



The National Association for Armenian Studies and Research

NAASR Honors Leadership Circle, 50-Year Members



**Richard N. Frye,
NAASR Founder
and “Dean of
World Iranists”**

The National Association for Armenian Studies and Research (NAASR) joins with his many friends and the worldwide community of scholars and admirers in mourning the passing of a true academic giant and legend, Prof. Richard N. Frye, on March 27, 2014, at the age of 94, and offers its deepest condolences to his wife, Dr. Eden Naby, and his family.

NAASR Board Chairman Raffi P. Yeghiayan stated, “Prof. Frye was a force majeure in promoting Armenian Studies and urging the Armenian community to establish it in academia by endowing a chair at a world-recognized institution of higher learning. The Armenian community owes a large debt of gratitude for his vision and continuing support for the establishment of Armenian Studies as a recognized discipline nationwide.”

Prof. Frye was the seminal figure in the establishment of
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NAASR paid tribute to the members of its Leadership Circle and to Fifty-Year (or, in some cases, Fifty-Plus-Year) Members in a special function on December 13, 2013, at Bentley University. Those in attendance enjoyed a delicious meal and conversation with friends, as well as a program that featured Paul Ignatius as Master of Ceremonies, an illustrated talk by Prof. Christina Maranci on the Armenian Cathedral of Mren, and reports from NAASR Chairman Raffi P. Yeghiayan and other Board Members. The evening was principally organized by NAASR’s Administrative Director Lana Jurigian.

The function took place at Bentley’s LaCava Conference Center with the participation of Dr. Gregory Adamian, Bentley’s long-serving President (1970-1991) and Chancellor (1991-present), as well as a NAASR Board Member (1956-1964; 1969-2010) and 50-Year Member. It was, therefore, especially meaningful that Dr. Adamian and his wife Deborah were able to be

A MESSAGE FROM THE CHAIRMAN:

NAASR Leadership Circle Grows

Gulbenkian Foundation Becomes First “Benefactor” Member

Dear Valued Friends and Members:

NAASR’s Leadership Circle initiative, launched in 2012, is now in full swing. We are very pleased that many of you have responded to our appeal and have chosen to show your support for our work for the advancement of Armenian Studies. Seventy individuals and entities have joined the ranks of the leadership circle, resulting in a dramatic increase in revenues from membership. More funds from membership translates into increased activity and support for important scholarly initiatives; you can read about some of these in this issue of the *Newsletter*.

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present for the evening.

Serving as Master of Ceremonies, a task for which he is well suited due to his commanding presence and wealth of anecdotes, former U.S. Navy Secretary Paul R. Ignatius—himself one of the first to join NAASR’s Leadership Circle—

spoke eloquently about his own increased involvement in Armenian affairs in recent years and NAASR’s importance to him.

Recalling that his father, Hovsep Ignatius, one of the leaders of the Los Angeles Armenian community decades ago, was involved in furthering NAASR’s efforts to raise funds for Armenian Studies chairs at Harvard and UCLA, Paul Ignatius emphasized the powerful impact of participating in the 2006 NAASR Armenian Heritage Trip, led by Prof. George Bournoutian. The trip marked the first time Ignatius had traveled either to the Republic of Armenia or to Historic Armenian lands in Turkey, such as the Kharpert region where his parents were born. The fact that he made the trip with two of his children, Sarah and Adi, and in the company of a NAASR group made the experience even more meaningful.

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Dr. Gregory Adamian (50-Year Member), Sahag Dakesian (50-Year Member), Deborah Adamian, Haig Der Manuelian (NAASR Founding Member)

Razmik Panossian Brings Vision to Calouste Gulbenkian Foundation

Editor's note: NAASR is pleased to share with its friends and members this article from the Armenian Mirror-Spectator on the recent presentation by Dr. Razmik Panossian, Director of the Armenian Communities Department of the Calouste Gulbenkian Foundation, at our Headquarters in Belmont, MA, on February 13, 2014.

The Gulbenkian Foundation occupies a key role in NAASR history, having provided a major contribution of \$70,000 to insure the success of the Harvard Chair campaign in 1959, and we are honored that the Foundation has become the first Benefactor (\$10,000) Member of our Leadership Circle.

Late last year, Dr. Razmik Panossian, the new head of the Armenian Communities Department of the Calouste Gulbenkian Foundation in Portugal, made waves by issuing a detailed five-year plan for the organization. The statement was noteworthy for many reasons, including emphasis on aiding the Armenian Diaspora in keeping Western Armenian alive through very specific actions.

During an interview before his scheduled lecture at the National Association for Armenian Studies and Research (NAASR) on February 13, he spoke about the inception of the plan a year ago, its evolution and the initial stages of its execution.

His plan is clearly striking a chord with the community, as NAASR was packed on a night with very inclement weather.

The Armenian Communities division of the foundation has a budget of \$3.5 million annually.

"When I started this job, one of the first things my boss said was we need a plan. He gave me some strategic guidelines but I said we need a real guideline here," he said.

The four main elements in his plan are language and culture, supporting youth and civil society in Armenia, Turkish-Armenian relations, and preserving Armenian literary heritage.

"Western Armenian is going to disappear unless this generation does something about it," he said at the NAASR talk.

In order to draw up his mission, he decided that "instead of sitting in Lisbon," where the foundation is based, he should talk to "community leaders, see what needs are in the diaspora."

Therefore, he went on a tour of France, Eng-

land, Lebanon, Palestine, Israel, Canada, the U.S., Armenia and Turkey, met with Catholicos of All Armenians Karekin II and Catholicos of the Great See of Cilicia Aram I, as well as with teachers and other community leaders.

"Some common themes emerged," he said. Top among the concerns, he said, was the danger facing Western Armenian. "I did not know about the urgency."

Connected to that is the issue with schools,



Raffi Yeghiayan, Razmik Panossian, and Marc Mamigonian

he said. "When I went to Lebanon, I realized how difficult the situation of the Armenian schools is and it emerged as an important point," he said.

"Good textbooks are one element, but not the solution," he explained.

One issue facing the schools, both in the Middle Eastern Diasporas as well as in the West, is the lack of good Armenian teachers. With fewer students in Armenian schools,

fewer people will go into teaching Armenian, he noted.

Training Armenian teachers in the Middle East and the West and rewarding top students are going to be priorities for the foundation. This segment of the plan will receive about \$1 million in funding.

Teachers need to be trained, he said, through scholarships, in fact creating a "cadre of intellectuals and teachers."

"The cornerstone of the work of the foundation is to support the work of schools in the diaspora," he explained. "We have usually sent a little money to a lot of schools. Realistically, what is \$5,000 to a school with a budget of half a million? Now we are going to give to fewer schools but larger amounts for specific projects," Panossian said.

Schools in Lebanon are due to receive special attention because of the attrition of students there. According to him, from a high of 25,000, the number of students in Armenian schools there has shrunk down to 8,000. He had commissioned a study there and intends to speak to all the responsible authorities there to implement steps to increase the number of pupils. Thus, the schools will receive bigger funds than previous years, but need to abide by the conditions and requirements of the foundation.

In general, Panossian said, the demographic trend in the Middle East indicates the rapid shrinking of Armenian and Christian populations. Only two and a half major Armenian centers remain in the east, he said: "Aleppo has disappeared. Lebanon remains and Istanbul is the half. We still expect [the region] to be the source of

Western Armenian. The Armenian Diaspora in the U.S., in Los Angeles, are places where they may be able to produce Armenian-speaking intellectuals. Montreal [has already] created a generation of Armenian speakers."

Those are cases of diasporan successes that he wants to study and replicate in the east, where in earlier times, keeping the mother tongue was effortless.

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From NAASR Chairman Raffi P. Yeghiayan

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We are especially pleased to have the Calouste Gulbenkian Foundation as the first member of the Leadership Circle at the Benefactor (\$10,000+) level. The Gulbenkian Foundation has long been a leader in supporting vital Armenian projects and played a key role in NAASR's first great achievement, the creation of the first endowed chair in Armenian Studies in the U.S., at Harvard University. The Armenian Communities Department of the foundation, now under the leadership of Dr. Razmik Panossian, is well-positioned to expand on its historic role of philanthropic eminence.

In late 2013, NAASR held the first of its annual special events in honor of its Leadership Circle Members (as well as our 50-Year Members) at Bentley College. (See article in this issue.) Future events are being planned.

As much as we are pleased with the progress that has been made thus far, we know that we have a long way to go before we are where we want to be. Our ultimate goal is for membership dues—Leadership Circle as well as general membership—fully to support NAASR's operational costs, thus allowing us to do far more towards our vital mission of strengthening and advancing Armenian Studies. We thank all of those who have shown their support for our work through their membership in NAASR and especially those who have joined the Leadership Circle, and we urge all to join with us.

Sincerely,



Raffi P. Yeghiayan
Chairman, Board of Directors

Razmik Panossian Brings Vision to Calouste Gulbenkian Foundation

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One practical problem facing the diaporas in the east and west, with regard to learning Western Armenian is that immersion in it is becoming harder and harder. "If you want to learn a language, where do you go to immerse yourself in it," he asked. Another part of his agenda is to create a list of books that need to be available in Armenian, whether they were originally written in Armenian or not. He added that all aspects of the culture need to be online so that major Armenian publications that do not have websites should be able to have access to one.

Panossian complained that Armenian seems to have acquired a second-class status with many young Armenian speakers. "It is the language of modern life versus the language of talking to your grandparents," he said. Therefore, he explained, finding a way to bring Armenian into the language of computers and hand-held devices is one of the goals.

Armenia, Syria and Turkey

"The bulk of the work in Armenia is first to support civil society, organizations, youth organizations," among other goals.

On an academic level, he said, plans are under way to give scholarships to students there to go abroad to take part in scientific conferences, as well as working with the Ministry of Diaspora.

And, he noted, it is not only Western Armenian that is disappearing. "It is taking only one generation in Russia" to lose Armenian.

In fact, he explained, Russia, home to one million Armenian expatriates, does not have a "single Armenian day school."

Syria is facing altogether different issues. "When the civil war is over, we will contribute to the rebuilding." The foundation is already helping Syrian-Armenian compatriots, by giving the largest single chunk of money last fiscal year - \$800,000 - to that country, through the AGBU and the See of Antelias.

The foundation, he said, does not have an office in Syria, instead choosing to send money there through other organizations in order not to duplicate labor. "We are open to work with anyone willing to work with us," he said.

A presence in Turkey is "relatively new for us," Panossian said. "We ought to encourage dialogue and [understanding of our] shared history."

His fear, he said, is "waking up on April 25, 2015" and asking, "do we have an answer?"

Instead, he wants the foundation to focus on the future as part of "Armenians at 2115," to study what changes are taking place in Turkey. "There is an excellent opportunity for us Armenians to engage in. We cannot be naïve, but [instead] very nuanced."

Part of that shared history, he explained, is the singular contribution of Armenians to the Ottoman Empire. "Very few historians are interested in these issues. We need to create dialog" through education, culture, civil societies, he said.

Calouste Gulbenkian, Panossian said, was

always deeply involved and interested in the Armenian community. In fact, he said, one of the little-known facts about him is that he bought the town of Anjar in Lebanon for use by Armenians only.

Panossian was appointed to the post at Gulbenkian on January 24, 2013. He is the author of the critically-acclaimed book, *The Armenians: From Kings and Priests to Merchants and Commissars* (Columbia University Press, 2006) and various other academic publications on Armenian identity, politics and diaspora. He was the director of policy, programs, and planning at the Montreal-based International Centre for Human Rights and Democratic Development (2004-10), and has worked for UNDP in New York as an international consultant (2011-12). He obtained his PhD from the London School of Economics and Political Science in 2000, where he also taught.

Since 2000, the Armenian Communities Department of the Calouste Gulbenkian Foundation has given away \$55 million in grants and scholarships.

NAASR thanks Mirror-Spectator editor Alin Gregorian for permission to reprint this article.

Watch the lecture on NAASR's YouTube channel: <https://www.youtube.com/watch?v=yZXVHJYMx64&list=UUKLqG9Zsz-1StK1u3JLong>

Tribute to Armen Aroyan Held at Ararat-Eskijian Museum

Armen Aroyan was honored for his achievements and dedication over the past 25 years, during which he has tailored more than 75 Armenian Heritage tours for over 1,200 pilgrims to historic Armenia to show them the lands of their parents and grandparents. The tribute was organized and cosponsored by the Ararat-Eskijian Museum (AEM) and NAASR, and was held on February 9, 2014, at the Sheen Chapel on the grounds of the Ararat Home Nursing Facility in Mission Hills, CA, followed by a dinner reception in the Museum.

The master of ceremonies was Bruce Roat, Southern California board member of NAASR. He was introduced by Martin Eskijian, Chairman of the Ararat-Eskijian Museum, who initially welcomed an audience of more than 220 enthusiastic attendees. The program started by the Ani String Quartet rendering selections from Gomidas, Khatchaturian, and Berberian, including "Tsitsernak."

Prof. Richard Hovannisian reviewed the history of the confiscation and redistribution of Armenian properties during and after the deportations and massacres. He commented that the Armenian Genocide was unique among the 20th century genocides since its survivors were the only ones who could not return back to inhabit their historic homes. If they attempted, they were invariably arrested and sent back. Prior to the 1980s, by law no non-Muslim could venture to the interior of Turkey, even if they were Turkish citizens of Istanbul. Prof. Hovannisian gave examples of how difficult it was for Armenians to visit eastern Turkey in the early 1980s, when some travelers had their cameras and film as well as their luggage confiscated by Turkish security personnel, and they finally had to leave.

Armen Aroyan's



Gregory Ketabgian (left) presenting gift to Armen Aroyan

first expedition into the interior of Turkey in 1987 was to Antep, his own ancestral land. He dealt in a low-key manner with the Turkish inhabitants and won them over with his smile while he searched for remnants of old Armenian homes and churches. From that point on, he extended his scope by discovering the small villages that his pilgrims yearned to visit. More than anything, he enjoyed seeing the joy and pleasure in the eyes of the people he took there, the descendants of the Genocide survivors, as they experienced the life-altering event of walking where their parents and grandparents had once walked. Prof. Hovannisian

ended his talk by thanking Armen for having enriched so many people's lives.

The next presentation was an extensive slide show by Roupén Berberian, a four-time traveler with Armen, of various groups he guided at numerous historic sites. This was accompanied by historical commentary by Mr. Berberian. In addition, there was coverage of Armen's genealogy, family influences, and education in Cairo, Egypt, and his immigration to Southern California where he furthered his education in Electrical Engineering at USC. He worked for McDonnell Douglas Aerospace for 25 years. Armen had guided many scholars, authors, religious leaders, and documentarians from different countries on their trips to Turkey.

Anne Elizabeth Redgate, a historian from Newcastle University in England, made the long trip specifically to be present on this occasion. She had been with Armen Aroyan on previous trips and commented on how he had been able to fulfill the realization of the pilgrims' dreams by taking them safely to the heart of historic Armenia. She had studied Armenian history for a long time, but being given a



Program participants; left to right: Martin Eskijian, Gregory Ketabgian, Maggie Mangassarian, Roupén Berberian, Anne Elizabeth Redgate, Armen Aroyan, Richard Hovannisian, Bruce Roat



Armen Aroyan and many of his "pilgrims"

chance to connect with the people and being "a beneficiary of Armen's magic" had meant a great deal to her.

Bruce Roat acknowledged the many messages of congratulations that were received from pilgrims who were not able to travel to the tribute event. He read three testimonials, one by Lucille Hamparian, and another from Jack Bournazian, who compared Armen to "an Armenian locksmith" who "came into our lives and fitted a personal key for each of us, unlocking the door to our personal pasts." In a third testimonial, Nancy Kolligian, former Chairman of NAASR, who has worked closely with Armen Aroyan and Prof. Hovannisian in organizing several NAASR Armenian Heritage Tours, commended Armen for "the importance you have always placed in making each traveler feel special and complete in their personal quests" and commented that her visit to Hussenig in historic Armenia was "one of the most memorable and emotional experiences in my life."

Martin Eskijian presented Armen with an award of recognition from the Ararat-Eskijian Museum, a sculpture of an Armenian mother protecting her child during the deportation. The NAASR tribute was given by Southern California board member Dr. Gregory Keta-
gjian who presented Armen with a symbolic

silver bowl designed by Michael Aram and representing Noah's Ark resting on top of Mt. Ararat. He said "although British ships could not climb Mt. Ararat, Armen was symbolically able to do it with his vans."

Armen thanked all the organizers of the event and explained the "providential chain of events" that led to his passion for organizing tours through historic Armenia. He described some of the Armenians he had discovered still living in remote corners of historic Armenia. He was inspired by how they were initially reluctant but after relaxing were able to sing the sharagans, recite the Havadamk, the Armenian alphabet, and so on. He explained what he calls the "King Arshak phenomenon," the transformation process he has witnessed in pilgrims "reminiscent of the legend of the forlorn, depressed, and subservient Armenian King Arshak II in captivity, who would miraculously regain his boldness and strength when he stepped on the soil brought from the homeland." He also thanked all the pilgrims who had travelled with him and emphasized that he had learned much from them and their family histories. "The pilgrims," he said, "gave me the opportunity to see our homeland through their eyes, with the very wonder and awe of the first time—every time. Together, we turned a haunted memory into a tangible

reality."

Armen explained the importance to him of the poem "My Death" by Bedros Tourian and recited the last two lines: "When from the world my memory fades away, / That is the time when I indeed shall die!"

He concluded: "First and foremost, last but not least, it is all about keeping the memory of our rich legacy alive and propagating it for future generations."

Armen Aroyan is in the process of publishing a two-volume collection of writings by and about his co-travelers and their experiences.

Rev. Kevork Terian of the Armenian Cilicia Evangelical Church of Pasadena ended the program with the benediction and wished Armen good health to "continue his sacred mission to create new memories for those yearning for their homeland which was so unjustly taken away from them."

The reception, prepared by Maggie Mangassarian Goschin, the director of the Ararat-Eskijian Museum as well as one of Armen Aroyan's pilgrims, and Nora Nalbandian, was a veritable cornucopia of Armenian dishes representing the different regions of historic Armenia. A varied selection of wine was donated by Mr. Paul Kalemkiarian of the Wine of the Month Club.

NAASR Co-Hosts Folklore and Mythology Workshop



Left to right: Michael Pifer, Valentina Calzolari, Theo van Lint

The first international Workshop on Armenian Folklore and Mythology was held on Saturday August 31 and Sunday September 1, 2013, under the sponsorship of the Society for Armenian Studies (SAS), the Association Internationale des Etudes Arméniennes (AIEA), and the Mashtots Chair in Armenian Studies at Harvard University, in association with and hosted by the National Association for Armenian Studies and Research (NAASR) and the Armenian Library and Museum of America (ALMA). Additional financial support was provided by Bethel Bilezikian Charkoudian and Robert Mirak. The workshop's organizing committee consisted of James R. Russell (Chair), Valentina Calzolari, Marc Mamigonian, Christina Maranci, and Barbara Merguerian, and the workshop was dedicated to the memory of Dr. Nira Stone, scholar and wife of AIEA founder Prof. Michael Stone.

Saturday, August 31, at NAASR

Welcome and opening remarks by Marc Mamigonian (NAASR, SAS Executive Council), Prof. Valentina Calzolari (Université de Genève, President, AIEA), and Prof. James R. Russell (Harvard University).

FIRST SESSION:

MARC MAMIGONIAN, MODERATOR.

Dr. Hranush Kharatyan (Institute of Ethnography, Erevan), Hay-alev-iakan sots'ial-kronakan sint'eze Dersimi alevineri avandazruyt'snerum ("The Armeno-Alawi Socio-Religious Synthesis in the Traditional Tales of the Alawis of Dersim")

Christian Millian (Harvard University), "The Hushamatean (Memorial Book) as a Source for the Study of Armenian Folklore and Mythology"

Prof. Bert Vaux (Cambridge University), "Towards a Geography of Folkloric Motifs: the Case of the Sun Shower in Armenia and Beyond"

SECOND SESSION:

PROF. CHRISTINA MARANCI (TUFTS UNIVERSITY), MODERATOR.

Dr. Michael Pifer (University of Michigan, Ann Arbor), "Oral Literature and the De-Figurement of Cross-Cultural Contact"



Seta Dadoyan and Christina Maranci

Prof. Suren Zolyan (Leading researcher of the Institute of Philosophy, National Academy of Sciences, Erevan), "On the Deep Level of the Plot of the Epic of David of Sassoun"

Prof. Seta Dadoyan (American University of Beirut), "The Cycle of Mahmet Legends: the Armenian Muhammad"

Sunday, September 1, at ALMA

Welcome by Dr. Barbara Merguerian (ALMA).

THIRD SESSION:

DR. BARBARA MERGUERIAN, MODERATOR.

Prof. Valentina Calzolari, "Avétis Aharonian, Les anciennes croyances arméniennes (1913), et Fustel de Coulanges, La Cité antique (1864)"

Prof. Theo Van Lint (University of Oxford), "Applied Antiquarianism? Genealogy, Epic, and the Poetics of Folklore in Grigor Magistros' Works"

Prof. James R. Russell, "A Spirit of Time and Place: the Armenian Shvot"

DISCUSSION AND CLOSING REMARKS.

TOUR OF ALMA.



Concluding feast: left to right: Suren Zolyan, Theo van Lint, Valentina Calzolari, Christian Millian, James Russell, Bert Vaux

NAASR Honors Leadership Circle, 50-Year Members

LEADERSHIP, from page 1

Ignatius spoke also of his appreciation for NAASR's efforts both historically and in the present day, and stated that "no other organization is in a better position to assure that future generations understand the historic importance of the Armenian heritage." He stressed that "NAASR's mission to foster Armenian Studies through support of scholarship, research, publications, and public programs, is unique and that he has "witnessed the myriad positive developments that have resulted from NAASR's work and I think that it is vital for it to continue—indeed, to expand—its important work."

NAASR's Director of Academic Affairs Marc A. Mamigonian introduced Prof. Christina Maranci, who holds the Arthur A. Dadian and Ara T. Oztemel Chair in Armenian Art at Tufts University, where she succeeded the chair's founder, Dr. Lucy Der Manuelian, in 2008.

Maranci presented a learned and fascinating overview of the "The World Monument Fund and 7th Century Landmark the Cathedral of Mren: Past, Present, and Future." This important church, which has long commanded Maranci's attention, will be one of the centerpiece of her forthcoming book *Vigilant Powers: Three Churches of Early Medieval Armenia*; however, due to travel restrictions imposed by the Turkish government, almost no one in recent years had been able to visit it. Maranci, however, was able to do so in the summer of 2013 with a NAASR tour group led by Armen Aroyan and Prof. Richard Hovannisian; and

south façade having already fallen), Maranci campaigned successfully for the church to be listed by the World Monuments Fund. (See <http://www.wmf.org/journal/monument-peril-reveals-its-secrets>) Combining her evident enthusiasm for her subject matter with remark-

The next speaker was Board Member Yervant Chekijian, who has spearheaded the Leadership Circle effort since its launch in 2012. Pointing out that significant progress had been made, he underscored the importance of the initiative in strengthening NAASR's



Mary Goudsouzian, Paul Ignatius, Nishan Goudsouzian, Sarah Ignatius, Nancy Ignatius

ably in-depth knowledge, Maranci delivered a talk that left all listeners better informed about this amazing monument's history, current state, characteristic features, and the urgent need for action to preserve it.

Following Prof. Maranci's talk, NAASR Chairman Raffi P. Yeghiayan presented certificates to Fifty-Year Members in attendance. (Yeghiayan, as it happens, is not only the NAASR Chairman but is also a Fifty-Year Member himself!) NAASR currently has more than fifty members nationwide who have been members in good standing for more than fifty consecutive years. Yeghiayan emphasized how mean-

ingful it was for the organization to have such faithful members who have remained devoted to the organization for so long.

ability to carry out its vital work in a more comprehensive manner than it can with its current resources. Although NAASR is today very active, both close to our home base in greater Boston and in other areas of the U.S., there is a pressing need for members of the community who understand and appreciate the value of NAASR's work to take responsibility for its continuance and expansion. Pointing to one hundred members as a very realistic short-term goal for the Leadership Circle, Chekijian noted that in the near future it should be possible at least to have doubled that figure, at which time the bulk of NAASR's operating expenses will be covered by dues income and the organization will have far greater ability to pursue its initiatives for the advancement of Armenian Studies.

To conclude the program, former Board Chairman and longtime Board Member Nancy R. Kolligian offered thanks to all in attendance, singling out the NAASR Staff who were present, Administrative Director Lana Jurigian, Executive Assistant Sandra Jurigian, and Academic Director Marc Mamigonian. The evening wound down as guests and participants enjoyed coffee and desserts.



Yervant Chekijian, Nancy Kolligian, Sarah Ignatius

she made a return visit in the fall.

Concerned by the imperiled state of the church, which is in danger of total collapse (the

Richard N. Frye, NAASR Founder and “Dean of World Iranists”

FRYE, from page 1

Iranian Studies in the United States. He joined the Harvard faculty in 1948, was the founder of the university's Center for Middle Eastern Studies, and served as the Aga Khan Professor of Iranian Studies from 1957 until 1990. He published countless important articles, chapters, and books on Iranian history and culture. There is no way to convey in a short space his immense achievements and importance.

Prof. Frye, who studied under the pioneering Armenologist Robert P. Blake at Harvard, was also an early and lifelong advocate of Armenian Studies, and it was he who was the catalyst for the establishment of NAASR and the creation of permanent programs in Armenian Studies in the U.S.

In April 1954, future NAASR Founding Chairman Manoog S. Young, then a graduate student, invited Prof. Frye to address the Armenian Students' Association in Boston. Frye's talk was entitled “The Study of Armenian History, Language, and Culture--It's Need and Im-



Richard Frye at NAASR's Harvard Campaign Kick Off, Oct. 1955

portance,” and in it he famously declared:

“The Armenians have a long and rich heritage that is deserving of world recognition...yet this is unknown to most of the world...Armenian needs to be an established and respected discipline in the universities and should receive the same status and recognition as Arabic and Persian ...Armenia and the Armenians are a part of world history, not separate from it, and Ar-

menian literature, history, and culture is worthy of study.”

Frye's words provided the necessary impetus to the group who became NAASR's founders to take action. It is hardly an exaggeration to say that there is not a more important figure in the creation of the field of Armenian Studies in the U.S. than Richard Frye, and he remained a passionate and eloquent advocate of the importance and the inherent value of Armenian Studies for the rest of his life, and continued his close ties with NAASR, serving as a key advisor until his death.

Richard Frye had earned a bachelor's degree at the University of Illinois in 1939 and master and doctoral degrees at Harvard in 1940 and 1946. He spent a short time studying at Princeton University and the University of London, received an honorary degree from the University of Tajikistan, and held posts at Columbia, Frankfurt, Hamburg, the Hermitage Museum in Leningrad (now St. Petersburg), and Pahlavi University in Iran, where he directed the Asia Institute from 1970 to 1976.

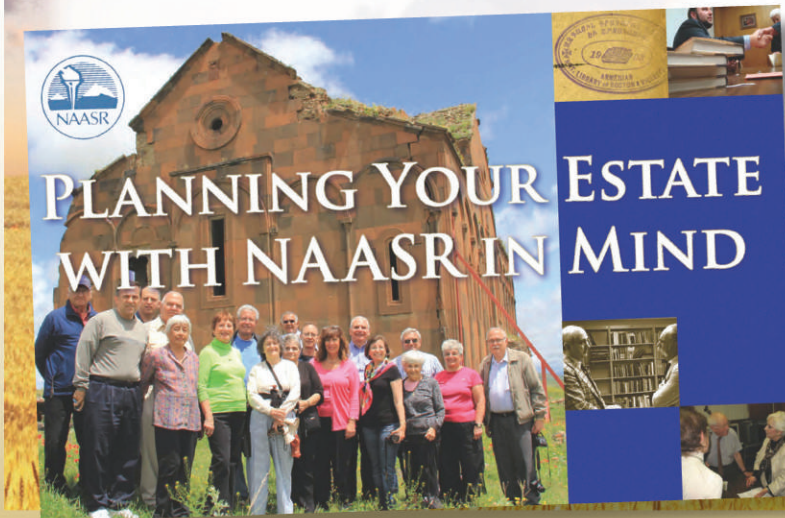
He authored more than twenty books and over 150 articles. Among his publications are the classic volume *The Heritage of Persia, The United States and Iran, The Golden Age of Persia*, and the memoir *Greater Iran: A 20th-Century Odyssey*; with Robert P. Blake he translated from the Armenian and edited *The History of the Nation of the Archers* by Grigor Akanc'.

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.

We are grateful to all who have remembered NAASR in their wills. We especially want to acknowledge the two most recent bequests that will strengthen NAASR for years to come: those of Dr. Elizabeth Gregory and Helen Sahagian, both Founding Members of NAASR. It is very meaningful to us that each of these remarkable women who were with NAASR at the beginning remained so deeply committed to our goals and purposes.

There are many possibilities for your estate planning—please make an appointment with NAASR to discuss the best plan for you or ask to be sent a copy of NAASR's estate planning booklet. Call us at 617-489-1610, e-mail us at hq@naasr.org, or visit us at the NAASR Center in Belmont to discuss your options.



Marjorie Housepian Dobkin, 1922–2013

Dr. Marjorie Housepian Dobkin was one of the most prominent Armenian-American writers of her generation. Her first novel, *A Houseful of Love* was published by Random House in 1957 to great critical acclaim and was a *New York Times* best seller and was published in numerous foreign editions.

Her book *The Smyrna Affair* (1971; also published as *Smyrna 1922*) has been considered by many scholars to be the most important study of the Turkish burning of the ancient Greek city of Smyrna in Turkey in 1922—an event that bridged the end of the



Ottoman Empire with the founding of the modern Turkish Republic. Her book was translated into various languages and has had several editions over the years.

Her 1966 article “The Unremembered Genocide,” published in *Commentary*, was the first major essay about the Armenian Genocide in the post-war era and had a great impact reinvigorating public awareness

about the event that started the modern age of Genocide. She was a leading public voice on the Armenian genocide both in the United States and abroad.

She was the editor of *The Making of a Feminist: Early Journals and Letters of M. Carey Thomas*, the novel *Inside Out* with Jean Cullen, and stories and essays published in *The Paris Review*, *The Atlantic Monthly*, and other places.

A native of New York City, Dr. Dobkin graduated from Barnard College in 1944. From 1957 until 1993, she was both a professor of literature and writing as well as associate dean of students at Barnard. She played an important role in the establishment of the permanent chair for Armenian Studies at Columbia University and was a member of the Board of Directors of the Armenian Center at Columbia and a member of the Anahit Literary Award Committee sponsored by Columbia’s Armenian Center.

As an educator Dr. Housepian Dobkin was a mentor to many young writers and students. She lectured widely nationally and internationally, especially on the Armenian Genocide and the psychology and dynamics of the Turkish government’s denial.

She was the daughter of the late Dr. Movses and Makrouhi Housepian, both Genocide survivors who were heroic in their outreach to a community still reeling from the effects of that cataclysm. Marjorie was married to the late Machbi Dobkin. She is survived by three sons—Stephen Johnson, Daniel Dobkin, and Jonathan Dobkin—as well as by her brother, Dr. Edgar M. Housepian.

(adapted from obituary on <http://www.armenianchurch-ed>).

Barbara (Johnson) Young, 1936–2013

NAASR joins with many friends and family members in mourning the loss of Barbara Young, Charter Member of NAASR and wife of Founding Chairman Manoog S. Young, who passed away in 2012. Her warmth and kindness will be sorely missed.

Barbara is survived by her son Armen and his wife Kelley of Littleton, MA; daughter Adrina Gobbi and her



husband Richard of N. Billerica, MA; grandchildren Jake and Mariah Gobbi and Christopher and Lauren Young; and her brother Aram Johnson of Lexington. She was the daughter of the late Henry and Stella (Canarian) Johnson and granddaughter of the late Aghavnie Canarian.

Barbara and Manoog Young

Selected Necrology

In addition to those for whom obituaries have been presented in this issue (indicated with a * in the listing below), a number of other valued NAASR members have passed away since the last Newsletter listing. We apologize for any omissions or errors and respectfully ask you to bring them to our attention.

Mary Agabian, Watertown, MA
 Nevart Apikian, Manlius, NY [50-Year member]
 Robert Avakian, Cranston, RI
 Torkom Boyajian, Worcester, MA [Charter Member]
 Ann Der Boghosian, Highland Beach, FL
 James Derderian, Methuen, MA
 *Dr. Marjorie Housepian Dobkin, New York, NY
 *Prof. Richard N. Frye, Brimfield, MA [Founding Member]
 Dr. Varant Hagopian, Wayland, MA [30-Year Member]
 Sara P. Kaiserian, Bryn Mawr, PA [Charter and 50-Year Member]
 Dr. Jerry Keshian, Winston-Salem, NC [30-Year Member]
 Robert E. Melcon, Los Angeles, CA
 Viola Minasian, Los Angeles, CA [Charter and 50-Year Member]
 Dr. Richard Mooradkian, North Andover, MA [40-Year Member]
 Very Rev. Ghevont Samoorian, Billerica, MA
 Sophie Savadian, Framingham, MA
 Leo Takoushian, Waltham, MA
 *Barbara J. Young, Belmont, MA [Charter and 50-Year Member]

Armenian Intellectual Life in Constantinople during the Armistice Period

BY JENNIFER MANOUKIAN
(COLUMBIA UNIVERSITY)

Many thanks to Marc Mamigonian at the National Association for Armenian Studies and Research's (NAASR) Mardigian Library for digitizing the entire collection of Partsravank for me and to Vartan Matiossian for putting us in contact. This piece first appeared on <http://www.docblog.ottomanhistorypodcast.com>.

The start of the Allied occupation of Constantinople in November 1918 marked the beginning of a mass influx of Anatolian refugees into the capital. Among the orphans and widows desperate for a way to meet their most basic needs was a handful of notable Ottoman Armenian writers and intellectuals who returned to the city with a much loftier goal in mind: the revival of Armenian literary and intellectual life.

But from a cultural standpoint, the Constantinople these men returned to after the Armistice was almost unrecognizable from the one they had left. In 1915, the Armenian community of the city had been in the midst of a cultural renaissance. As measures were put in place to liberalize Ottoman society and more freedoms were granted to religious minorities in the late nineteenth century, the Armenian community had gradually emerged from centuries of cultural stagnation. Due to more widespread access to education and significant language reforms, literature and the arts flourished during the late Ottoman period. This cultural renaissance, however, came to an abrupt end on the night of April 24, 1915, when the majority of Ottoman Armenian artists, writers, and intellectuals was arrested, deported, and ultimately killed. This incident, known as Red Sunday, was the first phase of the Armenian genocide, which would affect the general Anatolian Armenian population in the months to come.

The targeting of the elite left the Armenian community that survived the genocide without the cultural leadership it had known before 1915. After the Armistice, this void was compounded by the Armenian community's more immediate, existential concerns, primarily the housing and education of the orphans who had flooded the capital, the reassertion of religious authority, the on-going military conflict in Cilicia, and the petitioning for an independent Armenian state in Eastern Anatolia.

Witnessing the desertion of art and literature in the early years of the Armistice period, many returning intellectuals yearned for the thriving intellectual center they had helped to build before the war. In a letter dated January 1919, satirist Yervant Odian grieved for literature in particular, writing: "Here [in Constantinople] in the literary realm, there is a bleakness that reigns over everything, or perhaps it is something worse: death. I feel like I am the groundskeeper of a cemetery."

Writer Hagop Oshagan echoed this idea in a letter written in April 1920: "There is an eternal grayness here [in Constantinople]. Letters and literature are more neglected than ever before. People are carried away

by politics, and with the scarcity of writers, people are slowly abandoning literature." Further along in the letter, he was even more blunt in his assessment: "With regard to literature in Constantinople, you will see only death."

This phenomenon was certainly not limited to the Armenian community during this time; the war had destroyed the intellectual life of all the communities that made up the city. The Armistice period was a time for Turkish, Greek, Jewish, and Armenian intellectuals to regroup and work towards cultural recovery and growth. The Armenian community, however, was distinct in that it had lost the majority of the intellectual leadership that would have been called upon to facilitate this reconstruction.

By December 1921, however, the surviving intellectuals had regained their footing and established an organization called Հայ Արուեստի Տուն [House of Armenian Art] with the goal of resuscitating Armenian art and continuing the artistic tradition they had inherited from Ottoman times. The article above, published in the 1923 volume of the Constantinople-based Ամենուն Տարեցույցը [Everyone's Almanac], describes the organization's founding, its members and its activities.

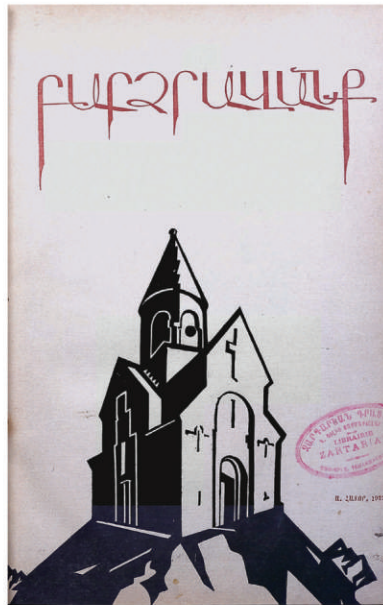
The particular brand of culture that was of interest to the House of Armenian Art was not the popular culture most familiar to rural and urban Armenians alike, but a form of high culture produced and propagated by a select, highly literate segment of Armenian society. The organization demonstrates its cultural inclinations through its homage to the literary traditions of the occupying powers. In its first three months, the House of Armenian Art organized a celebration for the 300th anniversary of Molière's birthday, staged a production of Oscar Wilde's *Salomé*, and hosted a reception for Charles Diehl, a French historian of Byzantine art. Of course, these writers were concerned with more than European historians, poets, and playwrights. Their activities also included those perhaps more relevant to the wider Armenian community with public lectures on Armenian traditions and customs, ancient Armenian religion, and Armenian literature. Nevertheless,

the question of how to blend Europhilic cultural proclivities with a vision of culture that would attract a larger Armenian audience remained a challenge.

While the House of Armenian Art was short-lived, and by certain accounts, buzzing with internal divisions, it did make significant strides in developing the cultural life of the capital. It was in the spirit of the House of Armenian Art that a group of writers came together to start a new monthly literary journal called Բարձրաբան [Partsravank/Bardzravank], which ran from January to June of 1922.

In the first issue, whose cover is printed above, the founding members of the journal—Shahan Berberian, Kegham Kavafian, Hagop Oshagan, Vahan Tekeyan, and Gosdan Zarian—outlined the philosophy of the journal with nine points. Below is a translation of their mission statement, beside the original Western Armenian.

- To ennoble Armenian life with thought and art; to strengthen and give



Title page of first issue of *Partsravank*, from NAASR's Mardigian Library.

NAASR Publishes New Book by Paul Ignatius: *5 x 3: Fifteen Books by Three Great Armenian Writers*



In fall 2013, NAASR's Armenian Heritage Press published *5 x 3: Fifteen Books by Three Great Armenian Writers* by Paul R. Ignatius. *5 x 3* offers summaries, commentaries, and anecdotes by Ignatius on a selection of works by Leon Z. Surmelian (*I Ask You, Ladies and Gentlemen*, 98.6, *The Daredevils of Sassoun*, *Apples of Immortality*, and *Techniques of Fiction Writing*), Michael Arlen (*The London Venture*, *The Green Hat*, *Hell! Said the Duchess*, *Babes in the Woods*, and *Man's Mortality*), and William Saroyan (*The Daring Young Man on the Flying Trapeze*, *Inhale & Exhale*, *Three Times Three*, *My Name is Aram*, *Sons Come & Go*, *Mothers Hang In Forever*), three major twentieth century Armenian authors writing in English.

Mixing the keen observations of an astute and experienced reader with the personal observations and witty asides of a born raconteur,

Ignatius brings a fresh perspective to books that are both familiar and obscure.

About Paul R. Ignatius

Paul R. Ignatius served for eight years in the presidential administrations of John F. Kennedy and Lyndon B. Johnson, first as an Assistant Secretary of the Army, then as Under Secretary of the Army and Assistant Secretary of Defense, and finally in 1967 as Secretary of the Navy. Following his government service, he was president of the Washington Post for two years and president of the Air Transport Association for fifteen years.

Ignatius is the recipient of the Army Distinguished Civilian Service Award, the Navy Distinguished Public Service Award, and the Department of Defense Distinguished Public Service Award. In 2013, the U.S. Navy announced that a future Navy destroyer will bear the name USS Paul Ignatius.

A descendant of Armenian parents from the Kharpert region of Historic Armenia, Ignatius is a native of Glendale, California, and a graduate of the University of Southern California. He earned an MBA from Harvard University after serving as a naval officer in World War II. He is also the author of the memoirs *On Board: My Life in the Navy, Government, and Business* (Naval Institute Press, 2006) and *Now I Know in Part*, the second edition of which was published by NAASR in 2011.



foundation to Armenian thought and art by infusing it with life.

- To create a public space, where, though the world has scattered them, the spiritual forces of the Armenian people can find each other and unite for the fatherland.
- When will there finally be a true kind of Armenian thought that is not a mere copy or appropriation of foreign thinking, but a kind of thought born out of the turbulent depths of the Armenian reality?
- The task of the coming generation is to rediscover the Armenian style in the Armenian depths.
- People are prepared to accept art just as they are prepared to accept religion.
- To be original is to be profoundly spiritual.
- Not everyone undertaking this work is a writer, and others gladly renounce the title when they think of those who have usurped that noble and inaccessible role of writer.
- To be workers of the mind who find pleasure, and at the same time, satisfaction of conscience, in their work; both are considered two distinct, related, and ceremonial ways of saying the same thing.
- Withered souls and twisted minds are parasites that kill life; to diagnose them is sacred work.

With its five issues, *Partsravank* strove to achieve many of the same goals that the House of Armenian Art had set for itself. Like the organization, the journal was concerned with high culture and published pieces from a wide variety of genres (poetry, drama, criticism, short stories, serialized novellas, etc.) and on a wide variety of topics (music, linguistics, theatre, pedagogy, etc.). Like the House of Armenian Art,

Partsravank also struggled to define what exactly was Armenian about Armenian art. While its editors seemed to agree that cultural products must emerge from the "Armenian reality" rather than from "foreign thinking," the fact that this portion of the mission statement was not a statement at all but a question points to the continued struggle to work out questions of cultural authenticity.

The men who sat on the editorial board of *Partsravank* not only brought awareness to the various facets of Armenian art and literature through their journal, but also used their roles as teachers in Constantinople's Getronagan and Berberian Schools—two of the largest and most well-respected Armenian schools in the city—to instill a drive to develop Armenian arts and literature in a new generation. Their students, most of whom fled the advancing Kemalist forces in late 1922 and early 1923, would ultimately take this task with them to their new homes in the diaspora and fuel the last generation of significant Western Armenian literary production.

In this regard, without the burst of intellectual activity in Constantinople during the Armistice period, the Armenian diaspora, most notably in France and the United States in the late 1920s, 1930s and 1940s, would have been largely devoid of the literary and artistic expertise needed to perpetuate, cultivate, and enrich Armenian cultural life far from home.

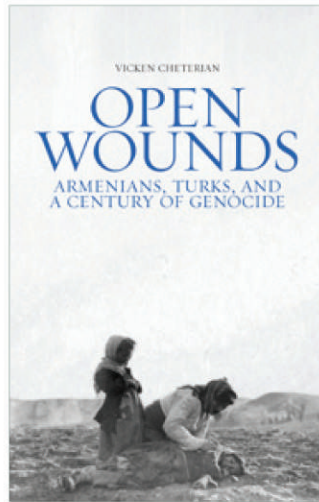
Sources: «Հայ Արուեստի Տուն» [House of Armenian Art], Ամենուն տարեցույցը [Everyone's Almanac] (1923): 266.
«Առաջադրութիւններ» [Objectives], Բարձրալսանք [Partsravank] 1 (1922): 1.

Grants Issued by NAASR and Knights of Vartan



Research grants were issued in 2013-April 2014 by NAASR and the Knights of Vartan's Fund for Armenian Studies, which is co-administered by NAASR. The recipients are:

1. Dr. Vicken Cheterian, Webster University, Geneva, research grant in support of forthcoming publication *Open Wounds: Armenians, Turks, and a Century of Genocide*. Grant issued by the Knights of Vartan Fund for Armenian Studies.



Forthcoming publication from
Vicken Cheterian

2. Kaitlin Fertaly, Ph.D. candidate at the University of Colorado-Boulder, travel grant to conduct research for dissertation entitled "Changing Food Production and Provisioning in Rural Armenia." Grant issued by the Knights of Vartan Fund for Armenian Studies.

3. Dr. Igor Dorfman-Lazarev, School of Oriental and African Studies (SOAS), University of London, research grant in support of Italian language translation of the poetry of Eghishe Charents. Grant issued by the Knights of Vartan Fund for Armenian Studies.

4. Dr. Sona Haroutyunian, University of Venice, travel grant to present paper on "Translation and Representation of the Armenian Genocide in Literature and Film," at the conference "Remembering for the Future: Armenia, Auschwitz and Beyond." Grant issued by the Knights of Vartan Fund for Armenian Studies.



Umit Kurt speaking at his dissertation proposal defense at Clark University, Sept. 2013

5. Ani Honarchiansaky, Ph.D. student at UCLA, research grant to support work for dissertation on "Bishop Marutha of Mesopotamia: The Ambassador of the Roman Empire in the Sasanian Court." Grant issued by NAASR.

6. Umit Kurt, Ph.D. candidate at Clark University, research grant to support work on dissertation "The Emergence of a New Wealthy Class between 1915-1921: The Seizure of Armenian Property by the Local Elites in Aintab." Grant issued by NAASR.

7. Dr. Armen Marsoobian, Southern Connecticut State University, research grant in support of publication project *Bearing Witness to a Lost Home: Photography and the Story of an Armenian Family in Anatolia, 1850-1923*. Grant issued by NAASR.

8. Anoush Suni, Ph.D. student, UCLA, research grant in support of doctoral project "Buried Histories: Ruins and the Politics of Memory in Anatolia." Grant issued by the Knights of Vartan Fund for Armenian Studies.

In addition, in 2013 and 2014 NAASR continued its annual support of an attendee of the Zoryan Institute's Genocide and Human Rights University Program as well as for the Graduate Student Colloquium at UCLA. We are pleased to continue these partnerships.

Hannah's Story Lives On

In October 2013, the NAASR staff was surprised to receive a phone call from a Nicole Cavin who, it turned out, works in marketing at a subsidiary of PepsiCo: that subsidiary is Near East Foods, which was established by the late Hannah Kalajian in 1962 in Worcester, MA. The company was looking to do a revamp of the product and packaging and wanted some background information. A Google search led them to NAASR as publisher of *Hannah's Story: Escape from Genocide in Turkey to Success in America* (1990).

NAASR was, of course, happy to provide them with the information they were seeking and sent them a copy of *Hannah's Story*. A few months later we were delighted to get a package in the mail from Near East Foods with special Near East items for NAASR's kitchen.

Near East Foods products and the original *Hannah's Story* (1990)



Building a Research Library for 2015 and Beyond

With much of the Armenian community's attention focused on the imminent centennial of the Armenian Genocide, the National Association for Armenian Studies and Research (NAASR) is also trying to keep in view the post-2015 world in which work on the Armenian Genocide as well as, of course, all aspects of Armenian history and culture, will continue.

One of the ways in which NAASR is preparing for the future is by strengthening the holdings of its Edward and Helen Mardigian Library. "Within the past decade, not only has the library become fully catalogued, with the catalogue available online," says NAASR Director of Academic Affairs Marc Mamigonian, "but also the collection itself has grown immensely and will be enriched significantly by a forthcoming donated collection."

In recent years, the large collections of Prof. George Bournoutian, Dr. John Greppin, and the late Hagop Atamian have added thousands of new titles to the Mardigian Library, and numerous smaller but very significant donations have augmented the holdings. Historian Bedross Der Matossian of the University of Nebraska has called the NAASR library "a treasure island for any scholar who aims at conducting serious research on Armenian history," and genocide scholar Uğur Üngör of the University of Utrecht stated that "the collections at NAASR are extremely important in studying the Armenian Genocide."

Beginning later in 2014, NAASR will begin to receive another large and rich collection from donors who for the time being wish to remain anonymous. The main emphasis of the collection is on the Armenian Genocide, in the broadest sense of the word, including earlier and still under-studied persecutions such as the Hamidian massacres of the 1890s and the Adana-Cilician massacres of 1909. The thousands of books, pamphlets, periodicals, archival items, and digital material will provide students or researchers on the Armenian persecutions and Genocide with primary and secondary materials that otherwise would only be accessible by traveling great distances.

The collection consists of several thousand volumes in several languages—English, French, German, Armenian, and Turkish (both modern Turkish as well as a few in Ottoman), and some in Danish, Norwegian, Swedish, Greek, and Spanish. Although the focus is on the Armenian experience in the late Ottoman Empire, there is also a substantial amount of material on the Nazi Holocaust, and other genocides such as

that in German southwest Africa of the Herero, Belgian Congo atrocities, Amazon rubber baron atrocities, American Indian atrocities, Cambodia, etc., and quite a few works pertaining to genocides in general, all of which reflects an effort to view the Armenian Genocide within a broad context.

The books in the collection are supplemented by numerous rare period maps as well as a large number of photocopies, some of long out-of-print books, and printouts of many academic articles from periodicals, which have been placed in archival binders. Efforts have been

made to scan relevant photographs from books, magazines, archival materials—some of which are part of the collection itself—which constitute a very valuable visual record of the various persecutions that the Armenians experienced in the Ottoman Empire.

A number of issues of contemporary European journals such as *Le Rire* (Paris), *L'Illustration* (Paris), *The Graphic Weekly* (London) and the like, each with illustrated articles on topics such as the Hamidian massacres, the Cilician massacres, etc., are also part of the collection. High quality scans of these have also been made.

The donors have also compiled considerable materials from various archival collections around the U.S., making copies and scans of relevant holdings from such places as National Archives in College Park, Maryland, Oberlin College Archives, Smith College Archives, Mt. Holyoke College Archives, Rockefeller Archives, Drexel University College of Medicine (DUCOM) women in medicine archives, University of Illinois Archives,

Minnesota Historical Society Archives, University of California, Berkeley, Archives, Hoover Institution Archives, Getty Research Institute, Mormon Family Archives in Salt Lake City, and more.

Finally, there is a substantial video collection of related materials, including interviews carried out by the donors with individuals and numerous hard-to-find documentaries.

The materials, which will arrive at NAASR gradually, will become available to researchers as soon as they are fully catalogued and processed.

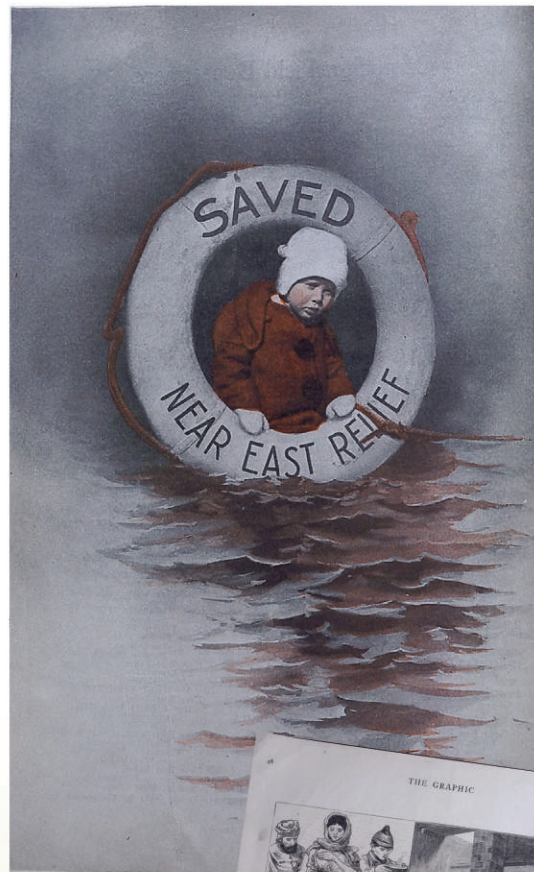


Image from an issue of *The New Near East*, published by Near East Relief.



Illustrations from British weekly newspaper *The Graphic* from 1880.

Archival Searches and the Journey of the Post-WWII Repatriates to Soviet Armenia

By HAZEL ANTARAMIAN-HOFMAN

It has been nearly three years since I began my steadfast search to document the experience of post-WWII repatriates to Soviet Armenia. Within this time, I have met with over 40 individuals, including family and friends of repatriates; scanned over 500 photographs of their lives in Armenia; and visited several archival centers. While collecting repatriates' stories has been fascinating, discovering incidental historical information has been equally intriguing.

My research of archival material began at NAASR in March 2013. Prior to my arrival, Marc Mamigonian graciously facilitated my search for printed sources among the personal papers of Rev. Charles A. Vertanes, a prominent East Coast supporter of the Great Repatriation. Among his papers were many contemporary newspaper articles that reported on the progress of the repatriation. Most of the articles that I found came from the *Armenian Mirror-Spectator*. Some of the articles in which I was interested were partial copies, so Marc directed me to the Krikor and Clara Zohrab Information Center where an entire collection of archived issues of the *Armenian Mirror-Spectator* was located. With the generous support of Father Daniel Findikyan, Director of the Zohrab Center, in the summer of 2013 I found the issues that I was looking for in addition to other articles in the same Armenian publication of the years 1947 and 1948.

One article caught my attention in particular. Published on November 8, 1947, it was quite telling of the propaganda behind the whole movement. Titled, "With Deepest Gratitude and Admiration Towards the Armenian People," the first paragraph read:

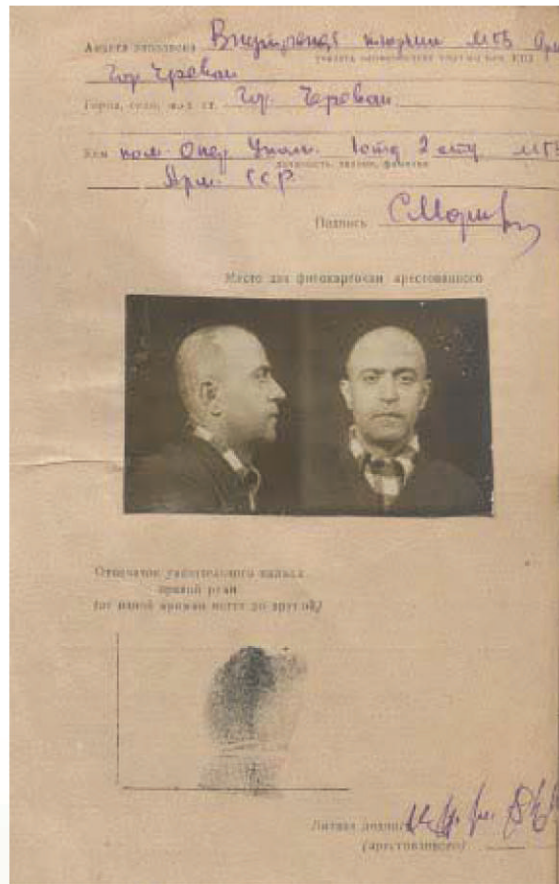
"We, the undersigned, a group of 150 Armenians up to the present time residents and citizens of the United States of America, are leaving this country of our adoption to return to the land of our forefathers, Soviet Armenia" (*Armenian Mirror-Spectator*; 8 November 1947, 3).

Anyone who knows a little of the history of the repatriation movement can quickly discern the misrepresentation of two basic facts from this paragraph. First, many if not all of the elders among the 150 repatriates were from cities and provinces in Turkey or Western Armenia, not from Soviet Armenia, hence, they were not "returning" to the land of their forefathers. Second, the repatriate youth and children among this group of 150 were born in the United States, so they were not leaving the

country of their adoption, but leaving the country of their birth. At the end of the article was a list of names of those repatriates who took the 1947 "caravan" from America. The list included the names of my father, barely an eighteen-year-old at the time, and my uncle, his older brother of nearly two years.

Finally in December of 2013, I visited the National Archives of Armenia with the assistance of Armenian filmmakers Satenik Faramazyan and Tigran Paskevichyan of Versus Studios in Yerevan. Faramazyan and her associates at Versus Studios have produced the first of their three-part

documentary on the Great Repatriation, and it was to our mutual benefit to assist each other in collecting information on the repatriation as found in our respective countries. At the National Archives I was able to gain limited access to security police files generated by the MGB (forerunners of the KGB) on two American-Armenian repatriates who had been exiled in the late 1940s, Alexander Khatchig Phillian and Alice Haiganoush Papazian. Alexander was the father of a close family friend, Crosby Phillian. For hours my translator, Nane Paskevichyan, Tigran's daughter, who knew Russian, Armenian, and English, helped me examine a stack of files and sift through hundreds of pages of documents. There were several moments during my time in the archives where I pushed back from my research and reflected upon the situation of these two individuals, who were arrested, tried, and sent into exile not long after arriving in Soviet Armenia; in the case of Alice, both she and her husband were sent into exile. My emotional response to their situation was further heightened after seeing the arrest photographs of Alexander Phillian and Alice Papazian among their document files. After I returned to the United States, I shared the MGB documents on Alexander with his eldest son, who currently lives in Paris.



Document from Antaramian-Hofman's research

Among the information that I sent to Crosby was his father's prolonged interrogation documents, which were first transcribed by hand in Armenian then typed in Russian.

As I consider the journey that I undertook to document the repatriation story,* I still remember my one-on-one conversation with Tom Mooradian, the first American-Armenian repatriate who returned from Soviet Armenia in 1960. While on a national tour for his published memoir, Tom and his wife visited my family in Fresno. One evening after dinner I revealed to Tom that from a very young age my dream was to have the repatriate story told through the art of theater. Perhaps the idea developed from looking at my curious family photographs, or perhaps it



DONATIONS TO NAASR LIBRARY

The following donors have contributed items to NAASR's Edward and Helen Mardigian Library since the previous listing in the Spring/Summer 2012 issue of the NAASR Newsletter. We are grateful for the donors' generosity and their continuing support and expansion of the library's holdings.

Hermine Adamian, Wellesley, MA
 Linda Aintablian, Andover, MA
 Raymond Ajemian, Bridgewater, MA
 Dr. Nicholas Al-Jeloo, Sydney, Australia
 Adrienne Alexanian, New York, NY
 Ararat-Eskijian Museum, Mission Hills, CA
 Armenian Church of the Holy Martyrs, Bayside, NY
 Armenian Cultural Foundation, Arlington, MA
 Armenian International Women's Association, Watertown, MA
 Armenian Prelacy, New York, NY
 Armenian Review, Watertown, MA
 Rev. Dr. Zaven Arzoumanian, Glendale, CA
 Dr. Vahe Baladouni, Falls Church, VA
 Harriet Balian, Falcon Heights, MN
 Dr. Levon Bastajian, Belmont, MA
 A. Nurhan Becidyan, Paramus, NJ
 Hratch Belekian, Needham, MA
 Michael Bobelian, New York, NY
 Mr. & Mrs. Paul Boyajian, Natick, MA
 Faith Cass, Watertown, MA
 Ellen S. Chesnut, Alameda, CA
 Joseph Dagdigian, Harvard, MA
 Dr. Hayk Demoyan, Armenian Genocide Museum, Yerevan
 Dr. Lucy Der Manuelian, Belmont, MA
 Hrayr Anmahouni Eulmessekian, Glendale, CA
 Salpi Ghazarian, Civiltas Foundation, Yerevan, Armenia
 Dr. Corry Guttstadt, Berlin, Germany
 Gina Hablanian, Watertown, MA
 Dr. Robert H. Hews, Fresno, CA
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 Mr. & Mrs. Jirair Hovsepian, Belmont, MA
 Nesim Ovadya Israil, Istanbul, Turkey
 Aram Johnson, Lexington, MA
 Nancy Kalayjian, Belmont, MA

Ruth Kaprelian, Worcester, MA
 Armine Carapetian Koundakjian, CA
 Dr. Gregory Ketabgian, La Canada, CA
 David Kherdian, Kingston, NY
 Osman Koker, Istanbul, Turkey
 Dr. Balint Kovacs, Leipzig, Germany
 Boghos Armenak Lakissian, Glendale, CA
 Dr. Gerard Libaridian, Cambridge, MA
 Samuel Malkasian, Arlington, MA
 Claire Mangasarian, San Diego, CA
 H. & K. Manjikian, Studio City, CA
 Edward Missirlian, San Francisco, CA
 Khatchig Mouradian, Watertown, MA
 Dr. Carolann S. Najarian, Washington, D.C.
 Howard & Phyllis Okoomian, Lexington, MA
 Zoya Omartian, Watertown, MA
 Harry Parsekian, Watertown, MA
 Dr. Jack Porter, Newtonville, MA
 Dianne Goolkasian Rahbee, Belmont, MA
 Dr. James R. Russell, Cambridge, MA
 Dr. Shahkeh Setian, Falmouth, MA
 Dr. Erna Shirinian, Yerevan
 Peter Sourian, New York, NY
 Vehig S. Tavitian, Poughkeepsie, NY
 Mr. and Mrs. James Theodosopoulos, Manchester, NH
 Ruth Thomasian, Project SAVE Armenian Photograph Archives, Watertown, MA
 Gerard Torikian, Attainville, France
 Vladimir Tshagharyan, "Shengavit" Historical & Archaeological Culture Preserve, Yerevan, Armenia
 Shushan Teager, Belmont, MA
 Vasbouragan Society, Granada Hills, CA
 Zara Yalenezian, Marlborough, MA
 Arno Yeretzian, Abril Bookstore, Glendale, CA

came from the unusual stories that I heard growing up. Regardless, the dream is now being realized. A new play on the post-WWII Armenian Repatriation to be written by Richard Kalinoski, the playwright of the international renowned play on the Armenian Genocide, *Beast on the Moon*, will debut at Fresno State University in March 2015. And it cannot go unsaid that the play will include the talents of Jacqueline Antaramian, Broadway actor and Soviet Armenian-born daughter of two post-WWII repatriates.

About the Project: By Fall 2014, the author will be putting together her collection of stories, photographs, and archival material for publication. More information on the project can be found at www.hazelantaramhof.com. To contact the author, you can reach her at hazelantaramhof@yahoo.com. Please include "Repatriation Story" in the subject line.

*See my "call for repatriates" article in NAASR Newsletter of Fall/Winter/Spring 2011-2012, 12.

NAASR Staff News

Lana R. Jurigian Becomes NAASR Administrative Director

My journey with NAASR began at a young age when I started to work part-time during summer vacations. I have fond memories working each summer with my mother Sandra at the NAASR Headquarters, at that time in Cambridge, MA. After I graduated from high school I worked for several years in the non-profit educational software industry. I decided to follow my true dream of becoming a chef. I graduated from the Cambridge School of Culinary Arts. As part of my training I attended the Ecole Lenôtre in Paris, France, and studied pastry. While in culinary school I had the honor of meeting and cooking for Julia Child and



Lana Jurigian

linary Arts. As part of my training I attended the Ecole Lenôtre in Paris, France, and studied pastry. While in culinary school I had the honor of meeting and cooking for Julia Child and

was able to stay at her home in Provence while taking additional culinary classes. In 1999 I returned to NAASR part-time at the headquarters in Belmont, MA, as an Administrative Assistant and the Book Store Manager until 2006 when I left to pursue my culinary career full-time. I worked for one of Boston's premiere catering companies as a Sous Chef for sixteen years. During my culinary career I had the privilege of cooking for seven U.S. presidents and many other dignitaries and celebrities.

This past September I accepted the position of Administrative Director and returned full circle to NAASR full-time. I have enjoyed my return to NAASR and being part of an organization with such an important mission. I hope to contribute to NAASR's growth for many years to come. So, my journey continues...

Ani Babaian Joins NAASR Library Staff

In the summer of 2013, following the departure for Minnesota of Library Assistant Remo Alexandri, Ani Babaian joined the NAASR staff with her primary task the ongoing cataloging of NAASR's Mardigian Library.

Babaian, a native of Isfahan, Iran, and fluent in Persian and Armenian, holds a Master of Fine Arts from Alzahra University in Tehran, where she wrote a thesis entitled "Mu-

NAASR Bids Farewell to Longtime Custodian Laforest Cherestal

In April 2014, NAASR said goodbye to our long-serving and dedicated custodian Laforest Cherestal, who started at NAASR in late 1997. Laforest, who also worked with dedication at St. James Armenian Church in Watertown for two decades, became a familiar and well-liked presence in the Armenian community. A native of Haiti, Laforest in his retirement will relocate to Washington, D.C., to be with his family.



Left to right: Ani Babaian, Marc Mamigonian, Raffi Yeghiayan, Laforest Cherestal, Shushan Teager, Sandra Jurigian, Lana Jurigian



Ani Babaian

tual Influences, New Julfa and Isfahan Mural Paintings of the 17th Century." In Iran, she worked on numerous restoration projects, most notably murals at St. Amenaprgich Vank (Holy Savior Cathedral) in New Julfa, Isfahan. She is the author of numerous articles and presented many public talks on Armenian and Persian art.



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