

Հայկազեան Հայագիտական Հանդէսի Ի. հատորի (2000) էջ 480-82ի վրայ լոյս տեսած Արմէն Այվազեանի Հայաստանի Պատմութեան Լուսաբանումը Ամերիկեան Պատմագրութեան Մէջ գիրքին վերաբերեալ Լեւոն Աւտոյեանի գրախօսականին կապակցութեամբ, Հանդէսի խմբագրութիւնը Բրիտանական Թանգարանի (Լոնտոն) հայկական բաժնի պատասխանատու Տէր Ներսէս (Վրէժ) Ներսէսեանէն ստացած է “Debatable Freedoms” խորագրուած անգլերէն նամակ մը, որուն Հանդէսի եւ սոյն գրախօսականին վերաբերող հատուածը կը հրատարակենք ստորեւ.-

Freedom of speech must be a, if not the, core guarantor of any genuine discussion. The editorial board of the *Society for Armenian Studies* published my article ‘The Art of the Interpreter’ in the 1999 issue of their *Journal of the Society for Armenian Studies* (pp. 125-134). The article was a review essay on collection of studies offered to Nina Garsoian by her friends, colleagues, and former pupils. I am astonished to read that in a recent review published by Levon Avdoyan in *Haikazian Hayagitakan Handes* (Beirut 2000), my above article is described as belonging to “the Buniatovistic school of Armenology” and grandly declares that the editorial board of the *Society for Armenian Studies* should not have been allowed to publish it. I detect in this attitude an intellectual shallowness and bigotry which does not have the wellbeing of Armenian studies at heart. Mr. Levon Avdoyan who serves on the editorial board along with Prof. R. Thomson describes my articles criticising his and that of Prof. Thomson work as being ‘insanity in the field of Armenian history’ because I employ ‘methodology and bag of tricks similar to Buniatov.’ This borders on the comical coming from an author who pens an article entitled ‘Afro-Centrism, Armeno-Centrism, and uses of History’ which I had criticised. The warped logic of Mr. Avdoyan is also evident, for while he appears to describe the Armenian scholars of the Armenian Academy of Sciences as ‘moribund’, ‘totalitarian’ is also the same person who recommends to the board of the Society for Armenian Studies that it was ‘unfortunate that they allowed my article to be published’ in their journal. It is to put it mildly, puzzling that the world’s foremost home of freedom of speech is also the home of some buddies who peddle such odious laundered descriptions of Armenian studies done outside America.

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