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## From the Editor-in-Chief

Dear Readers,

Welcome to the Fall issue of the *Journal of the Society for Armenian Studies* – the second of two issues devoted to the topic of Indigeneity. This volume continues to engage with the work of scholars in and around the field of Armenian Studies who have begun to think about indigeneity as it relates to Armenians living across Anatolia, the Republic of Armenia, Artsakh (Nagorno-Karabagh), and in the diaspora. In this issue, the journal continues to embrace cross-cultural dialogue and the connections between the work of artists and academics in and around Armenian Studies and other fields as they produce intersectional and vigorously-engaging conversations around land, place, movement, and artistic expression.

In a brilliant invitation to scholars in all fields, Helen Makhdounian's contribution places Armenian Studies in conversation with Settler Colonial Studies, while Deanna Cachoian-Schanz's creative intellectual intervention contemplates "Cartographies of Belonging" – both essays intentionally ponder the ways in which space and displacement shape cultural identities that are attached and detached from centered geographies. Artak Maghalyan's historically-robust article, "The Origin of the Khanate of Karabagh" provides a driving overview of the cross-cultural contact of various ethno-religious groups in the 17th and 18th centuries across the indigenous Armenian lands of Artsakh (Nagorno-Karabakh).

Intending to keep scholars in the Diaspora aware of the recent activities of one of the most significant centers of Armenology in the world, Hayk Hambardzumyan generously offers his annual report on the publications of the Mesrob Maštoc' Institute of Ancient Manuscripts at the Matendaran. The JSAS thanks Dr. Hayk Hambardzumyan for this collaboration, which is the second in a series of yearly contributions featuring intellectual work realized at the Matenadaran.

The Reviews & Reconsiderations section continues to highlight notable works in the field and to offer critical insights and contemplations of recent and unique publications, films, and exhibitions. The review of Ara Oshagan's recent work by Adriana Tchalian textures the volume by engaging the frames of movement and language as fluctuating entities that ground and disable

senses of self and belonging, while Sosi Segal Lepejian and Edward Nolan offer readers thoughtful and critical insights into the meanings behind the virtual exhibitions of the Armenian Museum of America (Watertown). Tatiana Anoushian's heart-wrenching piece on Mariam Avetisyan's "The Desire to Live" – a remarkable cinematic effort to depict the aftermaths of the 44-Day War – offers readers an opportunity to contemplate the ways in which individuals can (and cannot) communicate about the indescribable of war, its horrors and its aftermaths. Chris Atamian offers unique insights into Serge Avedikian's nostalgic and haunting "Return to Sölöz," a unique film that traces the relationships between a Diasporan Armenian and individuals and places in his ancestral village. Readers are encouraged to think broadly and profoundly about the space of the Armeno-Turkish language in the Ottoman World in Aram Ghoogasian's poignant and deeply contextualized review of Laurent Mignon's *Uncoupling Language and Religion: An Exploration into the Margins of Turkish Literature*. Arman Grigoryan's "The Causes of Defeat in the 44-Day War," responds to the Armenian-language translation «Փոթորիկ Կովկասում» of a Russian-language original with a critical lens, both long and deep, on the political and social culture of the Republic of Armenia leading up to the Second Karabagh War. In her review, Anna Aleksanyan offers us an in-depth study of Vartuhi Kalantar, a pioneering woman living in Istanbul in the early 20th century, and her memoir devoted to the women's ward of the central prison there. Finally, the words and experiences of Avedis Hadjian on the 2022 Venice Biennale reverberate through his review, as we hear more about the Venetian Skyline and the ways in which Armenian identity was exhibited at the Armenia pavilion there.

We also thank Christina Maranci for moderating an invigorating and necessary roundtable, with individuals engaged in cultural preservation projects in the Republic of Türkiye. They include: Birgül Açıkyıldız, Angela Andersen, Güldem Baykal Büyüksaraç, and Peri Johnson.

Finally, in our "New Discoveries" section, contributions make us aware of important figures who have advocated for Armenian lives and culture. Ilias Chrissochoidis's reflection provides us with information and a deposition from 1919 around the sudden death of Rev. George P. Knapp – head of the American Mission in Bitlis and pioneer investigator of the Armenian genocide – who had been murdered by Turkish gendarmes escorting him to Diyarbekir. And Yana Tchekhanovet and Débora Ben-Ami's short narrative provide us with fascinating insight into two Armenian Antique dealers in Jerusalem, Nasri and Levon Ohan.

The *JSAS* extends its gratitude to all of our contributors, to the Advisory and Editorial Boards, to our graduate students, supporters, and Readers who have

helped to create a new and exciting moment for the *JSAS* – one that is defined by exploration, innovation, collaboration, and remains committed to engaging with the diversities of Armenian experiences, both past and present. I would like to give a special thanks to our Reviews & Reconsiderations Editor, Rachel Goshgarian for her cutting-edge and innovative vision that helped contour and expand this section of the journal.

The *JSAS* also acknowledges the life and work of two pioneering colleagues in the field who have passed in the last several years. We give a heartfelt thanks to Levon Avdoyan for his touching words as we help remember the life and legacy of the great historian Nina Garsoïan. The *JSAS* also thanks Bedross Der Matossian for his contribution around the life and legacy of our great historian Richard Hovannisian. The commitment of these two historians not only to the inception of Armenian studies as a field but to its honor and integrity will remain in our hearts and at the end of our pens forever.

The Society for Armenian Studies is proud of the work that has been accomplished by the *JSAS* in the past several years, thanks to so many remarkable contributors and the critical, insightful and rigorous work they have undertaken, all a product of the hard work and creativity of Drs. Boyadjian and Goshgarian. We thank the membership of the Society for Armenian Studies for its patience, grace and support as we strive – as a community of scholars – to continue on the path forged by the leadership of the journal and ensure that the remarkable work of the *JSAS* becomes more accessible and visible in the near future.

Let us continue together as we keep the legacy of the *JSAS* alive.