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THE ARMENIAN MATERIALS IN THE GUERGUERIAN ARCHIVE

Introduction

The vast majority of the original materials in the Father Guerguerian (Krieger)¹ archive, which he collected, composed, and created during his entire lifetime, are handwritten or typed materials, in the Armenian language. Armenian was his native language, but he also knew French, English, Turkish, and translated texts and documents from these languages into Armenian and vice versa.

Armenian materials in the Guerguerian archive can be divided into the following categories:

1) Guerguerian's personal files:

- a. Guerguerian's works on the Armenian Question and Armenian Genocide (published and unpublished books and articles).
- b. Copied materials from different Armenian sources, along with his own notes.
- c. Translations from different languages into Armenian, which mostly includes Ottoman Turkish, modern Turkish, French, and English.
- e. Letters (personal and business).

2) Archives of different Armenian organizations, parties such as:

- a. The Archives of the Armenian Patriarchate of Jerusalem
- b. The Archives of the Armenian Patriarchate of Constantinople
- c. The Archives of the Armenian Catholicosate of Cilicia
- d. The Armenian National Assembly Archives
- e. The Armenian National Delegation Archives
- f. The Armenian National Unions' Archives
- g. The Archives of the First Armenian Republic
- h. The Archives of the Armenian Revolutionary Federation
- i. The Archives of the Social Democrat Hinchakian Party

Krieger collected and copied works, writings, and letters from prominent individuals, such as Khrimyan Hayrik, Mattevos Izmirlian, Hakob Terzian, Arshak Chopanian, Minas Cheraz, Grigor Artsruni, Zaven Yeghyaian, Sahak Khapaian, Aram Andonian, Teodik, Karapet Gabikian, Poghos Nubar Pasha, Gabriel Noratunkian, Mihran Tamatian, Dr. Avetis Nagashian, Arshak

¹ Father Guerguerian signed Krieger as his pen name.

Alboyajian, Yervand Odian, Haykazn Ghazarian, Simon Vratsian, Aleksandr Khatisian, and many others. Since 1937, he began establishing his network with Armenian and international scholars, linguists, historians, and those who had worked and published materials regarding the Armenian question and the Armenian genocide. From his letters, it is known that he had always been in touch with those who could provide precise information or documents and who could further improve or better complete translations for the materials or documents. Krieger had made a list of individuals who could both read and translate Ottoman Turkish. He had made a list of individuals who survived the genocide, encouraging them to write their memories. Krieger was also intensively in touch with those individuals who undertook an action to start the Houshamadyan (memory book) projects of their historical homeland.

The Guerguerian archive is unique because it permits access to many important materials and documents that exist in various Armenian archives around the globe, all within the archive. It should be mentioned that some documents in the archive may not be complete, but that does not necessarily mean that the missing parts do not exist in the archive. A careful and consistent search in the archive could help to find the missing part(s). It is also possible to find several copies of the same document. There are thousands of pages in the archive in which the title and/or source is unknown. A researcher should know exactly what he/she is looking for, otherwise, he/she may encounter difficulties when sifting through the archive. Guerguerian focused on the conditions of both Western and Eastern Armenians during the 19th century and at the beginning of the 20th century. He had collected articles and books from Eastern and Western Armenian intellectuals in order to obtain a complete picture of both sides. The Guerguerian archive can be useful for those who are looking for Armenian sources of specific historical events, such as: Russian-Turkish wars (1828-1829); Russo-Persian war (1826-1828); Polozhenie (Statute) in 1836 and Russian Armenians; Tanzimat and Ottoman Armenians; The Armenian National Constitution in 1863; Russo-Turkish war in 1877-78 and the Armenian Question; Armenian National liberation movement, (formation of Fedayee groups, and national parties); Abdul Hamid II and Armenians (Armenian reform programs, Hamidian massacres 1895-96); Russification and the confiscation of the Armenian church properties in 1903; Sassun events in 1904; Armenian-Tatar war in 1904-1906; Young Turk Revolution in 1908 and Armenians; Adana massacres of 1909; Armenian Question in 1912-14 (Balkan Wars, Turkish-Russian agreement on Armenian reforms in 1914); Armenian Genocide; History of the First Armenian Republic; Karabakh and Zangezur in 1918-1920; Turkish-Armenian war in 1920; Sovietization of Armenia in 1920; Cilicia under French mandate and Armenians in 1918-1921; French Armenian Legion and Armenian volunteers; Kemalist movement and Armenians; The Paris Peace Conference and Armenian delegations; Armenian Nemesis; Turkish denialism; Armenian diaspora of the Eastern USA; History of Catholic Armenians; History of Armenian nuns and so on.

He examined and documented information about an entire epoch of the Armenian press, which includes all centers of Armenian printing. Some of them are very rare, such as Massis (Constantinople, 1868, 1897); Arevelyan Mamul, (Izmir, 1876); Meghu Hayastani (Tbilisi, 1863, 1881, 1882, 1885, 1877); Nor Dar (Tbilisi, 1884, 1893, 1894, 1895, 1896, 1899, 1900); Droshak, (Tbilisi, 1894-1896); Ser (Constantinople, 1864); Anahit (Paris, 1899); Ardzagank (Tbilisi, 1879, 1882, 1889, 1892, 1893, 1894, 1896, 1898); Mshak (Tbilisi, 1873, 1874, 1882, 1882, 1891, 1892,

1898), etc.

Guerguerian's archive is full of demographic statistics, but in most cases, the source is not mentioned. For example, in one of his notebooks the number of Armenian emigrants is mentioned, as presented below:

Karin- 300 families or $300 \times 6 = 1800$,

Kars- 2500 families or $2500 \times 6 = 15000$,

Bayazet-4215 families or $4215 \times 6 = 25290$.

From the content of the notebook, we can infer that these are the numbers of Ottoman Armenians who emigrated from the Empire after the Russo-Turkish war of 1877-1878, but the source is unknown because Krieger did not mention it.

The archive also has several bibliographies of Armenian literature, press, and old manuscripts. It is not clear whether Guerguerian made it himself or copied from different bibliographies or catalogues, or if he simply made a list of his books. Nevertheless, these bibliographies can be very useful for those looking for Armenian sources.

Guerguerian's Personal Files and Manuscripts

Guerguerian systematically collected materials and intensively copied them. Sometimes he rewrote entire articles in his notebooks or half of a book that he needed. As a result, his archive is full of materials copied from documents, different books, magazines, journals, and newspapers. Occasionally, it is complicated to distinguish between the original text and his notes. He mainly provided references, at times writing a page without mentioning the primary source. In certain cases, the origin of the materials is missing. In rewritten texts, his notes and comments can be seen, which assists in tracking his personal thoughts.

An example of a Krieger document's style demonstrates that Guerguerian had tried to write an essay about the Armenian Question and Armenian reform policy. The manuscript begins with a preface and lengthy "Introduction" (around 25 pages), most of which he copied from a book published by the Armenian Patriarchate of Constantinople in 1876.² In the induction, he had copied important letters and official documents, which Khrimyan Hayrik had sent to Mahmud Nedim Pasha, Mehmed Rushdi Pasha, and Huseyin Avni. Then, he copied Izmirlian's letter sent to Meriem Guli dated September 17, 1876. After the long introduction, he wrote a short chapter, called "Tadchkahayk" [Turkish Armenians], in which he cited the Armenian writer Raffé's homonym work³ on the issue, and left it incomplete. He continued to write about the Armenian question and made citations from works of G. Lazian⁴, G. Simonian⁵, H. Yeramyan⁶, Ak-

² "Official Promulgation of the Armenian Patriarchate", (Constantinople, 1876).

³ Raffi, "Tajkahayq. (Hayots Hartsy)" [Turkish Armenians; The Armenian Question], (Vienna, 1913).

⁴ Lazian Gabriel, "Hayastany ev Haykakan Hartsy" [Armenia and The Armenian Question (documentations)], (Cairo, 1946).

⁵ Simonian Gabriel, "Houshamadyan Pondakan Amasio" [The Memory Book of the Amassian-Pontos], (Venice, 1966).

⁶ Yeramian Hambardzum, "Hushardzan Van-Vasporakani" [Monument of Van-Vasporakan], vol. 2, (Alexandria, 1929).

nuni (Khachatur Malumian)⁷, A. Perperian⁸, Khrimyan Hayrig⁹, Minas Cheraz¹⁰, G. Artsruni¹¹, Leo¹², G. Lazian¹³, A. Yeritsyan¹⁴, M. Varandian¹⁵, A. Schopoff¹⁶ and others. He never completed the essay, but the content of it was used for his other works. It should be mentioned that Krieger had been working for years only on one book, or essay, trying to get as much information as possible, which is why the archive provides numerous copies and drafts of the same work from various years.

Mentioned in the introduction, Father Guerguerian collected materials regarding all aspects Armenian history during a century, but his primary interest and concentration was on the Armenian Genocide. He was four years old when the genocide took place and, with his family, was deported from his hometown Kyurin (Gürün). He became an orphan and was transferred to the orphanages in the Middle East. As an orphan, he received support and went to Rome, in 1934, to study at Levonian College. He then continued his education at Grigorian University, then became a priest. After complete of his studies, in 1937, he dedicated his life to researching the Armenian Genocide. *“Not Armenian word and not Turkish one has a value if it is not based on documentary evidence. Exclusively documents should speak”*, - writes Krieger, that is why all his works are based on documents and facts.

Despite intensely working throughout his lifetime, Father Guerguerian only published one book regarding the massacre of Yozgat Armenians¹⁷, in addition to several articles¹⁸ about its history. Although, he prepared several books and essays that were never published. Like his Yozgat book, he collected materials and wrote local histories about Trabizon, Kayseri, Kharberd, Der Zor, Yerznka, and Sebastia, in the context of the Armenian Genocide.

Krieger collected and translated all available materials regarding Trabizon's experience with the genocide, which include testimonies of survivors, minutes from the trials, perpetrators' confessions, coded documents and press reports (both Turkish and Armenian). Guerguerian is

⁷ Aknuni (Khachatur Malumian), *“Kovkasian Verqer”* [Caucasian Wounds], Geneva, 1904.

⁸ Perperian A. V., *“Patmutyun Hayots 1772-1860”* [History of Armenia 1772-1860], (Constantinople, 1871).

⁹ Khrimyan Hayrik, *“Amboghjakan Erker Khrimyan Hayriki”* [The complete works], (New York, 1929).

¹⁰ Alpayajian A., *“Minas Cheraz; Ir Kyanqy ev Gorcy”*, [Minas Cheraz; His Life and Work], (Cairo, 1927).

¹¹ Artsruni G., *“Mshag”*, his articles about Russian politics, (Tbilisi, 1880-1890ss).

¹² Leo, *“Hayots Hartsı Vaveragrery”* [Documentation of The Armenian Question], (Tbilisi, 1915).

¹³ Lazian G., *“Hayastany ev Hay Daty ast Dashnagrery”*, [Armenia and The Armenian Cause According to Treaties], (Cairo, 1942).

¹⁴ Yeritsyan A., *“Amenayn Hayots Katoghikosutyuny ev Kovkasi Hayq 19rd darum”*, [Catholicosate of All Armenians and Armenians in Caucasia in the 19th Century], (Tbilisi, 1894).

¹⁵ Varandian M., *Hayreniki Gaghapary* [The Idea of Homeland], (Geneva, 1904).

¹⁶ Schopoff A., *Les Reformes et la Protection des Chretiens en Turquie 1673-1904* (Paris, 1904).

¹⁷ Krieger, *Yozghati Hayaspanutyun Vaveragrakan Patmutyuny* [Documentary History of the Massacre of the Armenians of Yozgat], (New York, 1980).

¹⁸ Krieger, *“Aram Andonianee Hratarakats Turk Pashtonakan Vaveragreryou Vaverakanoutiunu,”* [The Authenticity of the Turkish Official Documents Published by Aram Andonian] in 1915-1965 Houshamatian Medz Yeghernee [Commemorative Compendium on the Great Yeghern, 1915-1965], (Beirut, 1965); Krieger, *“Kitch Mu Lrtchutyun”* [Let Us Be A Little Serious], in Hussaber (Cairo, December 30 and 31, 1964). Guerguerian Krikor, *“The Aftermath of The Holocaust: A Historical Clarification,”* in The Armenian Reporter. An independent Armenian Weekly, (Canada, February 17, 1977); Krieger, *“Yozghatee Hayaspanutyun Vaverakan Patmutyuny,”* in Masis weekly, (New York, N. 28, October 3, 1981) and so on.

the first person who wrote about Armenian children, in Trabizon, who were poisoned by doctors and about women and children who had drowned in the Black Sea. In that vein, Guerguerian also wrote a book about the genocide in Kayseri under the title, “The Proceedings of The Turkish Court Martial of Kayseri.” The largest part of this manuscript includes the life and activities of Bishop Khosrov Behrigian (1869-1915), Primate of Kayseri, who was falsely charged and sentenced to death by Kayseri’s Court-Martial. He was condemned as an organizer of the Armenian “uprising.” This book was nearly ready to be published, but that was never realized. Through Guerguerian’s personal letters, it is apparent that he tried to publish it, but did not succeed. Guerguerian attempted to complete a work on the genocide in Kharberd, whose drafts can be found within the archive. He mainly focused on perpetrators and their crimes committed against Armenians in Kharberd. Krieger also wrote a book titled, “Armenocide in Mamuret-ul-Aziz. Accusations by Captain Fazil Bey.” In this work he collected information about five hundred sixty-seven government officials and their specially contrived network of criminals involved in murder, rape, robbery, pillage and plunder of Armenian property in various provinces. Krieger also reported on the massacres that took place in Der Zor and tried to prepare a book titled, “The Armenocide in Der-Zor District.” For this work, he extensively used Aram Andonian’s collection (his letters) and Naim Sefa Efendi’s copied documents, which were provided to Andonian in November 1918. This work was also left incomplete and was never published. Another unpublished book from Krieger, which was ready for publication yet never went to a publishing house, is “The Armenocide According State Policy.” In this work, he tried to write a complete history of the Armenian genocide, using the documentations and information collected by the Military Tribunals of 1919-1920. The book was ready for publication in 1985 and he mentions, in the introduction, that some of the documents had never been published before. There are several copies of the book written in different times. One of the copies dated 1988, which means that he had worked on it for several years.

“I tell the truth: the morning of justice is still cruelly far.” – It is with these words, that Krieger ends one of his unpublished works titled, “From San Stefano to Lausanne: Historical-Political Reflections,” regarding the history of the Armenian question. He was fully aware of Turkish denial and tried to combat it. Through his personal letters, we learn that with the help of the Montreal Armenian Organizing Committee, Krieger anonymously published a document on the Armenian Genocide in *Le Devoir*, on May 1, 1982. The Turkish ambassador refuted this article, calling it, “Refutation of the International Historical Truth.” Krieger responded to the Turkish ambassador, requesting that the Committee publish his response anonymously. In general, Krieger preferred to remain anonymous. There are several letters in his archive with requests to release his works without the mention of his real name.

Original Materials of the Archives of Different Armenian Organizations and Parties

Krieger traveled all over the world since his graduation, in 1937, in order to collect archival materials about the Armenian Genocide. He traveled to Europe, America, and the Middle East, visiting various Armenian archives. Krieger is the first who had been given an opportunity to work in the Genocide Archives of the Armenian Patriarchate of Jerusalem. This archive

hosts the richest materials and documentation about the genocide¹⁹. In June 1963, he visited the archive and spent only 22 days there. As he confessed in his letter to one of his friends: - *"I worked every day about 18 hours from June 3 to 25. I looked through about 20.000 unpublished pages, had read, summarized, took notes, copied, and took photos. About 300 new cipher telegrams were added to the previous collection, many of them with the Turkish originals. A volume of Turkish official documents about 500 pages is almost ready in two languages: French and Armenian."* Krieger also copied the entire collection of *Takvimi-i Vekayi* related to the Military Tribunals of 1919-1920. He re-wrote Ottoman letters with Armenian characters, then translated them into different languages, including Armenian. Generally, the Guerguerian archive is full of translations from official Turkish documents that pertain to the genocide. Typically, he translated from Ottoman Turkish to Turkish with Armenian characters, then juxtaposed the Turkish Armenian and Armenian translations of the documents. Krieger also completed Armenian translation of documents collected by the inquiry commissions of the Military Tribunal for the trials.

In February 1964, Krieger met with the Armenian Catholicos of Cilicia, Khoren Paroyan, in Beirut, where he asked permission to access Catholicos Khapayan's personal archive, which was located in Antelias. He was able to gain access and then copied valuable material from the archive. The Armenian translation of the well-known correspondence between Sahak Khapayan and Djemal Pasha can be found in the Guerguerian archive. The copies of original letters of Khapayan, written between 1915-1925, have also survived in this archive. In letters mentioned above, Khapayan describes the situation of the Armenian deportees that he witnessed on his way to Aleppo, then to Jerusalem in 1916. There are numerous essential materials regarding post-war Armenian life in Cilicia, orphans' issues and refugee crises, which Armenians faced after 1921. Most of these letters and materials had been published in different books²⁰.

When the Armistice of Mudros was signed on October 30, 1918, the Armenian Patriarch Zaven Yeghyayan returned to Constantinople and Armenians began to reconstruct their lives. An Information Bureau (Teghekatu Divan) was organized in August 1919, whose task was to collect information about all aspects of Armenian life prior to their deportations. The Bureau was also responsible for collecting all possible information about individuals who had been involved in the preparation of the Armenian Genocide. The Bureau prepared files that the Military Tribunals²¹ used to persecute genocide perpetrators. It also carefully collected protocols and documents regarding important events that occurred between 1918-1922²². These aforementioned files exist within the Guerguerian archive.

The most prominent part of the archive includes materials about the genocide's aftermath.

¹⁹ See Bedross Der Matossian, "The Genocide Archives of the Armenian Patriarchate of Jerusalem" (2011). Faculty Publications, Department of History. 125. <http://digitalcommons.unl.edu/historyfacpub/125>

²⁰ See: Pztikian Z., Kilikian Kskitsner: Vaweragr Kilikioy Katoghikosakan Divanen 1903-1915 [Cilician Anguishes: Documents from the Divan of the Cilician Catholicosate 1903-1915], (Beirut: Hrazdan Press, 1927). Giut Mkhitarian, Husher Yev Verhishumner (1918-1935) [Memories and Remembrances, 1918-1935], (Antelias: Cilicia Catholicosate, 1937)

²¹ The materials of Information Bureau mostly in the archives of Armenian Patriarchate of Jerusalem. A few files exist in the archives of the Mesrop Mashtots Institute of Ancient Manuscripts in Yerevan in Arshak Alpoyajian's fund, who was one of the members of the Bureau).

²² Zaven Ter Yeghyayan, Patriarqakan Hushers [My Patriarchal Memoirs], Cairo 1947, p. 303.

Lists and separate files from perpetrators, with their short biographies and committed crimes, can be found in the archive. In addition to these materials, there are also reports from genocide survivors that document lists of their losses as well as perpetrator names. These files were made specifically for the Court Martial. It also contains a list of Armenian betrayal and collaboration. Among them is converted Armenian Hidayet, an officer in the Political Section of the Police in Constantinople, who was responsible for the deportation and murder of provincial Armenian workers. Krieger had collected an immense amount of materials about Hidayet, notably from the Armenian press during that time. In the archive, there are lists of Turkish officials' names, which can also be found: *valis*, *mutaserifs*, *kaymakams*, judges, and prosecutors during 1913-1918, and a chronology of Turkish officials from 1913-1919.

Toros Azadian, a representative of the Armenian Patriarchate, prepared statistics, some of which could be found in the Krieger archive. There was a list of questions that the patriarchate prepared and sent to the dioceses leaders of the Armenian provinces, in 1919. Each of them demanded to present the exact number of cities and villages of each diocese, demographic statistics about the population, the number of Armenian churches, monasteries, schools, and houses in 1914 and 1919-20. It also requested the exact number of Islamized Armenians, both through forced and voluntary conversions. The dioceses had to prepare lists of survivors, including those who returned home and those who preferred to stay in a place where the number of Armenians was high. It should be mentioned that the patriarchate demanded the exact and accurate numbers. Most of these documents were never published.

The archival materials come from the personal archive of Zaven Yeghyayan, the Armenian Patriarchate of Constantinople. They include letters and reports sent to him prior to, during, and after the Armenian genocide. An interesting element of pre-genocide materials in the archive are the reports of different Armenian settlements within the Ottoman Empire, sent to the Armenian Patriarchate during 1913 and 1914. These documents contain information about land and property issues, as well as general oppression of the Armenian *millets*. There are also materials and letters that warn the Patriarch about the imminent danger for the Armenian people, dating back to the end of 1914. Interestingly, Yeghyayan had received letters about the pitiful conditions of the Armenian soldiers, regarding their desecration, and their murder. He received messages before his deportation from Constantinople in 1915. One of these letters, from Urfa, details how an Armenian intellectual managed to hide from the Turkish authorities and wrote to the Patriarch about the situation of the Armenian deportees within an Urfa concentration camp, and the murder of Armenian intellectuals who were deported to Çankırı. The copies of the original letters from the Armenian Catholicos of Cilicia, Sahak Khapayan, written in 1915, have also survived in this archive. In the letters mentioned above, Khapayan describes the situation of the Armenian deportees during his voyage to Aleppo, then to Jerusalem. The most prominent part of the archive includes materials about the genocide's aftermath. Lists and separate files from perpetrators, with their short biographies and committed crimes, can be found in the archive. In addition to these materials, there are also reports from genocide survivors that document lists of their losses as well as perpetrator names. These files were made specifically for the Court Martial. Testimonies of survivors, in addition to those from Muslim bystanders, represent an integral part of the archive. Armenian refugees in Rodosto (Takirdağ), for example, sent their

testimonies to the Patriarch. Amongst them are letters from Armenians who survived the Izmir catastrophe in September 1922. The archive is especially rich in reports and letters from Cilicia, dating back to 1919-1922. Mihran Tamatian was regularly reporting to the Patriarch about the situation in the region, the *milli* movement, the conditions of Armenian refugees and orphans, the negotiations with Colonel Bremond's administration in Cilicia, the Armenian Legion, etc.

Guerguerian had worked in the Nubarian library in Paris before going to Jerusalem. There, he had copied and took photos of original materials. One of the most striking facets of this rich archive is Aram Andonian's collection, which Krieger copied and worked on. This collection contains survivors' accounts and testimonies collected by Andonian²³. Krieger was mostly interested in materials that pertained to Der Zor, Ras al-Ain, and Rakka. When he left the Jerusalem archives to Cairo for work, he wrote to one of his Parisian friends, asking her to go to the library and copy files, which included, *The massacres of Der Zor* by A. Antonian (a notebook, 30 pages); *The Euphrates Line: from Maskanah to Der Zor* (a notebook, 70 pages), for example. Krieger also copied Andonian's personal letters, books, and articles.

Krieger copied the Armenian National Delegation's archives, headed by Poghos Nubar²⁴. It should be mentioned that some of Poghos Nubar's personal letters also remain in Krieger archive, which he translated into Armenian. For example, there is Nubar's letter that he sent to the Spanish ambassador in France, in 1916. In his letter, he expresses his gratitude to Spanish King Alfonso XIII for his mediation to liberate and save deported Armenian intellectuals²⁵.

Krieger had collected information about Armenian intellectuals who were arrested and deported on April 24, 1915. He put together an entire file on Grigor Zohrab and Vardges Seren Gulian, regarding their respective deportations and murders. He conducted a chronological investigation about Grigor Zohrab's arrest and assassination. Antonyan's paperwork on the subject was a primary source for this work, but as Guerguerian pointed out, "*Antonyan did not notice the mistakes he had made because of his poor health, and the organizer of his archive did not notice the error either because of lack of time.*" Krieger prepared a 20-page chronicle on the arrest, exile, and murder of Zohrab and Vardges, in which he carefully clarified and corrected Andonian's mistakes. In that particular file, one can also find Armenian translations of Talaat Pasha's telegrams regarding Zohrab and his murder.

The Guerguerian archive also possesses many materials about the Armenian Catholic community. The oldest documents in this archive date back to the 1830s²⁶. They include letters and reports sent from Kyurin (Gürün, Sivas province) to the Armenian Catholic religious congregation of priests from Bzommar, in Lebanon. These letters and reports are mostly in Grabar and tell about daily life of Kyurin Armenians, from 1830 until 1915. In those letters, there are

²³ For more see: http://www.bnulibrary.org/images/archives/LISTE_Fonds_Andonian_04.pdf

²⁴ Partly this archive was transferred to the Armenian National Archives in Yerevan, and the remaining part is still in Nubarian Library in Paris. For more see: <http://www.bnulibrary.org/index.php/en/archives-en/les-archives-de-la-delegation-nationale-armenienne-en>

²⁵ For more see: Vardan Matosian, Grakan-Banasirakan Usumnasirutyunner [Literary and Philological Studies], (Antelias, 2009), 28-42.

²⁶ In one of the personal letter of Krieger we read that he owned about 1000 letters sent from Kyurin between 1750 to 1915, and Armenian photographer Aram Paronian from microfilms had made photocopies of them, and most probably these very photocopies we have in the archive.

essential materials about ethnography, gender relations, public life, and interethnic relations of the Catholic Armenians in Kyurin. Krieger, originally from Kyurin, was very interested in the city's history. For this reasons, there are myriad materials regarding Kyurin within the archive. He was in touch with Kyurin Armenians around the globe and tried to get as much information as possible about them and Kyurin's history. In September 1953, Krieger visited the town, where he photographed and collected information about each district and of what remained from the Armenians who had resided there²⁷. He prepared a booklet in Armenian titled, *Kyurin Nerkayis* [Current Kyurin], which includes around 50 pages of history about his journey to his hometown. According to the booklet, in 1953 Kyurin resembled a huge *pile of ruins*, where only a few hundred Armenian houses remained amongst the thousands that had formerly been there. Only fifty of the twenty thousand Armenians continued to live there. He met some of the Armenians who continued to live there and, with their help, was able to find his father's home and the Armenian church next to it, both in ruins.

A very important manuscript about the Armenian Catholic clergy, who served in different parts of the Ottoman Empire, can be found in the archive. It references numerous Armenian villages' churches and chapels, with information about the clergy, their activities and, in many cases, how they had been killed during the genocide. Identifying the author is a nearly impossible task, and to claim that Krieger did the work would be an assumption. Yet, one thing is clear: the work is as essential as Teodik's book²⁸ on martyrs' Armenian clergy. It should be mentioned that some materials from Teodik's book, with his handwriting and notes, also remain in the Guerguerian archive.

Guerguerian paid attention to Catholic Armenian nuns' history. He wrote lists of Armenian nuns who had been killed during the genocide. Materials on *Verapokhman Kusanots Miabanutyun* [Assumption Nunnery Unity] of Marzvan (Merzifon), which was established in 1887 by Bishop Poghos Marmarian, can be found in the archive. In Krieger's files, there are also materials about *Hay Quyreri Miabanutyun* [Unanimity of Armenian Nuns], which was established in Constantinople in 1843, then moved to Rome as a result of the genocide. After leaving Turkey, their primary mission was the preservation of the "Armenianness" among Armenians in the diaspora.

The Guerguerian archive also contains numerous documents related to the First Armenian Republic (1918-1920), which includes the Turkish-Armenian war of 1918; Sovietization of Armenia in 1920; the Armenian-Azerbaijani war of 1918-1920, Turkish-Azerbaijani cooperation, etc. There are unique letters of Georgy Chicherin²⁹ directed to the Minister of Foreign Affairs of the Republic of Armenia, Khatisian, and his responses to him. The archive also has the of-

²⁷ See: L. Hekimian, "*Hin Kyurini Tkhur Hishatakner, Nor Kyurini Paytsar Tcharagaytner*" [Mournful Memories of Old Kyurin, Bright Rays of New Kyurin]. <http://www.uqac.ca/baronian/gurin/housher/gurini.housher.4.pdf>

²⁸ Teodik, "*Goghgotha: Trkahay Hogeavorakanutyun ev Ir Hotin Aghetale 1915 Tarin*" [Golgotha. The Turkish-Armenian Clergy and Catastrophe of Their Flock in 1915], (Antelias, 1966).

²⁹ Georgy Chicherin (1872-1936) was People's Commissar for Foreign Affairs in the Soviet government in 1918-1930.

ficial and private correspondences of Kirov³⁰, Kasyan³¹, Hamo Ohanjanian³², Avedis Aharonian³³, Levon Shant³⁴, Simon Vratsian, and others. The archive additionally contains a detailed description of the Armenian Republic's delegation activities at the Paris Peace Conference. In 1964, Krieger met Simon Vratsian, in Beirut, who showed him some of his personal manuscripts and then requested permission to work in The Armenian Revolutionary Federation archives in Boston. Vratsian allowed him access and, from the materials in the archives, we can conclude that he worked and copied some ARF archival documents, too.

The Guerguerian archive also contains unpublished manuscripts and memoirs from genocide survivors. Through his letters, we learn how he had been encouraging survivors to write their testimonies. The archive also contains Daniel Galustian's unpublished memoirs, from Malatia, titled, *Inch tesa 1914-en minchev 1927-y* [What I witnessed from 1914 to 1927]; Melkon Asadur's unpublished memoirs *Haykakan Khacheliutyun* [Armenian Crucifixion], the memories of Aram Paltayan, who was from the village Azarik, Qemakh, titled, *Hay Aqsorakani mu Kyanqen* [From the life of the Armenian exiled], Mkrtych Turean's manuscript *Aryunot Orer, mi edj Hayots Ceghaspanutyunic* [Bloody Days: a Page From the Armenian Genocide], a testimony of Vardan about the city of Tivrik and its deportation of Armenians³⁵. It is important to mention that the Guerguerian archive also has some records of Turkish eyewitnesses, who gave their testimonies against Turkish perpetrators. One of them is Tevut Oglu Mehmet Ali, who was from the village Khndzorik in the province of Erzincan. He had witnessed how Armenians were deported, their property plundered, their daughters publicly raped and forcibly married, and explained how he was unable to intervene, - “because it was the order of the government.” He gave his testimony in Khndzorik on April 8, 1917.

Conclusion

Father Guerguerian was one of the first researchers who began collecting archival material about the Armenian Genocide. He was the first to have access to the Archive of the Armenian Patriarchate of Jerusalem, where he collected and translated numerous materials. Although most scientists from his generation avoided using Armenian sources, he managed to collect nearly all material from Armenian sources, which were related to the history of the Armenian question and the Armenian Genocide.

This fact makes his archive particularly unique, as it includes a large amount of information about Armenian source materials. The collected material is diverse and multifaceted, including political, social, economic, demographic, ethnographic, religious, party, national and other aspects.

³⁰ Sergey Kirov (1886-1934) was a Bolshevik leader, who was the General Secretary of Communist Central Committee of Azerbaijan in 1921-1926.

³¹ Sargis Kasyan (1876-1937) was a Bolshevik party activist, who was very active in Sovietisation of Armenia.

³² Hamo Ohanjanian (1874-1947) was Prime Minister and Minister of Foreign Affairs in the First Armenian Republic.

³³ Avetis Aharonian (1866-1948) was a politician, writer, and Chairman of the Parliament of Armenia.

³⁴ Levon Shant (1869-1951) was a prominent writer and political activist during the First Armenian Republic.

³⁵ This Vardan is most probably Vardan Shahpaz, who was from Tivrik. See: Zabel Yesayan, “*Murati Champorutyuny Svazen Batum*” [Murad's Journey from Sivas to Batum], (Boston, Hayrenik, 1920).

For a researcher studying Armenian history, especially the history of the Armenian question and Armenian Genocide, the rich source of materials collected by Guerguerian could be very useful. Through his writings, it often becomes apparent that Guerguerian was lost in the abundance of materials and was not able to draw final conclusions. This may be the reason for which he initiated numerous book projects, albeit finishing only one of them.

Another advantage about Guerguerian's archive is the presence of the Armenian press. The archive contains hundreds of pages that cite the Armenian press, with comments and information about various articles' authors. Even if an extract of the researcher's interest is missing, information on the author will make it possible to locate specific excerpts.

The Guerguerian archive is also full of many translations. He juxtaposed official Turkish telegrams related to the genocide with translated versions. In addition, he translated Turkish and foreign language press materials and literature into Armenian.

With certainty, it can be said that this archive contains unique Armenian language materials, which will be of particular interest to historians and scientists who study the genocide, as well as ethnographers, culturologists, literary critics, lawyers and those interested in Armenian history and culture from the nineteenth and twentieth centuries. The present paper functions only as a general summary of the archive.

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