

ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ
ԳԻՏՈՒԹՅՈՒՆՆԵՐԻ ԱԶԳԱՅԻՆ ԱԿԱԴԵՄԻԱ
NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF ARMENIA

ԵՐԵՎԱՆԻ ՊԵՏԱԿԱՆ ՀԱՄԱԼՍԱՐԱՆ
YEREVAN STATE UNIVERSITY

ՀԵՐԱՅԻ ՏՈՒՐՅԱԿ ԱՐԴԻ ՎԻՃԱԿԸ
ԵՎ ՉԱՐԳԼՕՄԱԿ ՀԵՌԱԿԱՐՄԵՐԸ
ARMENIAN STUDIES TODAY
AND DEVELOPMENT
PERSPECTIVES

Միջազգային համաժողով
Երևան, 15-20 սեպտեմբերի, 2003 թ.
International Congress
Yerevan, September 15-20, 2003



Ձեկուցումների ժողովածու
Collection of papers



THE ROLE OF ORGANIZATIONS, INSTITUTIONS AND RESEARCH CENTERS IN ARMENIAN STUDIES IN THE UNITED STATES

Dennis R. Papazian
USA

I will speak on "The Role of Organizations, Institutions, special Research Libraries, and Research Centers in Armenian Studies in America." The topic, of course, is broad, and we can only touch upon some highlights in the short time we have available. Out of necessity, then, I will limit myself to a brief outline and then give specific information on the Armenian Research Center at the University of Michigan-Dearborn, of which I am the founding director.

Armenian Studies.

I will first give a brief overview of Armenian Studies in America. As we older scholars know, the field of Armenian studies was not known, or hardly recognized, in the United States 40 years ago. There were a few trailblazers, such as Sirarpie Der Nersessian, but there were only one or two in the field, such as Arshag O. Sarkissian, and none were born in the United States. Credit is due to Manoog S. Young, Arra Avakian, and Haig Der Manuelian and the early members of the National Association for Armenian Studies and Research (NAASR) for their foresight in raising funds for the first chair of Armenian Studies in America, which is at Harvard University, and initiated the chair in Armenian literature at the University of California, Los Angeles (UCLA). Yet it was not the Armenian chairs *per se* which developed the field of Armenian Studies; it was done rather by people such as Nina Garsoïan and Richard Hovannisian, who taught at Columbia University and UCLA, respectively, and were initially not chair holders. Although these two noted scholars were to hold chairs established for them later in their careers, as a tribute to their accomplishments, at least half of their most valuable and significant work was done before that. It was they who not only published early materials in the field of Armenian Studies, but who also inspired and produced graduate students, including Ph.D.s, who are now in turn contributing to the field. (A current list of the endowed chairs is appended as Annex I.)

Organizations.

NAASR was one of the early organizations that supported scholarship, and academic contributions were also made by the Ramgavar and Dashnak Armenian political parties, the Armenian General Benevolent Union (AGBU), the churches, and many compatriotic societies. The *Armenian Review*, for example, was a product of the Dashnak political party, and many learned publications, chiefly books, were also produced by the Ramgavar party. The AGBU, especially under the Alex

Manoogian Cultural Fund (of which I was chairman for ten years), gave large sums of money for the teaching of Armenian, the publishing of academic books in the field of Armenian Studies, and the reprinting of scholarship in Armenian Studies. Without the support of these several organizations, Armenian Studies in America would be in a much poorer and more precarious position than they are now. We must also mention the Armenian Educational Foundation, which in more recent times established the chair in Modern Armenian History at UCLA, and which supports Armenian Studies at other institutions.

Thus, Armenian organizations have not only played a valuable role in the production of Armenian scholarship, they have also given valuable support in the maintenance of Armenian scholarship at various universities throughout America.

Institutions.

As far as institutions go, if, for example, we count the Armenian Church as an institution rather than an organization, we can also see a contribution from the Church in the publications of books and journals, chiefly, but not exclusively, in the Armenian language. Indeed, in more recent times the majority of books have been published in English. Many books have been published by the Diocese of the Armenian Church in America (Eastern) directly and under the rubric of St. Vartan Press. Many books of high quality have also been published by the Prelacy of the Armenian Church (many under the auspices of His Holiness Karekin II, of blessed memory, when he was Prelate in America), the Canadian Diocese, the Western Diocese, the Armenian Missionary Association of America (AMAA), and the Armenian Evangelical Union (AEU). We should also note the contribution of the St. Nersess Seminary in publishing not only its *Theological Journal*, but also in the publication and reprinting of several significant books, some in English translation.

Of course, our religious centers all over the world, including Venice, Vienna, Etchmiadzin, Jerusalem, Antelias, and others, have been founts of scholarship for centuries and continue to do valuable work up until this day, especially by publishing books and journals.

If we can define institutions to include various charitable foundations, public and private, then the role of institutions is further expanded.

Research Centers.

Research centers are relatively new on the scene in the United States. If I am not mistaken, the Zoryan Institute (U.S. 1982; Canada 1984) was the first academic institute established in America. The Zoryan Institute, of course, was managed by able and dedicated scholars, but to the best of my knowledge it was not attached to any university in an official way.

The second research center to be established in the United States, to the best of my knowledge, was the Armenian Research Center (ARC, 1985) at the University of Michigan-Dearborn, of which I am the founding director. It is the only Armenian research center attached to an American university. The ARC, along with the others, has also been productive in the creation and dissemination of scholarship, particularly by its scholar-in-residence program, its translation program, and its publication of the *Journal of the Society for Armenian Studies* for several years. As scholars-in-residence we have had, for example, Dr. Babken Haroutounian from Armenia, Dr. Boris Shpotov from Russia, and Dr. Taner Akçam, originally from Turkey. It was with the help of Dr. Akçam that the ARC has recently acquired and distributes a modern Turkish version of that portion of the *Takvîm-i Vekâyi* that pertains to the Turkish war crimes trials held in Constantinople after World War I, as well as a tentative German

translation. These and other works were supported at substantial cost.

The third research center, to the best of my knowledge, is the Zohrab Center at the Diocese of the Armenian Church in New York City. It, too, has been involved in the acquisition, discovery, and dissemination of scholarship.

The Armenian National Institute (ANI), of more recent vintage, is associated with the Armenian Assembly of America and is chiefly dedicated to providing scholarship relating to the Armenian Genocide. It, too, is dedicated to the acquisition, discovery and dissemination of knowledge.

One of the important roles played by these research centers has been the acquisition of materials, primary and secondary, on all subjects relating to Armenia and the Armenians. These facilities are valuable for those pursuing Armenian Studies as well as for those who are not specialists at all, but are from the political arena, television, or the press who seek information to build on their limited knowledge and understanding. In other words, these people want to find answers for their questions about the Armenians, Armenian history, and more particularly in recent times about the Armenian Genocide. This is a valuable role of these institutes that is often overlooked.

This paper, of necessity, is too brief to make a serious attempt to describe all the contribution of these institutions to Armenian studies in America.

University Armenian Studies Programs.

There are Armenian Studies programs at various universities throughout the United States. For example, at UCLA (Richard Hovannisian and Peter Cowe), at California State University, Fresno (Dickran Kouymjian and Barlow Der Mugerdechian, and Ara Sanjian as the visiting Kazan professor), the Armenian Studies program at the University of Michigan, Ann Arbor (Gerard Libaridian and Kevork Bardakjian). But there are also many other Armenian Studies programs, chiefly at universities which do not have endowed chairs, such as the Armenian Studies program at Wayne State University in Detroit, Michigan, the Armenian Studies program at California State University, Northridge, the work being done at Cleveland State, and on and off at several other schools and colleges.

Project Save.

I believe that Project Save, housed in a suburb of Boston, Massachusetts, occupies a special place in our discussion. Project Save is a unique archive inasmuch as it preserves valuable photographs that represent Armenian history both in the old country and in the United States. In this our electronic and digital era, with the visual predominating over the written word, these photographs have an inestimable value for preserving our past. We must all wish Ruth Thomasian every success in her unique project.

Special collections.

Central to any research is the availability of proper materials in support of that research. For example, if we want to study the role of the Armenian Church in America, it would be necessary to have access to the church archives, indeed if they have been properly preserved and are accessible. If we wanted to study the history of various Armenian institutions in the United States, such as the AGBU, in like fashion we would need access to their archives, if indeed they have been preserved. The same thing, of course, holds true for our political parties and our compatriotic societies. In the long run, it also holds true for our Armenian Studies chairs and our Armenian Studies programs. We need to keep the records for future generations. We are all

well aware of the value of oral histories, biographies and autobiographies, and even newspaper accounts for providing us with materials to understand the past. The keeping of archives must become a high priority. I would like to stress the idea of collecting not only photographs but also letters and other memorabilia that are now in basement boxes or in attics in many cities in America. Without our collecting and cataloging these materials, they will surely be lost in the next generation. The Armenian Research Center is now collecting old books, cartons of papers, and memorabilia that we hope to organize in the not too distant future to serve as a source for writing family and city histories.

Role of academic institutions.

In our discussion we must not neglect the support programs attached to, or separate from but supportive of, our endowed chairs or individual Armenian Studies programs at various colleges and universities. These auxiliary programs often provide scholarships, fellowships, and grants to young people and even mature scholars in these universities. In some cases, these auxiliary programs also provide subventions for the publications of books.

Role of printing presses.

While many academic presses, especially the University of California Press and Wayne State University Press, have produced numerous books, we must also make mention of commercial presses of various ilk and also such Armenian oriented presses as St. Vartan Press, Caravan Books, Mazda Publishers, and the Gomidas Institute, all of which play an important role in publishing and disseminating books on Armenian topics. Many books on Armenian topics must be subvented, and there need to be individuals, organizations, or institutions that will provide this financial support.

Collections.

One of the valuable things the centers can do is to collect materials and make them available in a convenient location to those in Armenian Studies. Ideally, these collections might be in the libraries of our great universities, but from what I know very few are willing to invest seriously in Armenian Studies materials or even to preserve them. For a simple example, the University of Michigan, Ann Arbor, keeps most of its Armenian materials in a storage area (Buhr) rather than in the Hatcher research library. Furthermore, books on Armenian studies, literature, and the massacres of the 1890s, were placed in disposal bins to be thrown away if not taken by interested parties. Gerald Ottenbreit has rescued many of them and brought them to the ARC for safekeeping. At the ARC we keep a collection of Armenian newspapers and have them microfilmed after the passage of two years.

Even those libraries that keep Armenian Studies materials have them scattered, which sometimes makes finding the material difficult. Once more, because of these pitfalls, it behooves the Armenians themselves to collect and preserve their materials as is being done at NAASR, the Armenian Research Center, the Zoryan Institute, the Zohrab Center, and the Armenian Library and Museum of America (ALMA) in Belmont, Massachusetts, a suburb of Boston.

Of course, the Library of Congress, due to the efforts of Levon Avdoyan; the Houghton Library at Harvard; and the library at UCLA have been exemplary in their acquisition and preservation of Armenian materials.

Translations.

Another service of the various Armenian research centers has been the translation and publication of books, journals, and articles. A part of that program consists of the translation into English and other international languages of books and materials in

Armenian, Turkish or some of the more inaccessible languages. For example, as mentioned above, the Armenian Research Center at the University of Michigan, Dearborn, supported the *Takvîm-i Vekâyi* records pertaining to the war crimes trials of the Young Turks translated into German and transliterated into modern Turkish. The Zoryan Institute is having an unexpurgated version the Lepsius documents from the German archives translated into English, and placed on the Web to be available for all to use. Obviously, organizations, institutions, and research centers must continue in the translation of fundamentally important material.

Electronic press.

The electronic press is another area where organizations, institutes, and research centers can make a distinct contribution. For example, Fresno has placed the Society for Armenian Studies newsletter on the Web. *Ambassador Morgenthau's Story*, and other important books, are also on the Web to be read in place or downloaded and printed. See Annex II for more important materials available online.

Support for young scholars.

The organizations, institutes, and research centers can also serve an important function by providing scholar-in-residence opportunities for young scholars where they can complete their doctoral dissertations or write books or articles that will make them more marketable. These functions can also be served by research grants from universities and organizations, including the federal government, but these institutions are not always ready to support Armenian topics. Another means of support in which the Armenian Research Center is engaged, under the aegis of the Society for Armenian Studies, is posting on the Armenian Studies Internet list a plenitude of jobs that could support Armenian Studies as a collateral field, such as Middle East and Ottoman history, just as in the old days some of us were in Soviet studies and managed to be involved at the same time in Armenian Studies.

Distribution of information.

The Armenian Studies e-mail list also broadcasts information on the numerous conferences that are being held all over the United States and elsewhere that might well support an Armenian component. For example, we and our students could read papers at women's studies conferences, conferences on peace and conflict resolution, conferences on the social history of United States, conferences on genocide and oral history, as well as many others. For too long we have depended too much on the Middle East Studies Association, where we are not warmly welcomed, to the neglect of many other societies and conferences which would make knowledge of Armenian Studies more broadly disseminated in America and allow Armenian Studies to become integrated among mainstream interests.

Turkish competition.

The Turkish government, which has not demonstrated its interest in objective scholarship, is establishing chairs of Turkish and Ottoman studies at various universities in the United States, as well as having established a research center in Washington, D.C. More recently, it has established an Armenian Studies Center in Turkey. The first publications that have issued from that center demonstrate vividly that the object of the Center is to create and distribute Turkish propaganda against the Armenians. This recent Turkish onslaught makes it all the more imperative that Armenian scholars (by this I mean scholars of any ethnic background engaged in Armenian studies), the Armenian community, and the various Armenian organizations, research centers, and institutes redouble their efforts in objective research and publication if Armenian studies are to maintain their appropriate place in American

scholarship as well as in European scholarship.

The Armenian Research Center.

I should now like to say a few words about my own Armenian Research Center. First, I will give a brief overview of its history and then make specific comments on our rare holdings. Many scholars have learned by chance of this or that rare holding and they have expressed astonishment at the richness of the collection. These scholars usually asked why we keep our materials a secret. Now, we have an opportunity to reveal to the academic community some of our most useful and rare items and to invite scholars to come and use them.

The Center for Armenian Research and Publication (Armenian Research Center) was established in 1985 for the documentation of and publication in the field of Armenian studies. The Knights of Vartan, an Armenian-American fraternal organization, helped to found the Center with substantial donations, as did Mr. and Mrs. Edward Mardigian. The ARC is unique in being a part of a university, and it is unusual in that such specialized research centers are normally found on larger campuses.

In partial fulfillment of its stated goal above, the Armenian Research Center maintains a rich library, named for John Vigen Der Manuelian who donated our core collection. At the heart of our library is our own computerized database along with our Internet connections to virtually every major library in the world. Furthermore, all of our manuscript holdings are referenced in the database, making retrieval of hard copy prompt and efficient.

As of September 13, 2003, our databased holdings included over 8,000 important books (in English, Armenian, French, German, Russian, Turkish and other languages); almost 20,000 newspaper articles (clipped and in vertical files); and several cabinets of microfilm and microfiche. The ARC has official archival documents, in various formats, from Austria-Hungary, France, Germany, Great Britain, the Ottoman Empire, and the United States. These invaluable resources are critical for scholars in conducting research on the Armenian Genocide.

The ARC also has rare holding that can be beneficially used by scholars in many fields. For example, Dr. James Russell found a rare Armenian account of the *Kashti kajer*, which he then translated, annotated, and had published by Caravan Books in 2000. Many scholars have expressed a desire to learn of our most valuable holdings and, accordingly, I will briefly describe them below.

Travelers' Accounts

We have a valuable collection of travelers' books or memoirs written by non-Armenian travelers to Armenia. The gem of our collection is John Macdonald Kinneir's *Journey through Asia Minor, Armenia, and Koordistan in the Years 1813 and 1814; with remarks on the Marches of Alexander and the Retreat of the Ten Thousand* (1818). Other rare travelers' accounts that we hold include: Eli Smith's *Researches of the Rev. E. Smith and Rev. H.G.O. Dwight in Armenia* (2 vols.) (1833); Robert Curzon's *Armenia: A Year at Erzerum, and on the Frontiers of Russia, Turkey, and Persia* (1854); and Baron August von Haxthausen's *Transcaucasia: Sketches of the Nations and Races between the Black Sea and the Caspian*, trans. by J.E. Taylor (1854).

We have many more such first hand accounts, which can be classified according to the following time-periods: from the 1870s to the mid-1890s (before the Hamidian massacres), such as James Bryce's *Transcaucasia and Ararat* (1877); to the late 1890s (Hamidian massacres and aftermath), such as George H. Hepworth's *Through*

Armenia on Horseback (1898); the 1910s (the final years of Turkish Armenia), such as Noel and Harold Buxton's *Travel and Politics in Armenia* (1914); the 1920s and 1930s (the early years of Soviet Armenia), such as Bosworth Goldman's *Red Road through Asia: A Journey by the Arctic Circle to Siberia, Central Asia and Armenia* (1934); the 1950s and 1960s (mature Soviet Armenia), such as J. Promptow's *Durch das Armenische Hochland* (1955), a book owned by no other U.S. library; and the 1980s and 1990s (the final years of Soviet Armenia and the first years of new independent republic), such as Stephen Brook's *Claws of the Crab: Georgia and Armenia in Crisis* (1992). Researchers interested in travelers' accounts for earlier periods should consult Jack Vartoogian's *The Image of Armenia in European Travel Accounts of the Seventeenth Century* (1974), which we also have.

Austrian Genocide Records

Austria-Hungary was an ally of Germany during World War I and had diplomatic representatives in the Ottoman Empire at the time of the Armenian Genocide. We own the twelve-volume facsimile diplomatic records series *Österreich-Armenien, 1872-1936: Faksimilesammlung Diplomatischer Aktenstücke*, edited by Artem Ohandjanian. Among the public and university libraries in this country only the U.S. Holocaust Memorial Museum also owns this set. We also have a microfilm roll on Austrian records entitled Haus-, Hof- & Staatsarchiv Wien aus: PA XII/467 Türkei, and four issues of *Mitteilungen des Österreichischen Staatsarchivs*, the register of documents of the Austrian archives. Finally, it should be mentioned that we have recently purchased *Die K.U.K. Streitkräfte im Ersten Weltkriege 1914-1918* (issue 2 of *Österreichische Militärgeschichte* [1995]), which includes a study of all Austrian military units that served in the Ottoman Empire in World War I, as well as Joseph Pomiankowski's *Der Zusammenbruch des Osmanischen Reiches* (1928), which is an account of his time at the Ottoman Army's General Headquarters during World War I.

German Genocide Records

The ARC has 270 microfiches of documents from the Political Archive of the German Foreign Office regarding Germany and the Armenians, as well as an additional 9 rolls of microfilm from the German Foreign Office on the Armenian Question. No other library in the United States has this material. We also have Vardges Mikaelian's *Armianskii Vopros i Genotsid Armian ve Turtsii (1913-1919): Materialy Politicheskogo Arkhiva Ministerstva Inostrannykh del Kaizerovskoi Germanii: Sbornik* (1995), which is a comprehensive index in Russian to the holdings of the German archives on the Armenians from 1913-1919, as well as *A Catalogue of Files and Microfilms of the German Foreign Ministry Archives, 1867-1920*, which was published by the American Historical Association Committee for the Study of War Documents (1959).

Johannes Lepsius' *Deutschland und Armenien, 1914-1918: Sammlung Diplomatischer Aktenstücke* (Germany and Armenia, 1914-1918: A Collection of Diplomatic Documents) in its 1919 original and 1986 reprint is also a part of our collection. We also have memoirs of important Germans during the Genocide, such as those of Paul Leverkuehn, the adjutant to Max Erwin von Scheubner-Richter, German Vice Consul at Erzurum in 1915 and co-commander of an Ottoman guerilla force operating in the Caucasus; and Count Johann Bernstorff, Ambassador to the Ottoman Empire in 1917 and 1918, and of those important personages in the period before, such as those of Alfred von Kiderlen-Wächter, German Foreign Minister 1910-1912; and Prince Bernhard von Bülow, German Chancellor from 1900 to 1909. Finally, we also have a microfilm copy of Ernst Jäckh's papers from 1908 to 1917, when he

was deeply involved in the affairs of the Ottoman Empire. Not only are his own papers included in this microfilm roll, but the papers of the German naval attaché to the Ottoman Empire during World War I, Hans Humann, as well as an unpublished autobiography of Talaat Pasha, one of the ruling triumvirs of the Ottoman Empire during World War I, are included as well.

Turkish Genocide Records

Among the most interesting and valuable of our holdings are some of our Turkish materials. We have one of only five hundred sets printed of the records of the Ottoman parliament from 1909 to 1920 (plus one volume for 1877), in thirty-one volumes. These volumes contain the debates in the Turkish parliament regarding the Armenian Genocide as well as some of the investigative materials. Also valuable as a rare analysis of these parliamentary records we have Vahakn Dadrian's *Haykakan Ts'eghaspanut'iwnê Khorhrdaranayin ew patmagitakan k'nnarkumnerov* (The Treatment of the Armenian Genocide by the Ottoman Parliament and Its Historical Analysis) (1995). Furthermore, the ARC has a rare twelve-volume history of the early years of the Turkish Grand National Assembly (the parliament of nationalist Turkey and the modern republic). We also have an eight-volume history of the elite Turkish school known as the Mülkiye (it had different names in its long existence, first under the Ottoman Empire, and then in modern Turkey), which educated the Ottoman Turkish elite, as well as rare biographies of its graduates, giving researchers an invaluable tool for tracing perpetrators and agents of the Armenian Genocide. There is no library in the Western world that has all the above material, although Ohio State University does have all but Dr. Dadrian's book.

We also have the published archival series, Ottoman Archives Yıldız Collection: The Armenian Question in three volumes (1989), Bilal Ыимљir's British Documents on Ottoman Armenians (from 1856 to 1895) in four volumes (1989-1990), and the four-volume set *Arxiv Belgelerine Gure Kafkaslar'da ve Anadolu'da Ermeni Mezblimi, 1906-1922* (Armenian Violence and Massacre in the Caucasus and Anatolia based on Archives) (1995-1998), as well as a reprint of Ньсейin Нэзим Паеа's 1897 two-volume report to the sultan entitled *Ermeni Olaylari Tarihi* (History of Armenian Events) (1994). We also have the rare *Баэbakanlik Osmanli Aréivi Rehberi*, an overview of the Prime Minister's Archives in Turkey, as a part of our collection. Finally, one volume of the published correspondence of Ziya Gцkalp, the main ideologue of Ittihad ve Terakki, the ruling party of the Ottoman Empire in 1915, is in our library.

Immediately after World War I, a repentant Ottoman government held trials of the perpetrators and agents of the Armenian Genocide. Although the major figures had fled abroad, there were convictions, and even hangings, by the courts-martial, which in all but one instance only took testimony from Muslims. Transcripts of the trials were published in the Ottoman Government's official newspaper *Takvîm-i Vekâyi*, of which we have complete but unpublished translations into German and modern Turkish, and partial published translations into English by Vartkes Yeghiayan as *The Armenian Genocide and the Trials of the Young Turks* (1990), and Vahakn Dadrian's "A Textual Analysis of the Key Indictment of the Turkish Military Tribunal Investigating the Armenian Genocide," *Armenian Review* 44, no. 1/173 [Spring 1991], pp. 1-36, and "The Documentation of the World War I Armenian Massacres in the Proceedings of the Turkish Military Tribunal" *International Journal of Middle East Studies* 23, no. 4 [November 1991], pp. 549-576), as well as into German by Taner Akçam as *Armenien*

und der Völkermord: Die Istanbul Prozesse und die türkische Nationalbewegung (Armenia and the Genocide: The Istanbul Trials and the Turkish National Movement) (1996).

We also have a collection of Turkish schoolbooks, for researchers interested in how the Turkish government's view of history is enforced in Turkish schools, and a complete run of the Turkological bibliographic serial *Turkologischer Anzeiger* (1975-2002). Finally, we have collections of *Beleten* (1937-2000) and *Belgeler* (1964-2001), the official periodicals of the Turkish Historical Association with the official created Turkish history, *Hayat Tarih Macmuas* (1965-1982), *New Perspectives on Turkey* (1987-1998), *Osmanli Araçtirmalari/The Journal of Ottoman Studies* (1980-2001), *OTAM* (1990-2000), *Toplumsal Tarih* (1994-2002), the *Turkish Studies Association Bulletin* (1988-2002), and *Türk Dünyasi Araçtirmalari* (1981-2002).

British Genocide Records

During the Armenian Genocide the British government (as well as the French and Russian) warned the perpetrators that they would be held accountable. The British also collected reports substantiating and describing the Armenian Genocide. These reports were published as *The Treatment of Armenians in the Ottoman Empire, 1915-1916*, and we have the 1916 original, the 1972 Beirut reprint, the 1990 reprint, and the 2000 reprint. We also have two sets of published British diplomatic records: Anita L.P. Burdett's *Armenia: Political and Ethnic Boundaries, 1878-1948: Documents and Maps*, 2 volumes (1998); and Anita L.P. Burdett's *Caucasian Boundaries: Documents and Maps, 1802-1946*, 2 volumes (1996). We also have *British Foreign Office Dossiers on Turkish War Criminals (1991)*, a collection of British documents published by Vartkes Yeghiayan on various perpetrators and agents of the Armenian Genocide who were rounded up by the British and interned on the island of Malta pending trial. Lastly, we also have the actual microfilm copies of the British records on the Malta internments.

Finally, we also have memoirs (such those of Major-General L.C. Dunsterville, the commander of a small British force in the Caucasus in 1919; and Viscount Grey of Fallodon, British Foreign Minister at the time of the Armenian Genocide) and biographies (such as that of Lord Curzon, British Foreign Minister at the time of the First Republic of Armenia) of other influential Britons.

Russian Archival Records

During the course of the nineteenth century the Russians brought Caucasia and Transcaucasia fully under their control. During that time a commission was appointed to bring together all the local and regional records the Russians had on the peoples of these areas. We have the 146 microfiche sheets of this "report" as *Proceedings of the Caucasian Archaeographical Commission, 1866-1904* (1996). We also have documents translated by George A. Bournoutian as *Russia and the Armenians of Transcaucasia, 1797-1889: A Documentary Record* (1998) and his volume on *Armenians and Russia, 1626 to 1796: A Documentary Record* (2001).

The ARC also has Ts.P. Agaian's *Prisoedinenie vostochnoi Armenii k Rossii: Sbornik dokumentov, tom II: 1814-1830* (The Unification of Eastern Armenia to Russia: A Collection of Documents, Volume 2: 1814-1830) (1978), and the two volumes of Ashot Ioannisian's (Ashot Hovhannisyan) *Armiano-Russkie otnosheniia v pervoi treti XVIII veke; sbornik dokumentov* (Armeno-Russian Relations in the first third of the 18th Century) (1964-1967), as well as A.N. Khachatryan's *Armianskoe voisko v XVIII veke* (The Armenian Army in the 18th Century) (1968), which contains Russian (and some Armenian) documentary records on Armenian soldiers in the eighteenth century.

French Archival Records

In this group, the ARC has Arthur Beylerian's *Les Grandes Puissances l'Empire Ottoman et les Arméniens dans les Archives Françaises, 1914-1918* (The Great Powers, the Ottoman Empire and the Armenians in the French Archives) (1983). Finally, we have just acquired the published correspondence of the French consul at Diyarbekir during the Hamidian massacres: Gustave Meyrier, *Les massacres de Diarbékir: Correspondence diplomatique du Vice-Consul de France 1894-1896* (2000), ed. Claire Mouradian and Michael Durand-Meyrier.

American Missionary Records

We have a plentitude of biographies and autobiographies of missionaries, such as E.D.G. Prime's *Forty Years in the Turkish Empire, or the Memoirs of Rev. William Goodell* (1876); and Edwin W. Martin's *The Hubbards of Sivas: A Chronicle of Love and Faith* (1991); and hardcopy reports such as James L. Barton, comp., *Turkish Atrocities: Statements of American Missionaries on the Destruction of Christian Communities in Ottoman Turkey* (1998) written by American missionaries which shed light on the Armenians of the Ottoman Empire before and during the Armenian Genocide. We also have the microfilm of Unit 5 of the American Board of Commissioners for Foreign Missions (ABCFM) microfilm records held at Harvard University which deal with the Ottoman Empire and other areas of the Near East. In addition to that collection, we have 7 additional rolls of microfilm, which consist of missionary biographies and official histories of missions. Also of note, researchers interested in the reaction of the missionaries to the Genocide and their relations with the successor state, Republican Turkey, should consult Suzanne Moranian's Ph.D. dissertation *The American Missionaries and the Armenian Question: 1915-1927* (1994), a copy of which is in our library.

U.S. Diplomatic Material

The ARC has a comprehensive microfilm collection of U.S. diplomatic material which consists of: *Diplomatic Dispatches from U.S. Consuls in Aleppo, Syria 1835-1840; in Alexandretta, Turkey 1896-1906; in Baghdad, Iraq 1888-1906; in Batum, Russia 1890-1906; in Beirut, Lebanon 1836-1906; in Constantinople, Turkey 1820-1906; in Erzerum, Turkey 1895-1904; in Harput, Turkey 1895-1906; in Sivas, Turkey 1886-1906; in Teheran, Iran 1883-1906; in Trebizond, Turkey 1904-1906; Records Relating to Internal Affairs of Asia 1910-1929; of Persia 1910-1929; of Russia and U.S.S.R. 1910-1929; of Turkey 1910-1929; Records Relating to Political Relations Between the U.S. and Turkey 1910-1929; Records Relating to Political Relations Between Turkey and Other States 1910-1929; Records Relating to Relations Between Russia and U.S.S.R. and Other States 1910-1929; of Armenia 1910-1929; Records Relating to Internal Affairs of Azerbaijan, 1910-1929; and Records Relating to the Political Relations Between Armenia and Other States 1910-1929.*

We also have microfilm from the vital Woodrow Wilson papers which includes the *Full Report of the Committee Upon the Arbitration of the Boundary Between Turkey and Armenia* and its appendices, as well as eighteen rolls of the *General Records of the American Commission to Negotiate Peace, 1918-1931* and the forty-seven rolls of "Inquiry Documents" (Special Reports and Studies) produced by the United States Inquiry Commission, which prepared reports used by the American delegation at the Paris Peace Conference, including the report written by General Harbord, who headed an American military mission to the Republic of Armenia. We have on microfiche the Chadwyck-Healey collection *The Armenian Genocide in the U.S. Archives, 1915-1918* selected by Rouben Adalian.

We also have U.S. archival materials in book form, namely fifteen volumes of *Papers Relating to the Foreign Relations of the United States* (for 1895, 1903, 1914, 1915, 1917, 1918, 1919, 1942, 1945, and 1946); the report of the U.S. Consul (based in Harput) Leslie A. Davis on the Armenian Genocide in the Mamuret-ul-Aziz Vilayet which was edited by Susan K. Blair and published as *The Slaughterhouse Province: An American Diplomat's Report on the Armenian Genocide, 1915-1917* (1989); and the three-volume (so far) set of *United States Official Documents on the Armenian Genocide* published as a special series by the *Armenian Review*. Also concerning Leslie Davis, we have recently obtained a copy of the papers of Garabed Bedrosian, Leslie Davis' interpreter and body-guard.

Supplementing the archival materials, we also have books such as Lawrence Gelfand's *The Inquiry: American Preparations for Peace, 1917-1919* (1963) and Harry N. Howard's *The King-Crane Commission: An American Inquiry into the Middle East* (1963), which discuss official American researches into the conditions of the Armenians in the Middle East and in the Republic of Armenia.

Armenian History and Historiography

No research center like ours could possibly overlook Armenian history in its library. One of our aims in this area is to acquire editions of Armenian chronicles in both classical and modern Armenian, as well in the available western languages. For example, we have two different English translations (one by Robert Bedrosian and one Nina Garsoïan) of the *Epic Histories* (a history of fourth-century A.D. Armenia attributed to P'awstos Buzand), as well as the classical Armenian edition of 1883, and a translation into modern Eastern Armenian (1968). We also have historical studies of chroniclers, such as Hrant Khatchadourian's *The History of Historiography of Armenia* (1979), a Ph.D. dissertation not available from UMI (University Microfilm International), and G. Abgaryan's "*Sebeosi Patmut'yun*" *ev ananuni areghtsvatsê* (1965). Our historical coverage continues in detail to the present. Two recent acquisitions to our collection are Claire Mouradian's *De Staline à Gorbatchev: Histoire d'une république soviétique: l'Arménie* (1990) and Joseph Masih and Robert O. Krikorian's *Armenia: At the Crossroads* (1999). We are also obtaining for our collections Ph.D. dissertations on Armenian history, many of which can be purchased from UMI/Bell and Howell but for many others not available commercially, we depend on the kindness of the scholars themselves.

Armenian Genocide Survivor Accounts

We have about 300 survivor's stories in various formats—books, articles, manuscripts, videotapes, and audiotapes, which includes transcripts and tapes of the Armenian Genocide Oral History Project conducted in the 1970s. Some were written by the survivor directly, such as *Les Memoires de Mgr. Jean Naslian* (1951), and others some by their children or grandchildren, such as Virginia and Victoria Haroutunian's *Orphan in the Sands* (1995). Some were published immediately after the fact, such as Esther Mugerditchian's *From Turkish Toils: The Narrative of an Armenian Family's Escape* (1919), while others were published much later, such as Der Nerses Babayan's *Pages From My Diary* (2000), and we also have some that have never been published, such as Hagop Kalayjian's *Memoirs of Hagop K. Kalayjian*, which we have acquired in manuscript. We have memoirs in English, French, Armenian, such as Gabriel Tagworean's *Gorsh gaylê katgher êr, 1915: Vkayut'iwnner u t'pawrut'iwnner* (1953), and in Italian, such as Raffaele Gianighian's *Khodorciur*:

Viaggio di un pellegrino alla ricerca della sua Patri (1992). These memoirs are not only important for researching the Armenian Genocide, but also for researching the historical and social conditions of Western Armenia and, in many cases, for researching the immigrant experience to America.

Village Histories

We have many village histories, in Armenian, such as the massive 3-volume *Patmut'iwn Hay Tomartsayi* (1959-1969), in English, such as *Chomaklou: The History of an Armenian Village* (1982) and in Turkish, such as *Malatya, 1830-1919* (1998). We also have the Ottoman *Salnames* (official yearbooks) for the Trabzon Vilayet (Trebizond Province) for 1869-1877 and for the Angora Vilayet (Ankara Province) for 1907, and a partial run of T'ëodik's *Amenun tarets'oyts' ê* (yearbooks). Finally, we also have partial runs of compatriotic association periodicals such as *Nor Sebastia* and *Varak*.

Armenian Literature

We have a strong collection of holdings by and on William Saroyan and David Kherdian. We also have works by and on other Armenian-American writers, as well as over 1,000 volumes of Armenian literature, both in English and in Armenian. Our Armenian-language literary holdings have been greatly enhanced through a recent donation by an Armenian-American in upstate New York.

Armenian Art and Architecture

We have a relatively small (246 items), but growing collection of books and booklet offprints on Armenian art and architecture. We have holdings in English, such as the translation from French into English translation of Edouard Utudjian's *Armenian Architecture, 4th to 17th Century* (1968); in French, such as J. Mourier's 4-part *L'Art au Caucase* (1896), in Armenian, such as Tiran Marut'yan's *Zvart'nots' ev Zvart'nots'atip tachamer: Chartarapetakan k'nnakan aknark* (1963); in Russian, such as O.Kh. Khalpakhchian's *Grazhdanskoi Zodchestvo Armenii: Zhilie i Obshchestvennie Zdaniia* (1971); and German, such as Josef Strzygowski's massive *Asiens Bildende Kunst in Stichproben, ihr Wesen und ihre Entwicklung* (1930). We also have collections, such as the *Ricerca Sull'Architettura Armena Fonti* series (1970-1986) published in Italy, as well as the *Documents of Armenian Architecture* series (1970-1998) also published in Italy, which just finished its run with a volume on Eĵmiatsin (under the older name of Vagharshapat), as well as the massive seven-volume *Armenian Architecture* (1990) microfilm series edited by Vasken Parsegian.

Armenian Periodicals

As is true in other fields, journals contain the latest research, works in progress, and book reviews of books in the field of specialization. Thus, our library has amassed a fair-sized collection of journals in the field of Armenian Studies. These journal runs are listed below, first by paragraphs indicating their coverage in our library, and then by relative importance within each paragraph.

We have a complete run of the Journal of the Society for Armenian Studies (1984-2002, of which volumes 6-11 were edited by us), Revue des Études Arméniennes of which we have all of the old series (1920-1933) in microfiche and much in hardcopy too, and nearly all of the new series (1964-1995) in hardcopy; a complete run the Armenian Review from its beginning in 1948 through the present; the Journal of Armenian Studies (1975-2001) (published irregularly by the National Association for Armenian Studies and Research of Belmont, MA), Journal of Genocide Research (1999-2003) (a new journal), the St. Nersess Theological Review (the journal of the

only Armenian seminary in the western hemisphere) (1996-2002), Revue du Monde Arménien Moderne et Contemporain, a new Paris-based journal of modern Armenian history published by the Société des Études Arméniens (1994-2000); Haykazean Hayagitakan Handës, the journal of Haigazian College in Lebanon (1970-2001); the Armenian Forum (a new journal of modern Armenian civilization) (1998-2003), Raft (a journal of Armenian literature published by the Armenian Studies Program in Cleveland, OH) (1987-1999), and Diaspora (a new journal devoted to Diaspora studies in general) (1991-2001). We also have all the issues of the two short-lived journals Armenian Quarterly (1946) and Armenian Affairs (1949-1950).

We have nearly all the issues of Revue d'Histoire Arménienne Contemporaine (published by the Nubarian Library in Paris) (1995-1999); GAM, a Paris-based intellectual journal (1980-1986); Ararat, the AGBU monthly literary journal (1960-2003); the Annual of Armenian Linguistics (1982-2001) (published by the Armenian Studies Program in Cleveland, OH), the Armenian International Magazine (AIM) (1990-2003); and Armash, a now-defunct Canadian-Armenian journal (1984, 1985-1993).

We have most of the issues of Hairenik (the prominent but now defunct monthly literary journal published by the Armenian Revolutionary Federation) (1922-1928; 1930-1935; 1937-1949, sporadic; 1953-1960; 1961-1970, sporadic); and Navasart, a monthly literary periodical published in California (1987-2003).

We have some issues of Eĵmiatsin, the official journal of the Catholicos of All Armenians (1957-1999, sporadic); the International Journal of Middle East Studies (1987-2003) and the Middle East Studies Bulletin (1987-2003) (journals of the Middle East Studies Association); Patma-Banasirakan Handes, the journal of the Armenian Academy of Sciences (1973-1996, sporadic); Banber Erevani Hamalsarani, a journal of Erevan State University (1972-1991, sporadic; 1992-1994); Acta Orientalia Academiae Scientiarum Hungaricae, the oriental studies journal of the Hungarian Academy of Sciences (1992-2003); and Erevani Hamalsaran (1990-1992, sporadic) and Handes Erevani Hamalsarani (1993-1995, sporadic) (two more journals of Erevan State University); Hask , the official journal of the Catholicos of Cilicia (1965-1995, sporadic; 1996-2003); and Sion, the official periodical of the Patriarch of Jerusalem (1942-1992, sporadic; 1993-2003).

We have a few issues of Handes Amsorya, the journal of the Vienna Mekhitarists (1960-1987, sporadic; 1994-1996; 1998-1999); Bazmavëp, the journal of the Venice Mekhitarists (1849-1852, sporadic; 1949-1975, sporadic; 1997-2002); Banber Matenadarani, the journal of the Matenadaran, the preeminent repository for Armenian manuscripts in the world, in Erevan (1956-1994, sporadic); Shoghakat', the journal of the Istanbul Patriarch (1961, 1970, 1995); and Anahit, a 1930s Paris-based journal (1929-1932, 1935-1938).

We also have the first year (1851) of Banasër: Amsakan tetr azgayin banasirakan ew kaghakakan and the third year (1885) of *Erkragunt: Grakan ew gitakan handës amseay*, both published in Constantinople.

Armenian American Newspapers

Current newsworthy events concerning Armenia and the worldwide Armenian Diaspora are amply contained in the Armenian-American press (as well as the on-line services, several of which we receive). Thus, we maintain a substantial collection of newspapers including the Armenian Reporter (1968-present) (Independent weekly); Armenian Mirror-Spectator (1979-present) (Ramkavar weekly); Armenian Weekly

(1969-present) (Dashnak weekly); Armenian Life Weekly (1985-present) (Independent weekly); California Courier (1981-present) (Independent, Dashnak-leaning weekly), Asbarez (1996-present) (a California Dashnak daily); Nor Gyank (1987-present) (Independent weekly); Armenian Observer (1973-present) (Independent, Ramkavar-leaning weekly), and the Turkish Times (1993-present) (a biweekly publication of the Association of Turkish American Associations). We also receive Eritasard Hayastan (1917-1923 and 1993-present) (Hnch'ak monthly), Massis (1987-present) (Hnch'ak weekly), and the Institut Kurd de Paris Information Bulletin (1987-present) (a monthly press digest of newspaper articles on the Kurds). We have the last two years of each of the weekly and biweekly newspapers in hard copy, with the rest currently being microfilmed. We are also having various older issues of Hayrenik'i Dzayn (the newspaper of Soviet Armenia to diasporan Armenians), Eritasard Hayastan, Payk'ar (then a Ramkavar daily), and Nor Ashkhar microfilmed. We also have Masis of Constantinople for 1901 and 1909.

Reference Materials

General.

Like all major libraries, the Armenian Research Center also has "reference" material: encyclopedias, bibliographies, etc. First of all, we have the eleven-volume Haykakan Sovetakan hanragitaran, the mammoth Armenian encyclopedia. We also have Vrej Nersessian's annotated bibliography *Armenia* (1993), his *An Index of Articles on Armenian Studies in Western Journals* (1975), and his revised *A Bibliography of Articles on Armenian Studies in Western Journals, 1869-1995* (1997), as well as A. Salmaslian's *Haykakan matenagitut'yun / Bibliographie de l'Arménie* (1968), the first such bibliography of its kind, one volume of H.S. Anasyan's *Haykakan matenagitut'yun* (1976), and Hamo B. Vassilian's *The Armenians: A Colossal Bibliographic Guide to Books Published in the English Language* (1993).

Armenian Genocide.

On the topic of the Armenian Genocide, we have Israel Charny's two-volume *Encyclopedia of Genocide* (1999), the first such encyclopedia of its kind, plus K.S. Khudaverdian's *Armianskii vopros: Entsiklopediia* (The Armenian Question: An Encyclopedia) (1991). Also on the topic of the Armenian Genocide we have Israel Charny's three-volume annotated series *Genocide: A Critical Bibliographic Review* (1988-1994); Samuel Totten's *First-Person Accounts of Genocidal Acts Committed in the Twentieth Century* (1991). A. Abraamian's *Russkie Istochniki o genotside armian v Osmanskoi imperii, 1915-1916 gody* (Russian Sources on the Genocide of the Armenians in the Ottoman Empire in the Years 1915-1916) (1995). H.S. Anassian's *The Armenian Genocide and the Genocide of the Armenians in Turkey* (A Brief Bibliography of Russian Materials) (1983); Hamo B. Vassilian's *The Armenian Genocide: A Comprehensive Bibliography and Library Resource Guide* (1992); and Richard G. Hovannisian's *The Armenian Holocaust: A Bibliography Relating to the Deportations, Massacres, and Dispersion of the Armenian People, 1915-1923* (1978), the first such bibliography of its type.

The Armenian Press.

Concerning the Armenian press, we have three fine bibliographies: Hovh. Petrosyan's *Hay parberakan mamuli bibliografiya (1794-1900): Arajanov ev tsanot'agrut'yunnerov* (1956), A. Kirakosyan's *Hay parberakan mamulê matenagitut'yun (1794-1967): Hamahavak' ts'ank* (1970), and M.A. Babloyan's *Hay parberakan mamulê: Matenagitakan hamahavak' ts'uts'ak (1794-1980)* (1986); 1794 being the date the first Armenian periodical, *Azdarar* of Calcutta, was published.

Manuscripts and Literature.

Additional bibliographies owned by the Armenian Research Center include Robert W. Thomson's *A Bibliography of Classical Armenian Literature to 1500 AD* (1995), which not only is a bibliography of all Armenian works written prior to 1500 A.D. (and more recent editions and reprintings) but is also a bibliography of works written about these works by scholars after 1500 A.D.; and Hamo Vassilian's *Armenians and Iran*, the bibliography in both its editions (1991 and 1994).

We also have a complete set of *Mayr ts'uts'ak dzeragrats' Surbots' Hakobeants'* (1966-1991) and *Mayr ts'uts'ak Hayerén dzeragrats'* (1914-1998), the respective catalogs of the manuscript holdings of the Armenian Patriarchate of Jerusalem and the Mekhitarist monks of Venice; catalogs of the Armenian manuscripts at the *Bibliothèque nationale de France* (1998) and at the Armenian Catholic monastery of Bzommar (Zmmar) in Lebanon (1964); catalogs of the Armenian manuscripts at UCLA (1999) and Cambridge University (1994); a catalog of the Armenian manuscripts in Munich (1892); a catalog of the state Armenian manuscript holdings in Vienna (1901); a catalog to the now lost collection of Armenian manuscripts at the monastery of Sts. Karapet and Daniel in Kayseri (1963); a catalog of the early Armenian books at the British Library and the Bodleian (Oxford University) (1980); a catalog of Armenian books from 1511 to 1695 (1986); and a catalog of Armenian books from 1512 to 1800 (1988). Finally, we have two of the volumes of the invaluable *Hayastani ev harakits' shrjanneri teghanunneri bararan* (1986-1988), a gazetteer of modern and historic Armenia, as well as the complete four-volume *Hayeren armatakan bararan* (Armenian Etymological Dictionary) (1971-1979).

On a different note, we have recently acquired the Greenwood Press' *Official Military Historical Offices and Sources, Volume I: Europe, Africa, the Middle East, and India* (2000), which is a guide to the military archives and official histories of World War I.

Other Materials

We have purchased from Dr. Levon Chookaszian books from the library of his father, the famous philologist and assistant director of the Matenadaran, Dr. Babken Chookaszian. Also of philological interest we have Paul Jungmann and J.J.S. Weitenberg's *A Reverse Analytical Dictionary of Classical Armenian*, (1993) a rather expensive and esoteric tome with limited circulation in the U.S., as well as a collection of Armenological and philological books published by Martiros Minassian of the Ghoukassiantz Brotherhood, including his reprinting of Norayr Biwandatsi's five-volume edition of the 1836 *Nor bargirk Haykazean lezui* (1990). We also have T.A. Sinclair's four-volume *Eastern Turkey: An Architectural and Archaeological Survey* (1987-1990). Finally, we also have much of the Dutch and Swiss Inter Documentation Company's Armenian Sources microfiche collection.

Conclusions.

In conclusion, I must say that there is an important role for the universities, research centers, organizations, institutions, Armenian chairs, and public organizations in supporting Armenian Studies in America. No one group can do it alone. The research centers can play a unique role if they will take up the challenge of accumulating important materials and making them available to scholars both in hard copy as well as electronically. They must make up for the lack of interest in the large public organizations that do these things commercially. In other words, if Armenian Studies wants to continue in the future these institutes, with the help and cooperation of the public, must establish websites and make as much material available on the Internet as possible. See the ARC's web site, www.umd.umich.edu/dept/armenian.

The research centers and the institutes should take a leadership role and be on the cutting edge of the new era.