



The National Association for Armenian Studies and Research

Dear Valued Members and Friends:

I would like on behalf of NAASR to thank all of you who responded to our call for help with our pressing building renovations at our Headquarters. The installation of new windows has been completed and we are very pleased with the results.

The improvement has been immediately noticeable in that the building is quieter than it was before. There is no question that it will also be more heat efficient as well. We have also begun the installation of improved and energy-efficient lighting throughout our Headquarters.

Thanks to those who responded to our appeal, we have received nearly \$19,000 in contributions towards the costs of this much-needed work. Knowing well the difficult economic times we are in, this generous response is deeply appreciated.

There remains work to be done, however. Soon, new fuel-efficient gas boilers will be installed at the cost of \$30,000, and other necessary repairs need to be done to the entrance to the building that will add another \$10,000.

If you have not yet made a tax-deductible contribution towards the cost of this essential work to NAASR's Headquarters, we hope that you will now be able to do so. Support in any amount will help offset this considerable expenditure and allow us to stay focused on our work supporting Armenian Studies in its many forms.

With gratitude for your support and interest,

—Nancy R. Kolligian
Board Chairman

NAASR Undertakes Improvements To Headquarters, Expands Bookstore

Throughout spring and early summer 2009, NAASR undertook major improvements to its Belmont Headquarters building and our Bookstore underwent an expansion.

Twenty years have passed since NAASR moved into its Headquarters building. At the time, the reason for leaving the old Mt. Auburn Street, Cambridge, house and moving into the Belmont building was that it would "provide sorely needed space for NAASR's existing programs and entities." It has more than done that.

The two decades since then have seen a dramatic increase in NAASR's events at the Center, the tremendous growth in the number of titles available in the Bookstore, and the evolution and growth of the Edward and Helen Mardigian Library. The NAASR Center has become a place where people come to talk and visit as well as to hold formal meetings and attend lectures. In short, it has become not only the place where we do our work but also a part of the community.

Twenty years is a long time in the life of an older building, and this vital work had to be done to allow the continued functionality of the NAASR Center.

Throughout the building, new double-hung aluminum dual-pane windows have been installed which will save money through increased fuel efficiency. Updated



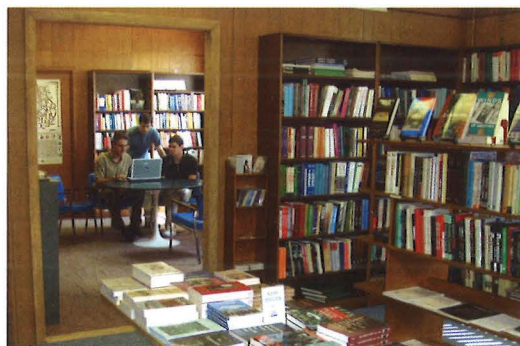
NAASR's new windows being installed in May 2009.

lighting has been installed in the second floor Edward and Helen Mardigian Library, with the remainder of the building to be done before the end of summer. The new lights have dramatically improved working and viewing conditions in the library. New fuel-efficient gas boilers will also be installed by the fall. These "green" projects have been undertaken through the generosity of NAASR's members and friends, including a major grant from the Edward & Helen Mardigian Foundation of Detroit, MI.

NAASR's Bookstore, which has been in existence since the 1960s as a distributor of books in English on Armenian and related subjects, is the largest of its kind in the world and has long needed additional space. A wall to an adjoining room formerly used as an office was opened, creating a new space nearly double the previous area. A table and chairs allow customers to sit and browse in comfort.

The increased size will allow for better display of books, including special featured titles. For example, in September and October the bookstore will have a display of featured titles on Armenian-American artist Arshile Gorky, a seminal figure in Abstract Expressionist art, in connection with major exhibitions forthcoming at the Whistler Museum in Lowell and the Philadelphia Museum of Art.

If you are in the area of the NAASR Headquarters in Belmont, stop in and see the changes!



Marc Mamigonian with student employees Joseph McNamara and Vartan Babikyan in the NAASR bookstore.

NAASR and NASA: *Small Steps, Giant Leaps*

By Marc Mamigonian

The fortieth anniversary of the first moon landing on July 20, 1969, set my mind to thinking on other anniversaries and coincidences between two rather different organizations, NAASR (National Association for Armenian Studies and Research) and NASA (National Aeronautics and Space Administration).

Let's start with the pronunciations. Normally, NAASR is pronounced like the late Egyptian president Nasser; whereas NASA is pronounced as written. Around Boston, though, due to peculiarities of local accents, it often comes out the other way around, so one often gets phone calls from people wanting to know "Is this Nassah?" but they are definitely not looking for the space agency.

NAASR and NASA are also very nearly the same age. NAASR was established in 1955, NASA in 1958. In a sense, both were Cold War creations—not only in the sense that each was created during the Cold War but also in the sense that each was a kind of response to the Cold War.

NASA arose in response to the Soviet's launching of Sputnik in 1957 and the perceived need for the United States to "catch up" with Soviet space technology. NAASR was able to capitalize on the Cold War-era growth of Area Studies, which developed after World War II in response to the changing post-colonial world—a world in which the U.S. was seen to be competing with (in particular) the Soviet Union for influence.

However, each entity's achievements went well above and beyond the U.S.-Soviet conflict during the height of the Cold War. Obviously this is not the place nor am I the person to retell the story of NASA, but in some sense the achievement of putting humans into space and onto the moon has transformed humanity's sense of itself and its possibilities.

What can NAASR possibly point to that can equal this? Of course, one is wading into dangerous waters by comparing any achievement to putting a man on the moon...and, of course, it is not my intention to do so. Nonetheless, what NAASR accomplished 50

years ago, in 1959, and which was completed, in a sense, 40 years ago in 1969, was an extraordinary achievement which, I have come to appreciate, was only somewhat less unlikely from the perspective of, say, 60 years ago than interplanetary travel.

For 50 years ago, in 1959, NAASR, then less than five years in existence, successfully completed a fundraising campaign of more than \$300,000 to establish an endowed chair in Armenian Studies at Harvard University. By 1969, NAASR had spearheaded the creation of another chair at UCLA, and in that year both chairs were filled: UCLA's by Avedis K. Sanjian and Harvard's by Robert W. Thomson.

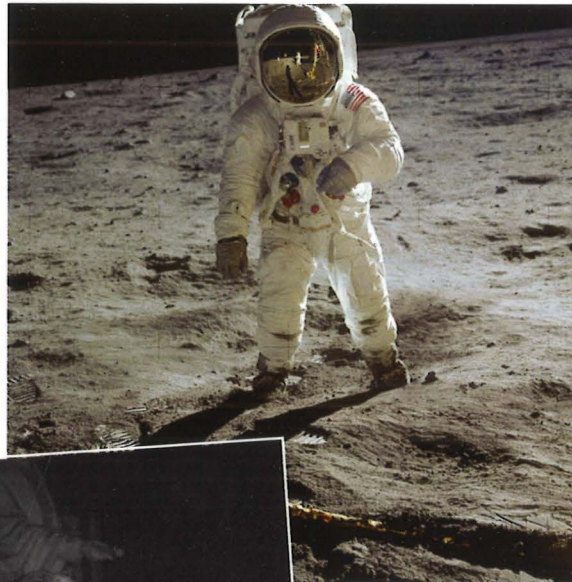
There are numerous reasons why all of this would seem unlikely to have succeeded. One has to think back to what was going on in the Armenian-American community in 1955 when NAASR and the campaign to establish a chair at Harvard were launched. In 1956 the Prelacy/Diocese schism officially came into being, but that was only a formal recognition of what had been happening for more than 20 years, particularly since the assassination of Abp. Ghevont Tourian in New York City in 1933. The Tashnag press vilified the Ramgavars and the Ramgavar press vilified the Tashnags, and the vilification was done in the most inflammatory possible language. In 2009 one still can see the political divisions in the community, but in 1955 the Armenian-American community was in a state approaching open warfare.

One must also consider that there had been attempts made before the establishment of NAASR to create programs in Armenian Studies in the U.S., but these attempts never really got off the ground. In 1933, plans were made to establish an "Armenian Academy of America" in New York City, but the first meeting of the organizing group took place only days after the Tourian assassination and the plans were shelved.

In the 1940s, the American-Armenian Cultural Association under the leadership of Costan Zarian announced plans to establish an Armenian studies center of some kind, but the association between the Association and the ARF entity

the Armenian National Committee may have been what doomed the undertaking to be viewed as a partisan project.

In the late 1940s, Prof. Armen Jerejian was hired by Columbia University to teach Armenian, and Jerejian established the Society for the Advancement of Armenian Studies which had among its goals the creation of chairs in Armenian Studies. However, although Jerejian remained at Columbia for some years, there appears to have been little movement towards the creation of an endowed chair at Colum-



ABOVE: July 20, 1969: "One giant leap for mankind."

LEFT: May 16, 1959: NAASR Chairman Emeritus Manoog S. Young handing a check to Harvard President Nathan M. Pusey, with film director Rouben Mamoulian looking on.

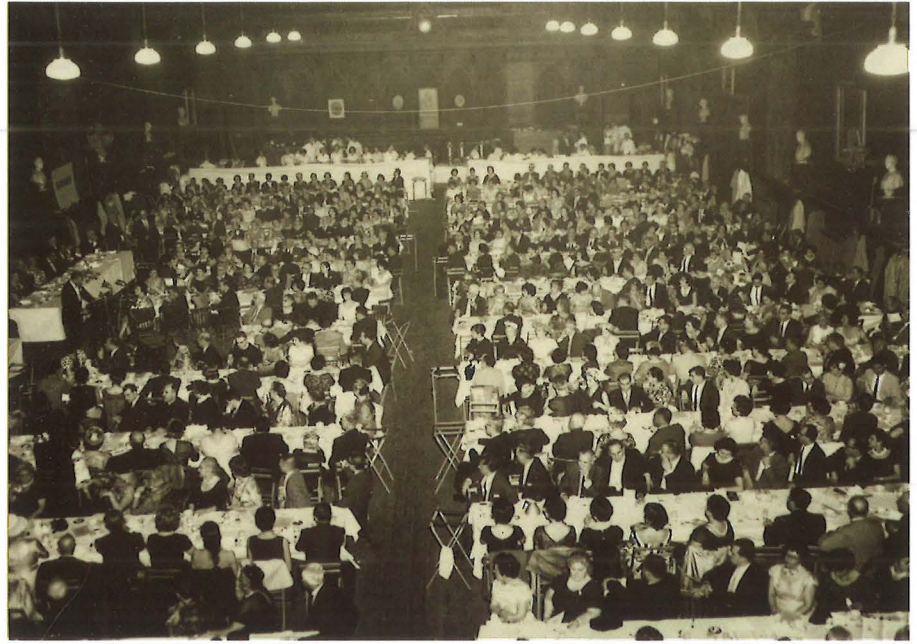
bia until many years later.

Consequently, when NAASR was launched publicly in March 1955, there could not have been many who anticipated that it would succeed where others had failed. In an early announcement, it was announced that “the founding members decided that there is a need for a national organization of many purposes for the advancement of Armenian studies in America. They further decided that the first major task that needs to be undertaken, in order to place Armenian studies on a scholarly and continuing basis in America, is to work for the establishment of an endowed professorship or chair for Armenian studies at a leading university.” Harvard University was identified as the location of that first chair, and it was hoped that the necessary \$300,000 could be raised within three years.

It took only a little longer than that, and more than 3,000 people made contributions. It must be kept in mind that there had never been a chair established at Harvard University through the kind of community-wide effort led by NAASR. In 1958, as the campaign neared its close, Sir Hamilton A. R. Gibb, then the Director of Harvard’s Center for Middle Eastern Studies, wrote to NAASR Chairman Manoog Young that “It will be, I believe, the first chair to be founded in this way in America, and that fact itself gives to the chair additional—and piercing—significance.”

In May 1959, thanks to a large contribution from the Gulbenkian Foundation, the total raised surpassed \$300,000. Many who were on hand at the “Victory Banquet” held at Harvard’s Memorial Hall on May 16, 1959, remember the overwhelming sense of accomplishment among the more than 1,000 people there. And many remember the tears of joy that were shed. It may not be comparable to the feeling at Mission Control in Houston when Neil Armstrong stepped foot on the lunar surface, but it must have been quite a sight.

In 1960 it was announced that UCLA would be the site of the next



Harvard’s Memorial Hall was packed the night of May 16, 1959, the “Victory Banquet” marking the completion of the Harvard Chair Campaign.

chair that NAASR would seek to establish, and by early 1963 the campaign to raise \$200,000 had begun. Spearheaded in Southern California by Dr. J. Michael Hagopian, then the director of NAASR’s West Coast section, and regional Board member Dr. Lionel Galstaun, among many others, by 1969 \$150,000 had been raised and the university announced the establishment of the chair in perpetuity. The same year, Robert W. Thomson was appointed to fill the Harvard chair. At present, each chair is filled by the immediate successors of Thomson and Sanjian, that is, James R. Russell at Harvard and S. Peter Cowe at UCLA.

At an early NAASR gala at Harvard in the 1950s, Harvard President Pusey declared that the effects of the establishment of the chair might not be felt for a hundred years. This may have been a hard pill to swallow for the many in the audience who wanted to see immediate results; and it may be that there are still some in the Armenian-American community who are disappointed that the creation of chairs at Harvard, UCLA, and other top universities has not had the impact they might have wished for.

So, too, on the 40th anniversary of the moon landing, there was much discussion about what it was all about, was it worth it, and why has it not led to the exploration of Mars and other planets?

My point is not to dismiss such concerns. As for Armenian Studies today, there seems to me to be as ample a basis for pride as there is for concern, and the one should not negate the other. But for a moment, let us pause and contemplate what it meant half a century ago when NAASR took that “one small step” and the Harvard chair campaign came to a successful conclusion.



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, or visit us at the NAASR Center in Belmont.

NAASR's 55th Assembly Features Elections and Lecture by Prof. Goldstein of BU

Prof. Erik Goldstein, Chairman of Boston University's Department of International Relations, gave a talk entitled "Great Britain and the Re-Emergence of Armenian Statehood," at the luncheon program preceding the 55th Annual Assembly of Members of the National Association for Armenian Studies and Research on Saturday, May 16, at the NAASR Headquarters.

As one of the "Great Powers" that exerted its influence around the



Prof. Erik Goldstein of Boston Univ. addresses the 55th Annual Assembly of NAASR Members, including Board Members Raffi Yeghiayan, Nancy Kolligian, and Van Aroian, at right.

world throughout the 19th and into the 20th centuries, Great Britain had a major impact on political developments affecting the Armenians, including the Armenian Question of the late 19th century, the Armenian Genocide, and the Armenian Republic established in 1918. There was great interest in Armenia in Britain and sympathy for the Armenians among the British people, but to what extent did this have an impact on British policies and projections of its power?

Goldstein, who is the author of *Winning the Peace: British Diplomatic Strategy, Peace Planning, and the Paris Peace Conference, 1916-1920* (1991), *Wars and Peace Treaties* (1992), *The First World War's Peace Settlements: International Relations, 1918 - 1925* (2002), and *Power and Stability: British Foreign Policy, 1865-1965* (2003), gave a detailed and insightful analysis of the role of the power politics of the period in shaping the destiny of Armenia.

Following the luncheon, those in attendance participated in the

election of Directors. Gregory H. Adamian of Medford, Nancy R. Kolligian of Watertown, Jack Medzorian of Winchester, and Raffi P. Yeghiayan of Lexington were re-elected from Greater Boston; Daniel G. Adamian of New York City was re-elected from New York/New Jersey; S. Frances Weisberg of Alexandria, VA, was re-elected from the Middle Atlantic; Armand K. Mirijanian of Morton Grove, IL, was re-elected from the Middle West; Bruce W. Roat of Los Angeles was re-elected from Southern California; and Ann E. Elbrecht of Davis, CA, was re-elected from Northern California.

Twenty-five year member certificates were awarded to Pauline Mamigonian Hovsepian of Manchester, NH; Shushan Teager of Belmont; Mae Takoushian of Waltham; and Anahid Yacoubian of Watertown. Not present but also awarded certificates were Isabelle Hodgson of Concord, NH; Leon Semonian, Jr., of Newton Center; and Jacob H. Zakarian of Gloucester.

Chairman Nancy R. Kolligian gave a report detailing the busy year for the Association, offering thanks to the membership for their support and to the staff for their hard work. She emphasized the need to complete NAASR's \$2 million capital campaign which is more than half accomplished. Director of Academic Affairs Marc A. Mamigonian gave an overview of what has been the busiest year to date for NAASR's public programs and discussed the major strides being made in its Mardigian Library. Treasurer Robert D. Bejoian discussed the organization's financial report and in particular focused on the various necessary improvements to the headquarters building that are being undertaken or planned for the near future.

NAASR and Knights of Vartan Issue Grants

NAASR and the Knights of Vartan's Fund for Armenian Studies (FAS), which is jointly administered by the two organizations, issued two research and travel grants in spring 2009.

The first grant was issued by the FAS to Sarah Moehr, who holds a BA in Oriental Studies (Arabic with Armenian) from Oxford University and who in the fall will begin a graduate program at Sabanci University in Istanbul where she will engage, among other things, in research on the Armenians in the Ottoman Empire and the Republic of Turkey.

The second was issued by NAASR to Dr. Amy Landau, currently Wallis Annenberg Curatorial Fellow at the Los Angeles County Museum of Art and soon to be Assistant Curator of Manuscripts and Rare Books at the Walters Art Museum, Baltimore. Landau holds a Ph.D. in Islamic Art and Archaeology from Oxford and wrote a doctoral thesis entitled "Farangi-sazi at Isfahan: the Court Painter Muhammad Zaman, the Armenians of New Julfa and Shah Sulayman (1666-1694)." She is preparing several articles for publication based on her doctoral research.



NAASR Lectures and Programs

MARCH – MAY 2009

March 5: Prof. John A. C. Greppin: "The Urartian Influence on the Earliest Armenians," at the NAASR Center.

March 10: Forum on "The Future of Christians in the Middle East," at Fordham Univ. Hosted by the Armenian Club of Fordham University and co-sponsored by NAASR, AAA (Armenian Assembly of America), AUA (American University of Armenia), AAHPO (Arm. Amer. Health Professional Org.), EFS (Everek Fenesse Educational Society), ABSA (Armenian Behavioral Science Assoc.), and AASSSG (Armenian-American Society for Studies of Stress & Genocide).

March 15: Dr. Gregory Ketabgian and Prof. Hrair Dekmejian, "The Adana Massacres: A Psychosocial Analysis," at the Ararat-Eskijian Museum. Co-sponsored by the Ararat-Eskijian Museum and NAASR.

March 22: Screening of Dr. J. Michael Hagopian's "The River Ran Red" at the Mosesian Theatre, Watertown Arsenal Center for the Arts, with panel discussion with Dr. Hagopian, Prof. Taner Akçam, Dr. Bedross Der Matossian, and Marc Mamigonian.

March 26-March 28: Society for Armenian Studies 35th Anniversary Conference. Co-sponsored by Society for Armenian Studies, UCLA Center for Near Eastern Studies, UCLA Center for European and Eurasian

Studies, USC Institute of Armenian Studies, NAASR, and the Armenian Studies Programs of the Armenian Center, Columbia University; Armenian Research Center, University of Michigan-Dearborn; California State University-Fresno; California State University-Northridge; University of California, Los Angeles; and University of Michigan-Ann Arbor.

April 2: Dr. Rubina Perroomian: "And Those Who Continued Living in Turkey After 1915," at the NAASR Center.

April 14, 7:00 p.m.: Commemoration of the Armenian Genocide at Tufts University, with lecture by Dr. Claire Mouradian: "The American Jews and the Armenian Genocide." Sponsored by Tufts University, the Darakjian-Jafarian Chair in Armenian History, the History Department, and NAASR. At Goddard Chapel, Tufts Univ. Medford campus.

May 7: "The Adana Massacre of 1909: Legacy and Perspectives," a symposium on the 100th anniversary of the Adana Massacres with: Aram Arkun, Dr. Bedross Der Matossian, Dr. Dikran Kaligian, and Dr. Lou Ann Matossian.

May 8: Prof. Richard Hovannisian, "The Changing Landscape of Historic Western Armenia," at Armenian Church of the Holy

Translators, Framingham, MA. Co-sponsored by Church of the Holy Translators, the Armenian Assembly of America, and NAASR.

May 12: Forum on "Career Success: Resources for Armenian Students and Families," at Fordham Univ. Hosted by the Fordham University Armenian Club, in cooperation with the Fordham departments of history and theology, the Fordham Institute for Research, Service, Teaching, the Armenian General Benevolent Union, Armenian Assembly of America, NAASR (National Association for Armenian Studies and Research), Krikor and Clara Zohrab Information Center, and the Everek Fenesse Educational Society.

May 14: Gregory Aftandilian, "World War II as an Enhancer of Second Generation Armenian-American Identity," at the NAASR Center.

May 19: Prof. Peter Balakian, "Armenian Golgotha: An Eyewitness Account of the Armenian Genocide," at Facing History and Ourselves, Brookline, MA. Co-sponsored by Facing History and NAASR.

May 28: Prof. Lorne Shirinian, "The Georgetown Boys," at the NAASR Center. Co-sponsored by the Zoryan Institute and NAASR.

NAASR LECTURE SUMMARIES

Prof. John A. C. Greppin: "The Urartian Influence on the Earliest Armenians"

On March 5, NAASR presented a talk by Prof. John A.C. Greppin on the topic of "The Urartian Influence on the Earliest Armenians."

Greppin is professor of linguistics at Cleveland State University in Ohio where he has taught for the past 34 years. He received his Ph.D. from UCLA in 1972 in Indo-European Studies, and through his work with the late Professor Avedis Sanjian developed a specialty in Classical Armenian. He is the author of 14 books and many articles and reviews on the Armenian language and other subjects and has served as the editor of the *Annual of Armenian Linguistics*, the *Journal of the Society of Armenian Studies*, and was managing editor of *Raft: A Journal of Armenian Poetry*.

After NAASR Director of Academic Affairs Marc Mamigonian introduced him, noting that he had last spoken at NAASR more than 30

years ago on a similar subject, Greppin commented, "It's amazing to think I'm speaking on the same topic here. The last time I was here was 32 years ago. My question then was, 'Where did these people (the Armenians) come from? How far can we take them back?'"

Of the Urartians, Greppin noted, "The Hurrians were closely related to them further south. The Hurrians were in Northern Syria and their kingdom was destroyed by 2100 B.C. Then, the Hurrian-speakers, around 1700 B.C. went on to go all over Anatolia."

He explained, "The Hurrian and Urartian languages were very similar because there weren't that many outside groups to change the language—all the neighbors were linguistically similar. Urartian is now much easier to learn thanks to new translations and transliterations coming out of Yerevan."

Greppin discussed the similarities of some modern Armenian and Chechen words to Urartian, saying, "Scholars have known since 1940 of the Urartian lone words in Armenian. The Hurrians didn't have the same effect on the Armenian language as the Urartians did. We also found many of these words in the languages of Dagestan and modern-day Chechnya."



Prof. John Greppin (seated) with Prof. Richard N. Frye.

During the Q&A, members of the audience asked why it was that words taken from Urartian tended to be mundane and mercantile instead of more symbolic. Greppin noted, "Well, we as humans don't tend to loan words like 'love' or 'hope'—we loan words like 'moccasin.' I don't think the Armenians interacted with the Urartians much, I think they mostly just wiped them off the map. This was not an intellectual relationship, if it was anything it was a market relationship."

The biggest revelation of the evening came when Greppin said that the connection often propagated by many Armenians of the Armenian word 'Hye' being linked to the ancient Hayasa tribe was a fallacy.

He explained, "The etymology of Hayasa to Hay is not substantiated. What more likely produced the word Hay is that of the Hatti people that were in no way Armenian."

Audience members reacted adversely to this revelation but Greppin responded, "I'm sorry, but connections made that simple aren't how linguistics work over periods of time this vast."

(By Andy Turpin, *Armenian Weekly*, April 4, 2009)

Forum on "The Future of Christians in the Middle East" at Fordham University

On March 10, NAASR co-sponsored the second in a series of public forums at Fordham University, on the topic "What is the Future of Christianity in the Middle East?" The forum was hosted by the Armenian Club of Fordham University and co-sponsored by NAASR, AAA (Armenian Assembly of America), AUA (American University of Armenia), AAHPO (Arm. Amer. Health Professional Org.), EFS (Everek Fenesse Educational Society), ABSA (Armenian Behavioral Science Assoc.), and AASSSG (Armenian-American Society for Studies of Stress & Genocide).

The participants in the forum were: Dr. Rachel Goshgarian of the Zohrab Information Center of the Eastern Diocese of the Armenian Church, who spoke on "The Christians in the Ottoman Empire"; Rev. Dr. Peter D. Doghramji of the Armenian Evangelical Church, who discussed "The Past, Present, and Likely Future of Armenians in a Moslem Context in the Middle East," the focus of his doctoral dissertation research; the Rev. Dr. Vahan Hovhanessian of the Holy Martyrs Armenian Church in Queens, who spoke about "Christians Today in War-Torn Iraq"; and Michael LaCivita of the Catholic Near



Back, left to right: Brian Ardouny, Artur Sedrakyan; front, Rev. Dr. Vahan Hovhanessian, Rev. Dr. Peter D. Doghramji, Dr. Rachel Goshgarian, Michael LaCivita.

East Welfare Association who examined "Catholics in the Middle East Today." The chairman of the forum was Bryan Ardouny, Executive Director of the Armenian Assembly in Washington, D.C.

J. Michael Hagopian's *The River Ran Red* in Watertown

The showing of Michael Hagopian's film *The River Ran Red* and the ensuing panel discussion, sponsored by NAASR on Sunday, March 22, drew a large crowd to Watertown's Arsenal Center for the Arts. The event was made possible by a generous contribution from Peter and Minou Palandjian.

Hagopian himself was on the panel after the screening of the movie. Also joining him on the panel were Dr. Bedross Der Matoss-

ian of the Massachusetts Institute of Technology and Prof. Taner Akçam of Clark University.

The River Ran Red is a compilation of oral history interviews interwoven with historic photos and modern-day footage of Der Zor and the Euphrates.

The contrast between the gentle faces and the horrific stories they related at times were too jarring. Tales of rape, murder, decapitation, slitting the bellies of pregnant women, all were related by people who at the time they were interviewed, in the 1980s or early 1990s in various locales around the world, had witnessed the events as children. Similarly, the incongruity of the now-beautiful river and the body of water which held horrors earlier in the century, were noteworthy.

Among those eyewitnesses featured in *River* was George Partridge, the son of an American missionary in Sivas. He recalled how many of the Sivas Armenians brought his father, Ernest, their gold, so that he could hide it until their return. Of course, they never returned and the Partridges returned to the U.S., with the gold still hidden.

Another missionary was Mary Louise Graffam, who recalled "the valley was full of corpses."

Ovsanna Chitjian spoke about a Turkish man named Mehmed Effendi who had saved thousands of Armenians.

The film also focused on Armenians who converted to Islam as a way to avoid the inevitable death march through Der Zor. Hagopian said that about 200,000 were forced to convert. One such convert albeit temporary, was Arshag Dickranian, the late prominent community activist and donor, who founded an eponymous school in Los Angeles.

Throughout the film, Hagopian spoke about the root causes for the Genocide. He said he had concluded that the Armenian Genocide was a result of "a clash of civilizations" in which religion played a large role. He suggested that the Ottoman Turkish government feared the Western values which were being championed by the Armenians, whose actions, he said, they feared would lead to the dissolution of the empire.

One of the most touching interviews was with a man named Jirair Suchiasian, who was adopted by a family and taken out of danger during the Genocide. He later ended up in an orphanage and made it to Sydney, Australia. "I am somebody, but I'm nobody," he said. He did not know the year or the date of his birth, nor his birth name.

Several times during the movie references were made to Aram Andonian's books and documents. Andonian, who had hidden at the Baronian Hotel in Aleppo, eavesdropped on many of the Turkish leaders and reported their plans to his friends. He was also the first person to interview survivors who had arrived in Aleppo after the march through Der Zor.

The tales were horrifying. One woman, Vartuhi Keteyian, recalled holding her infant sister during the march in the desert. Her mother urged her to leave the baby under a bush, since she was dead. She had to be forced to part with the infant, a memory that still haunted her.

Another recalled, "the banks of the river were clogged with dead bodies."

Still, there were survivors who lived along the Euphrates, in the city of Der Zor. Among those were children who survived a cave burning in the desert. The survivors, Abdullah Garabed, Serpuhi

Papazian, and Moubarak, all Armenians, were adopted by the local Arabs and converted as children to Islam. Though little remained of their Armenian heritage and each had married an Arab spouse, they made sure that their children married each other.

A short panel discussion followed the program, during which panelists answered questions from the audience and also spoke about their projects.

Hagopian, who seems decades younger than his age, 95, said his journey was launched in 1923, when he arrived in Boston from Turkey at the age of 9.

The River Ran Red is the third film in a trilogy by Hagopian; the first two were *Voices from the Lake*, which focuses on the last days of



Dr. Bedross Der Matossian, Marc Mamigonian, Dr. J. Michael Hagopian, Toni Hagopian, Peter Palandjian, Minou Palandjian, Prof. Taner Akçam, Nancy Kolligian, and Stephen Kurkjian at the premiere of *The River Ran Red*.

Kharpert, and *Germany and the Secret Genocide*, which chronicles Germany's involvement in the Genocide.

Hagopian recalled during the panel talk that the first documentary he had made about the Armenian Genocide was in 1965, on the 50th anniversary, entitled *Where Are My People?*

Then, in 1975, he said leaders of both the Armenian Revolutionary Federation (ARF) and the Armenian Democratic Liberal Party (ADL) asked him to make a movie about the topic. He agreed, creating *The Forgotten Genocide*. During this time, he realized that he wanted to interview and document survivors.

Der Matossian, who hails from Jerusalem, currently teaches two courses at the Massachusetts Institute of Technology (MIT) on the Middle East. He suggested that working with and relying on oral history can be a slippery slope unless it is handled masterfully, which Hagopian has done. He praised Hagopian's efforts at combining the stories of the survivors with historical documents, therefore bringing the history of that time alive. He added that Hagopian's timing was perfect with regard to interviewing the survivors, since most had only started talking about the events in the 1960s and 1970s.

Der Matossian noted the "dichotomy of the river and the desert," both used "as means for annihilation." He added that in the case of the Armenian Genocide, the tool that was used the most efficiently to kill was nature, i.e. valleys, caves, the desert, and the river.

"Caravans would be taken on circular marches. They would also use the caves in Der Zor. It was cheaper to use nature as a way to



Nancy Kolligian, Dr. J. Michael Hagopian, Toni Hagopian, and Michele Kolligian at the post-screening reception.

annihilate the Armenians," he said.

Akçam said that he first met Hagopian in 1992. "He had heard about me and said "I have to film this Turk,"" he recalled.

Regarding the Genocide, he said, "We are trying to comprehend something that is incomprehensible. There is no reasonable answer. It is crazy, stupid. What we can do is just to raise our voices."

He went on to describe the three reasons why the Genocide matters: "We have to acknowledge the dignity of these victims. We have to respect their lives and legacy; we have to find reconciliation, in our case, Turkey and Armenia. They are neighboring states, but this is not so easy for people in the region. Third, we have to prevent other such injustices."

Akçam said that the Andonian materials, which are mostly unpublished and housed in Paris, are among "the most valuable sources" for learning about the Genocide. "We need to do more research. We have to make our original sources such as Andonian better known," he said.

Hagopian noted that he did not think President Barack Obama would use the word "genocide" on April 24.

Akçam explained that it was not "a problem of lack of knowledge in Washington. They are worrying if Incirlik Air Base [which is primarily staffed by the US Air Force] is at risk or not. They believe that there was a genocide. Lying on one day is a good way for them to develop security. What we have to really think about is what are U.S. security and national interests and how we can address this issue."

Der Matossian agreed, suggesting that the problems of Iraq and Afghanistan dictated US policy, forcing security to take precedence over other concerns. In addition, he said, Turkey is an important player in the Arab-Israeli conflict, with a thriving relationship with Israel, yet a pro-Palestinian viewpoint.

He concurred that the Andonian archives, as well as the archives in Jerusalem and the ARF archives in Watertown, were rich sources that still need to be explored.

The panelists briefly addressed the new book on Talaat Pasha's papers, which offered yet more proof that Talaat was aware of every

detail of the murderous sprees and the death marches.

Hagopian said that the next project he wants to work on is a film on the survivors of the Hamidean massacres of 1895-96 and the Adana massacres of 1909.

(By Alin Grigorian, *Armenian Mirror-Spectator*, April 4, 2009)

"Armenian Studies at a Threshold" at UCLA

NAASR served as a co-sponsor of the Society for Armenian Studies' (SAS) international conference, "Armenian Studies at a Threshold," marking the 35th anniversary of the organization, at the University of California, Los Angeles, March 26-29. NAASR Director of Academic Affairs Marc Mamigonian chaired a panel on "The State of Armenian Studies Chairs and Programs in the United States" and gave a short presentation on "Armenian Studies Before the Chairs." NAASR Board members Dr. Rubina Peroomian, Prof. Simon Payashian, and Gregory Aftandilian also participated in the conference, and Chairman Nancy Kolligian, Treasurer Robert Bejoian, and Board member Bruce Roat were in attendance.

The Society of Armenian Studies is composed of scholars and students (and some non-scholarly supporters of Armenian Studies). Its membership is international, although the overwhelming majority of members are based in the United States and Canada. The Secretariat of SAS is based at the Armenian Studies Program at Fresno State.



Prof. Robert W. Thomson and Prof. Peter Cowe at the SAS conference.



Dr. Elyse Semerdjian of Whitman College, Hovann Simonian of USC, Arpi Siyahian of UCLA, Dr. Talar Chahinian of UCLA, and Prof. Richard Hovannisian at the SAS conference.



Dr. Vahram Shemmassian, Dr. George Bournoutian, Dr. Joseph Kéchichian, and Dr. Levon Marashlian chatting at the Ararat-Eskijian Museum.



Nancy Kolligian with Gia Aivazian of UCLA at the Ararat-Eskijian Museum.

Dr. Richard Hovannisian, AEF Professor of Modern Armenian History and President of the Society for Armenian Studies opened the conference with his welcoming remarks on Thursday, March 26. Hundreds of students and community members attended the various sessions during the three-day conference.

More than sixty scholars were invited to participate in the conference, presenting papers in a wide variety of disciplines.

Panels included: "New Perspectives on the Armenian Genocide," "Medieval Literature and the Arts," "Medieval History and Culture," "Researching the Contemporary Armenian Diaspora: Consolidating the Past, Situating the Future," "Armenian History as Connected History," "Economy, Society, and Culture of Early Modern East Central Europe (14th-19th centuries)," "Between Perversion and Representation: Sexual Allegories in Armenian Literature," "Contemporary Armenia," "Discourse and Violence: Revisiting the Adana Massacres of 1909," "Church Politics and Identity," and "Armenians, World War II, and Repatriation." A full listing of conference participants and individual papers can be found on the SAS website at <http://armenianstudies.csufresno.edu/sas/SAS/35thAnniversaryProgram.htm>.

A gala banquet held at the Taghlyan Center in Hollywood concluded the conference. Dr. Rubina Peroomian was the mistress of



Marc Mamigonian with Dr. Rachel Goshgarian at the SAS conference; Prof. Theo van Lint is in background.

ceremonies for the program that featured remarks from several guests as well as musical entertainment by Salbi Mailyan. The Honorable Grigor Hovhannissian, Consul General of the Republic of Armenia was present to give his congratulations, as did Haig Der Manuelian, Chairman of the Armenian Library and Museum of America, Prof. Aram Simonyan, rector of Yerevan State University, and Prof. Theo van Lint of Oxford, representing the International Association of Armenian Studies. Prof. Joseph Kéchichian, editor of the *Journal of the Society for Armenian Studies*, awarded the prize for the best disserta-



NAASR Board Members Robert Bejoian, Gregory Afandilian, Dr. Rubina Peroomian, Nancy Kolligian, Bruce Roat, and Prof. Simon Payaslian at the SAS banquet.

tion in Armenian Studies for 2006-2008 to Dr. Sebouh Aslanian for his work "From the Indian Ocean to the Mediterranean: Circulation and the Global Trade Network of Armenian Merchants from New Julfa, Isfahan, 1605-1747." Honorable mention went to Dr. Talar Chahinian of UCLA.

The day following the conference's conclusion, NAASR, the Ararat-Eskijian Museum, and Project SAVE Armenian Photographic Archives hosted a reception for conference participants and friends and members at the Ararat-Eskijian Museum in Mission Hills. Many SAS members, NAASR members, and supporters of the Museum and Project SAVE socialized, enjoyed lunch, and heard short talks by Maggie Mangassarian-Goschin and Nancy Eskijian of the Museum, Ruth Thomasian of Project SAVE, Dr. Joseph Kéchichian of SAS, and Nancy Kolligian and Marc Mamigonian of NAASR.

Rubina Peroomian: "And Those Who Continued Living in Turkey After 1915"

On April 2, NAASR presented a talk by Dr. Rubina Peroomian on the topic of her recently published book, *And Those Who Continued Living in Turkey After 1915: The Metamorphosis of Post-Genocide Armenian Identity As Reflected in Artistic Literature* (Armenian Genocide Museum Institute, 2008).

Peroomian's earlier English-language book *Literary Responses to Catastrophe: A Comparison of the Armenian and the Jewish Experience* (1993) analyzed Armenian and Jewish literary works written in response to the horrors of genocide. Peroomian holds a Ph.D. in Near Eastern languages and cultures from UCLA and has been a lecturer in Armenian language and literature as well as Armenian history at UCLA, the University of La Verne, and Glendale College. She serves as a member of the NAASR Board of Directors for Southern California.

"I'm a very diligent scholar but it was the hardest thing trying to find a publisher for my book," Peroomian began. "The book was very popular in Yerevan but it had its disadvantages self-publishing so I thank NAASR for their support."

Peroomian continued, "This is the second in a trilogy, the follow-up to my first book in 1993...The first book dealt with those in the Armenian Diaspora of the second and third generation and how they dealt with trauma. I'm trying to finish the trilogy with a forth-

coming study of the effects of the genocide on those in Soviet Armenia and how this trauma was transmitted."

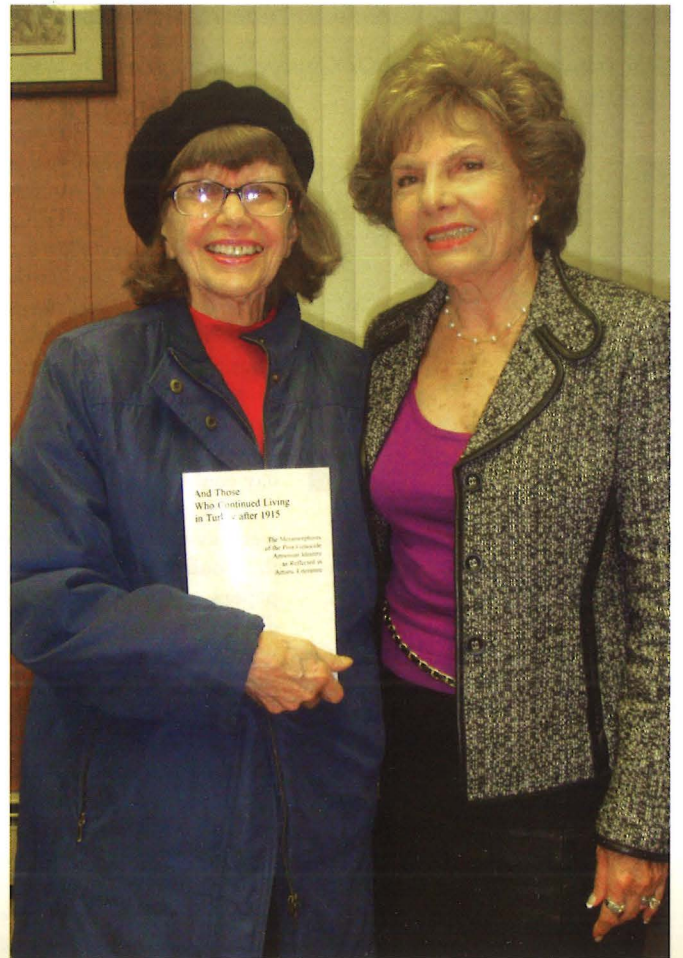
"Since the book was published in Armenia, I felt a need to satisfy Armenian readers with a 25-page schematic survey of the book in Armenian," she said.

"The methodology encapsulates my readings of these various genocide literatures that exist and the dynamics of them." Muslim Armenians in Turkey, such as the Hamshen, she said, "are for some people a paradox."

"To answer the question, 'Why this book?' I've been interested in the field of genocide literature in the diaspora for 25 years. But that was the diaspora. But I always wondered, 'What about those in Turkey that couldn't get out?' Until 15 years ago we knew nothing of these people, only that some tourists talked to some very old Armenians [in Turkey]."

Peroomian stated, "In Istanbul literature, you had to read between the lines, and in fact more research is needed on Istanbul Armenian literature."

Peroomian gave examples of the cryptic prose used to describe the genocide and get past the state censors in works of fiction. "It is very typical for the narrator to say in Istanbul Armenian literature of the 1950's and 60's that 'My mother and father had brothers and sisters, but they all died before I was born.'"



Dr. Rubina Peroomian with poet Diana Der Hovanesian at NAASR.

"In that atmosphere of constant harassment and persecution, especially for those Armenians living in the interior of Turkey, to them, all they had to do was survive until they could go abroad or to Istanbul. And this in fact was the intention of the Turkish government; to evacuate these regions of Armenians."

Everywhere in Turkey after the genocide, she explained, it was banned to talk about Armenians in the media. Only about a dozen novels in the republic period talked about Armenians and most of them followed the government line of ethnic identity."

But, she added, "because of the Diaspora Armenians' activities and because of some of the Armenian armed struggle activities—like the assassinations of Turkish diplomats—in the 1970's, Turkish people started asking themselves, 'Who are these Armenians and what are their claims?'"

"At this point, Turkish youth began to be raised to hate Armenians as traitors that went against the Ottoman Empire. There are many intellectuals and modernists who talk about these topics now in Turkey, tasking the government to confront the past and do it justice in the name of a multiculturalism that will only help to democratize Turkey."

However, she countered, "Author Orhan Pamuk says there are two souls of Turkey [on the genocide issue] that are constantly combating each other to change the other. Elif Shafak has said, 'God save me from my own people.'"

"Of course, these intellectuals are constantly under persecution and harassment but they are active," Peroomian said. "And the more active they are, the more active the ultra-nationalists are. Hrant Dink's assassination was proof of this."

Peroomian recounted the controversy caused in part by Dink when he helped prove that Atatürk's adopted daughter, a renowned pioneer aviatrix and the first female combat pilot Sabiha Gökçen, was in fact an Armenian orphan whose family had been decimated during the genocide. She stated, "She was very popular in Turkey and for him to expose the truth like that, [to them] he had to pay for it."

Of the questions that provoked her own research, Peroomian said, "Did women taken into harems and forced to convert to Islam truly convert to Islam? How did they feel in their womb with [the child] of the perpetrator inside them?" These are the things I was looking for in the research I've done."

Peroomian continued, "Henry Morgenthau wrote in his memoirs about the acts of rape against boys during the genocide as much as the conventions for society in 1915 would allow. I've seen a few good articles on sexual violence against male and female victims coming forth."

She noted that such domination acts sought to de-masculinize and de-humanize the victim. "There was physical violence as well against Armenian women and boys after the genocide, in the orphanages and in adopted families. And as we saw in the former Yugoslavia, sexual violence is a form of genocidal war."

Peroomian cited the 1998 "Sexual Violence Report" by the UN's special rapporteur on human rights and noted, "there is so much research on these topics, but at one point I had to stop and actually publish."

"I know I haven't said the last word at all," she said. "I want this to be my attempt to loosen the tongue of a forbidden past, that is the Turks' past as well."

And Those Who Continued Living in Turkey After 1915: The Metamorphosis of Post-Genocide Armenian Identity As Reflected in Artistic Literature is available for purchase at the NAASR bookstore, online at naasr.org/store/home.php.

(By Andy Turpin, *Armenian Weekly*, April 16, 2009)

Lecture on Rabbi Stephen Wise by Dr. Claire Mouradian at Tufts

French researcher Claire Mouradian spoke on April 14 at Tufts University's commemoration of the Armenian Genocide, sharing the first complete study of how one of the most influential rabbis of the 20th century worked to help the Armenians.

The event, co-hosted by Tufts and NAASR, highlighted the parallels between the Armenian Genocide and the Holocaust in addition to covering Rabbi Stephen Wise's attempts at stopping the Armenian Genocide.

NAASR Academic Affairs Director Marc Mamigonian said when he learned of Mouradian's research that he was eager to have her speak to help shed light on a man whose contributions to Armenians have been overshadowed by his role in the history of American Judaism.

"There's been a great deal written about Rabbi Wise, but undoubtedly these writings don't focus much on this issue," Mamigonian said. "The studies of the Armenian Genocide have not



Prof. Ina Baghdiantz McCabe (left) and Dr. Claire Mouradian (right) at Tufts University.

particularly focused on Rabbi Wise's role. I was somewhat surprised that there was not so much written about the subject."

Mouradian's article "Les Juifs américains et le génocide des Arméniens: le cas du rabbin Stephen S. Wise" ("Jewish Americans and the Armenian Genocide: The Case of Rabbi Stephen S. Wise") was published last year in the Sorbonne publication *Terres Promises: Melanges Offerts à Andre Kaspi*.

Mouradian, director of research at the Centre National de la Recherche Scientifique in Paris and head of the French Society for Armenian Studies, said at the lecture that as with the Holocaust the American government learned of the Armenian Genocide in "real-time." Mouradian also pointed out the anemic U.S. response to the Armenian massacres in 1895-96, when President Grover Cleveland refused to condemn the Ottoman Empire for fear of upsetting the sultan, foreshadowing the diplomatic wrangling that continues to this day.

Born in Budapest, Wise had deep concern for the Jews being persecuted in the Ottoman Empire, leading to his concern for Armenians as well. As a member of an American commission that investigated the Genocide, Wise lobbied for an independent Armenian state as well as a Jewish state at the Conference of Paris in 1919.

The Commission on Armenian Atrocities, created in 1915 by Ambassador Henry Morgenthau, included Wise and other prominent Jewish and industrialist philanthropists.

Mouradian relied heavily on Wise's unpublished letters, which detail how strongly he felt about protecting Armenians from the Ottoman government at the time.

"I rejoice to think that I can help a little," Wise wrote in 1919. "But who can undo the harm done to them? If a Jew is not to be the champion of any wronged people, who should be?"

According to Mamigonian, Wise's contributions to the Armenian cause show that the Genocide has been an issue of global concern from the beginning—which he said is worth remembering on April 24.

"It's important because it's an understudied aspect of the (Genocide), and any understudied aspect of the issue should be looked at," Mamigonian said. "It demonstrates further that this has never been only an Armenian issue. It wasn't only an Armenian issue when it was happening, and it isn't only an Armenian issue now."

Mamigonian added that an English translation of Mouradian's essay is forthcoming.

(By Tom Nash, *Armenian Mirror-Spectator*, May 2, 2009)

Panel Takes on "The Adana Massacre of 1909: Legacy and Perspectives"

An exceptionally rich and textured program at the National Association for Armenian Studies and Research (NAASR) on May 7 featured four scholars who together tried to paint a multidimensional picture of the situation in Adana before and after the spring 1909 massacres, which resulted in the deaths of 20,000 Armenians. The talks ranged from the analysis of relations between Armenians and Turks to the economic and political dynamics of the region, as well as the role of missionaries in witnessing the massacres of Adana.

Bedross Der Matossian

The four speakers each approached the era and the region from a different perspective. Dr. Bedross Der Matossian of the Department of History, Massachusetts Institute of Technology (MIT), spoke about the inherent instability of the region in the wake of the 1909 Young Turk revolution, which had deposed the regime of Sultan Abdul Hamid.

Der Matossian said that he viewed the massacres as not unrelated to the Armenian Genocide, which got under way in 1915, nor did he think it fit a similar pattern as the Armenian Genocide, as Armenian scholars such as Raymond Kevorkian or Vahakn Dadrian have suggested.

"It was one of the earliest manifestations of violence during the Second Constitutional Period in 1908-1918," Der Matossian said. He said there was an "erosion of social and political stability in the city of Adana and changes as a result of the 1908 Young Turk revolution."

"Adana's massacres should be viewed as an integral part of the ongoing power struggle in Anatolia and the Arab provinces after the revolution," he declared.

"The major methodological deficiency of [some analyses] stems from the failure to appreciate that violence during the early phase of the second constitutional period was an integral part of the revolu-

tionary process," Der Matossian said.

He also spoke at length about the connection between the public sphere and violence, including the press and editorials' incitement of violence toward the Armenians.

Adana presented a special case, he said, because economically it was a "central" player and had tens of thousands of migrant workers from different ethnic backgrounds as well as thriving businesses.

Ruling above these extremes were political groups that were vying for power, in a tug of war between the Young Turks and the remnants of Sultan Abdul Hamid's supporters. All of these elements led to Adana being particularly prone to destabilization.

Ihsan Fikri, a local leader, was the publisher of *İtidal* newspaper; he incited the masses to commit violence against the Armenians in his newspaper and yet, in the aftermath of the massacres, blamed the Armenians for the very events. He argued, Der Matossian said, that the Armenians were inspired by the revolution in Bosnia-Herzegovina and that they were bringing in foreign-born Armenian agitators in order to create strife and thus "provoke people to riot, attract European attention, and establish an autonomous Armenia in Cilicia."

He also explained how the Adana massacres took place in two distinct waves, with an intermediate period which clearly led to the more ferocious second wave. He suggested that one of the main causes for the first wave was that, as a result of rising ethnic tensions, on March 28, 1909, a mob attacked an Armenian man named Hovhanness. While defending himself, Hovhanness killed one of his attackers and seriously injured a second man. The Armenian man fled to Cyprus, but during the funeral for the Muslim victim, the crowd got ugly. With the death of the injured man from his injuries, the call for revenge became even louder.

The central authorities, to whom the Armenians appealed for help, said that "foreign subjects" needed to be protected: the vague statement was interpreted by some to mean that Armenians were fair game.

After the attacks on the Armenian Quarter, which killed many but left the quarter fairly intact thanks to vigilant defense, Fikri unleashed scathing editorials against the Armenians. The second wave, Der Matossian said, thus was launched, but with a much more determined and intense attack on the Armenian Quarter, resulting in its total destruction. At that time, the government was issuing weapons to the Turkish population. After the massacres, "extremely lenient" punishments awaited those who were caught in the act of massacring Armenians.

Lou Ann Matossian

Dr. Lou Ann Matossian, program director of the Cafesjian Family Foundation in Minneapolis, and an editor of the Armenian Reporter newspaper, spoke about the papers of the missionary Christie family, which shed light on the Cilician Massacres of 1909.

Thomas and Carmelite Christie, whose papers are archived in Minnesota, were based in the region at the turn of the century, where Thomas Christie was a Protestant missionary, as well as a veteran of the Civil War.

They corresponded frequently, with many letters exchanged between Carmelite Christie and her daughter Mary, which showed the "sufferings of the Armenian people during the massacres of 1895, 1909, and 1915 and the missionaries' effort to give them refuge and relief," Matossian said.

After 15 years in Marash, the Christies moved to Tarsus to head St. Paul's Collegiate School, a boys' institution. Carmelite Christie was often left alone when her husband traveled to raise funds for the school as well as visit outlying mission stations. In summer of 1908, during the Young Turk revolution, she wrote to her husband: "What



Left to right: Dr. Lou Ann Matossian, Marc Mamigonian, Aram Arkun, Dr. Bedross Der Matossian, Dr. Dikran Kaligian.

will you say when you get home to find the political changes you will hear of on route? Liberty, equality, and fraternity are watchwords everywhere and [there are] demonstrations galore....Turks and Armenians in particular pledge loyalty to country and one another without regard to race or religion...In Tarsus, marching crowds, police at the head, of Turks and Armenians shouting 'long live liberty, long live the army.' The army has done this, freedom to go anywhere, people coming and going as freely as in America, bribery punished. It's too good to last...I fear people are not ready for liberty...One asks: how can all this be?"

Two missionaries died during the Adana massacres, Daniel Minor Rogers, 27, of Tarsus, and Henry Maurer, 35, a Mennonite missionary based in Hajin. The two were trying to save Adana's Armenian girls' school when they were shot. Rogers was the son-in-law of Thomas Christie—husband of Mary. Stephan Trowbridge of Brooklyn, a missionary of the American Board of Commissioners for Foreign Missions, witnessed the murder.

"... So we came back to the school and asked for volunteers. Mr. Rogers came at once. He had been in Miss Wallace's house and did not know how close the fire had come. He carried water back and forth three times. Mr. Maurer was using the crowbar against a wall, and I, higher up on the roof, was pouring water on places just catching fire. We had thus worked a considerable time without being harmed by the Muslims when the Armenians at the other end of the street commenced firing on the houses where the looters were at work. Suddenly two shots rang out not more than eight yards from

where we were working. Mr. Rogers who was in the street bringing water, was mortally wounded. He called to me by name and then fell in the middle of the street. The other bullet hit Mr. Maurer in the left lung near the heart, a wound that caused him to suffer great pain... He then climbed down the ladder and collapsed at the side of Mr. Rogers."

The missionaries were trying to hold off the school from catching fire. "They knew they were losing the battle," the letter suggested. "There was really no place to go," Matossian said.

Thomas Christie likened the battle to the days of the Civil War, likening it in terms of brutality to the Battle of Shiloh.

"The wonder is that nations do not rise up in indignation against such awful deeds. Christian nations witness such things. We have thought the world so civilized and so far advanced, yet the persecutions of ages past are almost equal before our very eyes, with everyone in America able to read about them openly in the papers," wrote Mary Christie Rogers, the widow of the late missionary. "Everyone knows about the massacre; it is spoken of everywhere."

Some of Carmelite Christie's letters were published anonymously and she contributed to the Blue Book by Arnold Toynbee. Her secret diaries will be published soon by the Gomidas Institute.

Aram Arkun

Aram Arkun's talk was titled "Armenian Self-Defense During the 1909 Massacres: The Case of Dorytol (Chorkmarzban)." Arkun is the former co-director of the Krikor and Clara Zohrab Information Center in New York City and editor of *Ararat Quarterly*.

The town, he said, had an Armenian population of 5,000 to 6,000. "It was one of the few instances where Armenians were successfully able to defend themselves against attacks," he said. "What's unique about its position is its location near the Mediterranean," he said, in the province of Jebeli Bereket, in Adana.

The land, he said, is fertile. In the beginning of the 20th century, it developed economically because of the Baghdad railway, which cut through it. "Armenians had lived there since the Cilician kingdom, but in the late 19th century to the early 20th century, the economy was booming."

Two particular reasons for that boom were silk and oranges. In fact, much of the oranges were exported all the way to Europe. As a result the town was growing.

"A lot of the same tensions that existed in the city of Adana also manifested themselves here in this province," Arkun said.

The town had "one of the largest concentrations of Armenians" in the region, he said. In addition, the houses in the town were made from stone, and the layout of the town made it easy for it to turn inward for self-defense purposes.

He said: "The city's booming, there's a lot of economic activity and growth and there is also a lot of tension between the Armenians who are coming sometimes to get work, as well as the security of an area with a large Armenian population, but there are also a lot of Muslims in this area coming here for work," he said. "There are already a lot of expectations of what's going to happen. Same things that are happening in Adana are happening in Dortyol."

There were three Armenian social centers in Dortyol, and they were all concerned with the tense situation. They urged Armenians "to arm themselves. Freedom was very intoxicating and Armenians were fearing that you never knew what is going to happen. You have to remember that the Hamidian massacres had taken place just 12 years ago."

One of the Armenian leaders there was Bishop Mushegh Seropian, who was urging Armenians to arm themselves.

"He was a very active man and liked to go hunting. He was friends with the previous governor of Adana. Mushegh kept on traveling to see his parishioners. He found there were problems in Jebeli Bereket. There were disputes over land, which even in this period of freedom, [the government] was deciding in a very unjust manner against the Armenians; and these were disputes that stretched back 10, 20, 100 years," Arkun explained.

He added, "There were problems in terms of conflicts between nomadic tribes and settled Armenians. There were economic problems and resentment of the Armenians taking advantage of their freedom [and] not act as subservient citizens anymore; they're now singing revolutionary songs in the streets—all legal and nothing wrong with that according to the new regime."

There were continuous little clashes between the Armenians and Turks. There were rumors that there were going to be massacres.

"The reverberations were felt in Dortyol too. The next day, after the massacres of Adana, attacks began on Armenians in the outlying areas," Arkun said. "Trenches were dug, streets were cut off, Armenians from nearby villages were brought into the city and eventually 50-60 Armenians were killed who were not able to come to Dortyol proper."

The besieged people of Dortyol were surrounded by as many as 7-10,000 besiegers.

Dikran Kaligian

The last speaker was Dikran Kaligian, a professor at Regis College, who spoke about the "Impact of the Adana Massacre on ARF-CUP Relations." The Armenian Revolutionary Federation (ARF or

Dashnag), had warm relations with the Committee for Union and Progress (CUP), or the Young Turks.

"Starting in 1902, both the Hunchag and Dashnag party began cooperating with the CUP while they were still in opposition [to the government]. Armenians, Kurds, Jewish, Arab, Greek, and Turkish parties all met on a number of occasions as a Congress of Ottoman Opposition Forces to discuss how to overthrow the Sultan Abdul Hamid, who was oppressing not just Armenians, not just Greeks, but Turks as well," Kaligian explained.

When the CUP overthrew the sultan "there was great joy," he said. "It is in this context that we have to discuss what happened in 1908. The CUP, from the beginning, made deals with the Armenian and Greek parties before the first elections for parliament. For the first time they were going to have elections." He added that the CUP particularly prized minority groups' cooperation because they would "further their own programs of reform and progress."

One of the leading voices of the Ottoman parliament was Krikor Zohrab, "a key figure on legal matters, because he personally trained many lawyers who were in the chambers," Kaligian said.

In fact, ten Armenians were elected to the parliament: (four were members of the ARF; one, Zohrab, was a follower of the Liberal Party; two were CUP members; two were Hunchags, and one was independent. Despite their internal differences, "The Armenians acted as a bloc. They cooperated," he noted.

However, within a matter of months, the Adana massacres happened, which became "the first test of the ARF-CUP relations."

The ARF, he said, was on the horns of a dilemma about its cooperation with the CUP.

"Both the ARF and the Armenian population at large knew this was going to be a foreshadowing of what was to happen elsewhere," he said.

The Armenian community was becoming increasingly unhappy with the ARF and all the Armenian deputies in the parliament because of the ties with CUP. "They [the ARF] saw the CUP as the only chance for an improvement" he said. They believed that the CUP had a core which was dedicated to its stated ideals. In addition, the Fedayee bands organized by the ARF had been disbanded after the announcement of the creation of the new constitution.

They thought that if they broke their ties, it would "add fuel to the flame." He added, "After weighing all these considerations, the western bureau [of the ARF] decided to make a final attempt at cooperation with the CUP, conditional on the government's taking action on a number of critical items that had arisen as a result of the massacres."

They sent a list of demands to the CUP, including, among other requests, Armenian guards in Armenian villages, "defense of the new order," legal punishment for those who took part in the killings of Armenians, annuities for the widows of the slain, and the return of seized lands.

"The CUP accepted these demands and took great pains to assure the ARF of its sincerity" and explained that Adana had been an aberration, Kaligian said. However, the cooperation did not pan out, and "after Adana they did not seem willing to take steps that would benefit Armenians." The ARF cut ties with the CUP in 1912 based on their denied land concerns.

"In many ways, you can say Adana played a major role not just for the people of Cilicia, but specifically on the future of the Ottoman constitutional rule," he said.

A question-and-answer session followed the discussion.

(By Alin Grigorian, *Armenian Mirror-Spectator*, May 23, 2009)

Forum at Fordham on Resources for Armenian Students

“How can Armenian students and their families best prepare now for later educational and career success?” This question was the focus of a public forum sponsored at Fordham University on May 12, featuring several experts on this topic.

The moderator of the forum was attorney Bryan Ardouny, Executive Director of the Armenian Assembly of America in Washington, D.C., who spoke about the Assembly’s dynamic educational efforts—including summer internships in D.C. and Yerevan.

Daniel Adamian of the National Association for Armenian Studies and Research (NAASR) Board of Directors described NAASR’s more than 50 years of promoting Armenian Studies across the U.S.

Lucine Tegnazian of the United Nations spoke of a new feature of Facebook linking students among “New York Armenians.” Fordham Armenian Club President Artur Sedrakyan described the increase in college Armenian clubs, and how such networking aids future careers. Fordham Prof. Harold Takooshian offered a handout on financial aid, and the new Internet resources at www.armenianscholarships.org culling hundreds of scattered opportunities for Armenian families.

The principal speaker was Natalie Gabrelian, AGBU associate director of Education, who is completing her own doctorate in educational psychology at Fordham. Her PowerPoint presentation displayed the AGBU’s 70 years of service at many levels—high schools, scholarships, loans, internships, study abroad in Yerevan, videoconferencing, and now a new “virtual college” website for Armenian Studies, at www.avc-agbu.org.

For careers in health, President Lawrence Najarian of the Armenian American Health Providers Organization described AAHPO’s 15 years of diverse services to students and professionals—through continuing education, health alerts, telemedicine and, in 2008, donation of a \$1 million micro-surgery lab to Yerevan. AAHPO Vice President Arthur Kubikian described the upcoming 10th Armenian Medical World Congress to be held in New York City July 14.

For careers in business, Roushig Kalebjian of Northwestern Mutual Financial Network described how many large firms like hers continue to seek interns and entry-level employees despite the recession, and how these segue into high-level corporate careers.

This free public forum was hosted by the Fordham University Armenian Club, in cooperation with a consortium of several groups: the Fordham departments of history and theology, the Fordham Institute for Research, Service, Teaching, the Armenian General Benevolent Union (www.agbu.org), Armenian Assembly (www.aaainc.org), National Association for Armenian Studies and Research (www.naasr.org), Krikor and Clara Zohrab Information Center, and Evereg Fenesse Educational Society (www.evereg-fenesse.org).

Hovannisian Discusses “The Changing Landscape of Historic Western Armenia”

Richard Hovannisian, AEF Professor of Modern Armenian History at UCLA, gave a special reprise of his lecture and visual presentation “The Changing Landscape of Historic Western Armenia” on May 8 at the Armenian Church of the Holy Translators in Framingham, MA. The talk was co-sponsored by the church, the Armenian Assembly of America, and NAASR.



Prof. Hovannisian among the famed Kesirig cabbages during his 2006 trip to Historic Armenia.

Prof. Hovannisian had earlier given this talk for NAASR in February 2007 and a summary of the presentation appeared in the Fall 2007 issue of the NAASR Newsletter.

An overflow audience heard Prof. Hovannisian’s presentation at Holy Translators, which took place less than two weeks before he was to lead a group of NAASR members on a trip to historic Armenian Cilicia and environs, which would be Hovannisian’s second trip back to the Armenian homeland in Eastern Turkey. More about this trip will appear in the next issue of the *Newsletter*.

Gregory Aftandilian: “The Impact of World War II on Second-Generation Armenian-American Identity”

Gregory Aftandilian, author and consultant on Middle East affairs, gave a lecture entitled “The Impact of World War II on Second-Generation Armenian-American Identity,” on May 14 at NAASR. Aftandilian, a member of the NAASR Board of Directors since 2004, has previously worked at the National Democratic Institute for International Affairs, the Senate Foreign Relations Committee, and the U.S. Department of State.

Sociologists and historians have long considered World War II a watershed period for millions of ethnic Americans. A 1970s study stated that “The war afforded a way of openly affirming (and asserting through proof) that one was American” and children of recent immigrants “outdid themselves and sought to outdo everyone else” in being “more American than the Americans.”

Through research interviewing Armenian-American World War II veterans, studying the letters they wrote to their families and to the Armenian-American newspapers, and reading the anthologies on Armenian-American servicemen and women, Aftandilian applied the earlier studies on ethnic Americans in general to the Armenian-American second generation experience in particular.



Standing, left to right: Gregory Aftandilian, John Aftandilian with elephant, Prof. Ina Baghdiantz McCabe; seated: Betty Baronian and Stella Aftandilian.



Gregory Aftandilian with some of "Our Boys." Standing, left to right: Mark Markarian, George Boole, Gregory Aftandilian, Agop John Dulgarian, Van Aroian, Arsen Charles; seated, left to right: Henry Haroian, Kenneth Kazanjian, Krikor Gulezian, Manoog Young.

By and large, the Armenian-Americans who served in the military during World War II were the sons and daughters of genocide-survivor immigrants, and grew up in tight-knit ethnic enclaves in the cities of the East Coast or Midwest or on farms or in "Armenian Town" in Fresno. Their parents were mostly laborers or farmers, eking out a meager living to the best of their abilities given the language barriers and social discrimination they faced, and trying to instill a sense of ethnic solidarity and pride in their children. Outside of their neighborhoods, many encountered an unfriendly world where they were demeaned as "foreigners."

For many of these second-generation Armenian-Americans, the war was a defining life experience that not only enhanced their American identity but also their Armenian identity, as the conflict made them more conscious of their parents' suffering as genocide survivors and brought these soldiers into contact with the worldwide Armenian diaspora.

Aftandilian shared numerous anecdotes which he has collected from World War II veterans, including from Armenian-American soldiers who liberated the concentration camps in Germany. Aftandilian said, "several of them wrote letters of what they witnessed and how it had affected them. Walter Basmajian of Massena, New York, in a letter to his parents dated April 19, 1945, wrote: 'I wouldn't believe this [the stories of utmost cruelty] had I not seen all this and more. I wouldn't believe that such people could live upon the earth if I hadn't seen the bodies along the roadsides and the ones found at concentration camps... You have never seen such hellholes of torture, bodies tortured and destroyed beyond recognition. I keep remembering that this was what the Turks did to the Armenians, only the Armenians never had a

chance to let the world know; actually nobody cared or probably wouldn't believe them. Now I know, because I have seen this."

The legacy of the Armenian Genocide weighed heavily on the parents of soldiers, as well. Aftandilian recalled, "for my own grandmother—a genocide survivor—sending her son (my uncle) off to war was both courageous and highly emotional. Having had the terrible experience of seeing her first set of children die of starvation and dehydration in the genocide, she said that her American-born son should serve in the military because it was his duty, but inwardly she suffered, taking comfort in the company of her family members and friends."

Aftandilian's uncle was the late John Baronian of Medford, MA, also known as "Mr. Tufts" to the countless students, alumni, staff, and faculty of Tufts University who knew and loved him. A Tufts graduate, recipient of an honorary doctorate, and a member of the Tufts Board of Trustees, Baronian dedicated much of his life to helping the university and especially to Armenians at the university.

He was also a collector of elephants—the elephant being the Tufts mascot.

Before Aftandilian's lecture, NAASR Chairman Nancy Kolligian presented a terra cotta elephant hand made in Armenia to Baronian's

family—his sisters Betty Baronian, and Stella Aftandilian, mother of Gregory Aftandilian and John Aftandilian, who was also in attendance. Kolligian recalled that she had the elephant made for John Baronian and had hoped to present it to him at NAASR, but unfortunately his final illness made that impossible. Prof. Ina Baghdiantz McCabe, professor of Armenian History at Tufts, also offered a warm remembrance of Baronian and accepted the elephant from the family to add to his collection which now resides at the university.

Following Aftandilian's talk, many Armenian-American World War II veterans who were in the audience offered their own, frequently deeply moving, remembrances of the war.

Peter Balakian: "Armenian Golgotha: An Eyewitness Account of the Armenian Genocide"

On May 19, Peter Balakian, the Donald M. and Constance H. Rebar Professor of the Humanities-Colgate University, spoke at the headquarters of Facing History and Ourselves in Brookline on the topic of his latest book, *Armenian Golgotha: An Eyewitness Account of the Armenian Genocide* (Knopf).

Armenian Golgotha, long recognized as one of the most important eyewitness accounts of the Armenian Genocide, is the work of Balakian's great-great uncle, Grigoris Vartabed Balakian, who was among the initial group of Armenian intellectuals arrested on April 24, 1915. Unlike most of those arrested, Balakian survived and went on to fulfill his pledge to bear witness to all he had seen and experienced during his four-year ordeal. Aris Sevag and Peter Balakian have now translated the book into English.

Peter Balakian is the author of *The Burning Tigris: The Armenian Genocide and America's Response* and the memoir *The Black Dog of Fate*. He is the recipient of many awards, including the Raphael Lemkin Prize and a Guggenheim Fellowship. He holds a Ph.D. in American civilization from Brown University and teaches at Colgate University.

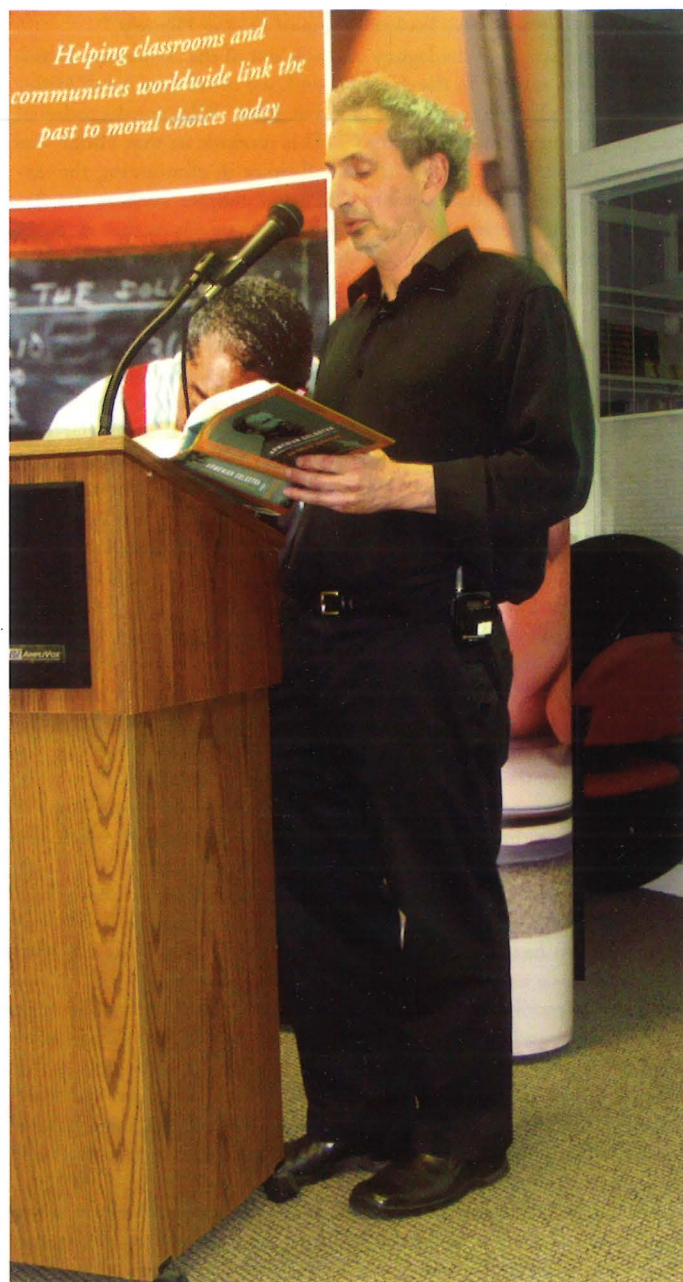
Facing History's Adam Strom introduced the event and spoke of the teacher workshops held to facilitate the study of genocide history and human rights. "In a few months this room will be filled with teachers in workshops," he said, "so that they can go out and change the world."

"One of the things that I know about Peter is that he's really interested in getting young people interested in the moral and ethical questions of their lives," said Strom about Balakian, who is a longtime Facing History educator and lecturer. "He's also a member of our Board of Scholars and has built such a solid reputation for us as an educator."

The reach of Facing History's Armenian Genocide education curriculum has grown, he said. "Facing History is now taught in every Boston high school and the Armenian Genocide is now taught as a Facing History elective course in schools and curricula that range from the Memphis school system to the Chicago public school system—and even to parts of the U.K. and Northern Ireland."

Peter Balakian's daughter, Sophia Balakian, a Facing History international coordinator, said of *Armenian Golgotha*, "This book is a part of my own history and legacy." She quoted Bishop Desmond Tutu, who once said, "The past has a way of coming back to you. It doesn't go away quietly."

Peter Balakian then took the podium, noting, "It's a daunting moment to be introduced by my daughter. I almost feel that I could just



Peter Balakian reads from *Armenian Golgotha*.

pass the podium to her tonight."

He thanked NAASR for bringing "synergy to this project of education, not just here in the Boston area but nationally." He continued, "Facing History has been brilliant" in organizing his entire book tour and over the years has really become an extension of his family. "I think this is a very wonderful moment for the Armenian community to be in synergy with Facing History."

Balakian spoke of Facing History's uniqueness and value of freedom of speech in its curriculums, saying, "In the U.K., it's not very flexible, in Australia, in France, in Greece... When I think of American democracy at its best, I think we do it in the classroom that we do the soul-searching about what is wrong in our culture and we learn to

engage in critical self-evaluation. No one in the nation has pioneered this with the cutting-edge inventiveness of *Facing History*."

Turning to speak of the legacy and context of the Armenian Genocide, Balakian said, "On the demonic end, we recall that Adolf Hitler said eight days before invading Poland in 1939, 'Who speaks today of the annihilation of the Armenians?'" This reminds us that Hitler was aware of the success of the Ottoman Empire in eliminating the Armenians, as well as other ancient Christian peoples such as the Assyrians and the Greeks. "Hitler's statement reminds us that memory always involves a powerful moral dimension."

He continued, "At the angelic pole we have Raphael Lemkin...It was Lemkin who first used the term 'Armenian Genocide' on national television in 1949. So we have Hitler and we have Lemkin, and that is one way to think of the reach of the Armenian Genocide as a paradigmatic event...You can find the 'red river' of genocide flowing out of Turkey to Central Europe to Cambodia to Rwanda to parts of Africa today."

Balakian was born around 1876 and died in 1934, when he was bishop to the Armenians of southern France. Balakian recounted that his great-great-uncle "Bishop Balakian went to prep school with my grandfather, his cousin, to Etchmiadzin, and then they both went to Germany for university." After studying engineering, he followed a religious calling and in 1901 was ordained a celibate priest or vartabed. He rose through the ranks of the Constantinople Patriarchate and became an emissary of the patriarch. "He was a writer, so *Armenian Golgotha* was not a homemade memoir as many others are—and they are very valuable." *Armenian Golgotha* appeared in two volumes originally: the first published in 1922, the second posthumously in 1959. (The second volume was believed to have been lost and the manuscript was discovered among his sister's belongings when she died in 1956.)

The book was available but was only known within a narrow group of people, Balakian said, "mostly scholars and clergymen." But Vahakn Dadrian has said that reading this book changed his life, that got him to leave mathematics for a career in history."

Balakian described the book, which has been compared to the work of Primo Levi and Elie Weisel for its importance as a work of a witness to genocide, as having a "kind of polyphony. It's a book of many voices." In *Armenian Golgotha*, not only does the reader hear the voice of the narrator, Bishop Balakian, "who is a very good listener," but we also hear the voices of those he meets along the death marches and who implore him to tell their stories.

But in addition to the voices of the survivors, the reader also hears "the voices of Turks, of Turkish perpetrators" such as a Captain Shukri who confides in Bishop Balakian since he is sure that he'll be dead in a matter of weeks or months. "These interviews provide some really interesting insight into the mindset of the perpetrator culture."

Balakian added, "We also hear the voices of righteous Turks...who are repelled by what the Young Turks are doing and who in many cases refuse to carry out the plans for the deportation, and who try to warn my great uncle that something unimaginable is going to happen. Those voices are very important."

In addition, there are the voices of mostly foreign bystanders and witnesses, especially German engineers working on the Berlin-Baghdad Railway. His uncle benefited from their kindness and was aided by being fluent in German: "My great uncle's German helped him navigate that world." He goes by many disguises in the book: "He's a German soldier, a Greek vineyard worker, and at one point he changes his name to Garabedian."

Balakian also pointed out that his uncle was highly conscious of "covering a large panorama" in his book. This is literally true in that

Bishop Balakian covers a huge geographic area in the course of the narrative; and it is figuratively true in that he felt himself compelled to bear witness for all of his fellow Armenians who would not survive, and for the civilization that was being destroyed. He expresses his awareness, too, of his inadequacy to the task of conveying the enormity of the genocide.

Balakian said of Bishop Balakian's narrative voice and writing style in the memoir that "we also face a narrator that has a critical and analytical mind trying to understand the dynamics of why all this is happening." He is also a public intellectual that believes in the process of critical analysis and is also very hard on the Armenian political and religious leaders of the time.

He continued, "I think as you experience the Armenian Genocide reading *Armenian Golgotha*, you experience the collective eradication of the Armenian civilization. In the domain of collective destruction, you also experience the destruction of the Armenian belief system, in this case, Christianity."

Of one particularly emotional instance in the memoir, Balakian stated, "When these Islamicized Armenians see my father in these Dante-esque surroundings, many fall to their knees in anguish at the hem of his clerical garment and in some cases he performs Holy Communion in situations so surreal that they extend into the realm of magical realism."

"In part, *Armenian Golgotha* was a way to bury the dead," he said, "in the same way that Hegel asserts that 'the first act of civilization is the ritual of burial.'"

Balakian read passages from *Armenian Golgotha* before taking questions from the audience.

NAASR Director of Academic Affairs Marc Mamigonian offered closing remarks in which he spoke of the more than 30 years of collaborative efforts between NAASR and *Facing History* initiated by former chairman Manoog Young. He praised the effort of translating *Armenian Golgotha* and noted the importance of making such works accessible in English, as well as the vital importance of survivor accounts, especially those written close to the time of the genocide itself.

(By Andy Turpin, *Armenian Weekly*, June 6, 2009; with additional material)

Lorne Shirinian: "The Georgetown Boys"

The Zoryan Institute and NAASR presented a talk by Canadian-Armenian author Prof. Lorne Shirinian in connection with Zoryan's republication of the book *The Georgetown Boys* on May 28, 2009, at the NAASR Center.

The Georgetown Boys, long out of print, written by one of the boys himself, Jack Apramian, has been revised and edited with a new introduction by Lorne Shirinian that sets the story in its historical context, both Armenian and Canadian. Based on original documentary research, interviews with the Boys, and his own first-hand experience, Apramian gives detailed insights into the daily lives of the boys and an understanding of how they fared. Their story is told with a sense of humor, humanity, and history. In a larger sense, this book is the chronicle of all those who have sought refuge in North America from persecution, hunger, and death.

Out of the carnage of the 1915 Armenian Genocide, 109 Armenian orphan boys were rescued and given a chance for a new life. Selected from orphanages in Turkey and Greece by Near East Relief and the Lord Mayor's Fund, they were sent to Georgetown, Ontario, beginning in 1923.

Zoryan Institute Executive Director George Shirinian, who trav-



Prof. Lorne Shirinian speaking. Seated, left to right, are Prof. Taner Akçam and George Shirinian.

eled from Toronto with his brother for the NAASR event, explained the reasons for reprinting the book. *The Georgetown Boys* is “articulate in expressing what it means when you talk about history, memory, genocide, and identity.” Shirinian added, “I get choked up because this is also the story of our parents.”

Lorne Shirinian noted, too, that the Georgetown Boys—and Georgetown Girls, he emphasized—represent an intersection of public and personal history. His goal in the talk, he said, was to “create a context for understanding how these boys and girls got to the Georgetown farm home [located northwest of Toronto] and what the farm home was about.”

Shirinian offered his father’s story as an example of how a boy from a village near Constantinople ended up an orphan on a farm in Ontario. Deported with his family in 1915, Mampre Shirinian lost the rest of the family and he wandered about for several years before being rescued by Near East Relief in Konya in 1918. He was then sent to orphanages in Istanbul and Corfu from which he was chosen more or less randomly to be sent to Canada.

Mampre Shirinian was one of 109 Armenian orphan boys (there were 39 girls) who were rescued and given a chance for a new life beginning in 1923.

The “Georgetown Boys,” as they became known, were viewed as “Canada’s noble experiment.” Expected to be brought up as good Canadian farmers, would these children forget the horrors which they had witnessed and be able to grow normally? Would they have to abandon their ancient cultural heritage, their language and their names in order to adjust to life in Canada? In fact, as Shirinian explained and as is chronicled in the book, the adjustment was far from easy for many of the children, and some of them resisted the attempts to change their names to be less “foreign” sounding.

Others, like Mampre Shirinian, did not want to become farmers, and as soon as they were able to they left behind the agrarian life. There was not a large Canadian-Armenian community for these young people to seek out. Lorne Shirinian provided a short overview of the nascent Canadian-Armenian community, a subject that has been explored in depth in Isabel Kaprielian’s *Like Our Mountains: A History of*

Armenians in Canada. Canadian immigration policy in the early 1900s was exclusionary and the Armenian population remained very small.

Shirinian’s lecture also featured a large number of historic photographs and other visual materials associated with the Georgetown Boys, including scans of the publication *Ararat* produced by the boys for a period in 1926-27.

The audience in attendance included several other children, grandchildren, or other relatives of Georgetown Boys and Girls, making the evening both informative and a reunion of sorts.

Lorne Shirinian is the author of numerous books of short fiction, poetry, plays, as well as critical articles and books on literature and Armenian diaspora culture, including *Writing Memory: The Search for Home in Armenian Diaspora Literature As Cultural Practice*, *The Landscape of Memory: Perspectives on the Armenian Diaspora*, *Memory’s Orphans*, *When Darkness Falls Upon Us* and *Rough Landing*. He is Professor of English at the Royal Military College of Canada.

Perspectives on the Armenian Diaspora, *Memory’s Orphans*, *When Darkness Falls Upon Us* and *Rough Landing*. He is Professor of English at the Royal Military College of Canada.



Vartan Oskanian
**SPEAKING
TO BE HEARD**
A DECADE OF SPEECHES

Vartan Oskanian’s *Speaking To Be Heard* available from NAASR Bookstore

NAASR is the North American distributor of *Speaking To Be Heard: A Decade of Speeches*, by former Armenian Foreign Minister Vartan Oskanian. The English-language volume is published by the Civilitas Foundation in Yerevan, of which Oskanian is the founder, and is edited by Civilitas Foundation Director Salpi Ghazarian.

Oskanian served as Armenia’s Foreign Minister for 10 years before leaving office last year. Having previously served as Deputy Foreign Minister and First Deputy Foreign Minister, he was Armenia’s chief negotiator in the Karabagh peace talks from 1993 until 2008. He has been a witness to and a participant in the historic events that have shaped the Republic of Armenia’s place in the world since achieving independence.

Speaking To Be Heard is available in hardcover (\$35) or paperback (\$25). NAASR members receive 15% discount; MA residents add 6.25% sales tax. Purchases can be made at the NAASR Bookstore, 395 Concord Ave., Belmont, MA, 02478, or through www.naasr.org. Call 617-489-1610 or e-mail hq@naasr.org for additional information.

Conversational Western Armenian Classes at NAASR in Fall 2009

Anahid Yacoubian of Arlington, MA, will again be offering a weekly class in Conversational Western Armenian at NAASR. The Tuesday night Beginners' Class will begin on September 29; the Wednesday night Advanced Beginners' Class will commence on September 30. There will be ten sessions each from 6:45 p.m. to 8:15 p.m. Classes will conclude in December.

Yacoubian has taught Armenian language classes in the Watertown public schools for many years. The course will focus on conversation and communication skills in Western Armenian. Thematic dialogue will provide an opportunity for students to practice their newly acquired skills. The alphabet will be introduced to enable students to understand the structure of the language and to help students to differentiate the pronunciation of similar sounds.

Reading and writing will be incorporated based on the interest of the class. Class size will be limited to 15 with a minimum of 8. Tuition fees are as follows: \$150 (non-members), \$125 (NAASR members), \$100 (students). All handouts will be provided by the instructor.



Participants in the Winter-Spring 2009 Armenian class celebrated at NAASR on June 23. Standing, from left to right: Nancy Kolligian, Faith Cass, Cathy Minassian, Daniel Hagopian, Mike Nigohosian, George Krikorian, Alisa Stepanian, Linda Orfaly; seated: Anahid Yacoubian, Ruth Bowler, Judy Kolligian, Carol Parker, Margaret Defreest.

Visit from Dr. Erna Shirinian of Matenadaran



Standing, left to right: Levon Shirinian, Eva Medzorjian, Carolyn Mugar, Nancy Kolligian, Van Aroian, Erna Shirinian, Jack Medzorjian, Carol Yeghiayan, Mary Aroian; seated: left to right, Robert Bejoian, Raffi Yeghiayan, Roxanne Etmekjian, Nerses Joubanian.

Dr. Erna Shirinian, Head of Researching and Editing of Ancient Armenian Texts in the Institute of Ancient Manuscripts (Matenadaran) in Yerevan, visited the Boston area in April with her husband Levon, paying a visit to NAASR and meeting with members of the Board of Directors.

In 2008, Shirinian was the recipient of a grant from the Knights of Vartan's Fund for Armenian Studies, administered by NAASR, in support of her work as general editor of *Armeniaca*, an annual publication of English-language summaries of Armenological publications in Armenia. She is also a member of the Armenian National Committee for Byzantine Studies which, through the financial support of NAASR, was established in 2008 and participated in the 2008 International Congress of Byzantine Studies in Athens, Greece.

Shirinian updated the NAASR Board members on the progress of these projects as well as her other work as a leading scholar of medieval Armenian manuscripts and of Armeno-Byzantine relations and interactions.

NAASR Board Member Van Aroian said, "It is critical for Armenian scholars to be involved in Byzantine studies—after all many of the Byzantine emperors and empresses were Armenian and Armenians were very much a part of the development of Byzantine culture. We are delighted that the grant has led to an impressive and substantial increase in the participation of Armenian scholars at the international congress. It's only appropriate, and I am pleased that NAASR has helped make it happen."



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