

**THE K.G.B. DOCUMENTS ABOUT THE REPRESSED CLERGYMEN
OF THE CATHOLIC CHURCH IN ARMENIA
(1928-1937)**

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During the Stalinian period (1924-1953), hundreds of clergymen, without denominational distinction, including the Armenian Catholic priests, were martyred along with the innocent population of Armenia.

The cases relating to 8 Armenian Catholic priests (Fathers: Nerses Yakub Akinian, Petros Harutyun Davtian, Hakob Petros Antonian, Anton Sahak Petoyan, Alexan Petros Ghazarian, Barsegh Kerob Minassian, Alexan Poghos Hakobian, Stepan Mkrtich Ter-Martirosian) repressed in the years 1928-1937 were being kept in the Archive of the Ministry of National Security (previously: State Security Committee - SSC [Komitet Gosudarstvennoi Bezopasnosti - KGB - in Russian]) of the Republic of Armenia, in the Fund of Quashed Cases (AMNS RA FQC)(there is also mention of other repressed Armenian Catholic priests, but information about their subsequent fate was not found).

I was given the opportunity to get acquainted with these documents directly on the spot thanks to the kind assistance of Armenak Manoukian, the State Security Colonel, Doctor of Historical Sciences, (previously: the Head of the Service of Relations with the Public and the Press of the MNS RA). In parallel with his responsible service, Dr. A. Manoukian has achieved a gratifying job by picking out from the MNS RA archives, studying and publishing the documents relating to the repressed clergymen of the Armenian Apostolic Church, as well as those relating to the individuals of the other strata of the society subjected to political persecutions.¹

Thoroughly analyzing the whole Stalinian period in Armenia and its tragic consequences on all the strata of the Armenian society and based on statistical data and other sources of information, Dr. A. Manoukian has not neglected, besides the repressed Armenian Apostolic clergymen, to refer also in his works to the statistics of political oppressions perpetrated against the representatives of the other religious denominations present in the county, namely, the Armenian Catholic and the Armenian Evangelical Churches, as well as against the representatives of the various sects. However, the first-hand documental cases referring to the persecuted, repressed and exiled Armenian Catholic, as well as to the Armenian Evangelical² clergymen in the years 1920s-1930s were in need of special investigation and publication.

That is why I have undertaken the job of bringing to light the present KGB documents concerning the repressed Armenian Catholic priests, which are presented for the first time.

¹ See the following books of the author - Manoukian 1997; Manoukian 1999; Manoukian 2002.

² About the repressed Armenian Evangelical clergymen see Avagean 2003: 441-498.

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In the 1920s, the communist-atheist raid, started by the closure, plunder and ravage of churches all over the Soviet Union, including also Armenia, spread very soon also to the Armenian clergymen.

As a consequence of the 1917 October coup and under the all-embracing atheistic conditions prevailing in the county, many of the Armenian Catholic priests were shot, expelled from Armenia, or were exiled to distant Siberia, where most of them died.

In the top-secret circular No. 37, concerning «The Condition and Prospects of the Ecclesiastical Movement», approved on March 22, 1930 by Henrikh Yagoda, the vice-chairman of the Unified State Political Administration (USPA), it was written:

«The colossal impetus of socialistic construction, the rapid growth of the collective farming movement and the process of abolition of the *kulaks* (affluent peasants - A.K.), as a social class, demand certain modifications in the work we have conducted thus far with regard to the clergymen.

Linked with the intensification of class struggle, many ecclesiastical organizations have exceeded, to a fairly large extent, the limits of their activities, in which they were engaged so far and have become obvious antirevolutionary organizations setting political goals before themselves.

...The closure of the places of worship, the taxes upon the services of worship, the ruthless application of the kulak-abolition system very rapidly stirred to activity the clergymen of all denominations. They started very actively to oppose those measures. We can assert that, in the regions of general collectivization, where the campaign of the abolition of the church was conducted at a brisk pace, the affiliation to the various ecclesiastical denominations was practically of no importance in the political attitudes toward the clergymen, and all priests and preachers were represented there as the infuriated and active enemies of the socialistic construction, and every distinction between the denominations was virtually non-existent».³

The examination materials and records in the KGB archival cases are composed and classified rather carelessly without the maintenance of a chronological order, often with mutually contradictory writings, while the predominant part of the records is presented in semi-literate Russian. The records are the arbitrary translations of the examinations made in Armenian. Consequently, I have tried, in my scrupulous and literal translations from the Russian to the Armenian language, to preserve the primitive style of the compilation of records written by the KGB interrogators, the Russian-mixed language characteristic of that period, the syntactic and terminological errors (ignorance of ecclesiastical and religious terms, inability to distinguish between the denominations, etc.).

The mere fact of incorrectly presenting the pieces of evidence and the data contained in the cases «...is the best testimony of the way the law enforcement machine

³ Manoukian 1997: 28-29, 35.

worked in the years of Stalinian autocracy and is, at the same time, a warning to the researchers to approach with great reserve to the contents of the documents of the mentioned and other cases of those years».⁴

In getting acquainted with the materials of the examination, it became clear with what tendentiousness, insidiousness and tortures the ruthless and inhuman interrogators, speaking in the name of the law, had extorted statements from the naïve and innocent accused people, had converted these statements into charges bringing them to conformity with their model worked out in advance, had drawn up records in Russian, without the help of a translator, had extorted signatures, had wrested desirable and colored statements from the witnesses and had sent the similarly fabricated cases to the judgment of the Three-men-Committee, the People's Commissariat of Internal Affairs (PCIA).

Some of the pious Armenian Catholic priests, devoted to their religion, faith and Motherland, admitted, under constraint, the blame put on them, while others did not. However, the verdict was irreversible. Dr. A. Manoukian has written in this regard: «...It is a fact that the use of torture was confidentially permitted to the investigation bodies and, if we add, that the mere confession of the accused for 'the offence he had committed,' provided for the jurist sufficient grounds to sentence him, then it becomes clear what 'brilliant' results could the interrogator, who had lost his conscience and morality, achieve in disclosing 'the People's Enemies'».⁵

At the same time, pinning hopes on the «Stalinian Constitution», the repressed people and their relatives continued, in quest for justice, to appeal with their petition-letters to the high-ranking leaders of the country, the General Secretary of the Central Committee of the Communist Party of the Union of the Soviet Socialistic Republic (USSR), Joseph Stalin, to the People's Commissar of Internal Affairs of the USSR, Lavrenti Beria, to the Chairman of the Presidium of the Supreme Council of the USSR, Mikhail Kalinin, with the hope of getting an acquittal, but - in vain.

The charges imputed and the punitive measures applied to the Armenian Catholic priests were, on the whole, similar to the charges imputed in that period to their other repressed fellow-countrymen (anti-Soviet agitation and propaganda, religious preaching, *kulak*-Dashnak anti-revolutionary activity, espionage in favor of foreign imperialism and fascism, etc.) and to the applied punishments (imprisonment for 3-10 years, exile or execution).

Nevertheless, the charges imputed to the Armenian Catholic priests had also their distinctive peculiarities. Thus, they were accused of receiving spiritual literature from abroad (Europe, USA, etc.), as well as of receiving foreign currency as a salary, of being born or having lived abroad, of meeting with foreigners, of promoting spiritual and spying activities, of promoting denominational and pro-Catholic preaching, of representing the Soviet Union as a country of unbelievers and of inveigling the wide

⁴ Manoukian 1999: 126.

⁵ Manoukian A., Persecuted Clergymen of Armenian Apostolic church. 1930-1938, p. 14.

sections of the society (also the teenagers, young people, women) into anti-Soviet propaganda, etc.

Following Stalin's death, it was allowed to apply, personally or through relatives, to the corresponding bodies to reconsider the cases of the groundlessly repressed people and to restore their good name. The Supreme Court of the Armenian Soviet Socialist Republic (ASSR) reconsidered in the years 1955-1960s some of the KGB cases, including also those of the repressed 8 Armenian Catholic priests. The cases relating to these priests were quashed in the absence of corpus delicti, and they were all rehabilitated posthumously.

Thus, the priests of the Armenian Catholic Church have also shared all the hardships and persecutions of the period fallen to the lot of their fellow-countrymen. These persecutions, irrespective of the number of the repressed people, were crimes perpetrated against humanity and deserve a universal condemnation, in order that similar events are never repeated in history.

I present below experts from the cases, kept at the Archive of the MNS RA FQC, of some of the repressed Armenian Catholic priests.

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AMNS RA FQC, Case No. 4233, paper 86-89, 96.

Nerses Yakoub Akinian,

was born in 1883, Batouni Region, Ardvin Province (Western Armenia - A.K.), ([now:] Turkey), Armenian, c[itizen] of the USSR, literate, was graduated from Vienna

Mkhitarian Seminary,

studied at the university for 3 semesters, non-partisan, literate-priest.

1917-1924, lived in Vienna, was the editor of the «Handes Amsorya»

(«Monthly Journal» - in Arm. - A.K.) journal,

member of Mkhitarists' Congregation, librarian, literary man,

1924-1928, worked at Edjmiadsin State Library, classified the Armenian manuscripts, specialization - literary man-priest, is not married.

The order for arrest is given on April 28, 1928.

Resolution

22.04.[19]28

Deputy Chairman of the Transcaucasian SPA

[Lavrenti] Beria

Case No. 4919 against citizen Nerses Yakoub Akinian, who was arrested in Erivan (now: Yerevan - A.K.) C[ity], on charges of fraud (illegal healing practices) [and] of

spreading superstitious feelings among the masses in violation of the Arm. SSR Criminal Code article No. 149.

Investigation, as well as documentation has exposed that citizen Akinian Nerses, arriving in Arm. SSR, in 1923, with the intention of civil service to the Soviets, as a historian-philosopher made his way to the Armenian Archaeological Committee, operating under Arm. SSR People's Commissariat. Getting Soviet citizenship, Akinian started his civil service and, as he was a Catholic priest of the Mkhitarist Order, carried out extensive lobbying activity.

It is documented that c[itizen] Nerses Akinian worked in Armenia with the consent, appreciation and directions of Catholic Church's Higher Spiritual authority, i.e. under the full command of the Tiflis (now: Tbilisi - A.K.) Apostolic Board, the Vienna Mkhitarist Abbot and the Rome (Vatican) Congregation of Eastern Churches.

Under the cover of civil service to the Soviets and [Soviet] citizenship, pretending to carry out philosophical researches in the Edjmiadsin Museum, Akinian, without revealing his religious assignments and functions, rapidly spread his activities in two different fronts: first, mass indoctrination of members of other Christian faiths (the Gregorians) converting them to Catholicism and, second, leaded secret talks with the Armenian Gregorian Church Council, leading high clergymen to the effect of creating a union between the Gregorian and Catholic Churches.

The main route and goal of preacher Akinian's activities was to take advantage of the Armenian Gregorian Church's shattered state and convert the working population of Armenian SSR into Catholicism.

To carry out Vatican's mentioned plan in Armenia «the Erivan Catholic Mission» was established, with Akinian at its head. It had already accomplished the following activities:

1. By mass conversion of people into the Catholic faith, through his efforts only in Erivan this organization has converted 500 families into Catholic Community, which doesn't exist before. They were called «schismatics» (i.e. Catholics); [2.] An area was rented to be used as a church, and carried out active Catholic preaching; [3.] Following the Vatican Mkhitarist Abbot's instructions, was suggested to carry out clerical-pedagogical activities in orphanages, schools and other educational establishments. [4.] At the same time, great attention was paid to [importing] reactionary-Catholic education of young people, for they were the «future of the Armenian Republic». [5.] Besides these, considering the present Soviet state of Armenia, it was suggested that all possible opportunities and means should be used to easily mislead the masses into reactionary Catholicism, without making hasty steps to provoke the authorities' political doubts.

Taking into consideration that the Soviet government of Armenia needed a well-organized publishing business, permission was requested (and granted) to open a printing house in Leninakan (now: Gyumri - A.K.) C[ity], for which Akinian demanded from the Mkhitarist Fathers to designate an organizer.

Furthermore, considering the Soviet State's purposeful approach to set up collective working forms, Akinian suggested that agricultural workshops be established in Armenia, especially for poor refugees, and to unit Erivan C[ity] retailers by setting up small credit systems. With a view to enlarging the activities beyond the orphanages, he proposed opening a permanent high-school in one of the old Armenian churches (the Sanahin Monastery).

It is also documented that through unique clerical skills c[itizen] Akinian proposed to preach Catholicism from the pulpits of Armenian Gregorian «schismatic» churches.

All this come to assert that Vatican's Erivan mission has fully accommodated himself, even at the cost of unfavorable political conditions for him.

...Along with various other methods implemented by Catholic preachers to be accepted by masses, Akinian used also healing methods which aimed at gaining people's sympathy. Akinian healed many people and even offered alternative medicine free of charge. During interrogations Akinian asserted that he had given advice and medical aid to a great number of citizens. But because he had no medical education and experience, nor a license from Soviet health organizations to practice medicine, we have to consider his efforts in that field as «healing activities» aimed at kindling spiritual feelings among the masses.

Was decided to stop the investigation against c[itizen] Akinian, who was charged for violating A[rm.] SSR Criminal Code article No. 149, to consider Akinian's «healing activities» towards medication of the popular masses as kindling spiritual superstitious feelings; to accept the indictment proved. But as Akinian's missionary activities had an intention to convert the USSR population into Catholicism, [and] had a character of a well organized project, was find proper to send the interrogation materials, together with his case, to Moscow, to the U[nited]SPA. The decision No. 333034 of the ARD of the U[nited]SPA is available from 13.07[19]28...

Moscow's decision: To send Nerses Yakoub Akinian to the Siberia exile through the U[nited] SPA for 3 years, counting the date from April 22, 1928. The exile can be exchanged with deportation from the USSR, in a case the visa would arrive within 1 month.

The case to be sent to the archive.

On February 5, 1929, Father Nerses Yakoub Akinian leaved the USSR State border to Poland.⁶

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AMNS RA FQC, Case No. 12084, paper 2, 21, 22-24, 26.

⁶ Amrikian [Manoukian] 2005: 53.

Father Petros Harutyun Davtian,
was born in 1874, ex-priest, is married, literate,
resident of the Kavtarlou Village,
Leninakan (now: Gyumri - A.K.) Region, A[rm.]SSR.
Is earning his living on bee-keeping.
Is arrested on 9.02.1930 (February 9, 1930 - A.K.).

BILL OF INDICTMENT

Case No. 883 against c[itizen] Father Petros Harutyun Davtian, 57, an inhabitant of the Kavtarlou Village, n[on]-p[artisan], Catholic vice-deacon of the Len[inakan] Region, vote-less (not having right to vote - A.K.). Charged for violating A[rm.]SSR Criminal Code articles No. 16-78.

During the collectivization of the Len[inakan] Region, Father Petros Davtian advocated against the process of forming collective farms, complained of the Sov[iet] authorities saying that they were stifling the villagers with/by taxes. In order to discredit the authorities, he closed the church announcing that the authorities would not let him serve god, knowing full well that the authorities had not deprived him of his right to carry out religious services. On this ground he was called to responsibility, and during the investigation it became apparent that besides the above mentioned offences, during the process of collectivization he had asked the people to kneel down and pray to god 6-7 times a day, thus diverting their attention from collective farms [to religion]. He had held night meeting in his house in Kavtarlou Village with 4-5 anti-Soviet elements and after consulting with them had decided to abort the collectivization process by every possible means. It was through their subversive activities that the collective farm was destroyed. In order not to disclose his role in that failure, Davtian had appealed to the villagers to organize collective farms. Davtian himself admitted that throughout the same period he had asked the people not to forget god and faith "in these hard times." Through his lobbying activities the number of church goers had increased. At the same time it became obvious that previously Davtian have advocated for the destruction of the All-Union Young Len[in] Committee cell in order to orient the Young people towards the church. Through the interference of the head of Armenian Catholic apostles in Rome, he had received loans, which he did not declare (to evade tax payment) and secretly distributed the amount among other clergymen, who were under his deaconship. He received [letters] from the head of apostles and himself wrote discrediting letters to him...

On the basis of the above mentioned, Father Petros Davtian is accused of carrying out anti-collectivization activities, thus destroying the foundations of the Soviet State, i.e. of felonies that are punishable under A[rm.]SSR Criminal Code articles No. 16-78.

Investigations have thus been considered over, and [the case has been] sent to the Arm[enian]SPA prosecutor's discretion in accordance with Criminal Code article No. 201. - 26.08.1930

Was heard the Case No. 88 vs. c[itizen] Father Petros Harutyun Davtian...

Was decided to send to the Siberia exile for 3 years, counting from the date of provisional arrest, that is, 9.02.1930. -- 26.10.1930

Father Petros Harutyun Davtian was exonerated posthumously on December 30, 1989, by the January 16, 1989 Decree of the Presidium of the SC of the USSR.

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AMNS RA FQC, Case No. 1362, paper 17-18, 20.

Father Hakob Petros Antonian,

[was born in 1888,] 45,

resident of G[reat] Gharakilissa Village, Stepanavan Region,

priest-vote-less (not having right to vote - A.K.), married, literary-man.

In 1931, the Stepanavan people's court sentenced him to 1 year imprisonment
for his ill-intentions to fail the sowing duties.

Is arrested on April 12, 1933.

BILL OF INDICTMENT

Alongside his religious duties, Catholic priest Father Hakob Antonian, a resident of the G[reat] Gharakilissa Village of Stepanavan Region, periodically led anti-Soviet propaganda among the Catholic population of G[reat] Gharakilissa, spreading all kinds of provocative news against the Soviet authorities...

One of the witnesses testified: «...Antonian openly announced the following to the faithful congregation gathered in the church, 'No matter how much they torture us, they cannot force you get into the collective farm system. ...The Pope of Rome has declared war against the Soviet authorities... Sov[iet] authorities are prosecuting the faithful and arresting the priests, etc...'».

Another witness commented: «...During services in Church Father Hakob Antonian oriented the villagers against the Soviet authorities by saying that they had to endure a little more for religion and faith were sure to win in the near future».

Such announcements were made several times by Father Hakob [Anton]ian. Under the pretext of religious activities, he aborted many times, through his anti-Soviet dispositions, all Soviet initiatives in the village. Very often, hearing about a forthcoming meeting that the Village Council intended to hold to discuss different items - the storing up or other issues - with the villagers, he immediately sounded the church bells and invited the villagers to church for service, thus failing the meetings many times.

Hakob [Anton]ian's anti-revolutionary activities were affirmed by other people's testimonies as well.

During the interrogations Hakob [Anton]ian denied all the above mentioned anti-revolutionary accusations against him and pleaded not guilty.

On June 21, 1933, the Board of the SPA sentenced him to two years of imprisonment.

Data, which testify that Father Hakob Antonian was exonerated posthumously, aren't available in his file.

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AMNS RA FQC, Case No. 9333, paper 180, 184-186, 187.

Father Anton Sahak Petoyan,
was born in 1859, in Eshtil Village, Bogdanovka Region, Georg[ian] SSR,
before the attachment lived in Kaykouli-Ghazanchi Village, Amassia Region.
Clergyman, is married, has 4 sons, 3 daughters.
Catholic, had graduated from Araratian religious high-school.
Is arrested on October 7, 1937.

BILL OF INDICTMENT

In 1928, Father Anton Sahak Petoyan established friendly ties with Father Alexan Hakobian (died in exile), a Dashnak member, and took part in Catholic clergymen's underground meeting, held in Leninakan (now: Gyumri - A.K.). Through mentioned Hakobyan he got in touch with Derlookian, a well-known authority, who rewarded him lavishly for carrying out various anti-revolutionary religious activities.

In 1936, with the adoption of the new Constitution, Petoyan, under the pretext of carrying out religious ceremonies, often rallied villagers around him and advocated for revitalizing religious activities and called for endowments to renovate the church. For that purpose he suggested to fundraise...

Was resolved to send Father Anton Sahak Petoyan's investigation case to the Arm. SSR PCIA Troika for further hearings.

On November 10, 1937, the above mentioned Troika heard Petoyan's case and sentenced him to be shot after confiscating all his personal belongings.

The Act issued on November 15, 1937, testifies to the fact that the execution actually took place on the same day at 2 A.M.

Father Anton Sahak Petoyan was exonerated posthumously on July 25, 1989, by the January 16, 1989 Decree of the Presidium of the SC of the USSR.

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AMNS RA FQC, Case No. 9306, paper 89, 111, 117-120.

Father Alexan Petros Ghazarian,
was born in 1853, in Amassia Region,
clergyman of the Koraghbyour Village,
graduated from the Leninakan (now: Gyumri - A.K.)
Theological School, isn't married.
Is arrested on October 8, 1937.

BILL OF INDICTMENT

In 1928, Father Alexan Petros Ghazarian established friendly ties with Father Alexan, an active Dashnak member, and through him got in touch with Derlookian, a well-known Catholic authority, who rewarded him lavishly for carrying out religious activities.

In 1929, Ghazarian joined the Koraghbyour Village a[nti]-r[evolutionary] Dashnak group and kept close ties with arrested Dashnak members Simon Shahinian, Batikian and others.

In 1936, after the adoption of Stalin's Constitution, under the pretext of carrying out religious assignments, Ghazarian advocated strongly against the All-Union Communist (workers') Party and the Sov[iet] authorities. In the same year, under the influence of a[nti]-r[evolutionary] agitation he renovated the church on the villagers' account and thus, until the day of his arrest, carried out anti-Soviet propaganda, kindled religious and national feelings among the Catholic population.

On November 15, 1937, Ghazarian's personal belongings were confiscated, and he was sentenced to be shot by the Arm. SSR PCIA Troika.

The execution was carried out on the night of November 25, 1937.

Father Alexan Petros Ghazarian was exonerated posthumously on July 12, 1989, by the January 16, 1989 Decree of the Presidium of the SC of the USSR.

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AMNS RA FQC, Case No. 12776, paper 13, 15, 16, 21-22, 25.

Father Barsegh Minassian,
was born in 1859, in Mousloughli Village, Talin Region,
Catholic clergyman, kulak, high-school education.
Lived in Leninakan (now: Gyumri - A.K.).
Before the last attachment, was arrested twice -
in 1931 and 1935, for religious activities.
Is arrested on October 8, 1937.

INTERROGATION TRANSCRIPT31ST OCTOBER, 1937

Question: Tell us in detail about your cooperation with «the Pope of Rome», in carrying out a[nti]-r[evolutionary] espionage activities until your arrest in 1937.

Answer: I plead guilty. Indeed, I, Father Barsegh Minassian, have served «the Pope of Rome» as his spy, since 1935. I have maintained relations through my fellow villager, Father Sargis Ter-Abrahamian, who is my close relative and lives in Rome, Italy. Through him I received money by post from the Pope of Rome, last year and in 1937, and I periodically got letters from him as well. I was recruited (through letter) to work for the Pope by Father Sargis Abrahamian.

I must confess that, though I was spy, I could not possibly carry out serious espionage work because all my letters sent to Italy were minutely checked by the post and I was afraid to include in them any serious information. Besides, I, Father Barsegh Minassian, testify to the fact that I have maintained relations with assistant priest Father Hovsep Dadoyan, from Batumi C[ity, Georgia], who was a representative of the Armenian Catholic clergy. From the latter I received 400 roubles in 1937, which I immediately gave to Catholic clergymen Peto Ter-Antonian, Ter-Mikaelian, Kotandjian of the Kor-Aghbyour Village of Amassia Region, and Fathers Alexan Ghazarian and Mkrtich Ignatian of the Darakey Village. The money was given them to revitalize their religious provocative activities and to reestablish the Armenian Catholic faith. After [the adoption of] the new Constitution Catholic clergymen, including myself, enhanced religious activities among the Catholic population of Leninakan and various villages of Armenia. [I] carried intensive a[nti]-r[evolutionary], religious activities against the All-Union Communist (workers') Party and the Sov[iet] authorities. As a clergyman I consider myself an enemy to the Soviet authorities and remain faithful to my a[nti]-r[evolutionary] ideas and religion...

Was heard the Arm. SSR PCIA Leninakan City Council's Case No. 27 [vs.] Father Barsegh Kerop Minassian, a former *kulak* and a clergyman, born in 1859, in Leninakan C[ity]. Is charged of carrying out espionage activities, in 1935, in favor of Italy, of having fascist-like tendencies towards the Sov[iet] authorities, and of propagating religious ideas until the day of his arrest. Was decided that Father Barsegh Kerop Minassian should be SHOT, [and] his personal belongings should be confiscated.

The execution was carried out on November 6, 1937.

Father Barsegh Minassian was exonerated posthumously on April 30th, 1991 by the January 16, 1989 Decree of the Presidium of the SC of the USSR.

Abbreviations

AMNS RA FQC - Archive of the Ministry of National Security of the Republic of Armenia, Fund of Quashed Cases

ARD - Anti-Revolutionary Department

Arm. SPA - Armenian State Political Administration

Arm. SSR - Armenian Soviet Socialist Republic

Dashnak - Armenian Revolutionary Federation (Dashnak) Party, Armenian national-political party, founded in 1890. During the communist period in Armenia the party was prohibited to function, because of its anti-Soviet orientation.

PCIA - People's Commissariat of Internal Affairs

SC - Supreme Council

SPA - State Political Administration

Troika - Three-men-Committee, a higher degree of jurisdiction, which was functioning in the system of the People's Commissariat of Internal Affairs and was authorized to pass conclusive sentences

USSR - Union of Soviet Socialist Republics

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