



# The National Association for Armenian Studies and Research

## NAASR Receives Generous Bequest from Varnum Paul Estate

NAASR has received a generous and significant bequest from the estate of the late Varnum Paul. Paul, who passed away in October 2008 at the age of 100, was a former member of the NAASR Board of Directors and National Advisory Board. (See notice in Winter-Spring 2008-2009 *Newsletter*.)

The Paul bequest, the largest such bequest received to date by NAASR, will provide much-needed funds for NAASR's programs and operations.

NAASR Chairman Nancy R. Kolligian stated, "We are thrilled and very moved that Varnum took this step to help NAASR continue its work in support of Armenian Studies. He was a remarkable man and a community leader for many years, and his munificence shows how very highly he valued the work that NAASR has been engaged in since the 1950s."

Kolligian added, "the major bequests in recent years by Varnum Paul and the late Ethel Duffet are great examples of community leaders who understand the impact NAASR and the growth of Armenian Studies has had. We are profoundly grateful to them and to all who remember NAASR in their estate planning. The funding is vital, of course, but so is knowing that the work we are doing is worth investing in."

In addition, she highlighted the exceptional kindness of Steve Jizmajian, the attorney for the Paul estate, who extended himself to come to Boston and meet personally with Kolligian.

## Collection of Books Donated to NAASR by Dr. Levon Boyajian

By James R. Russell

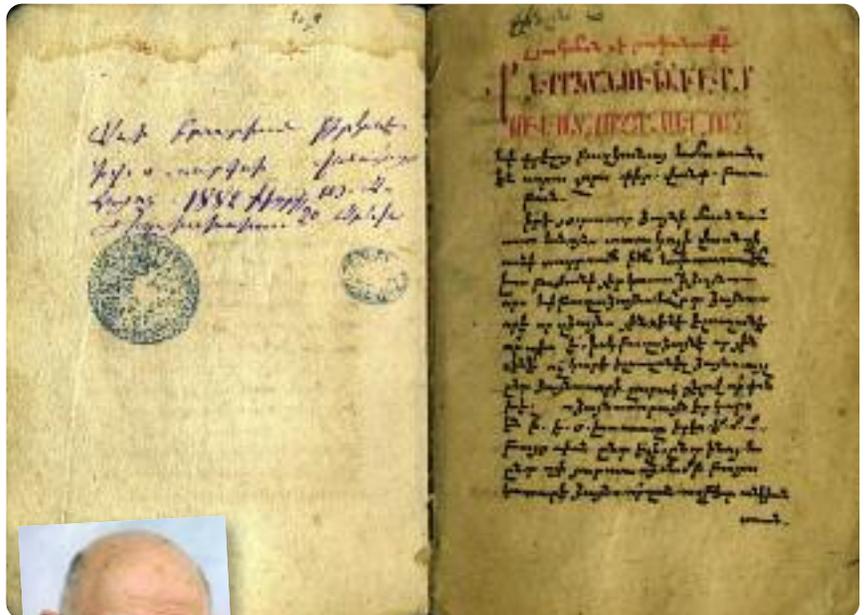
MASHTOTS PROFESSOR OF ARMENIAN STUDIES  
HARVARD UNIVERSITY

In the summer of 2009, Dr. Levon Boyajian of New Jersey, born in Washington Heights, NY, in 1929, donated several old and rare Armenian books, including a manuscript, to NAASR. They were brought to the U.S. shortly after his birth by his maternal grandfather, Levon Nazarian, the youngest of three brothers, who was a native of Chemishgezek.

The family moved in his childhood from Anatolia to Aleppo, Syria, where he grew up: he emigrated to New York in 1930, worked as a confectioner to help support the family during the hard times of the Great Depression, and died three years later. The books were part of a larger collection, most of which Mr. Nazarian donated to Soviet Armenia when he left Syria. He had run an inn—a khan or caravansarai—where he sheltered relatives left destitute in the wake of the Armenian Genocide. His best friend had been a rebel fighter from Zeitun and he always maintained an interest in progressive politics. He was also interested in the occult and compiled a notebook containing esoteric symbols. Mr. Nazarian raised his daughter Verkin, the woman who would be Dr. Boyajian's mother, in an environment of

comfort, enlightenment, and respect. She came to America in 1923. Dr. Boyajian's father Apkar was born in Chemishgezek in 1890 and came to the U.S. before the outbreak of World War I. His was the itinerary of many Armenians: he worked in a New England textile mill, then as a photoengraver in New York.

Chemishgezek (Armenian Ch'mshkatsag), home of



Left, Dr. Levon Boyajian. Above, the opening pages of a 17th century manuscript, described in this article.

the Byzantine emperor John Tzimiscas, is NNE of Malatya, SE of Akn, and NNW of Kharpert; Aleppo is SSW, twice the distance of Malatya. The city is in the Dersim (Turkish Tunceli) region of Western Armenia, a stronghold of the Zaza people, who are Iranian-speakers from Dailam identified culturally with the Kurds. Legend has it that Dersim got its name from Der Simon, an Armenian priest who accepted the Alevi Shi'a faith to save his flock, during the Jalali uprisings of the 17th century that convulsed all of  
see BOOKS, page 2



## Book Collection of Dr. Levon Boyajian Donated to NAASR

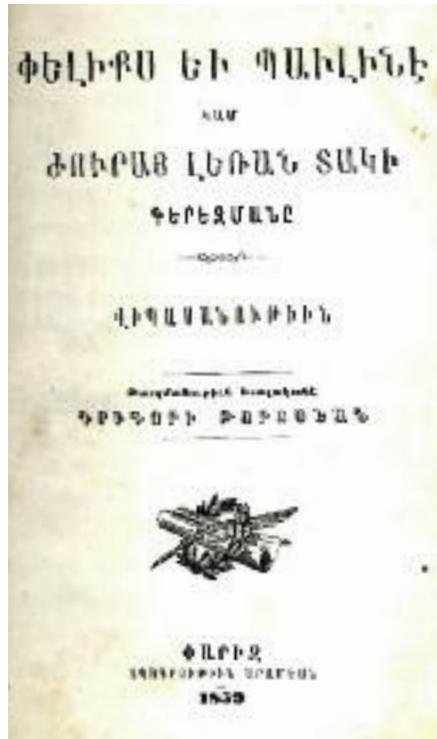
BOOKS, from page 1

Anatolia. There were close ties between the Armenians and Zazas of the region, which is still in occasional rebellion against Turkish control. The history of the town (Haykazn G. Ghazarean, *Patmagirk' Ch'mohkatsaji*; Beirut: Hamazgayin, 1971) mentions on p. 575 both the Boyajian and Nazarian families. Others there were bibliophiles: Harut'iun Ajemian, a priest from the village of Sisna, "died a very old man and left many manuscripts" (p. 502).

Dr. Boyajian's memoir, *Hayots Badeevub* [i.e., *Hayots' pative*, "Armenian honor"]: Reminiscences of Armenian Life in New York City, Reading, UK: Taderon, 2004, provides a vivid picture of Armenian life uptown. Times were hard, but the photoengravers' union helped struggling members of its brotherhood and gave workers a sense of dignity. Men sat around debating politics on Wadsworth Ave., or at coffee houses and clubs, and played *tavlu* (backgammon). People visited back and forth, and there was always a *jezve*—a pot of Turkish coffee—on the stove. Toasts were offered in homemade *oghbi* (firewater). The Holy Cross Church of Armenia on West 187th St. ran an annual picnic (June) and bazaar (November); and church and family life, shared meals, picnics, and the cultural/social/national luncheon/dinner/reception called the *hantes* (Arm. *bandes*, "gathering, occasion, encounter") held the community together. Other outings might include breakfast at the Horn & Hardart automat on 181st St. Saturday after the cashing of Dad's paycheck. The neighborhood has a half dozen Armenian groceries; and Doc Cohen, the local pharmacist, had the young Levon write out for him in English transliteration the Armenian of the six hundred words that, according to the New York Times, were basic to any language. There were many single men in the community who had either never married, or who had lost their families in the Genocide; and their fellow Armenians took care of them.

I have known Dr. Boyajian since we worked together on the organization of a two-day conference on the children of Genocide survivors that was held at the Armenian Diocese in New York in April 1980. He is a noted psychiatrist and a pillar of the Church. It is a matter of last- ing regret that the conference proceedings, with his study of the sequelae of genocidal trauma, was not published. God knows how many survivors of genocide it might have helped, from Rwanda, Darfur... I grew up in Washington Heights, too; and when I interviewed Levon for this article we discovered that there were more than a few memories of the old neighborhood we share and treasure: listening to the Texaco

broadcast of the Metropolitan Opera on Saturday afternoons on WQXR through every radio in every window uninterrupted as we walked down the street, not missing a note. I remember the wonderful hantes in the hall below Holy Cross, where my Armenian teacher, Vart Tarpinian, taught Sunday school. There was a feast of salad, pilaf, and roast beef, ice cream and coffee, then prayers and speeches and



Title page of *P'elik's ew Pawline* (Felix and Pauline).

songs and dances and poems, and a lot of socializing and good cheer. When I was young, Archbishop Tiran Nersoyan, a great scholar, lived in the parish house; and Levon remembers Fr. Yeghishe Simonian, who served from 1935 to 1965: he was a survivor of the burning and massacre of Smyrna, like Abp. Leon Tourian, whose murder in the church by members of the New York chapter of the ARF in December 1933 created a rift in the community that lasted for generations.

The books were kept with respect in a cabinet, and the family had a Bible and a *Narek*, as most Christian Armenian homes did. It would appear from the notations that Mr. Nazarian read his books carefully. The seven vowels of Armenian were the subject of a magical text, the *Eot'nagreank'*; and perhaps Mr. Nazarian's interests in esoterica led him to the only manu-

script in the collection, a seventeenth-century miscellany that contains two grammatical treatises. One notes that the probable origin of the term "grimoire", the standard word for a manual of magic, is French *grammaire*, "grammar"! The manuscript contains also Aristotle's letter to Alexander; and this, too, has magical overtones; for their fictional correspondence, which includes advice on the preparation of talismans, is the matter of the magical book known in the West as *Secretum secretorum*, "The Secret of Secrets." The whereabouts of the occult notebook of Mr. Nazarian are unknown. But the principal books donated to NAASR are these:

1. A manuscript on paper of roughly octavo size, containing texts in several hands. The first, with title in purple and red and text in black, is, "Definition of Grammar: Grammar is an art comprised of speech and writing and its parts are four: letter, syllable, word, saying..." in an attenuated *notrgir* of the early 17th century, concluding with an undated colophon, "Remember this sinner in Christ." The next text is in a considerably cruder *shchegbagir* hand of the 17th century: "Grammar is a skill, those matters of the poets and of oft repeated utterances, and its parts are six: first, writing..." There follows in a neater, mixed *notrgir* and *shchegbagir* of the same period, "The letter of Aristotle the Philosopher to king Alexander. History concerning the world [*ashkbari* for *ashkbarhi*]. Alexander often seemed to me to be something truly divine..."

The book is completed in this same hand but with less space between the words, and concludes with a colophon: "And now God, as the saying of the ancients goes, is the beginning and the end. And, having within Him all beings, He completes their paths in a straight way, causing them to follow the various kinds of their natures. Falling short of justice they are punished by God; and likewise whoever is favored will be blessed with His grace. Eternal glory, Amen. This was written in the Armenian year 1096 in the month of May, at a time when one Sultan Epram [Ibrahim] reigned, who fought a war against the Cretans and all the land of the Ottomans endured great suffering. And all the more so this city of Halap [Aleppo], for the Pasha was particularly lawless. They called him by the name Tali Husen [*dali*, Mod. Tk. *delli*, Huseyn, "Crazy Hussein", a typical Jalali sobriquet]. If only God might free all faithful Christians from the hands of these people by the intercession of the Holy Mother of God, Amen." There follows in Arabic language and script: *Al-faqir qasis [keshib?] Markar*. "The poor man, the priest Markar."

The surface leaves of the cartonnage are made out of an older MS in very fine *bolorgir* of



a kind found in Cilician MSS of the early 14th century; but as the thin, polished paper feels to me more recent, I am inclined to date it to the 17th century or not much earlier. The text has a superscription in modern cursive Armenian, perhaps belonging to Mr. Nazarian: “Menologium, martyrology of our holy father Gregory the Armenian of the family of the Illuminator and a most select martyr. History.” The book bears two stamp seals, one of which seems to have the Armenian name Kirakos; and on the flyleaf in purple ink is this note in the same flowery hand as the superscription on the cartonnage: “I took (this) from Brutean (?) Kir[a]kos in the monastery of St. Sargis, abbot of the Armenians, 1882 February 20 yitisisia [in Edessa?] Arewin [?].” The text of the Menologium, which is evidently the martyrdom of the Apostle Bartholomew, is as follows: “... who went after him. Take those deceivers there outside. And the executioners went... apostles... took Philip and Bartholomew, and Mary, and dragged them outside. And when the tyrant beheld them he began to gnash his teeth, and said, Pull away those witches, who are leading astray many women and virgins. And they said, We are worshippers of God. And he commanded.../... your deeds. And let go your life full of pain. And abandon your fleeting joys. For it passes like a shadow. See that which endures, and forget these transient things. And give up your savage ways, that is, the deeds of foulness, that...” And at the other end, “She went outside and saw them. She made bold [bamarḏzets’aw for bamarḏzakets’aw] before them all and said, I am a Hebrew and the daughter of a Hebrew [ebraets’o for ebrayets’woy]. Speak to me in the speech of my fathers. For I have listened before to your preaching and was healed of my disease. And now I glorify and bow down to the beneficence of your God even in this distant land, for the precious stone of one’s own that the great dragon swallowed. But Lord, make alive the true stone...” Next page, “... they led astray the multitudes. For after that they went in to him. This city was full of useless people. They slew also the serpents, the sons of the viper, who were our gods [atok’ with a patiw below the abbreviation, as is done with the name of Satan]. They destroyed our temple and our worship perished. Our table, too, was ruined, and no longer do we find wine to place before us. For having drunk of the...”

2. A printed *Sbaraknots’*, “Hymnal” illustrated with woodcuts, as of Adam and Eve deceived by the serpent (p. 130). Following the table of contents on p. 240, the endpaper contains a fragmentary inscription, “May there arrive.../ Khumkhabu [Kum kapu in Constantinople, site of the Armenian Patriar-

chate]/Khan and/Lord Grigor/T(i)r(a)ts’(o)w [a cleric without ordination]...” Following p. 716, *Es em ch’imish/ kezakts’i/ terats’ul arut [iw?]nl/ girets’i/ t’vin* “I, the tirats’u Harut’iun of Chimishkezek wrote this in the year...” In pencil there follow the numbers, in Arabic:

1928

1096

832

1096 is the Armenian date of the MS described above, to which one adds 551 to obtain the date Anno Domini; but it would seem Mr. Nazarian subtracted it from AD 1928—two years before his departure for the US from Aleppo—in what appears to have been a misguided attempt to ascertain when the colophon was written.

3. *P’elik’s ew Pawline kam Zburay lerran taki gerezmane*, “Felix and Pauline, or, the tomb below Mt. Jura,” translated from Italian (into Western Armenian) by Grigor T’orosean, Paris, 1859. It is inscribed, *Arr nazeli or. Zmrukht Nazarean, i nshan burn zgats’mants’ nuire sirakarot khosets’ caln iwr V. M. K’iwrk’chean*, “V.M. Kurkjian, her intended, pining for love, offers this in token of his ardent feelings to the charming Miss Zmrukht Nazarian” with the date 1887 March 2, Constantinople. Dr. Boyajian does not know who the swain and his lady were; though perhaps Ms. Nazarian was a relative. The novel was written by Pierre Blanchard (1772-1856).

4. A collection of miscellaneous political tracts bound together:

1. *Sots’ializme ew vots’ialakan sharzbum 19-nd darum*, “Socialism and the socialist movement in the 19th century”, translated from (Werner Sombart’s study in) German and published by the Armenian students of Geneva, press of the Armenian Revolutionary Federation, 1898, with the epigraph *Och’inch’ ch’em arrajarkum, Och’inch’ ch’em ent’adrum, patmum em* “I propose nothing, and I suppose nothing: I merely relate.”
2. John Stuart Mill, *Azatut’ean masin* (On Liberty), translated from the Russian translation, with a brief account of Mill’s life, Moscow: Herbek press, 1898.
3. S.S. Zak, *Hogh bew kapitalizm* (Land and Capitalism), translated from Russian, Tiflis, 1907.
4. Yovhannes Kh. Nazarean, *Krt’akan veratsnut’iwn* (The renaissance in education), Constantinople, 1909.
5. H. T. *Bokl* (Buckle), *Angliayi k’agbak’akrt’ut’ean patmut’iwn* (The history of the civilization of England), Tiflis, 1909.

So as the fledgling Armenian-American community weathered the storms of political assassination and economic depression while building

its thriving, vital culture in New York City, a cabinet in an apartment held a manuscript whose scribe evokes the cataclysmic events of the Jalali uprisings of the 1600s, decades before New York received its present name. A printed hymnal records its acquisition by a man of Chemishgezek from a lay priest. A romantic novel gives a brief insight into a romantic engagement in late 19th-century Constantinople. The latest text in a collection of political studies and tracts is bound in 1909—the terminus date for the miscellany, i.e., in the turbulent period of revolution in Russia, Iran, and Ottoman Turkey and the portentous year of the Adana massacres, scarcely half a decade away from the holocaust that was to destroy the millennial life of the Armenians in most of their homeland and scatter the survivors across the globe, as far as upper Manhattan and New England.

For decades, the books sat untouched as life roiled around them. Men worked, women cooked and brewed coffee, there was laughter and conversation, and sorrow and longing. Children played, grew up, became professionals, Americans. The neighborhood changed and most of the Armenians moved away from St. Nicholas Ave., from Audubon Ave., from 187th St., to Westchester, to Fort Lee and Englewood. Holy Cross Church of Armenia still stands, but the grocery stores, the Sunday crowds, the inviting smells, all that has vanished. Though the bloodstained vestments of Abp. Tourian are still stored near his tomb in the church, and the dark tale of his murder still shocks and terrifies, it is history now, and the wounds are healing. But books, like folded flowers waiting through the night for dawn, wait patiently on their shelves. And now the books open, and speak to us again.

#### ADDENDUM FROM THE EDITOR

Not long after receiving this detailed overview from Prof. Russell, it was shared with Shushan Teager of the NAASR Board of Directors. One item in particular leapt out at her. She wrote: “The V. M. Kurkjian, whose ardent inscription appears in Dr. Boyajian’s copy of *Felix and Pauline*, is none other than Vahan M. Kurkjian, the author of *A History of Armenia*, *Aspet Liparit*, and other works. His intended, Zmrukht Nazaretian (at that time the family used both surnames Nazarian and Nazaretian interchangeably and only later settled on Nazaretian) as one of the 11 children of Nigoghos Agha Nazaretian, was first cousin to my grandmother, Zarman Nazaretian. The dedication is dated March 2, 1887; the couple was married in 1889. They had three daughters: Alitz, Anahid, and Arshalouys. They lived in New York City.”



# Deaths of Former NAASR Board Members Moorad Mooradian and Leo Maghakian

Former NAASR Board Member and well-known writer and educator Dr. Moorad Mooradian passed away on September 30, 2009, in Richmond, VA, at the age of 73. Mooradian served on NAASR's Board from 1991 to 2004 and gave several noteworthy lectures and presentations at NAASR in the 1990s and 2000s, mostly focusing on contemporary Armenian politics, especially Nagorno-Karabagh.

Mooradian received a Ph.D. from the Institute for Conflict Analysis and Resolution at George Mason University after a distinguished 30-year career in the United States Army, from which he retired as a colonel. Mooradian served in Vietnam and was the recipient of numerous decorations and awards, including a purple heart. He tells the story of his military service in *The Faces of Courage: Armenian World War II, Korea, and Vietnam Heroes*, by Richard Demirjian.

Mooradian was Professor of History and In-



Dr. Moorad Mooradian with Manoog S.Young at NAASR.

ternational Relations at the West Point U. S. Military Academy, NY. He began teaching at Yerevan State University in 1995 and helped establish a Conflict Studies Curriculum there, the first of its kind in the former Soviet Union. He also served as an unofficial advisor to the Minister of Foreign Affairs and was four times a Fulbright Scholar to Armenia.

NAASR Chairman Nancy Kolligian noted that Moorad "actively participated in NAASR with his insightful and honest contributions at

Board meetings and through the many talks he gave for NAASR. His commitment to Armenian causes was deep."

In addition to his service to NAASR, Mooradian was a long-time dedicated Board Member of the Armenia Tree Project.

The son of survivors of the Armenian Genocide, Mooradian was raised in Providence, RI. Moorad is survived by his wife, Lillian, and their four children, as well as grandchildren and a great-grandchild.

Long-serving NAASR Board Member Leo Maghakian died on November 25, 2009, at the age of 92. Maghakian, a NAASR member continuously since 1967, served two stretches on the Board of Directors, from 1972-1980 and 1991-1995. Earlier he was on the board of NAASR's Boston Chapter and served as First Vice Chairman in 1969-70 and Chairman in 1970-71.

In 1986, Maghakian was appointed to NAASR's National Advisory Board. In later years, he was the co-chair (with Nancy Kolligian) of NAASR's 40th Anniversary Committee (held in 1995) and following his time on the board he remained close to NAASR and regularly attended Boston-area events.

Maghakian was born in Stoneham, MA, and graduated from Stoneham High School. A veteran of World War II, he received a degree in Business Administration from Boston University. He worked for General Electric

for many years, and also as a real estate broker. He was pre-deceased by his wife, the late Helen (Keljikian) Maghakian and is survived



Leo Maghakian with NAASR Chairman Nancy Kolligian at the time of NAASR's 40th Anniversary in 1995.

by two daughters and their families.

NAASR Chairman Nancy Kolligian recalled, "Leo and I served together on the Board in the 1990s. He was very bright, kind, and full of spirit—he was really committed to NAASR's mission. It was a pleasure working with him as co-chair of the 40th Anniversary Committee and I will always remember his presence and dynamic personality, and his infectious smile and hearty laugh. He will be sorely missed by his family, his friends, and everyone at NAASR."



## 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's Mamigonian Elected VP of SAS, Participates in SAS Panel

NAASR Director of Academic Affairs Marc A. Mamigonian has been elected to the Executive Council of the Society for Armenian Studies (SAS). Following the annual meeting of the Society held in Boston in conjunction with the Middle East Studies Association meeting, the SAS announced its new Executive Council for 2010. The officers are as follows: Prof. Kevork B. Bardakjian, President; Marc Mamigonian, Vice-President; Dr. Bedross Der Matossian, Secretary; Hovann Simonian, Treasurer; Prof. Richard Hovannisian, Councilor; Sylva Manoogian, Councilor; Prof. Christina Maranci, Councilor.

The SAS expressed its gratitude to outgoing President Prof. Richard Hovannisian and to departing Executive Council members Prof. Ara Sanjian and

Dr. Simon Payaslian participated in the conference.

The Society for Armenian Studies was founded in 1974 by a group of scholars from the universities of California, Columbia, and Harvard on the initiative of Richard G. Hovannisian, Dickran Kouymjian, Nina Garsoian, Avedis Sanjian, and Robert Thomson. It is dedicated to the development of Armenian Studies as an academic discipline.

The SAS, as an affiliate of the Middle East Studies Association, sponsored or co-sponsored several panels at the MESA conference. NAASR's Mamigonian served as chair of a panel organized by Prof. Barlow Der Mugrdechian (Fresno State) on "Remembrances and Reconciliation: Themes in Armenian and Turkish Literature." The panel featured papers by

## NAASR and Knights of Vartan Provide Grants to Oxford Armenian Workshop

NAASR and the Knights of Vartan Fund for Armenian Studies, which is jointly administered by NAASR and the Knights, each provided grants in support of the September 25-27, 2009, "Workshop on Armenian Literature" organized under the auspices of the Association Internationale des Etudes Arméniennes (AIEA). The workshop was hosted at St. Anne's College by Prof. Theo M. van Lint, Calouste Gulbenkian Professor of Armenian at Oxford University.

In a follow-up letter expressing gratitude to both organizations, Prof. van Lint wrote:

The quiet location and excellent services of St. Anne's College, Oxford, where the participants were hosted, had breakfast and lunch, and where the workshop took place, provided an ideal environment for productive sessions.

Mr. Emilio Bonfiglio, one of my Ph.D. students, acted as workshop assistant and was unanimously praised for his excellent work. He also prepared the Workshop Programme. It goes with this report and will, I believe, give adequate information about the papers presented as well as about the further participants in the eventual publication, the volume on Literature in the Handbook of Armenian Studies that will be produced by AIEA.

The papers presented bode well for the accomplishment of the project, a volume on Armenian literature that will give a comprehensive state of the art with prospects for further research. The volume will be co-edited by Mr. Bonfiglio and myself and is planned for publication in 2011.

Workshop participants included Prof. Kevork Bardakjian (University of Michigan), Prof. S. Peter Cowe (UCLA), Prof. Erna Shirinian (Matenadaran), Prof. Robert W. Thomson (Harvard and Oxford, emeritus), and Prof. Boghos L. Zekiyan (Università Ca' Foscari, Venice). Other contributors to the published volume will include Prof. Krikor Beledian (Institut National de Langues et Civilisations Orientales, Paris), Prof. Roberta Ervine (St. Nersess Armenian Seminary), Prof. Sergio La Porta (CSU-Fresno), and Prof. James R. Russell (Harvard).



SAS-sponsored Panel at MESA. Left to right, Muge Salmaner, Barlow Der Mugrdechian, Fatma Ulgen, Rubina Peroomian, Marc Mamigonian.

Dr. Anahid Keshishian for their dedicated service.

In 2009, SAS marked its 35th anniversary with a major conference held at UCLA entitled "Armenian Studies at a Threshold" and a banquet that highlighted the Society's record of accomplishments. NAASR acted as a co-sponsor for the conference and Academic Director Mamigonian as well as Board Members Dr. Rubina Peroomian, Gregory Aftandilian, and

Der Mugrdechian ("Memory and Identity in Fethiye Çetin's Memoir *My Grandmother*"), Dr. Rubina Peroomian of UCLA ("Dare to Remember: The Istanbul Armenian Literature and the Unabated Memory of a Tragic Past"), and Muge Salmaner of the University of Washington ("Cinematographic Representations of Trauma in Atom Egoyan's *Ararat*"). Fatma Ulgen of UC-San Diego was the panel discussant.



# A Visit to Drawings & Paintings by Arshile Gorky at the Whistler House Museum

By Van Aroian

NAASR BOARD OF DIRECTORS

She stood solidly, womanly, firmly connected to her ground knowing exactly where she was going. We waited, eager to see, feel, and experience as much as possible about Arshile Gorky, Vosdanig Adoian, the creative genius who embodies the tragedy of the Armenian Genocide and the extraordinary creative harvest created by its survivors. This intelligent daughter of Armenia, Argentina, and America, embodying herself the richness of the resultant (consequential) diaspora, took some twenty-four NAASR members on a rewarding journey through Arshile's meaningful life and some twenty-eight pieces of his early art at the

(c) 2010 Estate of Arshile Gorky / The Artists Rights Society (ARS), New York



Portrait of Mina Metzger. From the Mina Boehm Metzger Collection, Whistler House Museum of Art.

Whistler House Museum in Lowell, MA. Sara Bogosian, a Trustee of the Museum and Chairman of the Mina Boehm Metzger Collection Committee, intimately involved in the Whistler's Gorky acquisition coup, generously volunteered to be our docent.

The Mina Boehm Metzger Collection at the Whistler House has two tangible connections to the young Gorky. The art itself, the drawings, sketches, paintings, and sculptor are from his early "apprentice" years; the initial creation of Mina Metzger, one of Gorky's earlier students, who learned, challenged, modeled, and bought his art in support and encouragement. In the donor's negotiations with museum boards it must have been a pleasant discovery of familial association that the Whistler's (Mina Boehm Metzger) Committee was chaired by Sara Bogosian, knowledgeable and enthusiastic promoter of his art, a daughter of

the same Armenia that inspired Arshile.

In her introduction to the Metzger Collection, Sara relayed the donor's requirements for their bequest to the Whistler. She spoke of Gorky's close relationship to Mina Metzger, a fellow artist. She then spoke of his family life, his skills, his commitment and focus to art, his creative genius, and the challenging tragedies of his life. These observations and remarks would soon be skillfully woven into Sara's discussion of each work in the collection as we walked the gallery.

I shall describe three themes from Arshile's life as an artist which repeatedly appeared as we proceeded through the exhibit: Arshile's intense quest to find his own creative voice, his extreme poverty, and his mastery of many media. Several times, Sara referred to his genius as he mastered many varied art forms and media such as drawing, sketching, and painting, as a colorist, wood carver, and sculptor. Most of his skills and techniques were self taught.

As Sara started her docent's gallery talk she stopped by a simple, yet dramatic pencil drawing on woven paper of a horse energetically moving forward while a hermaphrodite strains to restrain the horse's forward movement. The sketch conveys power and resistance while suggesting pending technique changes as the individual holding the horse's mane incorporates angular lines, transforming the human figure towards later Gorky abstractions. In emphasizing the beautifully-rendered curving sweep of the horse's haunches and its muscular power, Sara replicated the curve of the haunch with her arm smoothly arching parallel to the sketch. She then showed from a catalogue that the sketch reflects the influence of Giorgio de Chirico's painting "Horse." Here we are introduced to Gorky's quest for his own creative style, with his long period of "apprenticeship." Some say Gorky is merely "copying." In fact, as Sara indicated repeatedly in front of other pieces,

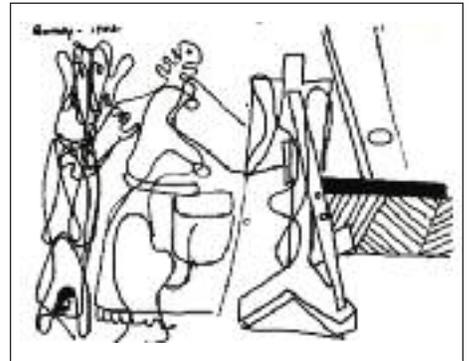
he is mastering the techniques of those whom he defined as "masters." To achieve this mastery, Gorky often dedicated to one piece, hours, weeks, months and sometimes longer



Sara Bogosian addresses the NAASR group.

periods of repeated drawings, strokes, shapes, layers of varied colors and their intensities, as he apprenticed himself to a particular mentor with a disciplined routine and intense focus until it became his.

(c) 2010 Estate of Arshile Gorky / The Artists Rights Society (ARS), New York



Portrait of the Artist. From the Mina Boehm Metzger Collection, Whistler House Museum of Art.

His focus, for example on the drawing of lines, continues in the two neighboring pen and ink Portraits of Mina Metzger. Both portraits are subtle in execution of Mina's delicately formed features. Sara remarked that these two portraits contain "flowing lines reminiscent of



Matisse,” one of Gorky’s favored master “mentors.” Sara referred to Gorky’s apprenticeship period and his reliance on Cezanne and later Picasso, amongst other mentor master artists, and directed our attention to Gorky’s “Portrait of the Artist,” a black-ink line drawing of his New York studio.

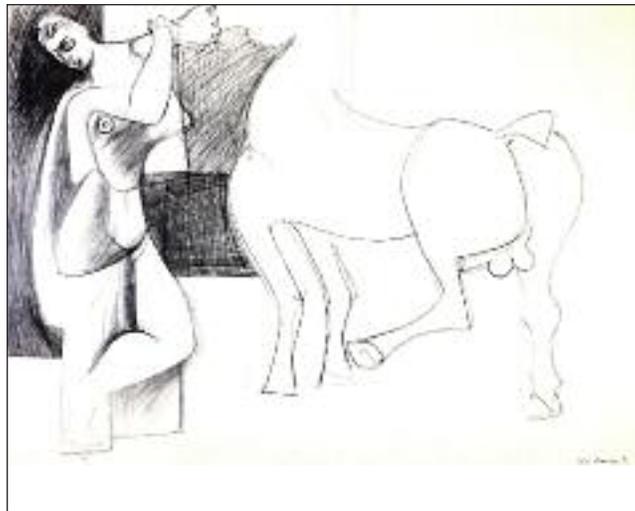
Here Gorky is learning from a new mentor, Picasso. He has incorporated the more linear geometric lines of Picasso with stronger, heavier, and now less delicate, curving lines tying into geometric lines. It is this intense commitment to a long period of apprenticeship that becomes the foundation in the ultimate creation of Arshile’s breakthrough to the pioneering style which becomes his and the inspiration for much of the 20th century’s abstract art.

Gorky clearly and early defined himself as a creative, talented artist. He was poorly understood by many as but “another artist.” In addition to the traumas of his youth, including the genocide, his mother’s death from starvation in his arms, the culture shock of a New World, and his father’s rejection of him after their reunion in the New World, was the reality of his poverty. This poverty accompanied him most of his life as one more obstacle to overcome in his ultimate achievements. Sara described Gorky as a compulsive man living in his modest New York studio scrubbing, scrubbing his wood floors at the end of a long day or in front of his easel where he applied layer after layer of paint on the theme he was painting. In spite of this poverty Gorky bought the best in art supplies, finding savings in other ways.

One of Gorky’s savings tactics is shown in his painting “Untitled, After a painting by Mina B. Metzger.” None of the portrayed warmth, pleasure, and contentment of the mother cuddling her child is lessened by the fact that this oil painting was done on the cardboard of a shirt box. A second, probably not uncommon economy measure was his use of both sides of a canvass as in the above-referenced pencil sketch of the horse on expensive woven paper. This drawing has on its reverse side a black chalk sketch of a woman’s portrait. The simple use of both sides of the paper is a dramatic expression of Gorky’s husbanding scarce resources. One of his remarkable and inspiring personal traits was that his creative skills were harnessed to overcome and gain advantage from his myriad obstacles.

The collection of 28 pieces covered varied techniques and styles mastered by Gorky, mostly ascribed to his earlier learning years and already demonstrating his genius. The exhibit had a rhythm of colors from the soft pastels of the impressionists and watercolors, to the stark simplicity of pencil or ink sketches, to the rich colors of oils and colored crayons. Sara spoke of his scholarly studies of many masters: Matisse, Cezanne, Miro, and Picasso. He was an avid reader and a constant student of museum collections wherever he lived. Sara provided the exhibit a copy of an Armenian illustrated manuscript as an example of Armenian cultural objects. The varied Armenian artifacts experienced in his life

(c) 2010 Estate of Arshile Gorky / The Artists Rights Society (ARS), New York



Study for “Composition: Horse and Figures,” c. 1934  
From the Mina Boehm Metzger Collection, Whistler House Museum of Art.

became an inspiring source for his later works. In emphasizing his versatility, she spoke of his wood carvings of Armenian ploughs and ended the gallery walk at his only known surviving stone sculpture in granite as testimony to his skills. It is of a tilted male head with a pensive expression. Some NAASR visitors suggested it reflected “the thinking Gorky.” It was a moment to savor, to linger, and to hold onto as Sara cited his life’s story as one of the most important, articulate witnesses of the Genocide; and in the same person is a major pioneer “of American Modern Art” and “American Abstract Expressionism.” As a pioneer, Gorky was also a key inspiration for many of the important American artists of the 20th century, including Pollock, Rothko, and de Kooning, while he was opening the world to new visions.

In this moment at the end of our gallery

talk and across some sixty years, Arshile smiled as he extended his long sensitive fingers to touch Sara’s, his fellow Armenian, realizing that his creations had finally become a recognized and calming force in a still turbulent world.

During the gallery talk Sara pointed to the one original piece owned by the Whistler House Museum, “Park Street Church,” signed “Gorky Arshele” describing its style as Impressionistic. This piece is unlike any of the others in being a realistic rendition of the historic church and easily accessible to all. Sara pointed out that there are two different impressionistic parts to the painting: the top portrays the church itself and the bottom section portrays the hustle and bustle of people coming and going into the Boston El’s access kiosks.

I pondered this drawing for personal reasons. The church seems to be a remote beacon attracting the people who ostensibly are going into the kiosks. Why did Gorky pick this church and scene? Was it strictly the aesthetic appeal of the subject matter as art? There were two other churches in the vicinity with groups of people in front of them. Could Gorky have related to the fact that this was a Congregational Church, the denomination which sent the most missionaries to Armenia providing an extensive educational system from elementary through college for thousands of his countrymen? Was he drawn towards this American church with people heading in its direction but never reaching it as the church quietly retreats behind its faint shroud of misty light? Are these people Gorky, attracted but not quite committed? At the same time was this painting an affirmation of a new American with a new identity as he employs for the first time his new name, Gorky Arshele? It could well be as Hayden Herrera wrote that a policeman asked him to move on with his easel as he was blocking traffic. Gorky replied that “he was an American and an artist and he had a right to paint there.” This scene, this event with his new name “Gorky Arshele” signed to the painting could be symbolic of an important turning point in his self assertion and self image. No Ottoman subject would have dared such a response to an Ottoman official and certainly not an Armenian subject. Vosdanig, now Arshile, had passed beyond his Armenian heritage and added a new one to his persona; he was now a new man.



# NAASR Programs

Readers of the NAASR Newsletter will notice that conspicuous by their absence in this issue are summaries of NAASR lectures and events. The fact of the matter is that the sheer quantity of events has exceeded our capacity to provide summaries within the *Newsletter* format while keeping the *Newsletter* less than book length. In 2009 we sponsored or co-sponsored 49 events—nearly one per week! The complete listing of events since

the last *Newsletter* appears below.

Nonetheless, we are aware that our members appreciate getting a sense of events which they are not able to attend. To that end, we have created a NAASR youtube channel featuring selected lectures from our diverse programs. The channel is at [www.youtube.com/user/ArmenianStudies](http://www.youtube.com/user/ArmenianStudies). Please visit the page to see what is currently available—talks on Armenian history, art, ar-

chitecture, the Armenian genocide, and more. New videos are being added on an ongoing basis.

In addition, we will make efforts to circulate reports on as many of our events as possible via e-mail and archive these reports on our website. This makes it all the more important for you to be on our e-mail list—if you are not, please let us know and we will put you on the list.



**June 4:** Arshag Merguerian Memorial Lecture: Dr. Omar Khalidi: “Three Centuries of Armenian Heritage in India,” at the NAASR Center.

**June 7:** Dr. Rubina Peroomian: “And Those Who Continued Living in Turkey After 1915,” at Soorp Khatch Armenian Church, Bethesda, MD. Co-sponsored by Soorp Khatch and NAASR.

**June 11:** Prof. George Bournoutian: “The Archival Chamber of Echmiadzin,” at the Eastern Diocese of the Armenian Church of America. Co-sponsored by the Zohrab Center and NAASR.

**June 17:** Vartan Oskanian: “Speaking To Be Heard: A Statesman Looks Back,” at Bentley Univ.’s LaCava Center in Waltham, MA. Co-sponsored by the Bentley Program in Global Studies and NAASR.

**June 25:** “Social Services in Armenia: Challenges and Opportunities,” with ten professionals visiting from Armenia. Co-sponsored by the Cambridge-Yerevan Sister City Association (CYSCA) and NAASR.

**June 28:** Prof. Harut Barsamian: “Resurrection with Cane and Shoe,” at the Ararat-Eskijian Museum. Co-sponsored by AEM and NAASR.

**June 30:** Prof. George Bournoutian, “The Archival Chamber of Echmiadzin,” at the Alex Manoogian Cultural Center, 930 Progress Avenue, Scarborough, Ont. Co-sponsored by the AGBU-Toronto and NAASR.

**July 9:** Dr. Gayane Novikova: “The 2008 Five-Day War and Shifts in Security in the South Caucasus,” at the NAASR Center

**July 23:** Dr. Michele Sigler: “Digital Western Armenian: The Armenian Lexicon Project,” at the NAASR Center.

**August 5:** Dr. Anny Bakalian: “Subversive Tourism? Armenian Pilgrimage to Historic Cilicia.” At Alwan for the Arts, 16 Beaver Street, Manhattan. Co-sponsored by Alwan for the Arts and NAASR.

**August 6:** “Armenia’s Foreign Policy on Two Fronts: Recent Developments in Nagorno-Karabagh and Turkey-Armenia Relations,” with Dr. Levon Chorbajian, Dr. Asbed Kotchikian, and Dr. Henry Theriault. Co-sponsored by the *Armenian Review* and NAASR. At the NAASR Center.



Dr. Gayane Novikova, right, speaking with Joseph Dagdigan, Eva Medzorian, and Van Aroian after her July 9 lecture.

**Sept. 15:** Forum at Fordham University on “Eastern Turkey Today: Armenian Views,” with Hirant Gulian, Haig and Mary Sarajian, and Professor Samvel Jeshmaridian. Hosted by the Armenian Club of Fordham University, co-sponsored by the AGBU (Armenian General Benevolent Union). Participating groups: Armenian Assembly of America, NAASR, Krikor and Clara Zohrab Information Center, Armenian Behavioral Science Assoc., Fordham Institute for Research, Service, Teaching, and Armenian-American Society for Studies on Stress & Genocide.

**Sept. 17:** Prof. James R. Russell: “From Parthia to Robin Hood: The Armenian Version of the Epic of the Blind Man’s Son (Koroglu),” at the NAASR Center.

**Oct. 8:** Michael Bobelian: “Children of Armenia: A Forgotten Genocide and the Century-Long Struggle for Justice,” at the NAASR Center.

**Oct. 8:** Dr. Gayane Novikova: “Aftermath of the Russian-Georgian War: Implications for Internal and External Actors,” at Columbia. Co-sponsored by the Armenian Center at Columbia University, the Department of Middle Eastern, South Asian and



Prof. James Russell with his parents, Mr. Joseph Russell and Dr. Charlotte Russell, on Sept. 17, 2009.

African Studies (MESAAS) at Columbia University, the Middle East Institute at Columbia, and NAASR.

**Oct. 10:** “New Perspectives on the Life & Art of Arshile Gorky,” with V. Rev. Fr. Krikor Maksoudian, Ph.D.; Matthew Spender; and Sara Bogosian. At the NAASR Center. Co-sponsored by NAASR and the Whistler House Museum of Art.



From left to right, Stephen Kurkjian, Matthew Spender, Dr. Alice Kelikian, Maro Gorky, Sara Bogosian, Vasken Bogosian, Fr. Krikor Maksoudian, Nancy Kolligian.

**Oct. 11:** Tom Mooradian: “The Repatriate: Love, Basketball, and the KGB,” at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by AEM and NAASR.

**Oct. 18:** Michael Bobelian: “Children of Armenia: A Forgotten Genocide and the Century-Long Struggle for Justice,” at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by AEM and NAASR.

**Oct. 22:** Book Presentation by Robert Koolakian: “Struggle for Justice: A Story of the American Committee for the Independence of Armenia, 1915-1920,” at the Armenian Library and Museum of America (ALMA). Co-sponsored by ALMA and NAASR.

**Oct. 29:** Marc Mamigonian, “From Idea to Reality: The Development of Armenian Studies in the U.S.,” at the NAASR Center.

**Nov. 1:** Greg Aftandilian, “World War II as an Enhancer of Second Generation Armenian-American Identity,” at the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by AEM and NAASR.

**Nov. 3:** Prof. Armen Marsoobian, “At the Crossroads of Family and Institutional Memory: Marsovan (Merzifon) and Anatolia College, 1890-1922.” Co-sponsored by Project SAVE Armenian Photograph Archives, Anatolia College, and NAASR, at the NAASR Center.

**Nov. 10:** Forum at Fordham University: “Americans Building Armenia.” Hosted by the Armenian Club of Fordham University. Participating groups: NAASR, Armenian Assembly of America, Armenian American Health Professional Organization, Everek-Fennessie Educational Society, Fordham Institute for Research, Service, Teaching.

**Nov. 12:** Tom Mooradian, “The Repatriate: Love, Basketball, and the KGB,” at the NAASR Center.

**Nov. 13:** Michael Bobelian, “Children of Armenia: A Forgotten Genocide and the Century-Long Struggle for Justice,” at the Alex Manoogian Cultural Center, 930 Progress Avenue, Scarborough, Ont. Co-sponsored by AGBU-Toronto and NAASR.

**Nov. 20:** Dr. Anny Bakalian: “Subversive Tourism? Armenian Pilgrimage to Historic Cilicia,” at the NAASR Center.

**Nov. 21:** Tribute to Vartkes Broussalian and Screening of J. Michael Hagopian’s *The River Ran Red*, at Glendale Public Library. Co-sponsored by the UCLA Friends of Armenian Studies and NAASR.

**Dec. 6:** Dr. Pavel Avetisyan: “International Academic Cooperation and Its Importance for Studies in Armenian History and Civilization”; and Dr. Gregory Areshian: “The Discovery of a 6,000-Year-Old Cave Civilization in Armenia.” At the Ararat-Eskijian Museum, Mission Hills, CA. Co-sponsored by AEM and NAASR.



Left to right: NAASR Board Member Bruce W. Roat, Ararat-Eskijian Museum Director Maggie Mangassarian-Goschin, Dr. Pavel Avetisyan, Dr. Gregory Areshian, Mrs. Effie Eskijian, and Museum Chairman Martin Eskijian.

**Dec. 10:** Dr. Kim Theriault: “Displacement, Trauma, and the Crisis of Arshile Gorky,” in conjunction with NAASR’s 2009 Christmas Open House. Co-sponsored by the Whistler House Art Museum, at the NAASR Center.



## *NAASR Participates in First International Conference of Armenian Libraries at Holy Etchmiadzin*

Under the auspices of His Holiness Karekin II, the Supreme Patriarch and Catholicos of All Armenians, and with the support of Archbishop Khajag Barsamian, Primate of the Diocese of the Armenian Church of America (Eastern), Dr. Rachel Goshgarian, Director of the Krikor and Clara Zohrab Information Center, and Rev. Fr. Asoghik Karapetian, Head of Archives at Holy Etchmiadzin, organized an event that fostered dialogue and discussion about library organization and cataloguing as well as book preservation and digitization, among other relevant topics. NAASR was represented by Director of Academic Affairs Marc Mamigonian, who called the conference “an important start to a process of closer connections and greater interaction among Armenian libraries around the world.”

The goals of the conference were to discuss methods of library organization and cataloguing, create opportunities for discussion of book preservation and digitization, develop an international book exchange between libraries, and establish a universal internet portal for Armenian collections. The conference participants adopted a resolution and established a working group to spearhead the creation of an internet site which will provide information on Armenian and other-language publications in the field of Armenian studies in Armenia and Diaspora.

The three-day conference was held in the Old Theological Seminary at Holy Etchmiadzin. The first day of the conference consisted of brief presentations by the majority of participants on their specific collections, detailing the history and contents of each collection, their current cataloguing system, digitization program, and acquisitions methods. Formal academic presentations were made on the second day and covered topics including: library organization, book distribution, digitization, and preservation. Participants traveled to Noravank monastery on the third day where they participated in a round-table discussion led by Prof. Kevork Bardakjian of the University of Michigan-Ann Arbor.

A final dinner in Yerevan provided another opportunity for participants to discuss many of the concerns and ideas raised during the session

in a more casual atmosphere. His Holiness Karekin II attended the dinner and praised the participants and their works. Remembering the importance of the libraries of his childhood, His Holiness reflected upon the holy nature of books. At the dinner’s conclusion, Fr. Asoghik thanked all participants for attending and sharing their knowledge and experience and spoke enthusiastically about future, concrete collaboration between libraries.

“I think it’s time well spent simply to get us all in one room at one time to meet each other face to face and talk to each other. That in and of itself was groundbreaking work and extremely worthwhile,” said Michael Grossman, a library assistant in the Middle Eastern

“This was indeed a historic conference and greatly useful to all of us. In addition, I am enthusiastic in working with fellow heads of Armenian libraries around the world,” said Fr. Louisian.

Aside from participants coming together for the first time to discuss important issues and challenges they face in their respective libraries, the event set the stage for future cooperation among these organizations.

“After attending this conference, I have a greatly renewed sense of hope of cooperation among Armenian libraries and of someday everyone having access to materials that have been for far too long completely inaccessible,” said Edward G. Matthews, representing St.

Nersess Armenian Theological Seminary.

In the coming months, both a list-serv for conference participants and a general website for Armenian libraries and collections will be created.

The following libraries were represented at the conference: the Mother See of Holy Etchmiadzin, the Catholicate of Cilicia, the Patriarchates of Constantinople and Jerusalem, the Mkhitarian Brotherhoods of Venice and Vienna, Bzommar Armenian Catholic Clergy Institute, the Mesrob Mashtots Manuscript Repository, the National Library of Armenia, the National Archives of Armenia, the Fundamental Library of the Armenian Academy of Sciences, Yerevan State University, Harvard University’s Widener Library, University

of Michigan (Ann Arbor), the British Library, the Bibliotheque Nationale de France, the Yeghishe Charents Museum of Literature and Art, the Abovian Armenian National Library, the AGBU Nubarian Library, American University of Armenia, the National Children’s Library of Armenia, the Avedik Isahakyan Central Library, Armenian Library and Museum of America, National Association for Armenian Studies and Research, Armenian Cultural Foundation, Armenian Prelacy, and many of the regional libraries of Armenia.

(Adapted from the Fall Newsletter of the Krikor and Clara Zohrab Information Center, with additional reporting by Marc Mamigonian)



Holy Etchmiadzin. Photo by Marc Mamigonian.

Division of the Widener Library at Harvard University.

Mrs. Hasmik Poghosyan, the Minister of Culture of Armenia, and Mrs. Hranush Hakobyan, the Minister of Diaspora of Armenia, welcomed participants to the conference. Both ministries pledged their support for future endeavors. On the evening of August 25, Her Excellency Ambassador Marie Yovanovitch, U.S. Ambassador to the Republic of Armenia, held a reception in her Yerevan home for participants in the Conference.

Very Rev. Fr. Nareg Louisian of the Bzommar Armenian Catholic Clergy Institute in Lebanon, concurred that it was unprecedented to have a conference that attracted heads of Armenian libraries from around the world.



## NAASR and AIWA Publish Armenian Drama Anthology

NAASR's Armenian Heritage Press and the AIWA Press of the Armenian International Women's Association are proud to announce the publication of *Notable Women in Modern Armenian Drama: An Anthology*, edited with an introduction by Dr. Nishan Parlakian, Professor Emeritus of Drama at John Jay University in New York City.

While the problems facing women in con-

temporary Armenian society may not receive the attention they deserve in the contemporary Armenian theater, there is ample historical precedent for the serious treatment of such issues beginning in the late nineteenth century starting with the works of playwrights Gabriel Sundukian and Aleksandr Shirvanzade.

In *Notable Women in Modern Armenian Drama: An Anthology*, Parlakian, one of the leading au-

thorities on the Armenian theater, has assembled a diverse collection of plays that present not only the limitations faced by women in Ar-

### NAASR Provides Support for 2009 Genocide and Human Rights Program Participant

*NAASR received the following letter of thanks from Vahe Sahakyan for providing financial support for him to attend the Summer 2009 Genocide and Human Rights University Program. Sahakyan graduated from the Department of Sociology at Yerevan State University in 1999. In 2005 he defended a dissertation thesis in Sociology and was awarded the degree of Kandidat Nauk (Candidate of Sciences in Sociology). In 2008 he was accepted to the Department of Near Eastern Studies at the University of Michigan, Ann Arbor, and is in his second year of studies there.*

I would like to express my gratitude to the NAASR Board for providing funding which was so important for me to attend the Genocide and Human Rights seminar in Toronto, organized by the Zoryan Institute and held jointly with the University of Toronto. This seminar provides a rare opportunity to study genocide systematically during a very short time period, which is so valuable for students and future scholars especially those specializing in Armenian Studies. It is also important in terms of bringing together internationally known genocide scholars and many students from various parts of the world talking about problems, in which the Armenian Genocide is considered to be a historical archetype.

This was a very unusual experience for me which I would probably not have had, had I not been awarded a scholarship by NAASR. Not only meeting with professionals and students of various backgrounds, but also comparative study of different cases of genocide, genocide and international law, and genocide prevention problems made me understand how complicated and different the problem of genocide is in reality and in people's minds.

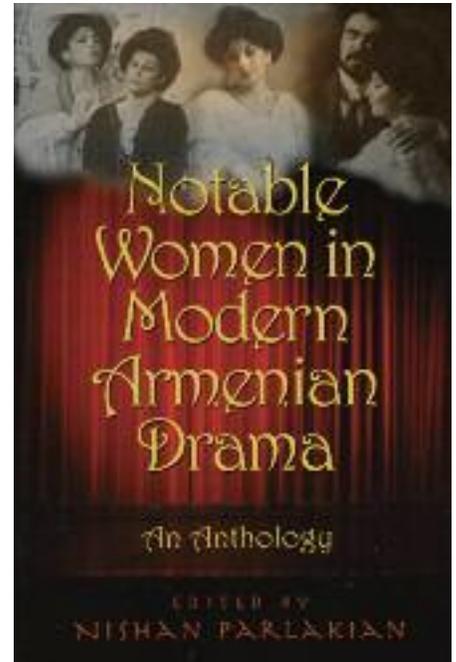
As a sociologist from Armenia and as a preparing scholar in Armenian Studies at

the University of Michigan Armenian Studies Program, I found also many answers to the questions I had in relation to the Armenian genocide and its international acknowledgment. Most significantly, among other things, I have learned what the coming generation of scholars is expected to accomplish in the field of genocide studies in general and particularly with relation to the Armenian Genocide.

I am deeply grateful also that the two well known organizations of Armenian origin—the Zoryan Institute and NAASR, are closely collaborating in such a significantly valuable undertaking and I hope that this collaboration will continue and prosper. I believe that the dissemination of accumulated knowledge and research on the Armenian Genocide and any success on the way of its international recognition is possible only with such kind of fruitful collaborations of Armenian organizations.

I would like to conclude by extending my gratitude to NAASR again and to hope for future possibilities of working together.

**Vahe Sahakyan**  
*Manoogian-Simone Fellow*  
*University of Michigan*  
*Ann Arbor*



menian society in the periods portrayed, but also the depiction of “those who seem not to be disoriented or governed by stultifying rules and laws of an unwritten code of behavior ostensibly given silent assent by the general public.”

These six plays in the anthology are *Did She Have the Right?* by Shirvanzade, *The Ruined Family* by Sundukian, *Uncle Baltbasar* by Hagop Baronian, *The Eternal Flame* by Suren Bartevean, *The Bride* by Zabel Asadur, and *Be Nice, I'm Dead* by Aramashot Babayan. *Did She Have the Right?*, translated by Dr. Victoria Rowe, and *The Eternal Flame*, translated by Aris Sevag, appear here in English for the first time. Each of the plays provides thought-provoking insights into the role of women in Armenian society and well-crafted and entertaining examples of Armenian drama at its best.

Nishan Parlakian is also the author of *Grandma, Pray for Me*, editor of *Contemporary Armenian American Drama: An Anthology of Ancestral Voices*, and co-editor (with S. Peter Cowe) of *Modern Armenian Drama: An Anthology*.

*Notable Women in Modern Armenian Drama* can be purchased from the NAASR Bookstore either in person or online through [www.naasr.org](http://www.naasr.org) or from AIWA. The list price is \$20.00.



# Cataloguing of Bournoutian Collection Completed

The nearly year-long process of cataloguing the approximately 3,000 titles in the Ani and George Bournoutian Collection in NAASR's Edward and Helen Mardigian Library has come to a conclu-



Shushan Martirosyan (left) and Hripsime Mkrtychyan (right) working in the Ani and George Bournoutian Collection.

sion. The large project was undertaken primarily by NAASR Library Cataloguer Hripsime Mkrtychyan and Library Consultant Linda Aintablian, with important assistance from Staff Assistant Shushan Martirosyan.

In addition, in spring 2009 valuable volunteer help was given by Dr. Khachik Gevorgyan of Yerevan State University, who was at that time a visiting scholar in Harvard's Department of Near Eastern Languages and Civilizations, and whose command of Persian proved extremely helpful because of the substantial number of titles in that language in the Bournoutian Collection.

The collection is housed in special rooms on NAASR's second floor; and like the entire NAASR library catalogue, it is available online through [www.naasr.org](http://www.naasr.org).

## Hagop Hachikian Returns To NAASR

Hagop Hachikian, familiar to many longtime friends and members of NAASR for his work in the NAASR bookstore and library from 1983 to 1996, has returned on a part-time basis as a Library Consultant. He is working primarily on updating NAASR's catalogue of newspapers and periodicals and transferring this data into our computerized catalogue, which will result in this information also being accessible online.

Hachikian's knowledge of NAASR's library from his prior time here, as well as his facility in both Armenian and Turkish, make him particularly well suited to this project. NAASR's Director of Academic Affairs Marc Mamigonian says, "it is great to have Hagop working with us again. He is a terrific resource, with a wide range and impressive depth of knowledge.

I couldn't be happier to have him here."

## NAASR Purchases Digital Scanner for Library

As the final part of a generous grant from the Edward and Helen Mardigian Foundation, NAASR has purchased a digital color overhead scanner which will allow the organization to take major steps forward in digitizing rare and important books, journals, newspapers, and archival materials. A high-speed computer and up-to-date software for scanning, digitization, and photo editing was purchased to go along with the scanner. We are currently devising plans to maximize the impact of this important addition to the library, and further information will be made known

## NAASR Distributing Electronic History of the Armenians of Adana

NAASR is pleased to be serving as the distributor of a limited number of cds containing a scanned electronic version of the 1,100 page Armenian-language book *History of the Armenians of Adana* (Atanayi Hayots Patmutiwn). This important work, long out of print, was published in 1970 in Lebanon with Prof. Puzant Yeghiayan as chief contributor and editor.

On the occasion of the 100th anniversary of the 1909 Adana

Massacres, the book was painstakingly scanned by Meguerditch L. Boul-doukian, son of the Chairman of the Union of Armenian Com-patriots of Adana which sponsored the original pub-lication of the book. De-tails about the publica-tion's history



Prof. Puzant Yeghiayan, chief contributor and editor of *History of the Armenians of Adana*.

and information about editor-in-chief Yeghiayan, a native son of Adana, can be found on the cd.

*History of the Armenians of Adana* is a comprehensive work of documentation extending from ancient times to the 20th century, up to and including the 1909 massacres, the Armenian Genocide during World War I, and the end of the Armenian presence in Adana in 1921. It is a fundamental work for anyone interested in the region.

Through a special arrangement with Mr. Boul-doukian, NAASR has begun distributing a limited number of copies of the cd to libraries and scholars. This undertaking coincides with NAASR's acquisition, under a grant from the Ed-ward and Helen Mardigian Foundation, of a high-resolution, large-format overhead scanner which will allow the digitization of selected items from our Mardigian Library. These can then be made available through our website. We are pleased that *History of the Armenians of Adana* will be the first title thus offered. Others will follow in due course.



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Marc A. Mamigonian, Director of Academic Affairs