

## Errata

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and so on to the area of literature and, in this case, poetry. Poets often convey what social scientists are at a loss to express. Listen as Peroomian describes Alishan:

His longing for beauty, his quest for perpetual harmony and order, remained in stark contrast with the chaotic world that engulfed him, the world of genocide, where order and harmony had no meaning. As an artist in pursuit of beauty in art, Alishan faced that impossibility and declared his failure to overcome the challenge. He was not able to resolve, and no one has resolved, the dichotomy between fragmentation forced upon his art as the characteristic of genocide literature and coherence as a condition of beauty in art.

Peroomian's moving account of Alishan's life and poetry offers us a view into the heart of the artist as he attempts to deal with the atrocity of genocide. Alishan becomes, in the end, according to Peroomian, "a burnt offering on the altar of the memory of genocide."

In the fifth article, "Deportation and Massacres in the Cipher Telegrams of the Interior Ministry in the Prime Ministerial Archive (Başbakanlık Arşivi)," Taner Akçam, visiting associate professor of history at the University of Minnesota, once again uses new source material to refute denial of the Armenian Genocide. Using official Ottoman sources, Akçam confirms that the CUP intended to kill, not relocate, the Armenians, reconfirming the duplicity of the CUP and using these official sources to construct his thesis.

The final contribution, "'Native Christians Massacred': The Ottoman Genocide of the Assyrians and Chaldeans during World War I," by Hannibal Travis, assistant professor of law at the Florida International University College of Law, examines a largely unknown genocide that took place at the same time as the Armenian Genocide. The Ottoman Empire's persecution of Assyrian and Chaldean civilians during World War I was, according to Travis, "a form of genocide." He argues that "Ottoman soldiers and their Kurdish and Persian militia partners subjected hundreds of thousands of Assyrians and Chaldeans to a deliberate and systematic campaign of massacre, torture, abduction, deportation, impoverishment, and cultural and ethnic destruction." By bringing this forgotten episode to public consciousness, Travis contributes another important case study to the growing literature on the sad cruelty of the last century.

We hope that you, the reader, will find this third, general issue interesting and exciting.

*Herb Hirsch*  
*Co-Editor*

## **Notice of Errata**

Taner Akçam, "The Ottoman Documents and the Genocidal Policies of the Committee for Union and Progress (İttihat ve Terakki) toward the Armenians in 1915," *Genocide Studies and Prevention* 1:2 (Fall 2006): 127–48, contained the following errors: (a) p. 137, para. 2, l. 7, "pre-ordained" should read "premeditated"; (b) p. 137, para. 2, l. 3, "Tekdid-i Seyyiat Komisyonu" should read "Tetkik-i Seyyiat Komisyonu," and should be translated "Committee for the Investigation of Misdeeds" (as also on p. 141, para. 4, l. 2, and p. 142, para. 1, l. 2); (c) p. 138, para. 3, l. 6, "Dr. Holleg Mordtmann" should read "Dr. Johannes Heinrich Mordtmann"; (d) p. 140, para. 3, l. 6, "newly formed Assembly" should read "newly formed Senate"; (e) p. 141, para. 2, l. 12, "secondary criminals on the side" should read "accessories to the crime"; (f) p. 142, para. 4, l. 3, "Teş-ı Mahsusa" should read "Teşkilat-ı Mahsusa"; (g) p. 143, para. 2, l. 3, "Second Precinct" should read "Second Department"; (h) p. 147, n. 69, l. 2, "Foreign Minister Javo" should read "Foreign Minister von Jagow." *GSP* and the author regret these errors.