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The Genocide Archives of the Armenian Patriarchate of Jerusalem

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Introduction
The Armenian Genocide left behind a plethora of unexamined information in the language of the “victim group.” Examining these documents will not only reaffirm the veracity of the historical event; it will also provide historians new ways of understanding, analyzing, and researching the Genocide. The available Armenian sources could be divided into private archives, ecclesiastic archives, diaries and eyewitness accounts, Armenian press articles, and original historical works written by the survivors themselves or prepared by the Pan-Armenian Unions founded by the dispersed Armenian communities.1 In the name of academic objectivity, some historians have downplayed the importance of these sources in the reconstruction of the history of the Armenian Genocide. Others have argued that due to the fact that these materials were written by the victim group, they cannot constitute valuable or reliable historical documents because of their lack of objectivity. Following this line of reasoning, some Armenian historians have systematically avoided the use of Armenian sources so that their scholarship would not be labeled as biased by international historians or Turkish scholars. This raises major questions regarding the attitudes of historians in general to Armenian sources. Why should an Ottoman document be more valuable or more authentic than an Armenian one? What makes a document from the Ottoman Archives
more authentic than a document from the Armenian Patriarchate of Jerusalem? Why is the story told by the victim group less credible than the one told by the “perpetrator group?”

Despite the fact that such trends exist among scholars, there are other historians who value these sources and use them as part of the reconstruction of the history of the period. Raymond H. Kévorkian's monumental contribution to the history of the Armenian Genocide is one such example. His extensive reliance on the Armenian sources has contributed immensely to our understanding of the Armenian Genocide from micro-social, political, and economic perspectives. In addition, his concentration on the process of the Genocide from each and every province to the death camps along the Euphrates and Der Zor route ought to be regarded as an important contribution to understanding the mechanisms of the Genocide and the different processes that contributed to the systematic annihilation of the indigenous Armenian populations of historic Armenia. Another useful source is the history books that were written by Pan-Armenian Unions in the Armenian Diaspora during the post-Genocide period. The main objective of these history-writing practices was to preserve the local identities of the Armenians. Ninety percent of these works were written in Armenian. While one would argue that much of this kind of literature presents a way of mourning their lost homeland, whatever was written during this period is unique since as far as I know there is no popular counterpart mirroring the same period of time in Turkish. Although some of these pieces sound more folkloric/amateur than methodologically sound and historical, it does not undo the fact that they provide invaluable information on the history of the Armenian Genocide. In addition, the Armenian press during the period from the beginning of the War and prior to the formation of the Republic of Turkey should be considered as an important source for understanding the reaction of the remaining Armenian communities within the Ottoman Empire in particular and the Diaspora in general towards the horrendous event. A thorough examination of these newspapers will not only provide vital information about the period but will also shed light on the ways in which Ottoman Turkish society reacted to the Genocide. It is important to mention that many of these rare newspapers are found
at the Gulbenkian Library in Jerusalem, which houses the world's third largest collection of Armenian historic newspapers spanning from the 19th to the 20th centuries.³

Armenian Archives
Mainly due to the scope of this article, I will not dwell on the importance of the use of Armenian sources in creating the historiography of the Armenian Genocide. Rather, I will concentrate on the Armenian Genocide Archives, specifically those of the Armenian Patriarchate of Jerusalem, as important sources for examining the history of the period. Before I delve into the Patriarchate archives, I deem it necessary to briefly discuss the conditions of the other major archives in order to better understand their current status in comparison to the Jerusalem archives. The major archival collections in the Diaspora that house important material in Armenian on the Armenian Genocide besides the Jerusalem archives are the Archives of the Armenian Catholicosate of Cilicia in Antelias, Lebanon; the Aram Antonian Collection housed at the Boghos Nubar Library in Paris, and the Archives of the Armenian Revolutionary Federation (ARF) housed in the Hairenik building in Watertown, Massachusetts. The remainder of this article will briefly discuss these archives and provide a preliminary description/evaluation of the Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem.

Archives of the Armenian Catholicosate of Cilicia
The Archives of the Armenian Catholicosate of Cilicia have a rich collection of materials related to the Armenian Genocide. They contain documents that existed in the Catholicosate of Sis, specifically during the term of Catholicos Sahak II Khabayan (March 25, 1849–1939). The collection contains material on the post-Genocide era and documents the various efforts that were pursued by the Catholicosate in the field of the Armenian Question. The best example of the material that is found in the Catholicosate could be found in the compilation of documents prepared by Zaqarya Pztikian a decade after the Armenian Genocide.⁴ A couple of years ago, the Archives department of the Catholicosate began to undergo a complete reorganization. This initiative, supervised by Catholicos Aram I, was supported by the Gulbenkian Foundation.
A press release issued by the Catholicosate stated that, “The Archives department is already open to the public. Intellectuals and researchers from Armenia and foreign countries come to conduct research in the Catholicosate’s Archives department.”

The Aram Antonian Collection
The Aram Antonian collection is preserved in the AGBU Nubarian Library in Paris under the supervision of Raymond H. Kévorkian. The collection consists of sixty-two cases mounting to about five thousand documents. These documents, which were collected by Antonian himself between the years 1918–1920, describe the events and the status of the Armenian refugees. Kévorkian published major studies based on the fifteen files pertaining to the Armenian refugees in Syria and Mesopotamia, which he labeled as the second phase of the Genocide (La Deuxième Phase du Génocide) spanning from February to December 1916. In this work, Kévorkian laid out the “documentary foundations of this period of the genocide, hitherto virtually unknown to historians, trying among other things to reconstruct the network of concentration camps set up locally by the sub-directorate of the deportees in Aleppo.” The Antonian collection is open to historians, and many scholars in the past decade visited the Nubarian Library to conduct research pertaining to different aspects of the Armenian Genocide.

The Archives of the Armenian Revolutionary Federation
The Archives of the Armenian Revolutionary Federation do not only shed light on the history of the Second Constitutional Period (1908–1918) but also on the history of the Armenian Genocide. Unfortunately, these archives have not been easily accessible to all scholars. Historians who work on this time period need access to these archives in order to evaluate the period and understand the extent to which these sources contribute to our understanding of the Armenian Genocide. For example, one important point that comes to mind is the role of the Dashnaks during World War I. Turkish official historiography always presented the Dashnaks as fifth columnists who during World War I “stabbed the Empire in the back” and joined the advancing Russian army. This argument was used by Turkish official historiography to justify the collective punishment inflicted upon
the indigenous Armenian population of the eastern provinces. The latest contribution to this critical question comes from Dikran Kaligian, who has extensively used the Dashnak archives in his book Armenian Organization and Ideology under Ottoman Rule 1908–1914.8 Kaligian's approach to the period is important in that it counter-argues the Turkish official thesis, which claims that the Dashnaks were always seeking independence from the Ottoman Empire. The book demonstrates how the Dashnaks, until the Balkan wars, tried in vain to find a working language with the Young Turks. Two major points defined their policy towards the Committee of Union and Progress (CUP): land restitution and security in the eastern provinces. It was only when the CUP failed to implement any reforms towards these issues and the ARF exhausted all venues of approach that the latter began calling for an autonomous Armenia under European supervision.9

In July 2008, the ARF Archives Institute was founded by the ARF with the aim of categorizing and processing the archives through "technologically advanced methods, prepare them for publication as well as to make them available for academic research in an internationally accepted manner."10 This new venture gives hope for equal access to all historians working on the period regardless of their political, ethnic, or religious backgrounds. The inaccessibility of the archives does not mean that there has not been any attempt by the administration to disseminate the knowledge contained in them. Since the 1980s, an extensive series of archival material has been published by the ARF. The work began by the late Hrach Tasnapetian who edited the first four volumes. Currently, the work is being continued by Yervand Pampukian, who edited the fifth, sixth, seventh, and eighth volumes.11 These compilations are an important contribution to the history of the ARF in the Ottoman Empire and should be consulted as an important historical source. However, most of them have concentrated on the period prior to World War I and do not encompass the critical years of 1915 onward in them.

The Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem
The major archive that will be the main topic of this article is the Armenian Genocide Archives housed in the Armenian Patriarchate
archives in Jerusalem. The Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem (AGAAPJ) is considered one of the most important archival sources for the study of the period. These archives were originally part of the archives of the Armenian Patriarchate of Istanbul and were transferred to Jerusalem during the interwar period to be preserved in the Archives of the Armenian Patriarchate of Jerusalem. Following the armistice of Mudros on October 1918, the Patriarchate of Istanbul was reestablished. Patriarch Zaven Ter Yeghyayan arrived in Istanbul on March 4, 1919. His immediate task became to create an Information Bureau (Deghegadou Tivan) put under the direction of a young historian by the name of Arshak Alboyachian (1879–1962) and Karapet Nurian (1875–1955) from the Political Council. The task of the Bureau was to collect all types of demographic, social, political, and economic information pertaining to the persecution of those responsible for the destruction of the Armenians. It also prepared files to be used to persecute the culprits of the Genocide for the Military Tribunals. With the Kemalist offensive in 1922, Patriarch Zaven transferred twenty-four boxes to Manchester to be deposited near Bishop Grigoris Palaqian. When the latter became the prelate of Marseille in 1927, he transferred the boxes to Jerusalem in 1938 during the reign of Patriarch Torgom Gushaqian.

It is worth mentioning that the Armenian Patriarchate Archives has over a half million documents in its own archival collection. The AGAAPJ includes twenty-five dossiers on the Armenian Reform (1912–14) and the Armenian Genocide (1915, 1916, 1919, 1920, 1921, 1922). The absence of documents from the end of 1916 to the beginning of 1919 is explained by the fact that Patriarch Zaven was in exile. Due to different reasons ranging from its unorganized nature to the lack of professional staff, the archives have not been open to historians and experts of the Armenian Genocide. Historians of the period until today wonder about the real value of these Archives. In the summer of 2008, I met with His Beatitude Torkom Manoogian, the Patriarch of Jerusalem, and members of the Holy Synod and discussed the future of the Armenian Genocide archives with them. Indeed, there is a keen interest within the Patriarchate to reorganize these archives and digitize them in order to make them more accessible to historians. However, due to
the dire financial condition of the Patriarchate, the financial concerns remain a major hurdle for the realization of this goal.

To this day, only two individuals have made use of this gem: Father Grigor Kerkerian (also known as Krieger) and Vahakn N. Dadrian. Father Kerkerian was a pioneer in the research of the Armenian Genocide who has done extensive work more than half a century ago in the AGAAPJ.\textsuperscript{14} Dadrian on his part used the archives to shed light on the Military Tribunals of 1919–1920, which resulted in the publication of a ground-breaking monograph in the Yale Journal of International Law.\textsuperscript{15} As most historians know, the collection of the Takvimi-i Vekayi gazette, which once used to be very rare and pertains to the Military Tribunals of 1919–1920, is found in Jerusalem. Recently Dadrian, in collaboration with Taner Akçam, has published a critical annotated version of the Military Tribunals, which shed light on the ways and mechanisms through which the leadership of the CUP was tried in the post-War era.\textsuperscript{16}

This article is the first attempt to evaluate the importance of the Patriarchate archives and the ways in which it will contribute to our understanding of the Armenian Genocide. Based on extensive documents selected randomly, this preliminary approach will shed light on the nature, importance, and the content of these documents, ranging from the early phase of the Genocide to the Military Tribunals and indictments and ending with the intensive relief efforts organized by the Armenian communities of the United States. The article will also propose a method for systematic categorization of the archives using digital technology in order to make them readily available for scholarly use. Before we proceed with a discussion about the Armenian Genocide archives, a brief history of Jerusalem during the period of the Genocide is in order.

Armenian Presence in Jerusalem and the Armenian Genocide

Armenian presence in Jerusalem dates back to the Byzantine period in the fourth century when an influx of Armenian pilgrims came to the city after the discovery of the Holy Places to Christianity, traditionally ascribed to Saint Helena, the mother of emperor Constantine I.\textsuperscript{17} The current Patriarchate came into existence in the first decade of the
14th century when the Sts. James Brotherhood proclaimed its head, Bishop Sargis, as patriarch. Eventually, the Armenian Patriarchate of Jerusalem exercised its authority in Palestine, southern Syria, Lebanon, Cyprus, and Egypt. During the Ottoman period and after the creation of the Armenian Patriarchate of Istanbul, the Ottoman state forced all the Armenian ecclesiastic centers in the Ottoman Empire to obey the newly created religious order in the capital. This subordination was mainly characterized by administrative affairs and did not encompass the recognition of the Patriarchate of Istanbul as a higher religious authority. The Armenian Patriarchate of Jerusalem had no choice but to adapt itself to the new situation. However, it seems that the Armenian Patriarchate of Jerusalem actually benefited from this situation because it received financial assistance from the Patriarchate of Istanbul as well as the support of the wealthy Armenian Amira class in its struggle to preserve its rights in the Holy Places. When the Armenian National Assembly (ANA) was established following the promulgation of the Armenian National Constitution in 1863, it took on the right to elect the Patriarch of Jerusalem from an initial list of seven candidates presented by the Sts. James Brotherhood. In addition, it had the right to supervise the finances of the Patriarchate. In the second half of the 19th century the Patriarchate of Jerusalem opposed these measures. Sultan Abdülhamid II seemed to have shared the views of the Patriarchate of Jerusalem and in 1888, he issued an edict in which he confirmed the election of Patriarch Harutiun Vehapetian and restored the autonomous status of the Patriarchate.

Prior to the Young Turk Revolution of 1908 during Patriarch Harutiun Vehapetian’s reign [1889-1910], the Armenian Patriarchate of Jerusalem was in disarray. Some members of the Patriarchate’s Brotherhood, taking advantage of the Patriarch’s old age, ran the affairs of the Patriarchate by appropriating huge sums of money. In his time, Patriarch Maghaqia Ormanian of Istanbul had sent an investigative commission to Jerusalem to put things in order. However, nothing came out of the commission. The revolution led to radical changes in the dynamics of power within the Armenian Quarter of Jerusalem. The micro-revolution taking place in the Armenian community of Istanbul gave hope to the Armenian laity and the Armenian clergy of Jerusalem
to initiate their own micro-revolution by bringing down their own ancien régime and creating their own new order on the model of their counterpart in Istanbul. Thus, as a result of the transformations taking place in the Empire in general and in the Armenian community of Istanbul in particular, the Armenian community of Jerusalem (both laity and clergy) found the revolution a valuable opportunity to outpost those who had been unjustly controlling the affairs of the local Armenian Patriarchate.\(^\text{21}\)

Before the influx of the Armenian refugees into Palestine during World War I, some two to three thousand Armenians already lived there. The majority resided in Jerusalem, while other small communities existed in Haifa, Jaffa, Ramle, and Bethlehem. The first wave of refugees during the War arrived in Jerusalem at the beginning of November 1915 and consisted of the Cilician Catholicos Sahak II, accompanied by archbishops and priests.\(^\text{22}\) A few days later, fifteen to twenty Armenian families were sent to Jerusalem from Adana by the commander of the Fourth Army, Djemal Pasha.\(^\text{23}\) Soon the number of the refugees in Palestine grew to 600 families. Djemal Pasha, who was on good terms with the Armenian Catholicos, played an important role in saving hundreds of Armenians and sending them to Palestine. In 1916, he himself visited the Armenian Patriarchate of Jerusalem. In the 1920s, the number of the Armenian refugees in Jerusalem increased further. In 1920 alone, some two thousand Armenian refugees went to Jerusalem. The Military Governor of Jerusalem, Sir Ronald Storrs, described the situation in his memoirs with the following:

> As if these things were not enough, there were added to our troubles thousands of refugees. Over two thousand desperate Armenians besieged the saintly but incompetent \textit{locum tenens} of the Armenian Patriarchate. There were the Christian refugees from Salt, a city older than Genesis...and O.T.E.A. had to face feeding and housing of Saltsis as well as Armenians. Later I find....7000 refugees-Armenian, Syrian, Latin Orthodox, Protestant and Moslem suddenly flung on my hands this week: a good deal of typhus, but malaria not expected till autumn. No easy matter feeding and looking after them and I have had to detail three members of my staff for the purpose.\(^\text{24}\)
In 1922, as a result of Mustafa Kemal's offensive in Cilicia, several shiploads of Armenian refugees arrived on the Palestinian coast of Haifa. By 1925, there were about 15,000 Armenians in Palestine, residing mainly in the cities of Haifa, Jaffa, and Jerusalem, the latter having the largest number.25

**Evaluation of the Archives**

The following evaluation of the Armenian Genocide archives in Jerusalem is based on an assessment of thousands of documents. The archives are divided alphabetically into boxes. Each box contains between three hundred and five hundred documents amounting to approximately twenty thousand documents. A duplicate has already been made in order to preserve the collection. The archives consist of documents, memorandums, telegrams, notebooks, diaries, correspondence, and letters in Armenian, Armeno-Turkish, French, English, Ottoman, German, and Russian. For the sake of simplicity, the article will highlight chronologically some of the most important themes within the archives:

1) *Printed Material about the Armenian Question in the 19th century.*
2) *Material on the economic situation of the provinces.*
3) *The Armenian Reform Movement (1912–1914).*
4) *Detailed information about Armenian refugees.*
5) *Correspondence between Catholicos Sahak and Djemal Pasha.*
6) *Letters sent to Patriarch Zaven Ter Yeghyayan from the different provinces reporting about the current conditions, deportations, massacres, and the fate of Armenian refugees.*
7) *List of Armenian collaborators during World War I.*
8) *Detailed list of the officials of the Provincial administration involved in the Genocide.*
9) *Ottoman documents—copies of which were kept at the Armenian Patriarchate in Istanbul—that pertain to correspondences.*
10) *Material about the Battle of Arara.*
11) *Declarations made by Pan-Armenian leaders on the Armenian Question, 1917–1920.*
12) *Extensive information about the Armenian Delegation to the Paris Peace Conference—reports pertaining to diplomatic negotiations—in Armenian, French, English, Russian, and Ottoman Turkish.*
13) Extensive documents and letters from and to Prof. Abraham Der Hagopian, the Vice-President of the Armenian National Delegation.
14) Minutes of the Armenian National Assembly.
15) Documents pertaining to the Near East Relief.
16) Turkish documents on the Trial of War Criminals.

1) Printed Material about the Armenian Question in the 19th Century: The collection at the Patriarchate has primary materials relating to the Armenian Question in the 19th century. These materials, which could be found in other libraries and collections, include but are not limited to the Treaty of Berlin of 1878 and the May 11th Memorandum of 1895.

2) Material on the economic situation of the Eastern Provinces: The archives contain important information in French regarding the economic condition of the Eastern Provinces. This includes case studies of the political and economic situation of Armenians in different parts of the Eastern Provinces. For example, one such case study provides an economic and ethnographic analysis of the province of Sivas and details the condition of the Armenians. Another report from 1913 deals with the current situation of the provinces inhabited by Armenians. These reports were important as they were used as supplements during the negotiations of the Armenian Reforms.

3) The Armenian Reforms: The negotiations between the great powers and the Ottoman government pertaining to the Armenian reforms during the post-revolutionary period is considered one of the last attempts by both the European powers and the Ottoman government to find a "solution" to the Armenian Question. The Balkan Wars of 1912–1913 created an opportunity for the revival of the Armenian Question. The Armenian leadership, aided by the European powers, pressed the Ottoman government to improve the condition of the Armenians in the Eastern vilayets. The European interest in reforming the provinces could also be seen as part of the competition between the Europeans powers (Italy, Britain, and France) and Russia on the one hand and Germany on the other. The Armenian Reform project was prepared by Mandelstam (Dragoman of the Russian Embassy in Istanbul) and the representatives of the Armenian National Assembly in Istanbul at a meeting that included the ambassadors of France, Britain, and Italy.
The project suggested the creation of a single province consisting of the six vilayets (Erzurum, Van, Bitlis, Diyarbakir, Harput, and Sivas) either under an Ottoman Christian or a European governor general to be appointed by the Great Powers. Germany opposed the project and succeeded in obtaining significant modifications. This phase is also important because it demonstrates the ways in which the Armenian Reforms were used/abused by the Germans and the Russians, each trying to exert its own influence over the Ottoman Empire. At the end of September 1913, Russia and Germany finally agreed to divide the Armenian provinces into two sectors, each with an inspector-general. The reform package, which was sanctioned by all six European nations, was signed in February 1914 by Said Halim Pasha, the Ottoman Grand Vizier and Foreign Minister, and K.N. Glukevich, the Russian chargé d'affaires who was acting in the absence of Ambassador Giers. The package organized these six vilayets into two provinces and assigned a European inspector general to each to oversee Armenian affairs. One province incorporated Trabzon, Sivas, and Erzurum vilayets, and the other, Van, Bitlis, Harput, and Diyarbakir. On April 14, 1914, the Porte selected Westenenk and Hoff to be the inspectors-general for the eastern vilayets. However, the reform package law, which was signed in February 1914, was abolished on December 16, 1914. Most of the material written on the subject of the reforms concentrate on diplomatic history or examine the reform movement from the perspective of the Armenian Revolutionary Federation. The AGAAPJ has extensive documentation on the Armenian Reform question from different perspectives, most importantly that of the Armenian Patriarchate of Istanbul. The Patriarchate of Istanbul has collected detailed information about the condition of the Armenians in the Eastern Provinces to be used as supplements in the negotiation process. The collection also has detailed reports about the Armenian reforms in Armenian, Russian, English, and French. In addition, it has extensive letters sent from the Armenian Patriarchate to the Armenian delegation during the negotiations phase. One of the most important parts of this collection is a detailed analysis in Armenian about the Armenian Reforms prepared by the Patriarchate (for internal use). The Patriarchate report, which discusses the German
and Russian proposals, Ottoman material, and the counter-proposal to the Sublime Porte are divided into:

a) The plans of the Armenian Patriarchate and the Armenian Delegation and their negotiations.  

b) The plan of the Russian Ambassador and the negotiations surrounding them.  

c) Negotiations with the Germans—their opinion and the opinions of the Armenians.  

d) Counter-Proposals to the Sublime Porte and agreements (hamatsaynagirner).  

e) Syria’s reform plans and their legality.  

In addition, the collection includes extensive correspondence between Nubar Pasha and the Patriarch of Istanbul Hovannes Arsharuni, locum tenens of the Armenian Patriarchate of Istanbul Gabriel Chevahirchian, and other important figures within the Armenian community of Istanbul between the years 1912–1914.  

4) Information about Armenian Refugees: The collection includes first hand reports and eyewitness accounts about the condition of Armenian refugees and the remaining Armenian population of the provinces. Good examples of these include letters sent from Damascus in 1919 describing the condition of Armenian refugees from Kayseri; letters sent by the Prelate of Konya to the Armenian Patriarch on August 22, 1919 describing the situation of Armenian refugees, orphans, and those who had been exiled; letters sent to the Armenian Patriarchate describing the situation of the Armenians in Rodosto; and letters sent from the Armenian Prelate of Trabzon Garegin Vartapet on March 11, 1920 to the locum tenens of the Armenian Patriarchate of Istanbul, Archbishop Mesrop Norayan, describing the situation of the Armenians in Trabzon.  

5) Correspondence between Catholicos Sahak and Djemal Pasha: During the early phases of the Genocide, the Catholicos of Sis, Sahak II, was in communication with Djemal Pasha, commander of the Ottoman Fourth Army. Sahak II received his religious training in Istanbul and Jerusalem and was the Catholicos of Cilicia during the critical years of the Armenians Genocide. Djemal was sent to Syria in order to ensure that there would not be an Arab uprising and to prevent the advance
of British troops from Egypt. Sahak II appealed to Djemal Pasha to improve the condition of the Armenian deportees. The collection also includes Djemal's letters replying to Sahak II.

6) Letters sent to the Armenian Patriarch Zaven Der Yeghyayan from the different provinces reporting the current conditions, deportations, massacres, and the fate of the Armenian refugees: I believe this collection ought to be considered the most important part of the Archives. It is a collection of very rare letters sent to Patriarch Zaven Ter Yeghyayan from the different provinces from the earlier phases of the Genocide until the early 1920s. Of course, due to the fact that the Patriarch was removed from his position, there is a hiatus from 1916–1919. These letters were sent to the Patriarch from the different parts of the provinces (mainly by the prelates) and are crucial in providing rare glimpses of the deportations, massacres, and the condition of the Armenian survivors. The collection includes letters sent from Konya, Ereğli, Bandırma, Boğazlian (a village between Kayseri and Yozgat), Eskişehir, and Trabzon among others. The letters describe in detail the beginning of the deportations and massacres, list perpetrators and the condition of the remaining Armenian refugees.

7) List of Armenian collaborators during World War I: The collection includes information about a subject that remains taboo in the Armenian historiography of the Genocide, that of Armenian collaborators. This is an important point that also describes the ways in which the Ottoman authorities knew about the activities of the Armenian political organizations on the eve of the Genocide, and the hiding places of Armenian activists and intellectuals.

8) Detailed list of the officials of the Provincial administration involved in the Genocide: The collection provides extensive information about all those provincial and governmental officials who were responsible for the deportation and massacres of the Armenians from the provinces. This is significant because it demonstrates that prior to the Military Tribunals of 1919, the Armenian Patriarchate was well aware of those officials responsible for the massacres. The collection provides detailed information about all those who were responsible for the massacres of Arapgir, Malatia, and Mersis (Chemishgedzak); rare information submitted by the Armenian refugees about the role of
the Vali of Boghazlian in the massacres of the Armenian villages;\(^5\) a detailed list of the provincial administration and the officials involved in the massacres of Harput, Agn, Malatia, Agen, Arapgir, Sghert, Baghesh, and Kayseri;\(^5\) detailed information regarding those who were responsible for the perpetration of the massacres of Rodosto;\(^5\) a detailed list presented by the Armenian Patriarchate to the Allies in 1919 of the principal architects of the Armenian massacres perpetrated during the War;\(^5\) a list of those who were responsible for the massacres in the vilayet of Van;\(^5\) a list of those who perpetrated the massacres of Der Zor, Sivas, and Diyarbekir;\(^5\) a report about facts to prove the culpability of Djemal Pasha in the deportation of Armenians of Erzurum and Tertehan;\(^5\) and a list of people involved in the massacres of Sivas.\(^5\) In addition, the collection provides a detailed and complete list of all those who were involved in the massacres in all the vilayets.\(^5\)

9) Ottoman Documents: The collection includes documents in Ottoman Turkish pertaining to various correspondence between the Armenian Patriarchate of Istanbul and the Ottoman government, correspondence between Sahak II, the Catholicos of Sis, and Djemal Pasha,\(^5\) provincial telegrams,\(^5\) reports for the Military Tribunals, and copies of documents in Ottoman Turkish written in Armeno-Turkish.\(^5\)

10) Material about the Battle of Arara: The Battle of Arara took place on September 19, 1918 between the Ottoman forces in Palestine and the French Armenian Legion (La Légion Arménienne) during the Battle of Megiddo. Armenian legionaries played a dominant role in achieving a victory for the Allied Forces. The archives contain many documents pertaining to the battle.\(^5\)

11) Declarations made by Pan-Armenian leaders on the Armenian Question, 1917–1920: The collection includes a list of official, diplomatic, and political declarations made by Pan-Armenian leaders on the Armenian Question between the years 1917–1920. These declarations are extremely important as they show the expectations of the Armenian leadership from the Great Powers on the eve of the Paris Peace Conference and its aftermath.\(^5\)

12) Extensive information about the Armenian Delegation to the Paris Peace Conference: The archives contain extensive documents, reports,
letters, and assessments pertaining to diplomatic negotiations for the Paris Peace Conference of 1919. These documents are in Armenian, French, English, Russian, and Ottoman Turkish. They represent the extensive lobbying and activist efforts initiated by the Armenian leadership headed by the Armenian Delegation to the Paris Peace Conference in order to secure an independent Armenia. The Armenian National Delegation to Paris in 1918 was headed by Boghos Nubar Pasha who represented the remaining Armenians of the Ottoman Empire with the hope of establishing a national home for them.

13) Extensive documents and letters from and to Prof. Abraham Der Hagopian, Vice-President of the Armenian National Delegation: The collection includes extensive correspondence between Prof. Abraham Der Hagopian and various other Armenian and international personalities. The Armenian Patriarchate of Istanbul was also in communication with Der Hagopian.

14) Minutes of the Armenian National Assembly: The collection includes the minutes of the Armenian National Assembly of Istanbul (Azgayin Endhanur Zhoghov, 1919–1921). The ANA housed the remaining Armenian leadership after the Genocide. The analysis of these minutes is crucial for understanding the ways in which the Armenian leadership at the time reacted to the Genocide.

15) Documents pertaining to Near East Relief: The archives contain extensive documents on Near East Relief efforts in saving the Armenians.

16) Turkish documents on the Trials of War Criminals: The Patriarchate Archives house the complete set of the Takvimi-i Vekayi issues pertaining to the Military Tribunals of 1919–1920. The Military Tribunals set up by the post-War Ottoman governments constitute an important milestone in Turkish history as the first attempt to try the authors of the Armenian Genocide. Three types of inquiry commissions were established at the time to collect and evaluate the incriminating material upon which it was going to be possible to press the criminal charges against the suspects. These commissions were: 1) the executive branch's inquiry commission, 2) the legislature's inquiry commission, and 3) the Court Martial's own
inquiry commission.\textsuperscript{69} The documents collected by these officials were authenticated by the notation, “it conforms to the original” (Ashna Muvāfikdūr).\textsuperscript{70} The first of these trials began in February 1919 and ended in July 1920. This collection is very rare and Jerusalem is one of the only places that holds the complete series. In addition to the reports of the official gazette on the Military Tribunals and their verdicts, the archives also contain official Ottoman documents that were sent to these courts by the different inquiry commissions mentioned above.\textsuperscript{71}

\textbf{Conclusion and Suggestions for the Future}

This article was a preliminary assessment aimed at demonstrating the value and the current status of the Armenian archives in general and the Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem in particular. To better understand and evaluate the Armenian Genocide material lying in the different Armenian archives, historians in general should have equal access to them. The Armenian archives should follow the regular procedures that exist in other archives, such as the Foreign Office Archives in London and the Zionist Archives in Jerusalem. As this paper aimed to demonstrate, these archives in general, and the Armenian Patriarchate Archives of Jerusalem in particular, provide a detailed account of the progression of ethnic tensions and their culmination in the destruction of the indigenous Armenian population of the Ottoman Empire. Hence, the Jerusalem archives will provide historians with more detailed empirical data about the Armenian Genocide from both macro- and micro-historical perspectives.

In order to make the material in the Armenian Archives of Jerusalem more accessible to historians, the archives need to be digitized and available in an electronic format. It is estimated that such a project will take at least five years to be finalized. During this period, the twenty-thousand pages of documents need to be digitized and put into separate folders by following the original Armenian alphabetical order. The digitization process should be followed by a detailed archival cataloguing of the material. A one page entry for each document should be prepared which would include: File Number, Brief Description, Date, Nature of Document, Language, Location, Number of Pages, Additional Information, and
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Keywords. These documents should be searchable in order to facilitate the research projects of historians. However, this cannot be done without the necessary budget. One hopes that in the age of technology and digitization where the Internet has transformed the ways in which we think about history, historiography, and historical documentation, the Armenian archives in general and that of the Armenian Patriarchate in particular will follow the trend and rise to the level of professional archives.

NOTES

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3 The Institute of Ancient Manuscripts (Matenadaran) in the Republic of Armenia and the Mekhitarist archives in Venice hold the first and second largest collections of Armenian press archives of the period, respectively.


5 Press release of the Armenian Catholicosate of Cilicia, April 27, 2006.


9 Ibid., 235.


The Armenian Patriarchate of Istanbul was dissolved on July 28, 1916 and the Turkish government took the decision to deport Patriarch Zaven Der Yeghiayan to Aleppo, then to Der Zor and finally to Baghdad, thence to Mosul where he remained until the conclusion of the war. After the war, Patriarch Zaven was allowed to return back to Istanbul for a second term (1919–1922), but was finally sent to exile in Bulgaria. See Zaven Ter Yeghayayn, *Patriarqakan hushers [My Patriarchal Memoirs]* (Cairo: Tp. Nor Astgh, 1947); Grigoris Palaqian, *Hay Goghgotan [The Armenian Golgotha]*, vol. 1 (Vienna: Mechitaristen Presse, 1922) and vol. 2 (Paris: 1956); Simon Payaslian, “The Destruction of the Armenian Church during the Genocide,” *Genocide Studies and Prevention* 1, no. 2 (Summer 2006): 149–71.


The Brotherhood is a monastic order of the Armenian Church in Jerusalem.

Bishop Shahe Ajamian, “Sultan Abdul Hamid and the Armenian Patriarchate


24 Sir Ronald Storrs, Orientations (London: I. Nicholson & Watson, 1937), 344–46. The locum tenens during the period noted was Bishop Yeghishe Chillingirian.


26 Letter Zh, document no. 3, Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem.

27 Ibid., document no. 605.


On the conditions of the provinces see “Les situation actuelle dans les provinces habitées par les Arméniens: 1912” [The Actual Situation in the Provinces Inhabited by the Armenians], Letter Zh, document no. 667, Armenian Genocide Archives of the Armenian Patriarchate of Jerusalem; Reports about the alarming situation in Cilicia in 1913, Letter Zh, document no. 659, Archives of the Armenian Patriarchate of Jerusalem.

About these reports see Letter Y, Archives of the Armenian Patriarchate of Jerusalem.

See the Reports from November 26, 1913–April 9, 1914, total of 151, Letter Je, and Extensive letters sent from the Armenian Patriarchate to the Armenian Delegation, August 17–September 3/ May 31, 1914, 358 pages, Archives of the Armenian Patriarchate of Jerusalem.

On the extensive letters sent to the commission representation of the Armenian side, see Letter N, document nos. 416 onward, Archives of the Armenian Patriarchate of Jerusalem.

Letter N, document nos. 1–12, Archives of the Armenian Patriarchate of Jerusalem.

Ibid., document nos. 13–38.

Ibid., document nos. 39–49.

Ibid., document nos. 50–58.

Ibid., document nos. 59–60.


The letter was written on the letterhead of the Armenian National Union of Damascus on March 5, 1919. See Letter Hi, document no. 561, Archives of the Armenian Patriarchate of Jerusalem.

See Letter Hi, document no. 468 (August 22, 1919), Archives of the Armenian Patriarchate of Jerusalem.

See Letter Gh, document no. 367, Archives of the Armenian Patriarchate of Jerusalem.


On the correspondences between Sahak II and Djemal see Letter Gh, document no. 427 (20 Nisan 1331), Archives of the Armenian Patriarchate of Jerusalem; On his correspondence with the Ministry of Internal Affairs see Letter Gh, document no. 426 (20 Nisan 1332), Archives of the Armenian Patriarchate of Jerusalem. For extensive coverage of the correspondences between Cilician Catholicos Sahak I and the various Ottoman officials (including Djemal Pasha and the Minister of Interior) from September 25, 1914–October 2, 1915 see Bezdikian, Kilikian Kskidzner, 112–207.

See Letters sent by the commander of the Ottoman Fourth Army Djemal Pasha to the Armenian Catholicosate of Cilicia, Letter Gh, document no. 571, Archives of the Armenian Patriarchate of Jerusalem.

For a detailed description about the deportations and massacres of Konya, in the Archives of the Armenian Patriarchate of Jerusalem see Letter Gh, document nos. 626–631; Letter Gh, document no. 491 (October 2, 1915), Letter Gh, document no.
598 (September 30, 1915); Letter Gh, document no. 648 (August 30, 1915); Letter Gh, document no. 650 (August 30, 1915). For a detailed description about the deportations and massacres of Ereyli, in the Archives of the Armenian Patriarchate of Jerusalem see Letter Gh, document no. 472 (August 24, 1915); Letter Gh, document nos. 488 onward (August, September, November); Letter Gh, document no. 489 (20 August, 1915). Also in the archives, on Bandirma see Letter Gh, document no. 645 (September 30, 1915); from Eski Şehir see Letter Gh, document no. 515 (May 15, 1915); on Boghazlian see Letter Hi, document no. 569; on general letters see Letter Gh, document no. 640 (September 15, 1915) and Letter Gh, document no. 643 (October 25, 1915). On the massacres of Trabzon see the accusatory report by Hrant Odabasian, Letter Hi, document no. 549.

See Letter Zh, document no. 410, Archives of the Armenian Patriarchate of Jerusalem.

Letter Hi, document no. 564, Archives of the Armenian Patriarchate of Jerusalem.

Ibid., document no. 569.

In the Archives of the Armenian Patriarchate of Jerusalem: for Harput see Letter Zh, document no. 473; for Agen see Letter Zh, document no. 477; for Malatia see Letter Zh, document no. 482; for Agen and Arapgir see Letter Zh, document no. 498; for Şghert see Letter Zh, document no. 512; for Baghesh see Letter Zh, document no. 515; for Kayseri see Letter To, document nos. 432–438.

See Letter Gh, document no. 360, 364, Archives of the Armenian Patriarchate of Jerusalem.

"Liste Succinte de Principaux Inculpes dans les Deportations et Massacres Armeniens Executes Pendant Les Annees de la Grande Guerre" [Brief List of the Main Defendants in the Armenian Massacres and Deportations Carried out during the Years of the Great War] Letter Ge, document nos. 80–102, Archives of the Armenian Patriarchate of Jerusalem.

Letter Hi, document no. 549, Archives of the Armenian Patriarchate of Jerusalem.

In the Archives of the Armenian Patriarchate of Jerusalem: for Der Zor see Letter Hi, document no. 317; for Sivas see Letter Hi, document no. 405; for Diyarbekir see Letter Hi, document no. 540.

Letter Ye, document no. 89, Archives of the Armenian Patriarchate of Jerusalem.

Letter To, document nos. 439–442, Archives of the Armenian Patriarchate of Jerusalem.

For a complete list see Letter Hi, document nos. 1–511, Archives of the Armenian Patriarchate of Jerusalem.

For correspondence between Catholicos Sahak II and Djemal Pasha see Letter Gh, document no. 571, Archives of the Armenian Patriarchate of Jerusalem.

See, for example, Copies of telegrams sent to the Vilayet of Konya by the Minister of Interior Talat Pasha from 2 Kanun Evvel 13310 –Tishrin Sani 15- H- 183- H-184, Archives of the Armenian Patriarchate of Jerusalem.

The collection has extensive transliterations of Ottoman documents in Armeno-Turkish pertaining to the Genocide. For a complete list see Letter Ho, document nos. 526–625. For extensive documents about the Armenian Delegation to Paris see the whole collection in Letter Gh in the Archives.

63 For the declarations see Letter H, document nos. 587–643, Archives of the Armenian Patriarchate of Jerusalem.


65 Nubar Pasha was also instrumental in the formation of the Legion d’Orient under French command and with the participation of mostly Armenian volunteers who took part in the allied campaign in Palestine and Syria.

66 See letter from Mirhan Sivasli to Prof. Abraham Der Hagopian on March 5, 1920, Letter Ge, document no. 22, Archives of the Armenian Patriarchate of Jerusalem; for extensive letters sent from the Armenian National Union of America to Prof. Der Hagopian, see Letter G, document nos. 180–197, Archives of the Armenian Patriarchate of Jerusalem.

67 See for example a detailed letter sent by the Armenian Patriarch Zaven Der Yeghyayan to Prof. Abraham Der Hagopian on March 29, 1920 discussing in it the relief work that was being done for the refugees and the efforts of raising funds, Letter Gh, document no. 27, Archives of the Armenian Patriarchate of Jerusalem.


69 Ibid.

70 See for example a copy of the document sent by Talat Minister of Interior to the Vilayet of Konya in 9, Shubat, 1331, which reads “it conforms to the original,” (Aslina Muvafikdr). Letter Ho, document no. 129, Archives of the Armenian Patriarchate of Jerusalem.

71 Documents about the massacres of Diyarbekir sent by the Investigation Commission (Heyet-i Tahkikiye) to the President of the Military Tribunal, Letter H, document no. 133 (24 Subat, 1335), Archives of the Armenian Patriarchate of Jerusalem.