere in the Middle East on your next visit there.

(Dr. Abrahamian's commentary appears courtesy of keghart.com.)

## NAASR Helps Fund Translation of Book on Tigran the Great

TRANSLATION, from page 1  
lands inhabited by the Armenians but also extended Armenian rule into Syria and northwestern Iran. He created an Armenian empire which lasted for some two decades, taking the title of "King of kings," which until then was only held by the kings of Parthia. Tigran's greatness lay in his attempt to forge an independent and powerful state and to break away from the constraints imposed upon Armenia by its geography as he tried to free Asia Minor from Persian military and political threats in the east and those of Rome in the west.

According to Bournoutian, "the inspiration for this book came from Dr. Nina Garsoian's translation of Manandyan's *The Trade and Cities of Armenia in Relation to Ancient World Trade*,

which is the only other work of his in English. Bournoutian continues, "Manandyan's scholarship is great and he has numerous important works. I felt students could benefit from such a translation. It may encourage others to translate more of his works."

NAASR Board Chairman Nancy R. Kolligian stated that "NAASR is very pleased to have helped make this significant publication possible. Dr. Bournoutian continues to make important works accessible to the English-language reader, which has always been a vital part of NAASR's mission. The fact that this is the first scholarly book on its subject in English makes it all the more noteworthy."

Bournoutian has gone on the road for NAASR in Fall 2007, giving well-attended talks in Southern California at Abril Bookstore and

the Ararat-Eskijian Museum on October 6 and 7 and in Toronto at the AGBU-Toronto on October 26. (See NAASR member Dr. Dikran Abrahamian's commentary on this talk on this page.) In addition, on December 2 he gave a talk at St. George Armenian Church in Hartford, "The Academic War Over Nagorno-Karabagh," co-sponsored by NAASR and St. George. Plans for talks in New York, Boston, Florida, and other cities are under way.

George Bournoutian is Senior Professor of History at Iona College. He is the author of numerous books on Armenian history and has taught Armenian history at Columbia University, Tufts University, New York University, Rutgers University, the University of Connecticut, Ramapo College, and Glendale Community College.



## Gregory Adamian Earns Medal of Honor

Bentley Chancellor and President Emeritus Gregory H. Adamian has received an Ellis Island Medal of Honor for his lifetime contributions to education, business, law, and cultural and civic life in America. The award was presented at a ceremony on Ellis Island in New York Harbor on May 12, by the National Ethnic Coalition of Organizations, Inc.

Adamian is a Charter and Life Member of NAASR and has served on the NAASR Board of Directors since 1956. He has been an integral part of NAASR from its inception to the present day.

NECO, the largest organization of its kind in the United States, was formed in 1984 to educate Americans about the immigrant experience and encourage cultural unity. Ellis Island

Medals of Honor are presented each year to recognize U.S. citizens from various ethnic backgrounds who exemplify outstanding qualities in their personal and professional lives, while continuing to preserve the richness of their particular heritage.

Chancellor Adamian, a long-time leading advocate for the Armenian community, was one of 100 Americans honored this year, joining luminaries such as Sen. Chuck Hagel, University of Notre Dame President Rev. John I. Jenkins, and United Nations 61st General



NAASR Board Member and  
Bentley College Chancellor  
Dr. Gregory Adamian

Assembly President H.E. Sheikha Haya Rashed Al Khalifa. Other medal recipients include leaders from government, business, the military, medicine, the arts, and philanthropic organizations.

In a citation to mark the occasion, the Bentley Board of Trustees declared: "You have accomplished what your father, who arrived at Ellis Island nearly a century ago, could only have dreamed for his son. As the consummate ambassador for Bentley College, you have forged the relationships, and helped secure the funds, that fueled the stunning growth — physical and intellectual — of the institution. Your extraordinary devotion and efforts, spanning six decades, established a foundation upon which your successors have built, and will continue to build far into the future."

(Adapted from article in *Bentley Observer*, Fall 2007, and used with their permission.)

## Founding Member's Books Find New Home at BU

The acquisition of four great Middle Eastern libraries by the Howard Gotlieb Archival Research Center has immeasurably boosted the Islamic holdings of Boston University's libraries. These acquisitions are also distributed across the three great Middle Eastern linguistic areas: Arabic, Iranian, and Turkic.

The libraries of the great German Turcologists Menges and Jettmar cover the whole field of Turkic studies, with many rare and possibly unique items from Russia and Chinese Central Asia as well as Turkey itself.

The library of Professor Muhsin Mahdi, James Richard Jewett Professor of Arabic Emeritus at Harvard University contains a large number of Islamic (mostly Arabic) texts and much secondary work on Islamic literature, philosophy, and civilization.

The Richard N. Frye Library represents the books—almost five thousand in number—and other materials collected over more than sixty years by Richard Nelson Frye, who was the Aga Khan Professor of Iranian at Harvard

University for much of the second half of the twentieth century and is a NAASR Founding Member.

This collection focuses on Iran and neighboring areas deeply affected by Iranian civilization such as Central Asia and the Caucasus. It is particularly strong on pre-Islamic Iranian civilization and languages, but there is a very substantial amount of Islamic literary, religious, historical, and other material.

An outstanding feature of the collection is secondary literature in Russian and German, the primary scholarly languages, until recently, for Iranian studies. In all, more than forty languages are represented, including Caucasian languages such as Armenian and Georgian as well as lesser Iranian languages such as Kurdish and Pushto.

The breadth of Professor Frye's scholarly associations is reflected in hundreds of offprints of scholarly articles. There are also about a hundred mostly complete runs of important journals in the field of Middle Eastern studies as a whole, a fantastic resource for Islamic research and scholarship.

## NAASR, Knights of Vartan Begin Joint Administration of Fund for Armenian Studies

ADMINISTRATION, from page 1

University), Prof. Michael J. Connolly, Secretary (Boston College), Prof. Kevork Bardakjian (University of Michigan, Ann Arbor), Prof. Dennis R. Papazian (University of Michigan, Dearborn), and Prof. James R. Russell (Harvard University). Proposals for grants are subject to approval by the NAASR Academic Committee and the Board of Trustees of the Knights of Vartan FAS.

The Knights of Vartan Fund for Armenian Studies provides fellowships and support for scholarly research and publication in the field of Armenian Studies to qualified scholars in any institution of higher learning, at the graduate or post-doctoral levels. Grants may also be made to fund lectures, seminars, and conferences. Funds are not available for undergraduate research or for work that falls outside the field of Armenian Studies.



# Fall 2007 NAASR Lecture Series

Fall 2007 continued one of NAASR's busiest years and saw the ongoing extension of its programs nationwide. We are especially grateful for the cooperation of our co-sponsors.

This *Newsletter* continues from the previous issue the accounts of lectures from earlier in the year and brings us to the end of 2007. Descriptions of all talks, whenever available, have been provided. We appreciate the coverage given to our events in the Armenian-American press and their consent to let us reprint articles.

The following is a listing of all NAASR programs held between September and December 2007:

## SEPTEMBER 20:

Dr. Seta Dadoyan: "Armenian Dissidence: Highlights of an Unwritten History," at the NAASR Center.

## SEPTEMBER 27:

"An Armenian Journey: 20 Years After," with producer/director Ted Bogosian. Co-sponsored by the Armenian Library and Museum of America (ALMA), Project SAVE Armenian Photograph Archives, the Charles and Elisabeth Kenosian Chair in Armenian History and Literature at Boston University, and NAASR.

## OCTOBER 6 & OCTOBER 7:

Dr. George Bournoutian: "Tigran the Great and Rome," at Abril Books, Glendale, CA, and the Ararat-Eskijian Museum, Mission Hills, CA.

## OCTOBER 11:

Bedross Der Matossian: "The Armenian Quarter in Jerusalem: Past, Present, and Future," at the NAASR Center.

## OCTOBER 18:

David Kherdian: "Forgotten Bread: First-Generation Armenian American Writers," at the NAASR Center.

## OCTOBER 26:

Dr. George Bournoutian: "Tigran the Great and Rome," at the Alex Manoogian Cultural Center, Scarborough, Ontario. Co-sponsored by the Armenian General Benevolent Union—Toronto and NAASR.

## NOVEMBER 1:

"Monuments of the Nakhichevan Region," illustrated lecture by Argam Ayvazian and Steven Sim, with translation and commentary by Dr. Anahit Ter Stepanian and Dr. James R. Russell.

## NOVEMBER 2:

Dr. Margaret L. Anderson: "Down in Turkey, Far Away: Human Rights, the Armenian Massacres of 1895-96, and Orientalism in Imperial Germany," at Bunche Hall (History Conference Room), UCLA Campus. Co-sponsored by NAASR, the UCLA Armenian Studies Program, and the UCLA Department of History.

## DECEMBER 2:

Dr. George Bournoutian: "The Academic War Over Nagorno-Karabagh," at St. George Armenian Church, Hartford, CT. Co-sponsored by St. George Church.

## NAASR Lecture SUMMARIES

### Richard Hovannisian: The Changing Landscape of Historic Western Armenia

Prof. Richard Hovannisian, the Armenian Educational Foundation Endowed Chair in Modern Armenian History at UCLA, noted for his research and teachings on modern Armenian history, had mixed feelings about visiting his ancestors' homeland of Historic Armenia; but in an effort to better understand a place he has studied from afar for decades, he made the trip.

In a slide show presentation on February 23, 2007, sponsored by the National Association for Armenian Studies and Research (NAASR) and held at the First Armenian Church in Belmont, he shared what he called his "confusing" experience to an overflowing crowd in a program.

After the last stop of his journey in Van, he flew to Istanbul to see the late Hrant Dink. Later, when he saw Dink in Los Angeles, he recalled a very different man. "He was fearful," he said. He recalled Dink saying, "I can become a martyr but do I have a right to make a martyr of those I love?"

Hovannisian's trip was made in July 2006—well before Dink's death—but since that time, Turkey has become even more of an oppressive regime, Hovannisian implied. Hovannisian described a reticence that Armenians of his and his parent's generation had with



Dr. Richard G. Hovannisian with Marc Mamigonian and NAASR Chairman Nancy R. Kolligian

regard to returning home. Unlike the case of Holocaust survivors, returning home was not cathartic. Because of no acknowledgement of the Genocide, "our historic collective memory was interrupted ... a sense of connection was lost."



Hovannisian spoke of traveling through cities such as Erzerum, Agn, Palu, and Van with, among others, his wife, Vartiter, and Turkish scholar Fatma Muge Gocek. Considering the political climate in Turkey the very fact that he was traveling with a Turk to ancient Armenia was “unbelievable,” he said.

One of the more difficult places to see for him was a site in Kemakh, along the Euphrates River, he said. The part he dreaded seeing was an area of the river which goes through a gorge. That was the site of the Kemakh massacre, when the Turkish military and gendarmes forced the Armenian deportees to march into the gorge and then descended upon them; it evoked powerful imagery which he did not want to face, he said. After seeing the spot, he understood what history books could not offer. “After having taught Armenian history for 40 years, you can’t understand until you visit,” he said.

Along the way, they stopped in his and his wife’s ancestral villages. While showing a picture of his wife’s father’s home, Hovannisian mentioned that her father had written a memoir of his village which included a map. They also went to Kharpert, “the place I was both afraid to see and wanted to go” because his family had come from that region.

What struck Hovannisian was how different these places were compared to the pictures he had in his mind from his childhood as well as history books. Old churches were now in ruins and being used as stables, with their Christian symbols gone. Hovannisian said if they were not being used even for this purpose they would be in even worse condition or gone. Using before and after pictures, he compared the once-vital Armenian cities to their current barren landscapes.

Along his travels, Siefken, his Hamshen driver, noticed they were being followed. Apparently, the Interior Ministry had noted Hovannisian’s arrival and followed him throughout his journey. “At times they would lose us, to their embarrassment,” Hovannisian said to the crowd’s delight.

Members of the Turkish government were not the only ones paranoid about Hovannisian’s presence. Kurdish dwellers behaved similarly, but for perhaps different reasons, according to Hovannisian. Assuming he was looking to reclaim treasures hidden by his ancestors during the Genocide, some were defensive and paranoid, he said. Later in the question-and-answer portion of the program, a question was raised in regard to whether Kurds felt any guilt about their participation in the Genocide. Hovannisian explained they had told him they owed much to the Armenians and there was a strong sense that what they had did not belong to them, without admitting to any guilt.

Despite some letdowns, he said he found the trip a moving experience—“almost surrealistic”—because it evoked his childhood. “I knew the sounds, smells, and noises.”

While he noted that many places and in fact the people looked as they would have before 1915, much of Historic Armenia has become modernized due to construction. With four-lane roads and better transportation, “modernization is erasing the last vestiges of what was.”

(by Dilani Yogaratanam, *Armenian Mirror-Spectator*, March 17, 2007)

## Taner Akçam: A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility

Taner Akçam made Harvard University a stop on a whirlwind tour to several cities to promote his recently published book, *A Shameful Act: The Armenian Genocide and the Question of Turkish Responsibility*.

On Wednesday, March 14, a standing-room-only crowd, composed primarily of the Armenian community and students, but also

including some Turkish audience members, heard Akçam deliver his message—that Turkey must acknowledge responsibility for the Genocide.

Akçam has achieved praise and notoriety and also been the target of suspicion and criticism for his unflinching stance on the reality of



Dr. Taner Akçam and Marc Mamigonian

the Genocide and his “appeal to the Turkish people to accept this moral responsibility.”

Akçam enjoys particular and peculiar credibility as a scholar and spokesperson regarding the Armenian Genocide. Turkish-born, he was a student in Istanbul in the 1970s, when he was arrested and imprisoned under Articles 141 and 142 of the Turkish Criminal Code which forbade any mention of “class struggle,” then associated with an espousal of Communism. Akçam spent about a year in jail before escaping to Germany, where he lived for several years. Since 2001, he has been an associate professor in the Department of History at the University of Minnesota.

The Harvard evening which was co-sponsored by the National Association for Armenian Studies and Research (NAASR), the Harvard Armenian Society, the Mashtots Chair of Armenian Studies at Harvard, the Zoryan Institute, and the Davis Center for Russian and Eurasian Studies at Harvard, opened with welcoming remarks by Nina Kouyoumdjian, President of the Harvard Armenian Society, and Marc Mamigonian, NAASR’s Director of Programs and Publications.

Mashtots Professor James R. Russell sent a message, read by Mamigonian, in which he praised Akçam and expressed regret at not being able to attend due to a teaching conflict.

Akçam’s contribution to the field of genocide studies has been his focused reliance on Ottoman documents, and both in his book and his lectures, he stresses that Armenians and Turks share a history—they merely look at it from totally disparate points of view.

As he said Wednesday night, “national memory is highly selective. All countries remember their histories as a series of invasions and massacres. The Turks remember massacres by the Greeks, Armenians, and Bulgarians. They remember their suffering, but they don’t remember the suffering they inflicted.”

To show that not only Western powers but the Turks themselves knew what had happened in 1915, Akçam cites Turkish documents that report the courts martial that were set up by the Ottoman government between 1918-1922 documenting the government’s acknowledgment that crimes by senior officials had taken place. Akçam also points to the failure of the Treaty of Sevres, which would have bolstered the Armenian cause, but which foundered on Turkey’s fear



of partition and concern for its national security.

Akçam links Turkey's obsession with its national security following the bitter breakup of the Ottoman Empire after World War I with Turkey's drive to what was essentially ethnic cleansing and its need to deny the Genocide.

"After its defeat in 1913, the Ottoman Empire lost a great deal of territory and could not conceive of living side by side with its Christian populations. Turkey embarked upon a policy of expulsion of non-Muslims from Anatolia, and this included not only the Armenians, but the Assyrians and the Greeks. One third of the Christians who had lived in Anatolia were either relocated or killed."

The post-World War I Republic of Turkey viewed the Armenian Christians as "seditious agents" who were engaged in plotting, with the likely assistance of the Western powers, the partition of the former empire, stated Akçam. However, the fact that Kemal Atatürk himself condemned the massacres of Armenians and other Christians should be a starting point for today's Turkish government to acknowledge the Genocide, he added.

"What is missing in the Turkish stance today is the moral aspect. There must be a moral condemnation of the act that resulted in the deaths of over a million people," concluded Akçam.

The question-and-answer period that followed the talk produced one query that aroused Akçam's heated response. When asked about the rumor that he had acted as a terrorist, Akçam said "My history is part of the human rights struggle and the history of democratization. I am not a terrorist, I have never carried a gun, I have never murdered anyone. I was arrested in Turkey many years ago for handing out flyers. I spoke up about the class struggle, about the problems of working people in Turkey, and about my opposition to Turkey's invasion of Cyprus. These are the reasons I was arrested."

Akçam concluded his remarks with a reference to Hrant Dink, the Armenian-Turkish journalist who was assassinated in January in Istanbul. "He wanted Turkey and Armenia to establish diplomatic relations, regardless of the acknowledgment of the Genocide," he noted.

Nancy Kolligian, Chairman of NAASR's Board of Directors, brought the evening to a close with remarks that praised Akçam for his "passion, humanity, and bravery."

The line to buy Akçam's book following his talk was two and three deep. The presence of a few Turks in the audience who seemed partially sympathetic to his message could signal that the monolithic denial of the Genocide on the part of the Turkish nation is finally exhibiting a few cracks.

(By Daphne Abeel, *Armenian Mirror-Spectator*, March 24, 2007)

## Apo Torosyan: Voices

Artist and filmmaker Apo Torosyan premiered his most recent genocide oral history film, *Voices*, at NAASR on April 25.

Marc Mamigonian, Director of Programs and Publications at NAASR, introduced Torosyan, who then introduced a special guest in attendance, Turkish human rights activist Ragip Zarakolu, currently being prosecuted under Article 301 of the Turkish penal code.

Torosyan expressed his deep admiration for Zarakolu as his friend and colleague, and stated, "He and his wife had the courage and stamina to face torture, jail sentences, and financial burden" for his activism in Turkey.

He then read an excerpt from an email sent in commemoration of April 24th on behalf of other Turkish activists who were brethren in fighting for Genocide recognition but who wished to remain anonymous for their own safety. It read, "For those who have been quiet

since 1915, for those who know oppression but cannot express it, we all owe you a thousand apologies."

Following the screening of the film, Torosyan spoke briefly about his experiences in 2003 in Turkey as an Armenian undercover posing as a journalist. He spoke critically of the widespread generational animosity that many Turks had been ingrained with towards Armenians, saying, "[The nationalist Turks] don't want Armenians there. They don't want Christians. They want Turkism as it was, 'Turkey for Turks.'"

Speaking of the ill reception *Voices* has received by many in the Turkish nationalist media, along with the praise it has received in



Apo Torosyan with Nancy Kolligian, Ragip Zarakolu, and Manoog Young

the Turkish dissent media, Torosyan said, "This is a slap in the face to deniers."

He concluded by again turning praise over to Ragip Zarakolu and other Turks like him that are speaking out against the political mainstream. "He's paying lawyers to defend our ancestors. We [Armenians] should be paying his lawyers. These are my heroes."

(*The Armenian Weekly*, April 28, 2007)

## Antonia Arslan: Skylark Farm

Padua-based author and scholar Antonia Arslan spoke at NAASR on May 17 in connection with the publication of the English-language edition of her novel *Skylark Farm*. The talk, Arslan's only in the Boston area, was co-sponsored by the Hamazkayin Armenian Educational and Cultural Society, Boston Chapter, and NAASR. Arslan is a former professor of Italian literature at the University of Padua and *Skylark Farm* is her first novel, originally published in Italian as *La Masseria delle Allodole*. A film adaptation by the Oscar-winning filmmakers the Taviani Brothers has been released in Europe.

Prior to her talk proper, Arslan declared, "today I rediscovered my relatives in Boston." Indeed, there were members of her extended network of cousins who had come to the talk – relatives she had never met. One of them showed her a large picture taken nearly





Antonia Arslan and her Boston relatives

## Patrick Cazals: Rouben Mamoulian— The Golden Age of Broadway and Hollywood

Some directors are revered, while others are forgotten. Their subtle contributions fell through the cracks so what people remember are a few of their standout films but not them. Perhaps it takes another director to remind people of what and how they should appreciate such talent. French director Patrick Cazals did just that last Wednesday, when he shared his recent documentary on the late director Rouben Mamoulian to a packed crowd at the Armenian Library and Museum of America (ALMA).

The event, which is Cazals' ninth showing of this film so far, was co-sponsored by ALMA, NAASR, and the Armenian Dramatic Arts Alliance (ADAA).

In his documentary, *Rouben Mamoulian: The Golden Age of Broadway and Hollywood*, Cazals portrays Mamoulian as a pioneer responsible for many technical advances in

filmmaking. While artistically he may have had his shortcomings, according to some of the experts interviewed in the film, his legacy includes innovative camera work, including for the first time shooting the same scene from several different perspectives and making one of the first three-color Technicolor films, *Becky Sharp* (1934). Some of his other well-known films include: *Dr. Jeckyl and Mr. Hyde*, *Blood and Sand*, and *Queen Christina*, starring Greta Garbo.

Through various interviews, including with Mamoulian biographers Pierre Berthomieu and Mark Spergel, viewers got a glimpse of Mamoulian's life story, several highlights from his films, and some footage of the director in his New York apartment before he died. Cazals also received extensive information from the Library of Congress, most of which Mamoulian had compiled and stored in scrapbooks.

Cazals begins the film describing Mamoulian's life in his hometown of Tbilisi, Georgia. Coming from an unhappy home, he was influenced greatly by his artistic mother, according to the documentary. In an interview late in life, he recalled his grandmother telling him to fill his heart with love so "there will be no room for fear or anger." Employing that message throughout his career, "the work became magical," he said.

At 22, Mamoulian left Tbilisi for London to direct plays, before being summoned by theater mogul George Eastman to move yet again, this time to Rochester, NY, in 1923.

After working in the theater, he got his big break in films when Paramount hired him to direct the sound film *Applause*. In sound films, sound was synchronized with the picture. Therefore, directors used still cameras to make the sound recording easier. Mamoulian broke technical barriers by using multiple cameras and new sound devices to create fluidity in his films.

According to Miles Kreuger, President of the Institute of the American Musical and a close friend, he captured "extraordinary

100 years ago at the funeral of Arslan's great-grandfather – a photograph she had never seen but which is described in *Skylark Farm*.

She described growing up in Padua as the child of an Armenian father and an Italian mother in a thoroughly Italian environment. She had no knowledge of Armenian history or the Armenian language and was cut off from her Armenian heritage, with her only "Armenian experiences" coming when the family attended Easter services at the Mekhitarist island of San Lazzaro in Venice.

However, she vividly recalled spending a month with her grandfather, who is the model for the character of Yerwant in *Skylark Farm*. He had come to Italy to be educated at the Armenian academy in Venice and had become a very successful surgeon. His brother, as in the novel, had returned to Kharpert just before World War I broke out and was killed in the genocide. Her grandfather told her all of these stories of the family's history and she, a young girl, listened and remembered.

It was much later in life, when she was established as a professor of literature, that Fr. Levon Zekiyan from Venice got her interested in the poetry of Daniel Varoujan and invited her to a conference on Varoujan's work. This led to her collaborating on a translation of Varoujan into Italian. Reading and translating Varoujan, she said, "the land of Anatolia with its colors and its smells came back."

*Skylark Farm* sticks pretty closely to the history of Arslan's own family. "The family history is a mirror of the larger history," she said. The novel has been very successful in Europe and in 2008 will be published in a paperback edition in the U.S.

She told a story of being contacted by a Turkish journalist following the publication of the book. He had heard bad things about the book, he said, but he read it and told her that "he didn't find one drop of hatred" in the book.

Following the talk, Arslan signed copies of her book and visited with her new-found relatives and friends.





Rouben Mamoulian

shots” with his innovative use of a sound camera.

Mamoulian’s first love was the theater, but he was soon enthralled by the new medium of film. “I have learned by doing what not to do. The hell with theater! You’ve got to find something that isn’t there,” Mamoulian said in an interview.

He continued his method of shooting scenes from several perspectives. In fact in *Dr. Jeckyl and Mr. Hyde*, his most

highly-regarded film, he shot the entire introduction from the protagonist’s perspective. His new camera techniques initially made studios uncomfortable, but they eventually saw their value and Mamoulian enjoyed a lasting relationship with Paramount.

While some thought of him as a technical genius, on an artistic level, he was considered showy by some film purists. Some even accused him of sacrificing substance for style. However, Mamoulian biographer Berthomieu explained that “he never shrank from showing things. Not showing things is easy. He took the ambitious route.” He described him as a “Hollywood romantic artist.”


 Greta Garbo and Rouben Mamoulian on the set of *Queen Christina*

In introductory remarks, Mamigonian referenced one of Mamoulian’s well-known films, *Love Me Tonight*, to point out how the use of the song “Isn’t It Romantic,” was so moving and well embedded in the film. Experts from the film noted Mamoulian’s innovation of a song following the characters from place to place. With a small body of work—only 16 films—“Mamoulian is a much-neglected figure, even in Armenian circles,” said Mamigonian, Director of Programs and Publications at NAASR.

Richard Rodgers, half of the legendary musical composing duo of Rodgers and Hammerstein, said *Love Me Tonight* was his most enjoyable experience working on a film, according to Kreuger.

After a few years in Hollywood, Mamoulian headed back east to

his first love, Broadway. He became disenchanted with film, saying that films often became “studio products.” Perhaps his transition back to theater was the reason Mamoulian was not a big name in film, the film suggested. But he was back in an environment which appreciated him and he went on to direct *Oklahoma*, *Lost in the Stars*, and George Gershwin’s operatic version of *Porgy and Bess*. In fact, he was so respected in the theater that George Gershwin sought his opinion on *Porgy and Bess*. The result was the opening being changed from a long jazz sequence to “Summertime,” with the image of a mother cradling her child. Mamoulian encouraged Gershwin to start the production honing in on the essence of it, a contribution which has made that musical one of Broadway’s classic repertory.

Cazals has been a TV producer since 1973. He owns his own production company and has been a radio producer for French Culture since 1989. The reason Cazals focused his attention on Mamoulian was simply because he enjoys covering the works of artists. His previous film focused on director Sergei Paradjanov.

(by Dilani Yogaratanam, *Armenian Mirror-Spectator*, June 2, 2007)

## Dr. Christina Maranci: The Tiny Churches of Medieval Armenia

Dr. Christina Maranci of the University of Wisconsin-Milwaukee spoke on “The Tiny Churches of Armenia: Medieval Architectural Models” on June 7, at 8:00 p.m., at the NAASR Center. The lecture was the first “Arshag Merguerian Memorial Lecture” given in memory of Arshag Merguerian (1926-2005), architect and an active member and friend of NAASR for nearly fifty years. The expenses for the lecture were covered by funds contributed to NAASR following Merguerian’s passing in 2005.

Dr. Barbara Merguerian offered opening remarks, expressing her appreciation on behalf of her family and talking about her late husband’s relationship with NAASR. She recalled Arshag’s early days in the U.S. when he came to study at Harvard’s Graduate School of Design, at the same time that NAASR was just beginning. “Arshag threw himself into NAASR activities,” she said, doing many designs for flyers for NAASR’s early lectures and finding a kind of extended family among fellow enthusiasts. Indeed, the couple met at a NAASR event in the early 1960s.

Dr. Merguerian noted, too, that Arshag had been an active member of NAASR’s 50th anniversary committee until very near the end of his life, as long as his health permitted. She remarked that in his later years he was excited by the progress in all areas of Armenian Studies, and was very enthusiastic about the work of young scholars such as Dr. Maranci, who commented on Arshag’s “unbounded enthusiasm and zeal for the subject.”

Maranci began by calling attention to the “striking tradition” of tiny churches which, while not exclusive to the Armenians, has its unique aspects. The Byzantines, for example, often depicted in wall paintings and mosaics church donors presenting a miniature version of the church to Christ. The Armenian tradition appears to be the only one that translated this into three-dimensional space, with miniature sculptural representations of churches appearing in donor sculptures (such as the famous image at Holy Cross Church at Aghtamar of King Gagik presenting the church to Christ), acroteria (ornaments placed around the exterior of the church on gables), and reliquaries within the church, and free-standing models.

Noting that very little scholarship has been done on the subject, Maranci cited the important and pioneering work of Paolo Cuneo,



who in 1969 published a catalogue of known examples and attempted to categorize them by function. However, there has been almost nothing done since then to follow up on Cuneo's hypotheses.

In Maranci's view, these small churches raise interesting questions about architectural practice and ritual function. Stressing that her



Dr. Christina Maranci

research is still in its early stages, she suggested that some of the models and other exterior sculptural and decorative programs had a ceremonial dimension. She finds some evidence of this in medieval Armenian writings and plans to pursue this line of inquiry.

Discussing the acroteria on, for example, the Surb Nishan church at Haghpat, Maranci pointed out the remarkable "interest in miniaturizing and replicating" and underscored the originality and strangeness of the practice. The models might reflect a broader, self-referential trend in Armenian architecture of the tenth century and later.

In considering the performative, iconographic, and practical roles of these stone models or "tiny churches," Maranci attempted to provide a new framework for understanding an understudied yet striking tradition of medieval art.

## Martin Deranian: Miracle Man of the Western Front

On June 14, Dr. H. Martin Deranian gave a talk at the NAASR Center on the biography of plastic surgery legend Dr. Varaztad H. Kazanjian, which he worked on over the course of his own career in dentistry.

The biography, published this past April, is entitled *Miracle Man of the Western Front: Dr. Varaztad H. Kazanjian, Pioneer Plastic Surgeon*. It is the story of how Kazanjian helped invent modern plastic surgery by finding creative ways to restore the faces of soldiers injured on the battlefields of World War I.

Kazanjian was smuggled out of Ottoman Armenia in the 1890s and found his way to Worcester, Mass. For several years, he worked at the Washburn & Moen wire mill that employed nearly one-third of the city's Armenian community.

By the time World War I broke out, Kazanjian was chief of Harvard's Prosthetic Dentistry Department and had built both a thriving practice and a reputation for treating the most difficult cases. In June 1915, Kazanjian accepted a three-month assignment with the Harvard Medical Unit to treat the wounded on the battlefields of France.

Drawing on the dexterity with wire he had acquired as a teenager, his prosthetic work in Harvard's dental lab, and his penchant for innovation, he devised new ways to reconstruct the faces of soldiers with horrendous facial injuries.

NAASR Chairman Nancy R. Kolligian provided the introduction

to Deranian, who later joked, "It's not really a new book. I've been working on it for over 60 years!"

He began by explaining that following World War I, Kazanjian was summoned to Buckingham Palace where he was bestowed the Orders of St. Michael and St. George by King George and the Royal Expeditionary Force in France, the highest military honor in the British armed services to be awarded to a non-Briton.

Yet for a man with such outstanding laurels, Deranian said that it took years of extensive research to find archival material related to Kazanjian's personal life. "He kept no diary or journal."

Deranian noted that even his given Armenian name, Kazanjian, yielded only so much information to a researcher, because its translation is simply to "coppersmith," a common profession all over the Anatolian region at the turn of the last century. "We do know his original name was Yerikian." He continued, "We also know that he always considered Sepastia his home."

Deranian spoke to the fact that as a teenager in the Ottoman Empire, Kazanjian became closely associated with the Hunchak party and for these associations was eventually impelled to immigrate to America for what he envisioned to be a temporary leave. Deranian quoted Kazanjian as saying, "When I left Armenia, it was not because things were bad, but for political reasons."

Deranian said of the "Armenian Metropolis" of Worcester, Massachusetts, the traditional gathering place for Armenian-American



Dr. Martin Deranian with Dr. Barbara Merguerian

immigrants since the late 19th century, "It had the largest amount of Armenians in America—there were 900."

Following his career in the wire mill, Kazanjian eventually moved to Boston and worked furiously to improve his skills at speaking English. Deranian said Kazanjian remembered a particular English teacher who would wait for him at night for special sessions. "There are some nice people here who help others," he had said.

Deranian recounted, "In 1905, he became a doctor of dental medicine and opened his first office on the corner of Boylston and Tremont." He noted that at that time, most of his bread and butter jaw injury cases were the result of tenement residents brawling.

In 1912, Kazanjian married a Swiss woman named Sophie. In 1915, when the first Harvard Medical Unit went to France with the



British Volunteers, Kazanjian was made Head of Operations and took over Hospital 22.

“The British insisted he stay longer after his initial three months were over, saying that with him in France hundreds of more British soldiers could be saved. He was even allowed to bring his wife, which was unheard of in a battle zone,” continued Deranian. “The commanding officer in charge of medical units had said of Kazanjian, ‘Give that man anything he wants!’”

Deranian then noted, “He was mentioned in British War Office dispatches three times. It was then he was deemed ‘the miracle man.’ The Western Front was his home until 1919.”

A quiet and unassuming man outside the operating room, after the war Kazanjian returned to Boston to his practice and work at Harvard. Deranian related an anecdote in which Kazanjian attended a lecture at Harvard Medical School by two noted young British surgeons on technique. When the surgeons saw Kazanjian standing nonchalantly in the back of the hall after leaving the war zone to relative obscurity they bolted to his side, saying, “What are you doing back here? You’re the one that taught us the technique we’re lecturing about!”

Kazanjian wrote vast amounts of published monographs in medical journals in his heyday and invented the “Kazanjian Button” and “Kazanjian Clamp,” both devices integral to modern reconstructive plastic surgery. His practice continued till he was 86 years old. He died at the venerable age of 95 in 1974. He was the first professor of plastic surgery at Harvard University.

In the 1930s, Kazanjian was also the prized plastic surgical physician to Sigmund Freud, whom he traveled to Vienna to treat, building him a special prosthetic device. Deranian explained, “Freud smoked 20 cigars a day and developed a painful cancer. Freud called him ‘a magician,’ yet I think patronizingly always called him ‘that little Armenian.’”

Deranian said that over the years writing the biography, as he conducted vast amounts of interviews with Kazanjian’s friends and colleagues, “People took great pride in even having lived next to him.” He added, “If there was a milestone event in his life, I think it would have been in 1900, in Worcester of all places, when someone said to him, ‘You should study dentistry, that’s a good profession.’”

Kazanjian himself was noted for having as one of his mantras in his thirst for knowledge, “Self pity has no place in the aggressive mind.”  
(by Andy Turpin, *The Armenian Weekly*, June 16, 2007)

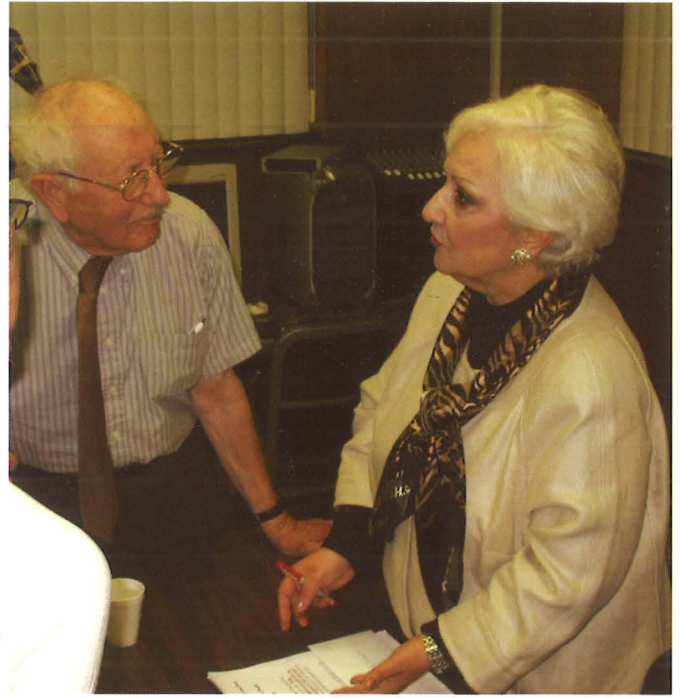
## Seta Dadoyan: Armenian Dissidence

On Sept. 20, Dr. Seta Dadoyan, visiting professor at the St. Nersess Seminary in New York, spoke at NAASR on “Armenian Dissidence: Highlights of an Unwritten History.”

Dadoyan opened her talk by quoting Charles Darwin, who described his seminal work, *The Origin of the Species*, saying, “The whole thing is just one long argument for a thesis. My entire work is an argument.”

“In Armenian, there’s only one word for dissidence, and it’s not quite dissidence,” Dadoyan said. “Dissidence is the opposition of something established ... Women’s rights, anti-slavery, labor movements—these progressives were all defending human rights in their dissidence. Da Vinci, Martin Luther, Picasso, Nietzsche—these were all nonconformists,” she explained.

“In the humanities, by which I mean the social sciences, we use



Dr. Seta Dadoyan chats with NAASR Board Member Van Aroian.

the terms ‘philosophical dissonance,’ we don’t say ‘dissidence.’” Speaking of Armenians, she said, “Critical thought has not become part of our culture. This is very sad but true. We still haven’t accepted critical views of our culture.”

Dadoyan cited the Copernican revolution of heliocentric science as proof of effective dissident behavior by intellectuals. “Not that the universe had changed, but man had a truer image of it,” she said. “This is dissidence.”

Calling for further delving into less studied epochs of Armenian history, Dadoyan clarified, “By dissidence, I mean a sense of course and action that are liberal in essence. I’m looking for a truer image of Armenians than I’ve been given ... The existing models, in my opinion, have ceased to conform to contemporary scholarship of writing history. There’s this lagging,” she added.

According to Dadoyan, “These models do not provide explanations for odd phenomena. We should look at these factors as integral and review our accounts. Many cases did not find their way into the mainstream narratives because Armenian histories served political parties—and they still do.”

Speaking about the gaps and suppression of adequate information in old Armenian sources, Dadoyan said, “If I want a piece of specific information, I don’t know really where to look. It’s not in the Armenian historical record.”

She stated vehemently, “The Armenian scholar must really know everything. You must know the cultures of the region. You will never know anything Armenian if you don’t know other cultures. We’re much more cosmopolitan than we think.”

Dadoyan critiqued the nationalism that permeates Armenian history writing, saying, “No nation is pure in essence. There is a lag and the idea is a pure abstraction.

In contrast to zealots who cry generational assimilation and the collapse of Armenian Christianity, Dadoyan suggested instead that



"We are returning to ancient times."

Dadoyan explained the early Armenian-Christian idea that "Christ was born as a man, but he was so good, he was adopted by God." She stated, "Armenian 'Lutheran' tendencies are as old as Armenian Christianity itself. But they've been left out of the story."

Countering the common claim that Armenia's populace accepted Christianity in 301 A.D. full stop, Dadoyan explained, "It took 10 centuries to be accepted by the people. It did not take place all at once and whoever practiced their own interpretation of the faith was anathematized and made heretics [by the Church]."

"The inferiority of women was rejected. So was slavery," she went on. "Do you see the roots of Armenian feminism in dissidence?"

Dadoyan spoke to the high period of Armenian dissident groups, saying, "The entire 10th century is a mystery, and it's an incredibly interesting period. At this time the Armenian dissidence really became powerful."

She cited a 10th-century Armenian tribal lord who wrote, after raiding a dissident stronghold, "I destroyed their entire literature. I went to every corner and made sure nothing survived." She then noted, "But the Byzantine sources mention them."

Dadoyan culminated by discussing the damage caused by 19th and 20th-century nationalist histories, stating, "I believe nationalism abstracted and weakened the more radical ideas of the Enlightenment. As we come to the 20th century, I'm afraid the Genocide covered the century. There's no self-reference. These are nothing but nationalists. They are not dissidents."

She said of today's nationalist paradigm of Armenian history, "These are modern words. We cannot implement them into the old stories. It was a different world."

Dadoyan suggested, "Let's change the hypothesis and use other sources. This thing is methodological. There are better paradigms. The older formulas are out."

Asked by an audience member about how far she believed she could take her research, at the St. Nersess Seminary in particular, Dadoyan quipped, "I don't know, how much can I ruin?"

(by Andy Turpin, *The Armenian Weekly*, 9/29/07)

## Bedross Der Matossian: The Armenian Quarter in Jerusalem

On Oct. 11, Bedross Der Matossian, a graduate student at Columbia University, gave a talk at the NAASR Center entitled "The Armenian Quarter in Jerusalem: Past, Present and Future."

NAASR's director of programs and publications, Marc A. Mamigonian, introduced Der Matossian, who then said his lecture would focus on three topics: the British Mandate Period of Palestine (1923-48); the relationship between the different governments and the Jerusalem Armenian Patriarchate, and the Patriarchate and Armenian laity community of Jerusalem; and the current challenges facing the Armenian community of Jerusalem.

"I want to start from an important period—1863," Der Matossian said, "which was a crucial point for Armenians in the Ottoman Empire because that's when they ratified their own constitution."

"But this constitution didn't affect Jerusalem itself. Even before the genocide there were 2,000 to 3,000 Armenians living in Palestine in different cities," he explained. "The Kemalist offensive in 1920 was the greatest factor in Armenian immigration to Palestine."

Der Matossian said the Mandate period was an exemplary epoch for gathering and keeping records. "There were many censuses then,"

he said. "Palestine during the British period was divided primarily into the North and South districts. They give us an idea, although they're not entirely accurate because we know a lot of Armenians entered Jerusalem illegally then looking for job opportunities in Palestine."

Very few records exist from 1910-21, Der Matossian explained, because there was no leadership; the Armenian National Assembly had decided in 1908 to impeach the Patriarchate for mismanagement, and for the next 13 years there was no Armenian Patriarch in Jerusalem.

It was during the Mandate period that two important orphanages supported by the AGBU were established for Armenians. "This is also the time in which the [Armenian] Brotherhood constitution was ratified to vest authority in the Brotherhood itself. In seven years, they were able to decrease the debt of the Brotherhood and buy several properties in West Jerusalem."

"In 1921, we also see a revival in Armenian cultural and educational institutions," he said. "It is just extraordinary dealing with the *Palestine Post* to see the Armenian involvement in society and sports. The orphans themselves formed a Union! The Armenians were competing in the 1st League in football and boxing." Reading a brief 1930s-era excerpt from the *Post*, Der Matossian read how "Boxer Mardo" became the Near East champion after defeating the previous champion from Egypt.

He explained the demographic breakdown of the Jerusalem Armenian community. "Most [immigrants] didn't come to Jerusalem with money, only their crafts. Many more had shops in West Jerusalem [outside the Old City]. During this period, the New City began to develop. A class emerged among Armenians who began to acquire houses outside the [Armenian] Quarter." Der Matossian's own family lived in the Armenian Quarter—12 to 15 people in one room.

While during the Mandate the Armenian Patriarchate kept good relations with the British, those relations changed after the Mandate ended in 1948. "The Cold War was a contentious period for Jerusalem, between the Sees of Etchmiadzin and Cilicia," Der Matossian said.

"It is reasonable to say that the lack of a unified body to voice complaints is crucial to community decline," he explained. "It is clear that the Armenian Patriarchate during the 20th century was apprehensive to see the formation of a unified laity body."

"And the reality today is that it's not easy for any church organization to intercede on the part of the laity because the churches have their own problems with the Israeli government."

Speaking to the daily-life realities and hardships Armenians face living in Jerusalem, Der Matossian said, "You can't marry an Ar-



Bedross Der Matossian



menian from Lebanon, in that you can't bring your spouse to Jerusalem. The community is too small, the number of men is five times greater than that of the women, and the marriage rate is low."

Jerusalem-Armenians also lack a defined status. "I have no citizenship," he said. "I have a travel document. I have no citizenship." Der Matossian added that his travel document is the same issued to Palestinians in East Jerusalem. "I have the same document they do," he said.

According to Der Matossian, business politics is integral to understanding the decline of the Armenian community there. "Everyone left because of the situation," he said. "If you want to rent from an Israeli, you can't because you're not a citizen." The high price of real estate in Jerusalem also keeps Armenians from buying houses. "The Armenian community is one of the richest real estate-wise, but they are not benefiting," Der Matossian said. "It is very difficult for an Armenian to buy a house in West Jerusalem."

"There are empty compounds in the quarter itself and the Patriarchate is not encouraging the re-population of Armenians in Jerusalem," he explained.

Speaking to the history of numerous buyouts of Armenian Quarter properties by the Israeli government, Der Matossian said that one of the reasons they occur is "the lack of transparency involving the Patriarchate and real estate." He suggested forming an Advisory Council—one run not by Etchmiadzin or Antelias but by the Armenian diaspora—to help remedy the current situation. The Council, he said, could be charged with evaluating the "living conditions of the population and the equal distribution of resources." Creating such an entity "needs to be done soon," he implored. "It should be the diaspora's mission to challenge any decision made on the future of the Armenian Quarter."

Der Matossian also made clear that "clinging to party and ideology has failed in the past and will fail again. Partisan representation would be inadvisable to avoid what has happened before in particular during the Cold War."

During the question and answer session, Der Matossian was asked about the status of the other Christian communities in Jerusalem as compared to the Armenian community. He noted, "The Latin community is doing a great job. They've built a tract of land and they are building small communities. They have the Vatican supporting them."

Relations between the Greek Patriarchs of ethnic and national Greek descent and the Arab-Greek parishioners are strained, he said. "They are in a worse situation. Jerusalem is a very tense place and these are very sophisticated ecclesiastical politics."

Speaking about the new wave of priest immigration into Jerusalem, Der Matossian said that most of the new priests are coming from Armenia. "Does this mean in the future they will be more biased towards Etchmiadzin?," he asked. "Once more, history will repeat itself unless there is an Advisory Council to take part in the decision process."

"I used to think that Jerusalem-Armenians were apolitical before the Genocide," he said. "But in 1908, the local community was against some officials in the Patriarchate who were mismanaging its affairs. They weren't apolitical. Instead, they demonstrated and appealed to the local Ottoman government."

Der Matossian ended with a call for involvement and community activism.

NAASR chair Nancy R. Kolligian stated in thanks, "Many of us have lost sight of a treasure in Jerusalem. It's important not to let this die."

(by Andy Turpin, *The Armenian Weekly*, 10/20/07)

## Armenian Monuments of the Nakhichevan Region

On Nov. 1, NAASR hosted a panel discussion on the now-demolished Armenian monuments of the Nakhichevan region in present-day Azerbaijan.

Among the experts present were Prof. James R. Russell, Mash-tots Professor of Armenian Studies at Harvard University; Argam Ayvazian, deputy director of the Agency on Protection of Historical and Cultural Environment in Yerevan; Steven Sim, an architectural historian from Glasgow, Scotland; and Dr. Anahit Ter-Stepanian, an architectural historian at Sacred Heart University in Connecticut.

The Nakhichevan region was historically a part of Armenia, and had an uninterrupted Armenian presence until recent times and had been home to thousands of Armenian monuments.

Ayvazian has assembled a photo exhibition of the monuments, which went on display the day following the NAASR talk, at the Davis Center for Russian and Eurasian Studies at Harvard. He's served on the Commission for the Preservation of Ancient Monuments in Armenia, and is the author of numerous books including *The Historical Monuments of Nakhichevan*, published in 1990 and translated into English by Fr. Krikor Maksoudian.

Steven Sim is the co-author of the 2006 report to UNESCO titled "The Destruction of Jugha and the Entire Armenian Cultural Heritage in Nakhijevan," prepared jointly with Ayvazian, Lucy Der Manuelian, and Patrick Donabedian. He has traveled throughout historic Armenia for the past two decades documenting thousands of vanishing and at-risk monuments. He was one of the last Westerners to see the Jugha khachkars destroyed by the Azeri military in 2005.

Russell spoke first and analyzed the symbols and calligraphy on Nakhichevan's numerous khachkars and sacred stone markers using images taken from the sites. Speaking of the unique nature of the Armenian vishap (dragon/snake stones), he said, "These were boundary stones." He showed images of other stones, explaining how "the earlier khachkars showed the holy sign, usually above a pair of wings." Other notable symbols on the stones were the Head of Adam, who "wanted to be freed by the blood of the Messiah." Images of rings seen in the reliefs were an "ancient symbol of glory given to kings," he explained.

Many of the Nakhichevan grave stones and markers were carved in the form of rams, though, Russell noted, "The Yezidi carved stone horses instead of rams, to ferry the departed souls to the other world."

Russell decried the destruction of the Nakhichevan monuments, stating, "These objects were priceless to world history and art itself. It is difficult to comprehend the scale of the crime record. No government or international organization has mounted any effective protest" to the monuments' destruction, he said.

Russell praised Ayvazian's efforts, saying, "As long as such good men labor, there is still light."

Ayvazian spoke next about the Nakhichevan monuments and their imminent extinction, showing slides of artifacts dating as far back as the 3rd millennium B.C. "Science has nothing to do with politics and they have to be viewed as separate things," he said. "Our colleagues in Azerbaijan are erasing history and creating a new history. I have never done this and never will. Today's lecture is not a political talk but a history of the monuments and what they represent."

Referring to the destruction at the hands of the Azeri government, he said, "A group of people with hammers are destroying a 2,000 year old culture of another people."

He explained that no other Armenian studies center has as much material about the Nakhichevan site as he does—"and it needs to be



published," he added. "Let's hope we find sponsors in Europe, Armenia, and in the U.S."

A slideshow of Nakhichevan's former collection of ruins, markers, and churches included a cave dwelling near Sisian (1st Millennium B.C.), a fish-like vishap stone near the dwelling, and a cuneiform example (820 B.C.) that represents the oldest form of writing in the Trans-Caucasus region.

Ayvazian also included a dated picture of the Biblical figure Noah's reputed mausoleum in Nakhichevan, from which Nakhichevan derives its name, stating, "it survived until the 1940s."

Bringing the history to the precipice of its destruction date, Ayvazian explained, "Ram-shaped tombstones were often used in ancient Armenian and Azeri cemeteries. During the 1904-05 Baku railroad construction, 5,000 khachkars were used as stones for the foundation of the railroad." He ended, condemning, "Today not a single Armenian church has survived in Nakhichevan."

Scottish art historian Steven Sim spoke next about his experiences in 2005, when he was prevented from conducting adequate research on Armenian monuments in the Nakhichevan area by Azeri authorities. "I am here," he said, "to talk about nothing, because nothing is what I found."

Sim characterized Koïchiro Matsuura, the current director-general of UNESCO, as the primary obstacle in the struggle to have Nakhichevan declared a protected World Heritage site. He stated of Matsuura, "He's done nothing to condemn the destruction in Nakhichevan that's ongoing."

Speaking about the Armenian cemetery khachkars and their condition in August 2005, Sim noted, "Most of the gravestones were toppled but not destroyed." Turning to speak of the Aprakunis Armenian church that had once stood in the Nakhichevan region, but has since been demolished and whose existence at all was vehemently denied by locals, Sim approximated, "I suspect the church was destroyed in 2004, because if it had been longer than a year there would have been some grass growing [on its former site]."

Sim said resolutely of the sites' complete destruction, "It does imply a thought process to totally eliminate Armenian culture in Nakhichevan."

Of the UNESCO hearings in 2005 and 2006, at which Sim and other experts appealed for the protection of Nakhichevan's monuments, Sim detailed, "I was probably the only person who had actually been to Julfa." He was given two minutes to make the case for protection. Yet, in six years, UNESCO "hasn't done anything," Sim said. Although UNESCO inspectors have informally seen the site from the Iranian side of the border, Sim said it's doubtful that they "will ever see anything officially as long as Matsuura is in power. It's an endemic problem with how UNESCO is being led."

At the beginning of the allotted question and answer session that followed the scholars' presentations, a man identifying himself as a Harvard Kennedy School of Government graduate student, who at the time remained anonymous but was subsequently identified in articles in the Azeri Press Agency, approached the podium and told Mamigonian he wished to make a few remarks.

Mamigonian informed him that the scheduled time was designated for questions rather than comments but allowed him to speak on the agreed condition that his remarks could be cut short for the purpose of time.

The student agreed to this precondition. He made his Azeri identity known and voiced his objection to a specific map used in the presentation, and the Armenian archeological sites and artifacts studied. He said he took offense to the lands being called "Armenian," historical or otherwise, and to what he saw as the political rather than archeological nature of the conflict. He said, "In 2005, one of my Ar-



Dr. Anahit Ter-Stepanian; Seated: Prof. James R. Russell, Argam Aivazyan, and Steven Sim

menian colleagues said, "It's not time to talk about Nagorno-Karabakh, it's time to talk about Nakhichevan. We will start a campaign to get our lands back!"

He appeared sincere in his belief that this sole unnamed Armenian spoke for the entire Armenian people in desiring a military campaign to reclaim the Nakhichevan region. His remarks were greeted immediately by angry Armenian voices from the crowd.

Russell spoke first to the student, clarifying his scholarship and the evening's presentation. "All my courses deal with Armenian history, mythology and literature, none of which I have seen you attend, but to which you are welcome," he said. "There is, in the Armenian Studies department, no bias against Azeri or Turkish culture," he added resolutely.

In the face of allegations then made by the student that Russell was an Armenian, Russell replied, "You know nothing of my courses and you know nothing of me."

Russell then stated for the historical record that "the ethnic cleansing of the Armenians in Nakhichevan began in the Stalinist era." He explained Stalin's divide and conquer land distribution schemes and political suppression of Armenian and Ukrainian nationalism through purges and cultural desecration in the 1930s, bringing home that "Azerbaijan is not the only country responsible for the cultural destruction of monuments."

At this point, the student distributed a single Azeri press release to Mamigonian concerning the Armenian destruction of Azeri monuments and exited the meeting hall without further remark.

Emotionally engaged by the evening's remarks and the information presented, audience members clamored to know if there was anything activist-related to be done, and if the stones and khachkars in Nakhichevan were truly forever lost.

Sim responded first and supposed, "Theoretically, [restoration] could be done if you knew where a majority of the stones had been dumped. Each stone would have broken into about 20-30 pieces."

Contrastingly, Ayvazian answered, "Nothing can be done now. The khachkars cannot be replaced and UNESCO is a useless organization. It is no use going to them at this point."

Sim closed the meeting with a poignant remark about the Nakhichevan destruction: "What the Azeris did to the cultural monuments in Nakhichevan, you can assume the Azeris would do to real people if given the chance. That's the political aspect."

(by Andy Turpin, *The Armenian Weekly*, Nov. 10, 2007)



# Ted Bogosian: *An Armenian Journey* Revisited

In 1988, journalist and filmmaker Theodore “Ted” Bogosian wrote, directed, and produced the first internationally-broadcast documentary on the Armenian Genocide, entitled *An Armenian Journey*. Now, many years later, Bogosian, in conjunction with a few Armenian organizations, decided to re-show his documentary and also discuss the challenges he faced making this pioneering film on September 27 at the Armenian Library and Museum of America (ALMA) in Wauwatosa, an event co-sponsored by ALMA, NAASR, the Charles and Elisabeth Kenosian Chair in Armenian History and Literature at Boston University, and Project SAVE Armenian Photograph Archives.

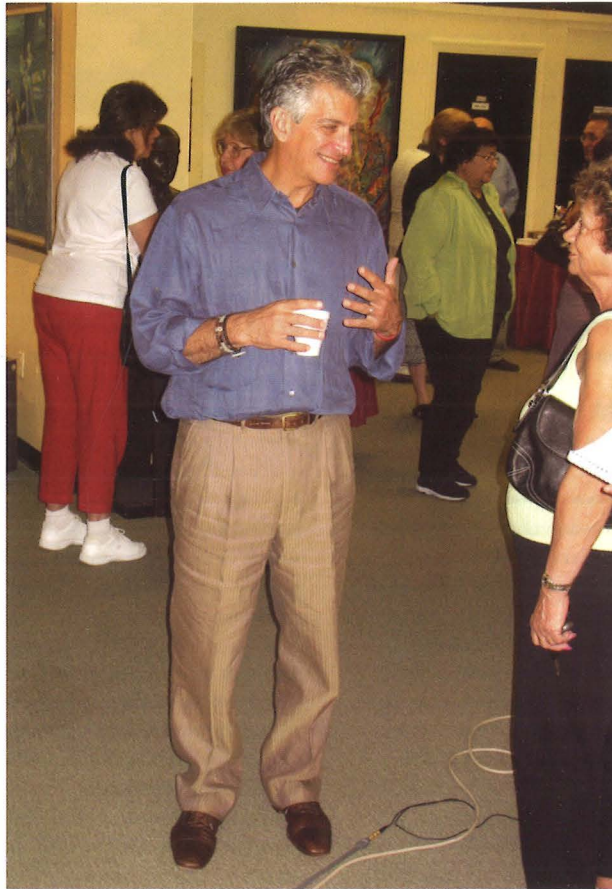
Prior to making *An Armenian Journey*, Bogosian had completed work for PBS’ “Frontline” as well as directed and produced several programs for their “NOVA” science series. With a number of projects under his belt he wanted to focus on a personal project. He joked that if he had known beforehand how difficult his two-year journey was going to be, he might not have gone through with the process. Apart from financial constraints, Bogosian had to contend with governments reluctant to share valuable documentation and even death threats.

“It is a chilling effect on one as an Armenian to be identified with a position on something,” Bogosian said referring to the hostility he endured after the film’s release.

Thus, during his recent presentation among a room packed with ardent fans, Bogosian had a police officer present for protection. However, the evening unfolded smoothly as about 100 people viewed the hour-long documentary and witnessed the similarities and changes that have transpired since then. What has not changed, unfortunately, is staunch Turkish denial, Bogosian noted.

At least in film, Armenians have gained the clout to contend with Turkish resistance. Today, films such as Carla Garabedian’s *Screamers* and Andrew Goldberg’s *The Armenian Genocide* get released with

comparatively less controversy than Bogosian’s, he said. Tensions were so thick back then that Bogosian had to keep his film secret up until one week before its release, he said. While Turkish hostility persists, the Armenian voice has grown and its power has increased inside Hollywood with



Ted Bogosian at ALMA.

the help of big names such as Atom Egoyan. Incidentally, after the release of Bogosian’s film, Cher expressed interest in doing a dramatic version of his documentary but the project never materialized, he said.

To provide balance to his film, Bogosian included Armenian scholar Prof. Kevork Bardakjian, now the Marie Manogian Associate Professor of Armenian Language and Literature, University of Michigan, Ann Arbor, and the pro-Turkish Prof. Justin McCarthy. Bogosian credited Bardakjian for taking the risk to be in his film.

Bogosian employed the same persistence in his quest for written records dating back to the time of the Genocide, which took him to Soviet Armenia. Upon Bardakjian’s suggestion, he headed to Yerevan, where he finally found the document he was looking for at the Matenadaran, the Institute of Ancient Manuscripts.

However, since it was written in old Turkish, he needed a translator. To add further strain, a one-week permit process was required to photocopy it, he said.

Bogosian bided his time by settling into his homeland and said it was the first time he immersed himself in a totally Armenian environment. The film showed images of a noisy bazaar setting and people being blessed by Catholicos Vasken I, which caused audience members to murmur appreciatively.

When he finally received the document, he delivered the copies of these papers to Bardakjian, who translated the 254 pages.

To give his film a spiritual truth he needed one person to represent a survivor’s experience, he said. “There are genocides right now; people have compassion fatigue,” he said. “It has to be brought to the individual level.” He hand picked Genocide survivor Mariam Davis, then 76, for a variety of reasons, including her good English, minimal accent, memory, photographs and documents, and her robust nature. “Davis was a giant—if not for her, I wouldn’t have been able to make this movie,” he said.

In the spring of 1915, at age 5, she along with her mother and brother were rounded up by the Turkish army, while living in Terjan, and were marched to Arapkir. Her mother and brother were killed, leaving her as the sole survivor. Often taking puffs from her cigarettes, she spoke gently about horrific things such as how she dug a hole to bury her brother’s body and later watched the body being dug up by dogs. As tears streamed down her face, she spoke calmly about how policemen pushed her mother’s dead body with a stick into the Euphrates River, where many others ended up.

Afterwards, Davis survived as a street urchin in Arapkir for four years before being adopted by a missionary.

Bogosian found Davis through Gerard



Libaridian, who was then director of the Zoryan Institute for Contemporary Armenian Research and Documentation on Genocide. Through Ruth Thomasian, founder and director of Project SAVE, he was able to authenticate her story with a photograph.

Producing the film himself on a limited budget, he found help from Louise Simone, president of the Armenian General Benevolent Union and also from the Alex and Marie Manoogian Foundation.

While Kevork Bardakjian was busy translating text, Bogosian departed with Davis for Arapkir, in Eastern Turkey, the site of painful memories. "It was a highly illicit project," he said. To go unnoticed, they pretended they were American tourists and agreed not to use the word "Armenian." During a taxi ride in Arapkir, stirred by memories, Davis asked the taxi driver to stop by a field.

"I'm glad to be here, to see it, probably for the last time," she said. Bogosian asked her if this place was familiar for her. "Oh God, yes," she said. When they went into town, however, where the streets were lined with modern houses, Davis recalled less of the place. However, while walking around, she spotted an old house and later a dilapidated building where she recalled being taught to sew on an old Singer sewing machine.

She smiled as she recalled how everyone was so friendly and how stores had their windows flung open, unlike today, where run-down shops had their windows closed. Immersed in the past, Davis forgot about her agreement with Bogosian and at one point said "Armenian." Bogosian began to feel people's suspicions but carried on. When they stopped for something to eat, Bogosian was surprised by the warm reception they received but pointed out Davis' nonchalance. She said of her experience during childhood, "they were Turkish but they were kind to me," while taking a drag from her cigarette.

After lunch, suspicions grew and one person asked Davis if she was Armenian. Davis lied and said she was just an American tourist. Uncomfortable with all the attention, they left for Egin along the Euphrates where Davis had last seen her mother. She became overwhelmed at one point near the river. "All the memories, I don't know how to express, how to feel. I just feel dead," she said. She then placed a bunch of flowers in the water in memory of her mother and brother. "She visited the present and recovered the past," Bogosian said.

After the two left, Bogosian's name was on the front page of Turkish papers with

derogatory language, he said.

On the return flight from Istanbul, Davis, who sat next to Bogosian, sobbed the entire way home, he said. This experience "cracked her open in a way no one expected," he said.

Three months after their return, Bardakjian authenticated the papers. They included a court marshal of the Young Turk leaders. The trial papers, gathered by the post-war Turkish government, found the triumvirate of Talaat, Enver, and Jemal guilty of war crimes, Bogosian said. The three men were sentenced to death.

At last, Bogosian had hard evidence of the Genocide provided by Turks themselves, he said in the film. "Next to resurrecting a confession, I can't think of better evidence," he said. With this proof, Bogosian hoped that the Armenian Diaspora could commemorate the Genocide with the same passion as then-Soviet Armenians.

Certain that no one could dispute this evidence, Bogosian confronted Prof. McCarthy, who said that the trials were a sham, conducted to satisfy the Allies. Regarding the content of the papers, McCarthy said, "extermination is not a word I would use," since it assassinates characters. The audience reaction ranged from laughs to gasps at McCarthy's response. Bogosian concluded that there was "no such thing as undeniable evidence for deniers."

When asked to respond to photographic evidence, something Bogosian assumed no one would challenge, McCarthy replied, "I don't think photos are particularly valuable." WGBH did not know what would hap-

pen after the completion of the film, Bogosian admitted. Nor did Bogosian, but he was willing to lose his job, he said. Finally he had to let the press know, so they could include his program in their TV grids.

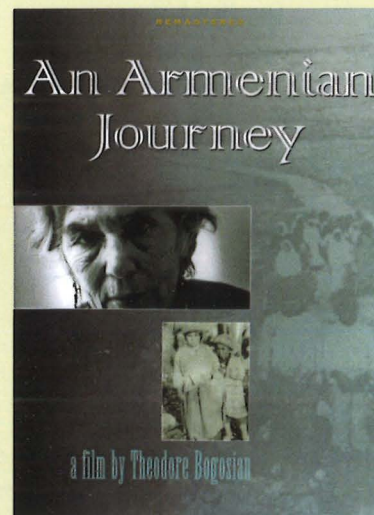
Within 24 hours, the Turkish ambassador in Washington and others started a campaign to prevent the broadcast of the film. Bogosian had to work endlessly in defense of his film, he said, and to their credit, PBS did air the show.

"Unless one has a blessing from the U.S. government, any project on the Genocide has to have a higher standard; so many things had to go right," he said. "The documents had to match Davis' testimony. Safety was a concern."

Asked if he would make changes in retrospect, Bogosian said, "I would not have been so gracious to Justin McCarthy." He admitted that, at the time, many Armenians felt Bogosian was not strident enough. To counter this sentiment, however, he quoted Bill Clinton: "Don't let the perfect be the enemy of the good." He added that every time he got strident during the film, he pulled back. As evidence, he said PBS made no alterations to the film. By letting McCarthy speak, he offered a fair representation of the other side and allowed viewers to determine its worth, an audience member said.

When asked if he would make a follow up to his 1988 film, Bogosian smiled and said "maybe."

(By Dilani Yogaratnam, *Armenian Mirror-Spectator*, October 13, 2007)



## An Armenian Journey Now Available on DVD

For a limited time, producer/director Theodore Bogosian has agreed to make *An Armenian Journey* available on DVD exclusively through the NAASR bookstore. The DVD is \$20.00 (\$17.00 for NAASR members) and presents a newly-remastered version that is updated with new prologue and epilogue prepared by Bogosian.



# FROM THE ARCHIVES

We would like to thank Michael Bobelian of New York City for sending this clipping our way. It ran in the October 31, 1955, issue of the *New York Times*. The accompanying photograph from the NAASR archives shows William Saroyan and Manoog S. Young on the night of this historic event.

## ARMENIAN STUDY AIDED

### Campaign Begun to Raise Fund of \$300,000 for Research

Special to The New York Times.

**BOSTON, Oct. 30**—The National Association for Armenian Studies and Research began tonight a three-year international campaign to raise \$300,000.

A banquet at the Harvard Club here was attended by more than 500 persons, who were told that the fund was to be matched by a \$300,000 Harvard allocation to establish a chair of Armenian Studies in the university's Middle East Department. It would be the first such chair in this country.

Dr. Nathan Pusey, president of Harvard, said that the university was flattered that the Armenians had recognized it as a source of intellectual activity in the United States. William Saroyan, author and playwright, expressed faith in the success of the fund drive.



## Library Donations List

Since the last listing of donations received, the following members and friends have helped to add to the depth and breadth of the NAASR Library's collection.

We are very grateful to them for their generosity.

- |  |  |
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# News from the NAASR Library

BY CHRISTIAN MILLIAN

If you came to the NAASR bookstore or to a lecture during the late Fall and early Winter of 2007 you may have seen my face, but otherwise, I stay rather hidden up in the library. As such, I wanted to take this opportunity to introduce myself to you, friends and supporters of NAASR. My name is Christian Millian and I am currently taking a one-year hiatus from my studies at Princeton University, where I major in Geosciences. During that time I have been living in the Boston area, auditing several classes, and working two jobs, one of which is at NAASR. I began working at NAASR in October, at which time I was hired primarily to sort through and catalog the many stacks of periodicals that were filling a room on the upper floor of NAASR and have been accumulating (due to your generous donations) over the past several years.

Many of the magazines and newspapers are duplicate issues and editions of ones that already exist in the NAASR collection and have been previously added to the library catalog. So my job is to identify those periodicals that are not duplicates (which may be anything from a single missing issue of *Ararat* from the 1960s to an entire decade of



NAASR Library Cataloguer Hripsime Mkrtychyan and Board Member Shushan Teager

*Chanaser*, an Armenian periodical from Aleppo) and add them to the ever-growing NAASR library catalog.

Additionally, those that prove to be duplicates are recorded in a separate catalog of duplicate periodicals and are set aside to await their as-yet-undetermined fate. It is hoped that NAASR will be able to trade them with similar institutions across the country and the world in return for titles and issues that are missing from our collection. In this way, we hope to round out and broaden the scope of our library while, at the same time, fill in the holes. This is just one motivation for the work that I have been doing. Another one is simply practical: organizing these piles of periodicals frees up much-needed rooms and allows us to use former storage space for more productive purposes. Furthermore, every periodical—or book, for that matter—we catalog is another text that becomes accessible to researchers and community members for both personal and scholarly uses. And that, after all, is the *raison d'être* of any library!

So that is what my work at NAASR entails, but what is harder to convey in words is how much I enjoy doing it. I love to see and work with these texts that provide us a window—sometimes the only one—into Armenian history, culture, literature, and thought over the last century. I love it so much, in fact, that I plan to go to graduate school to study Armenian literature after completing my undergraduate degree in June 2009. In the meantime, though, I hope to see you at NAASR, taking advantage of our wonderful library!



## Volunteers Needed for NAASR Library

One of the pressing challenges facing the NAASR Library is processing the thousands of duplicate books that have been separated out during the past several years as part of the cataloguing process. As of January 2008, some 1,200 have been listed through the work of Hripsime Mkrtychyan and NAASR Board Member and library volunteer Shushan Teager.

If you have Armenian language reading proficiency, good computer skills, enthusiasm for books, and time you can spare for us – please contact Marc Mamigonian at 617-489-1610 or [hq@naasr.org](mailto:hq@naasr.org) to arrange to come in and discuss.

Your help will make a big difference!

## New Hovannisian Volume Has NAASR Contributors

A recently-published volume edited by Prof. Richard G. Hovannisian of UCLA, *The Armenian Genocide: Cultural and Ethical Legacies* (Transaction Publishers), contains articles by two NAASR Board members, Dr. Suzanne Moranian and Dr. Rubina Peroomian, and NAASR's Director of Programs and Publications, Marc A. Mamigonian. The volume consists of papers given at a conference organized by Hovannisian at UCLA in 2005.

Dr. Peroomian's article is entitled "Historical Memory: Threading the Contemporary Literature of Armenia"; Dr. Moranian's is entitled "A Legacy of Paradox: U.S. Foreign Policy and the Armenian Genocide"; and Mamigonian's is "The Armenian Genocide in James Joyce's *Finnegans Wake*."

The book is available from the NAASR bookstore for \$29.95.



## NAASR Continues Support for Genocide and Human Rights Program

For the second consecutive year, NAASR provided funds for a qualified candidate to attend the Genocide and Human Rights University Program in Toronto, organized by the International Institute for Genocide and Human Rights (a division of the Zoryan Institute) and the University of Minnesota.

We are pleased to present this message from the grant recipient, Artyom H. Tonoyan, a Ph.D. candidate at Baylor University in Waco, TX.

I am writing to express my gratitude to the NAASR Board for providing the scholarship funding that made it possible for me to travel to attend the two week course in Toronto at the International Institute of Genocide and Human Rights Studies, a Division of the Zoryan Institute, held jointly with the University of Minnesota. Needless to say the program that Zoryan has developed is of enormous importance not only

for the study and the dissemination of important scholarly work on the Armenian Genocide but of other crimes against humanity, whether those in the past or those currently unfolding, that we as Armenians should be particularly sensitive about if only because of the tragedy that befell our ancestors only two generations ago.

The funds provided by NAASR have served their purpose well, indeed very well. In the two weeks that I was at the Zoryan Institute, I benefited greatly not only having had the chance to meet and discuss issues with scholars of repute who write and deeply care about the Armenian Genocide, the Holocaust, Rwanda, and many other cases of genocide, but also by having the chance to establish important relationships with up-and-coming scholars who, if the quality of the discussions are any indication, will be instrumental in shaping the field in the years to come.

To an Armenian scholar like myself, one who cares immensely about the Yeghern and its proper historical as well as sociological study, Zoryan proved itself to be the forum where the discussion of the issues such as truth and reconciliation are most at home and indeed that it is the way forward. After my brief visit to Zoryan I am now more than ever convinced that there is no other academic institution, Armenian or otherwise, that holds these two ideals in so high an esteem. NAASR's continual sponsorship of students, scholars and activists will only serve to foster both a deeper care for historical truth as well as reconciliation through that very truth.

While visiting the Zoryan office, I learned of the warm relationship between NAASR and Zoryan and that the two organizations have partnered on a number of projects. This sort of cooperation among our leading institutions is critical for advancing Armenian Studies generally.

In concluding I would yet again extend my gratitude to NAASR and look forward to future possibilities of our working together.

## Digitization of Historic NAASR Programs

The digitization of NAASR lectures and conferences dating back to 1955 has gotten started under the supervision of Director of Programs and Publications Marc Mamigonian. Longtime NAASR Board Member Raffi Yeghiayan recently rediscovered a box of about a dozen reel-to-reel tape recordings going back to 1969, and a second collection of reel-to-reel tapes, the earliest of which is from NAASR's inaugural year of 1955, was found at the NAASR Center. These have been added to the nearly 200 audio cassettes and several dozen videotapes which represent an archive of virtually every NAASR public event since the late 1980s and a significant number of events from 1969 on.

Fortunately, the reel-to-reel tapes had been stored by Yeghiayan in good condition and the recorder/player on which they were originally made is still in working order. With the necessary patch cords, the player can be fed directly into a computer hard drive where the recordings can be edited and enhanced.

These important early recordings, which represent not only a significant part of NAASR's history but also that of the field of Armenian Studies and the Armenian-American community, include NAASR's first public meeting at Harvard University in March 1955; a symposium held in conjunction with the first NAASR Assembly in June 1955 on "Armenian Studies and Research—Problems and Needs" with Prof. Richard Frye, Rev. A. A. Bedikian, Prof. Roman Jakobson, Abp. Tiran Nersoyan, Dr. Firuz Kazemzadeh, and Prof. H. H. Chakmakjian; the 1964 International Conference on the Armenian Language; the 1969 Conference on Armenian Studies in the United States; the 1970 Conference on Modern Armenian History; the 1971 International Conference on Authority and Democracy in Armenian Society; and the 1973 Conference on Armenian Studies and Armenian Texts and Teaching.

A complete list of NAASR conferences and lectures since 1955 is available on the NAASR website, [www.naasr.org](http://www.naasr.org). It is hoped that eventually selected audio and video from historic and current NAASR programs will be available through the site.

If you have older recordings of NAASR lectures, prior to the 1980s, we would ask you to let us know as soon as possible.

## NAASR Wish List

If you would like to help NAASR address a specific and pressing need, contributions towards the following items are welcomed:

- New computers for Bookstore and Publications work
- A large-format scanner
- Library and Bookstore shelving

*Please contact us at  
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for more information.*



**NAASR Newsletter** ISSN 0890-3794

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